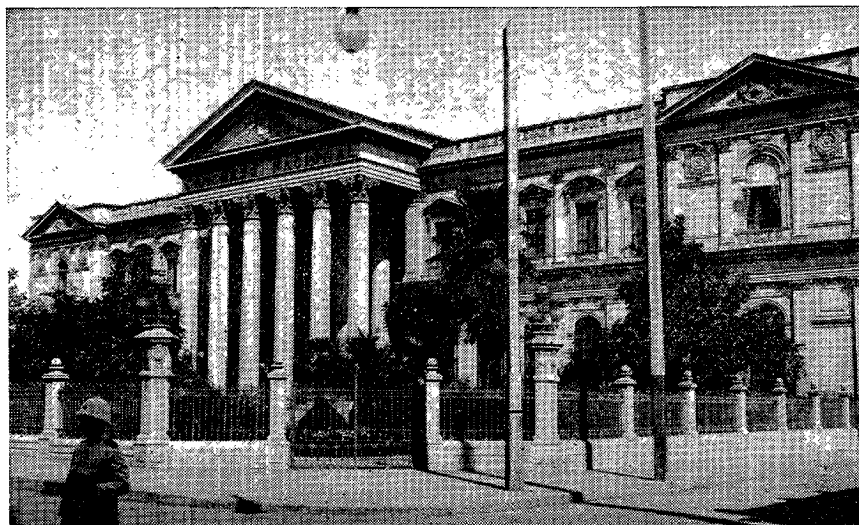


# The Advent REVIEW AND SABBATH HERALD

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



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PHOTO

This Impressive Structure Houses the National Congress in Santiago, Chile. Adventist Missions Are Making Rapid Advances in This Progressive Country

## Progressive Conference Meeting in Chile

By R. R. FIGUHR  
*President, South American Division*

THE thirtieth general meeting of the Chile Conference was held recently in Santiago. The reports rendered were most encouraging, especially when it was pointed out that the year 1947 had been the best in soul winning in the entire history of our work in that country. A great desire on the part of the workers as well as of the members to do a greater and more effective evangelism was the outstanding feature of the entire meeting. Surely this is a good omen for the future.

The membership of the Chile Conference now stands at 3,793, or as the secretary-treasurer, Brother Emmenegger stated, there is now an average of one baptized believer for every 1,450 of the five and one-half millions of people who live in Chile. Eliel Almonte is the president of the conference.

Another interesting feature was the report of how brethren in six different places have during the past biennial period donated land for the erection of church buildings. These lands ranged in value from 12,000 pesos (about \$400 U.S. currency) upward. In addition, many brethren have given large personal gifts and gathered funds for the erection of churches. The total amount given runs into many thousands of pesos.

The Sabbath morning service was held in a rented theater. There were in attendance 1,500 by actual count. The offering of 22,000 pesos, which was several times the amount given at the previous biennial meeting, was the best ever received at a meeting of this kind. When a call was made for the entire dedication of self and all to God, there was a one hundred per cent response.

That afternoon the needs of the work in Chile were presented to the brethren, and an appeal was made to them for a special offering. They responded gladly, giving in cash and pledges the sum of 300,000 pesos. One brother promised to dispose of a certain property he had, and give 100,000 pesos to the cause. He said that for some time he and his wife had felt impressed to do this and were but waiting for the proper time.

From the General Conference there was present at the meeting J. E. Edwards, of the Home Missionary Department, whose studies were greatly appreciated. From the division and the Austral Union others were in attendance. This general meeting was preceded by a three-day workers' meeting, in which methods for doing a greater and more effective evangelism were studied. We believe that these meetings will result in great good and that we shall see a new impetus given to soul winning in Chile.

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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.]

¶ CHURCH leaders in Berlin have expressed "dissatisfaction" over new school reform regulations under which religious classes in Berlin schools must be extracurricular. The regulations were issued by the deputy commandants of the Kommandatura, four-power body that controls the city. Religious spokesmen took particular exception to rulings which limit religious instruction to two hours a week and require that parents desiring such training for their children submit an application in writing.

¶ SOVIET occupation authorities in Berlin have ordered all church bodies in the Brandenburg area, except the Evangelical Church in Germany and the Roman Catholic Church, to file full reports on their organizational setups. Observers in Berlin believe the order is directed particularly against the Jehovah's Witnesses sect, which is said to have been "favored" by Commissar Sharnov, newly appointed "ideological" adviser to Russian Commander-in-Chief V. Sokolovsky. The Soviet directive is regarded as further evidence of a split among Soviet officials on policies to be adopted toward religious groups in the Russian-controlled area.

¶ DR. HANS LILJE, bishop of Hannover, Germany, had a fifteen-minute interview with President Truman at the White House. The German churchman said he thanked Mr. Truman "for what all Christians in America, especially the Lutherans, have done for Germany." President Truman told Dr. Lilje he was interested in the spiritual influences at work in Germany and inquired whether or not there were any signs of spiritual awakening. Bishop Lilje cited the establishment of youth work, academies, and seminaries as positive evidence of a renewed interest in religious life. The Hannover bishop,

who was accompanied by Dr. Oscar Blackwelder, pastor of the Lutheran Church of the Reformation, Washington, said that the "three of us were agreed that the world could not be reconstructed without the contribution of the Christian message."

¶ FORMATION of a national Pentecostal association was approved at a meeting in Chicago of 24 representatives of major Pentecostal denominations in this country. Among the Pentecostal denominations represented at the meeting were the Church of God, the Assemblies of God, the Pentecostal Holiness Church, the International Church of the Foursquare Gospel, the Open Bible Standard Churches, the Pentecostal Assemblies of Canada, Elim Missionary Assemblies, and the International Pentecostal Assemblies.

¶ THE general secretariat of the World Council of Churches announced in Geneva that council officials had declined an offer by Myron C. Taylor to cooperate in making the agency's forthcoming assembly in Amsterdam "serve the interests of peace." Mr. Taylor, President Truman's personal representative to the Vatican, recently called upon several officers of the World Council in connection with the assembly. He was told that the churches which will be represented at the meeting "desire to accomplish this (peace) task in complete independence."

¶ EIGHTY per cent of Britain's population are gamblers, the General Assembly of the Church of Scotland was told at Edinburgh. According to the Rev. J. Pitt Watson, professor of practical theology at Trinity College, University of Glasgow, 500,000,000 pounds (\$2,000,000,000) was spent on gambling annually before the war. Since then, he added, the sum has almost doubled and is now nearly \$4,000,000,000. "Family gambling has provided a substitute for the family reading of the Bible, which was practiced by an earlier generation," Dr. Watson declared.



1873

¶ R. K. McCUNE sends this report from Edgefield Junction, Tennessee: "We had a very refreshing visit from Bro. E. B. Lane, and a great reviving in our midst, considering the short stay he made with us. Seven were baptized, and a little church of thirteen members organized. . . . We have organized s.b. [Systematic Benevolence] to the amount of thirty-three dollars, which would have been more but for the fearful work the cholera is making around us. It is said to be the most destructive malady that ever visited Nashville, and all kinds of business is sadly deranged. We beg the prayers of our people, that the destroying angel may pass us by, and God's mercy be extended to the community at large."

1898

¶ At the thirty-fifth annual session of the Iowa Conference, recently held at Des Moines, sixty-five churches were represented by 121 delegates. The Libertyville church with eleven members was received into the conference. Dr. R. H. Habenicht was ordained to the gospel ministry. The officers elected for the ensuing year were: president, Clarence Santee; secretary, Mrs. L. Flora Plummer; treasurer, C. F. Stevens.

1923

¶ TWENTY-ONE persons have been baptized thus far as the result of the meetings held by J. W. McComas in a temporary tabernacle at Springfield and Madison streets in Chicago. The members of the West Central church have entered heartily into the work, and at present are distributing much literature in the neighborhood of the tabernacle in preparation for another meeting this fall.

## Gaining the Victory Over Appetite

THE four legs of the chair in which . . . ancient Sodom took her ease and went to ruin, and in which modern Sodom is riding to the same end, are pride, fullness of bread, abundance of idleness, and failure to strengthen the hand of the poor and needy."—*Minnesota Worker*. That is a significant observation. How accurately are the fourfold causes of human degeneration described—pride, fullness of bread, abundance of idleness, and neglect of the poor and needy. These are common worldly sins everywhere conspicuous in the great municipal Sodoms and Gomorrah of today. Especially prominent in America is the wholesale indulgence of appetite so conspicuously present in our cities. Beer parlors, night clubs, restaurants, cafes, roadside taverns, cocktail bars, saloons, snack counters, are maintained by prosperous businessmen, who fatten their purses by fattening their customers. "Fullness of bread!" It is the luxury sin of the flesh, the carnal indulgence of the body's strongest desires.

### Redeeming Man's Failure

The church is not secure against the sins of Sodom. Man first fell by indulging his appetite. Our Saviour came from heaven to redeem man's failure by controlling appetite. Forty days of fasting and prayer in the wilderness under the pressure of fearful temptation were required to redeem man's fatal mistake. Every Christian is called upon to imitate his Lord in denying the temptation of "surfeiting and drunkenness." Hurtful foods and beverages should be discarded. Even good food should be eaten in moderation at proper times, with thankfulness and to the glory of God. "Govern well thy appetite," says Milton in *Paradise Lost*, "lest Sin surprise thee, and her black attendant, Death." Says the wise man: "Put a knife to thy throat, if thou be a man given to appetite." Prov. 23:2. Man's reason and will guided by the Holy Spirit should control the body, and not the body with its passions and appetite, man's reason and will.

One of the snares of Satan in these last days is to benumb the spiritual sensibilities of church members so that they cannot discern the sacredness of their calling and the importance of preparation for translation to heaven. Notice how the plotter works:

"Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, carelessness, and indolence. Then with renewed zeal he plies his arts. *He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their sensibilities*, so that they fail to hear the very things which they most need to learn."—*The Great Controversy*, p. 519. (Italics ours.)

### A Voice of Solemn Protest

Again and again in the *Testimonies* the messenger of the Lord raises her voice in solemn protest against the sin of indulging perverted appetite. Especially forceful are the inspired arguments presented against the oft-repeated words:

"It is nobody's business whether I eat this or that. Whatever we do, we are to bear the consequences ourselves. Dear friends, you are greatly mistaken. . . . If you suffer from your intemperance in eating or drinking, we that are around you or

associated with you, are also affected by your infirmities. . . . If, instead of having a buoyancy of spirit, you are gloomy, you cast a shadow upon the spirits of all around you. If we are sad and depressed, and in trouble, you could, if in a right condition of health, have a clear brain to show us the way out, and speak a comforting word to us. But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? . . . But what care we for your judgment, if your brain nerve-power has been taxed to the utmost, and the vitality withdrawn from the brain to take care of the improper food placed in your stomachs, or of an enormous quantity of even healthful food? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without causing others to suffer."—*Testimonies*, vol. 2, pp. 356, 357.

### Personal Study of the Testimonies

It is not our purpose in this editorial to mention harmful foods by name. Take the Index to the Testimonies and read for yourself. We have great light as a people, but many of us are failing to walk in the light of heaven. We will be held responsible for our failure to live up to the precious revelations of truth given to us by the Spirit of God for the purpose of sanctifying body, mind, and spirit. We present here the reasons why gross, perverted appetites should not be indulged. Such indulgence benumbs the spiritual sensibilities. It makes us glum, sad, and depressed. It steals from us the witness of a bright and buoyant Christian testimony which the world has a right to expect us to give. These are reasons enough for the saints to eat and drink to the glory of God. If we value brain power and vitality, good health and a vibrant personality, we will follow a temperate diet, especially if we are inclined to overindulge. This does not mean that we will choose an inadequate diet. It does not mean that we will not eat heartily if our work demands a good supply of nourishing food. But it does mean that we will eat for strength and not for drunkenness, for the glory of God and the good of the cause. The Lord has a right to expect us to control the appetite. In the stress and strain of modern life, the world at its worst demands God's people at their best.

### No Great Problem for Some

We believe there are many Adventists who are not bothered by the problem of overindulgence. Their difficulty is to eat enough good food to satisfy the requirements of the system. We are as ready to encourage them to eat more heartily as we are to condemn those who surfeit. We believe that our readers will know whether these remarks are pertinent in each case, and respond to our appeal for self-control and moderation in the matter of eating and drinking. We cannot permit the sins of Sodom to penetrate the walls of Zion and overcome the people of God. There is too much at stake.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:24-27.

"In the heavenly race we can all run, and all receive the prize. There is no uncertainty, no risk, in the matter. We must put on the heavenly graces, and, with the eye directed upward to the crown of immortality, keep the Pattern ever before us. He was a Man of sorrows, and acquainted with grief. The humble, self-denying life of our divine Lord we are to keep constantly in view. And then as we seek to imitate Him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can, we shall certainly secure the prize."—*Testimonies*, vol. 2, p. 358.

D. A. D.

## Heart-to-Heart Talks

# The Beginnings of Sin

## In Two Parts—Part Two

**A**S WE said last week, we must look well to the beginnings of sin in our own Christian experience. In Satan's efforts to turn us from God, he does not come at first with the suggestion that we commit some great outbreking sin. We are not tempted to murder, to steal, to commit adultery. We would repulse at once these terrible suggestions. Instead, Satan seeks to create in our minds an unlawful desire for something we do not possess. If unrestrained, this desire resolves itself into action, and thus becomes open sin. This principle is illustrated in the record of many men and women.

## The Betrayal of Judas

7. *The sin of theft.* The Lord, when He was here on earth, chose twelve men whom He ordained as apostles. Among them was Judas. Christ well knew his character, but He hoped that the influences emanating from Him would change the heart of this man. But Judas resisted every impulse of this character. When Mary anointed Christ's feet with costly spikenard, Judas cried out against it, wondering why that had not been sold and the money given to the poor.

"Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." John 12:4-6.

This thieving spirit on the part of Judas led him finally to sell the Lord for the price of a common slave, receiving about sixteen dollars from Christ's enemies to lead them to the place where they could arrest Christ and take Him to His trial and crucifixion.

When Judas witnessed the wicked trial of Christ, and realized that He would work no miracle for deliverance from His enemies, he repented of his great sin, and bringing back the price of his wicked agreement, sought to have Christ released. But he had gone too far. He repented not for the sin itself but for its dire consequences. In his despair he ended his own life. What a sequel for a life which, had it been wholly dedicated to God, would have made its possessor a great apostle, and inscribed his name on one of the foundation stones of the Holy City of God. Let us be careful that by no act of ours we betray our blessed Lord.

## "Demas Hath Forsaken Me"

8. *The sin of worldliness.* Demas was a Christian believer and was associated with Paul in his ministry at one time. He united with the apostle in sending greetings to some of the churches. But when Paul for the second time was incarcerated in a Roman prison, he declared of Demas: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2

Tim. 4:10. Poor Demas! When the saints of God are gathered in the New Jerusalem with the wicked hosts outside, Demas will be with the great company of unbelievers. He will recognize then what he might have gained, had he resisted the spirit of worldliness and dedicated his life to the work of the gospel.

9. *The sin of the love of pre-eminence.* It is proper that everyone should place a right estimate upon his own ability. He must do that in order to succeed in any undertaking. But where one counts himself as above his fellow men, as nobler and wiser than his brethren, then this becomes to him a great danger. Such was one of whom the apostle John spoke. "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not." 3 John 9. This man refused to read to the church the instruction which the apostle sent. That was a great responsibility, to shut out from others the light that God gave. We today may do this by the influence we exert.

10. *The sin of criticism.* This sin has always afflicted the church of God. It was manifested in the lives of Aaron and Miriam, in the lives of Korah, Dathan, and Abiram. From the invisible Leader of Israel there came stern rebuke and terrible judgment upon those who criticized the human leader whom God had chosen. (See Numbers 12 and 16.) We need to take this lesson home to our hearts, and see that we sustain by our prayers and influence the leaders of God's work today.



# I Sought My Lord

By FLORENCE N. SHELBURG

I sought my Lord 'neath towering spire,  
With softened lights and vested choir.  
Proud Wisdom showed her haughty face;  
No need was felt of saving grace.  
The prelate trod with regal air.  
I sought my Lord. He was not there.

I sought Him in an humbler place,  
Where strong men claimed His saving grace:  
Where frenzied zeal found lusty voice,  
And bounding joy made all rejoice.  
Although His name rose loud in prayer,  
I sought in vain. He was not there.

I found my Lord in cottage small.  
No polished words, no frenzied call.  
Love smoothed the brow all lined with pain,  
And made the heart to hope again.  
His name was heard in thankful prayer.  
I sought no more. My Lord was there.

11. *The sin of levity.* Although this sin may not be illustrated in the life of any Bible character, it is greatly condemned in the Sacred Record:

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Eph. 4:29-31.

"Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3, 4.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

We do well to heed this faithful instruction. There is no sin in a Christian's engaging in an occasional outburst of merriment, or to pass on some pleasantry which may make others laugh. We pity the one who fails to see sometimes even in this fear-filled and distraught world something ludicrous and mirth provoking, to lessen the tension under which we are coming to live. But it is unfortunate to see one who from habit turns often from the serious to view the ludicrous. By his constant joking and levity he lowers his dignity and lessens his influence for good.

#### "Profane and Vain Babblings"

12. *The sin of heresy.* The church in every age has had to deal with the sin of heresy. The apostle Paul had this difficulty to meet in his own day:

"Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:16-18. These men evidently based their teaching that the resurrection had already taken place upon the fact that when Christ was raised from the dead, some sleeping saints were raised with Him. Their study of the Scriptures and the instruction they had received from the apostle should have enlightened them regarding the final resurrection.

#### No Light and Trifling Matter

There is danger today that the spirit of heresy will corrupt the hearts and minds of some of the Advent believers. In our experience as a church, again and again we have seen men arise rejecting some vital Bible truth and starting a following of their own, and as a rule the one and only gospel which these offshoots have followed has been the misrepresentation and abuse of their former brethren.

The apostle John gives very definite instruction regarding this class of people. He says that we should not follow them in their evil course, and should refrain from even wishing them Godspeed, because in so doing we are partakers with them of their evil deeds. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John 10, 11. It is no light and trifling matter to follow some heretical teaching.

Among the sins which will shut some out of the kingdom of God at last is that of heresy, and please note as you read this scripture that heresy is classified with what some might feel are much greater sins:

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions,

heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

May Heaven save us from cherishing sin of every kind and of every degree in our lives, because, however small that sin may appear, if cherished, its final result will be our total separation from the Lord. We need faithfully and zealously and in all good conscience to dedicate our lives to Him and to be wholly His.

F. M. W.

#### The Colporteur Work—3

### The Possibilities in Colporteur Work\*

THE kind of person who ought to enter the colporteur work is the one who has a holy ambition, who is not looking for an easy job, who is not easily discouraged, who has inherent qualities that will dignify the work, who wishes to meet his fellow man and to continue his education, who wishes to tell men of a better world, and who believes that the Advent Movement is the God-ordained means of proclaiming this good news. Most evidently then the colporteur work calls for the very best among our youth, the very best among all age groups. It is too important a work, too vital to the grand success of the whole strategy of the Advent Movement, to risk drawing into it the shiftless, the careless, the unconsecrated.

And as you go into the colporteur work, you find that it opens up ever larger before you. As I have said, you continue your schooling, the most valuable part of your schooling and you learn how to deal with people. The part of the world that really counts is not houses and lands, stocks and bonds, but men and women. Christ did not die for the world. He died for individuals. He long ago decided to burn up the world, but He seeks to save out of it those creatures made in His own image. It is to them that you go with your message.

#### All Life an Adventure in Selling

And as you meet men and women you develop that most important quality, the ability to present ideas with convicting force. All life might be described as an adventure in selling ideas. The professor sells ideas, and so does the architect, and the members of other learned professions. Your value to the world is not wholly in terms of the worth of the ideas that you have, but also in terms of the extent to which you can sell those ideas to other men, and thus make those ideas bring forth fruit.

We hear much in modern psychology about inhibited people, and of their need of some sense of release. I suggest the colporteur work. In that work you are constantly securing a sanctified sense of release, for you are pouring forth ideas, views, convictions, and having the happy satisfaction of seeing those ideas take hold.

There are those who go out in vacation time, or permanently, to be salesmen, to secure the benefits that come from meeting people, but who go out to sell some very earthy product. For example, some of our youth have become brush salesmen. Doubtless that is a clean business to be in, but there is a better business for Seventh-day Adventist youth who have a gift for selling. Speaking of brushes, the devil would make a clean sweep of the world today, and the Scriptures declare that God Himself will finally sweep the nations with the besom of destruction, the mighty broom of His divine wrath. We should go out as brush salesmen for God, to sweep away the rub-

(Continued on page 19)

\*A sermon preached at the Sligo church, Takoma Park, at the opening of the Washington Missionary College colporteur institute.



## The Times of Refreshing

By W. R. Beach

**A**S WE think of the history of the Advent Movement we have much for which to be grateful to God. The Lord has abundantly blessed His people. Wonderful things have been accomplished both in the homelands and in the mission fields. But there remains one great need in the church of God. This people stands face to face with a mighty task. A solemn responsibility rests upon every member of the church. Our greatest need is not for larger institutions but for a new baptism of the Holy Spirit in the fullness of power.

The Spirit of God does not dwell in material resources. It dwells in the hearts of God's children. The Lord does surely bless the institutions and the facilities which we have, but He blesses them only to the degree that He possesses hearts. The rain from above does not often fall on churches or on families as such. Neither does it come on conferences and unions and institutions. It falls on individuals whose hearts are surrendered to God, whose lives have been cleansed and purged from sin and made ready for the unction from on high. This latter rain is poured out upon men and women who seek God and who in their daily walk and conversation know what it means to have victory over sin. This is the great prerequisite for the outpouring of the latter rain.

We have now come to the time when the latter-rain experience is to be the lot of God's people. The apostle Peter, as he looked down through the centuries, called this period the "times of refreshing . . . from the presence of the Lord." Acts 3:19. He pointed out that the "times of refreshing" would be followed by the "times of restitution of all things." The apostle made it clear that God has spoken of these times "by the mouth of all His holy prophets since the world began." Acts 3:21.

### A Clearly Defined Timetable

Adventists well know that God's program follows a clearly defined timetable. This timetable, with the development of history in general, has been set forth by the holy prophets. Thus we find them speaking of "the time of the nations," "the time of grace," "the dispensation of the Spirit," "the time of the end"; and now we have the "times of refreshing" and "restitution of all things."

This time of refreshing, or of the latter rain, is well defined in God's program. We must recognize the dawn of this period. Of it the messenger of the Lord writes: "Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us."—*Testimonies to Ministers*, p. 509.

Yes, we have come to the period indicated in prophecy for the "times of refreshing . . . from the presence of the Lord." We do well, therefore, to inquire into the meaning of the promise for this time, in order that we may prepare ourselves intelligently and lay hold upon the experience which God intends His people to have.

We read in Holy Scripture that the dispensation of the Spirit will be marked by two definite experiences: the former and the latter rains. Centuries ago God spoke to the children of Israel: "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:14.

Because of disobedience God withheld the showers of blessing. "Therefore the showers have been withholden, and there hath been no latter rain." Jer. 3:3. But when God's children in ancient days returned to the Lord, He renewed His promise to them: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

### The Time of the Early and the Latter Rain

In the Near East, particularly in Palestine and Syria, the inhabitants are well acquainted with the terms *early* and *latter* in reference to the rainy seasons. The early rain comes in the spring of the year, after the soil has been prepared for the reception of the seed. The gentle showers descending from heaven cause the seed to germinate and grow. But the latter rain comes in the autumn and plays its part in ripening the produce of earth for the time of harvest. These expressions used to designate the operations of nature are employed by God's servants when referring to two great spiritual experiences in the church.

When the Saviour was here on earth He spent much time in training the disciples for their God-given task. He was to them a teacher, a counselor; He was their Master and Lord. But He also was their comforter in every time of need. When the time came for Christ to take His departure, He said, "I will pray the Father, and He shall give you another Comforter." This means not only one to encourage and comfort, but one who is continually by the side of His people. He is near at hand and not afar off. This Comforter is the Holy Ghost, the Spirit of God, present to "teach you all things" (John 14:26), to "testify of Me" (John 15:26), to "guide you into all truth" (John 16:13), to "reprove the world of sin" (John 16:8), and also to "shew you things to come" (John 16:13).

At the time of the ascension of Jesus, the Lord bade the little group gathered around Him to wait for the promised blessing from heaven. On the day of Pentecost, in his memorable sermon, Peter declared, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

So the promise was for them and also for their children. It was for God's people everywhere and in all ages. And today it is for all those who turn to the Lord and surrender to Him.

### Pentecostal Outpouring Limited

When Jesus ascended on high He was enthroned in the midst of the host of angels. Then came the fulfillment of the promise of the Saviour. What a wonderful manifestation came to the church at Pentecost! But at that time the prophecy of Joel was only partially fulfilled. The ancient prophecy reads, "I will pour out My spirit upon all flesh." Joel 2:28. Of its application to Pentecost we notice: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:16, 17.

One little word makes all the difference. At Pentecost there was but a partial fulfillment. Then God poured out of His Spirit. He took a great reservoir and poured out an abundant measure upon the assembled disciples. But He reserves the great remainder for the last days. That was the former rain; but now has come the time for the latter rain.

Many times we refer to Pentecost as something that happened but once in the experience of the church, something unique, an experience perhaps never to be repeated. But we need to remember that, although Pentecost was a festival that came once a year, the experience that came to those disciples when the Spirit of God descended upon them in such copious showers came frequently in the experience of the early church. We read: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. Then there is this word recorded: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Acts 10:44. Still further in the book of Acts, we read: "When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:6.

### Early- and Latter-Rain Experience

Down through the centuries this former-rain experience has been repeated. In these last days of the world's history we are to experience the effects of this former rain. We shall also experience the latter rain.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.



## Fishers of Men

"Down by the sea  
Of blue Galilee  
The Saviour passed time and again;  
From the shore of the sea  
He called, 'Follow Me,  
And I'll make you fishers of men.'

"He is calling today  
In the same earnest way,  
He is calling for fishers again;  
And the brightest names known  
Up around God's throne  
Will be those who were fishers of men."  
—Author Unknown.

Now, although it is true that the expressions *latter rain* and *former rain* refer in a definite way to different happenings in the history of the church of God, they also have a special application to our personal experience, as well as to the experience of the church. We are to know in our hearts the experience of the former rain before we can enter into and know the blessings of the latter rain.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. . . . The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. . . . It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

Thus the former-rain experience is well marked as a preparation for the latter-rain experience. It represents a thorough work, "for thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns." Jer. 4:3. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

To each is addressed this solemn message:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Testimonies*, vol. 5, p. 214.

In this period of preparation for the times of refreshing and the restitution of all things, every sin must be confessed, every wrong put right. There is to be harmony among the brethren. We are to put away all differences and all strife, and seek to serve Him with a whole heart. This will be the indispensable preparation for the latter-rain experience.

"Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Ibid.*, vol. 6, p. 401.

### The More Abundant Latter Rain

When the work of the former rain has been fully accomplished, then will fall upon the church the more abundant latter rain for the finishing of God's work throughout the earth.

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." Zech. 9:12. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Many will be given courage at this time to accept the truth in the face of opposition.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great

change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'—*Early Writings*, p. 271.

This refreshing from the presence of the Lord will lead some of this earth's rulers to unite themselves with God's people.

'Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents [among the rulers] will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble.'—*Testimonies*, vol. 1, p. 203.

The church must have the outpouring of the latter rain to finish her task. But this can only come when the former rain has prepared the germination of truth.

The time has come for the refreshing from the presence of the Lord. This merciful rain is falling upon hearts in many lands. Only the latter-rain experience could make possible the success attending God's work today. It is falling. Is it falling on us, or only all about us?

## When the Devil Is Bound

By Robert L. Boothby

**A** MAN who attended regularly my evangelistic meetings in San Francisco was a slave to alcohol. When he came to meeting he was so intoxicated that the ushers found it necessary to request him to be quiet. The gospel teachings found a responsive chord in his heart. He came forward one night, and at the altar yielded his heart to the Lord. God wrought a marvelous change in his life. He became an ardent worker for unsaved men and an elder in the church.

In his testimony he said, "I knew it was wrong to drink, and purposed to give it up. But when I passed by the liquor stores, the urge was irresistible. I did not have the strength to leave it alone. Now it is different. I can pass by without difficulty. I have Jesus with me, and He strengthens me."

When Christ was upon earth, even the devils were subject to Him. Some of the people, after beholding the deliverance Christ brought to a man who had been under the spell of devils, said, "What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him." Mark 1:27. God can break the power that Satan and sin has over you if you will but yield yourself to His wondrous work of grace.

### Bound for One Thousand Years

The day is coming when the devil will be bound for a thousand years. The apostle John in the book of Revelation has written:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

Some have suggested that when the devil is bound there will be a special opportunity to be saved. But God can give deliverance from the devil now. We need not wait for the thousand years, when Satan is bound, to be saved. It is written, "Greater is He that is in you, than he that is in the world." 1 John 4:4.

A man who came to my meetings in Cincinnati was convicted, but he hesitated to make the decision to become a Christian. I went to his home to talk with him. He said, "Preacher, I believe everything you have

preached, but I could not live it." I replied, "Brother, I know you cannot live it. But I know One who can live it in you if you will permit Him to come into your life." He said, "I never thought of it that way before." He surrendered his all to God. After seven years I met him, and asked him about his Christian experience. He said, "It works. Jesus can live the life in us. I have proved it. He has done for me that which I could have never done myself."

Now is the time to find salvation, and not during the thousand years, which is still future. The apostle Paul emphasizes that we should come to Jesus now, "for He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

### During the Thousand Years

Let us consider what is to take place during the thousand years. After John tells of the binding of Satan he proceeds to explain how he will be bound.

We read in Revelation 20:4 and 5:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Two groups of people are here indicated as being immune from Satan's subtle deceptions. One group are with Jesus during the thousand years, and therefore this evil one cannot deceive them. The second group are dead for a thousand years. It is impossible to deceive dead people, and therefore the devil will not be able to delude them.

Those who reign with Christ a thousand years are those who are blessed and holy. They are those who escaped the second death, which is the punishment the wicked receive in the lake of fire. The blessed and holy who have died will be made alive in the first resurrection, and they with the righteous who live to see Jesus come will be taken to heaven to spend a thousand years with the precious Saviour. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

The wicked will be dead upon the earth for a thousand years, "but the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. All the living sinners will be slain by the glory of the King of kings as He descends the sky.

The prophet Isaiah describes how death will at that time overtake them:

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66:15, 16.

### "The Slain of the Lord"

The wicked will be slain by the fury of God. Then there will not be a living man upon the earth. The righteous will all be in heaven; the wicked will all be dead. We read in Jeremiah 4:25 to 27:

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."



John in the Revelation affirms that Christ's coming will bring death to all the transgressors who have failed to put away their transgressions. He represents Jesus coming as a mighty general, leading the armies of heaven, and he says an angel at that time will call for the fowls of heaven to eat "the flesh of all men, both free and bond, both small and great." (See Revelation 19:11-18.)

At the termination of the thousand years the wicked will be made alive to meet damnation. This is clearly revealed in the words of Jesus:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

### Two General Resurrections

There are to be two general resurrections. The first resurrection will take place at the Second Advent of Christ. It is at this time that "they that have done good" will come forth "unto the resurrection of life." A thousand years later "they that have done evil" will be raised to meet destruction by fire.

When the wicked are made alive, the devil will go forth to deceive them to make war against Christ and the righteous, who are in the New Jerusalem.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

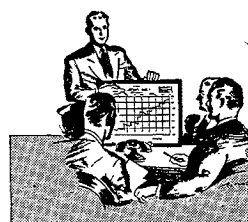
These sinners slighted the offers of mercy. By defiant indulgence in sin they quenched the pleadings of the Holy Spirit. They spurned the instructions and the admonitions of the Holy Scriptures. They trampled under foot God's law. Some even denied that there is a God. As a climax, they are finally deceived by Satan into making war against God and the saints. They march around the New Jerusalem, and fire comes down from God out of heaven and devours them. The Holy City has been brought from heaven to this earth. (See Revelation 21:2.)

### Slighting the Invitation of Mercy

The city of God will be to the righteous, when fire is destroying the wicked, what the ark was to the people of God when the world was destroyed by a flood in Noah's day. The only place of safety will be the New Jerusalem. All the inhabitants of the world will then be in two classes. One group will be in the city; the other group will be outside the city. One will be saved for eternity; the other will be eternally lost. One will enjoy the wonders and joys of God's new home; the other will be without hope. They will weep and gnash their teeth. Reader, where will you be in that day? Will you be inside the city, or outside?

There will be no salvation during the thousand years. The destiny of all men will be settled before these ten centuries begin. The righteous will be already saved and will be in heaven during the millennium. The wicked will be dead during that time. There will be no opportunity for sinners to be saved after the thousand years. When they are made alive they are brought forth to damnation. (See John 5:28, 29.)

By your decision for or against Christ today you are deciding your eternal destiny. Our Lord says, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19.



## What the FIGURES TELL

By Claude Conard

Statistical Secretary of the General Conference

### Progress at Home and Abroad

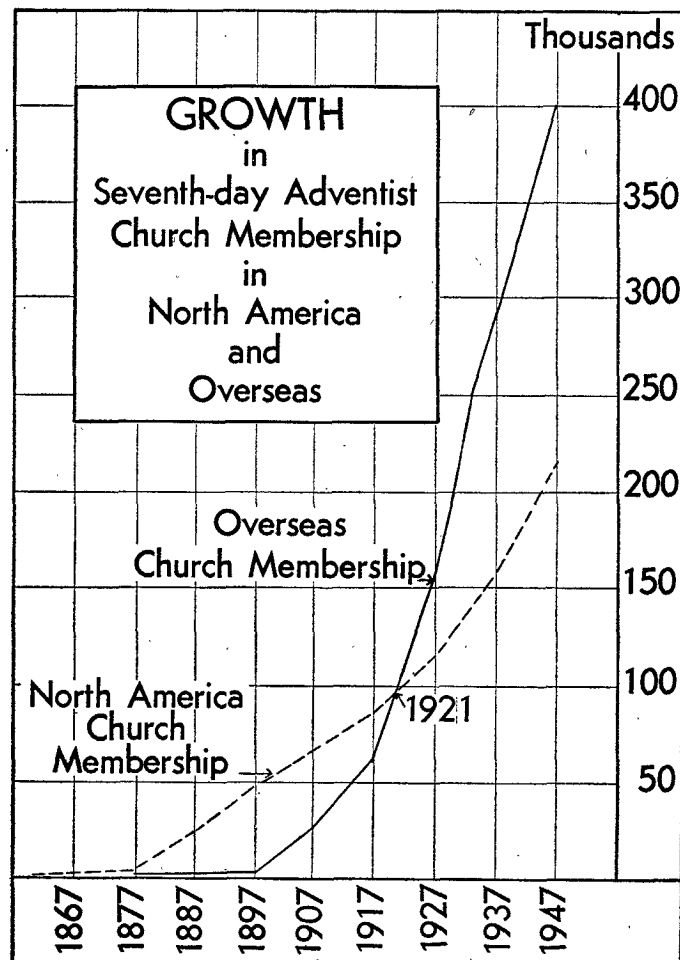
TEN years after the General Conference was organized in 1863 there were less than one hundred Seventh-day Adventist church members outside of North America. Seventh-day Adventist work in Europe began in an organized way with the sending of Elder J. N. Andrews to Switzerland in 1874 and Elder J. J. Matteson to the Scandinavian countries in 1877.

During the next twenty years the truths of the Advent message took root in many lands. Russia, the first non-Protestant country to be entered, was visited in 1886. In 1890 the missionary ship *Pitcairn* began its voyages to the South Sea Islands. The first mission work among a heathen people was started in Matabeleland, South Africa, in 1894. South America and Japan were entered in 1896.

By 1900 there were 13,000 Seventh-day Adventists in mission fields, and 62,000 in the United States and Canada. During a little more than the next twenty years the believers in North America increased from 62,000 to 98,000; and the membership in foreign countries doubled itself almost three times, from 13,000 to 99,000. In 1921 the number of Seventh-day Adventist members outside of North America outran and passed ahead of those in the United States and Canada.

By 1947 there were 138,000 more Seventh-day Adventist believers in the home fields than there were in 1921. Outside of North America the same twenty-six years' growth was nearly 300,000.

The rapid expansion of the Advent message in mission territories attests faithfully the Saviour's exhortation: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."



## Our Name, a Rebuke

By Ellen G. White

**I** WAS shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from Heaven. . . .

No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of papacy. The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ.

I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors. This name is too indefinite for the remnant people of God. It would lead to the supposition that we had a faith which we wished to cover up.—*Testimonies*, vol. 1, pp. 223, 224 (first published 1861).

We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.—Letter 110, 1902 (written July 7).

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.—Letter 106, 1903 (written May 20).

### The Authority of the General Conference

I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.—*Testimonies*, vol. 3, p. 492 (first published in 1875).

I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority.—Letter 124, 1896 (written Aug. 9).

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work, and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.

At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decision of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field, should not be respected.

God has ordained that the representatives of His church from all parts of the earth, when assembled in

## The ALCOHOL PROBLEM Today

### Alcohol and Industry

By Grace Clifford Howard

**WITH** more than fifty per cent of the adult population using alcoholic beverages, there necessarily must be more or less intoxication among industrial workers. Just how much the efficiency of the workman is lowered in any given industry or in any one plant by the use of alcohol is very difficult to determine, because almost no study has been given to the problem. Every employer knows that periodically certain workers fail to come to work because of intoxication; every now and then a worker must be separated because he has become inefficient through repeated intoxications. Nevertheless, statistics on the effects of alcohol on industry are strangely lacking.

On the other hand, careful tests have been made to determine decrease of efficiency in certain industrial skills. A few years ago Professor Carlson, of Chicago University, supervised experiments which showed the decrease of efficiency after taking four bottles of beer. Hand steadiness was only slightly affected, but standing steadiness was decreased thirty-eight per cent. Speed in reaction to sound was five and a half per cent less, whereas visual reaction time was impaired three per cent. Speed in sorting cards was cut down seven per cent.

A test involving typesetting showed that after one-half pint of wine, average working ability was reduced 8.7 per cent. Moreover, the normal gain in efficiency given by practice was reduced. The work accomplished was of a lower grade than usual. The idea that moderate drinking helps an artisan is false, concluded the investigator.

Indeed, moderate drinking, as shown by tests, reduces a worker's efficiency. One bottle of claret wine was enough to disturb the mental faculties, slow reaction time, and cause errors in choice reactions. Power to memorize, add, and judge was impaired.

Slowly standards are being set up which safeguard both the drinker and those associated with him or those dependent upon his skill. It is known that chronic drinkers have three times as many accidents as the average worker, and that their wounds heal more slowly. The drinking workman is an industrial hazard, because the alcohol which he has imbibed causes him to react more slowly in emergencies. He neither sees nor hears so quickly, and furthermore, his judgment has been impaired. Where he is working as one of a team, he lessens the efficiency of the group as a unit.

Even in the last two years enormous strides have been taken in understanding and in dealing with the problem of alcohol. It is reasonable to suppose that before too long, industry will avail itself of these new facts and deal intelligently with drinking workers. In the meantime, many a worker will fail to improve his efficiency rating and still others will become unemployed all because man has failed to learn that no one yet has been able to outsmart the effects of alcohol.

The experiments cited are found in *The Alcohol Problem: Visualized* (National Forum, Chicago), and Cora Frances Stoddard's *Handbook*.

REVIEW AND HERALD

a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work. . . . Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.—*Testimonies*, vol. 9, pp. 260, 261 (first published in 1909).

### No New Organization

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.—*Notebook Leaflets*, vol. 1, no. 17 (written Dec. 24, 1905).

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.—*Review and Herald*, Sept. 20, 1892.

## "Thine Is the Power"

By D. H. Kress, M.D.

PAUL, in addressing the believers in Rome, said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained [margin, "or, ordered"] of God." Rom. 13:1. Jesus, when the disciples requested, "Teach us to pray," said at the close of his model prayer, "Lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power." In this prayer He evidently desired to teach us the same truth that Paul tried to impress upon the believers at Rome: "There is no power but of God." All power comes from the one source, regardless of who may exercise it.

When Pilate said to Christ, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Jesus calmly replied, "Thou couldest have no power at all against Me, except it were given thee from above."

After His crucifixion and resurrection and acceptance of the Father as the Redeemer of mankind, Jesus could send forth His disciples with the assurance: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." Matt. 28:18, 19. The gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. Going in response to this commission, He said, "Ye shall receive power, . . . and ye shall be witnesses unto Me." Acts 1:8. The Son of man, our elder brother, is the possessor of all power in heaven and in earth.

### "They Shall . . . Talk of Thy Power"

It is true that Satan possesses power. His power, however, is limited. We may say to him, as did Christ to Pilate: "Thou couldest have no power at all . . . except it were given thee from above." God is the ruler of the universe. He not merely rules but He overrules. He can allow sinful men, and Satan, to live and work. Yet in it all He "works all things after the counsel of His own will," for the good of all His children. Whatever God

permits to come He is able to convert into a blessing. Knowing this, we read, "Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power." Ps. 145:10, 11. God's saints are not spending their time talking about the power of Satan or the power of wicked men, in their association together; "They shall . . . talk of Thy power."

It is to this evidently that the prophet Malachi referred when he said:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels: and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:16-18.

"Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they are ready to exclaim, 'All these things are against me,' when the very things whereof they complain are all working together for their good."—*Testimonies*, vol. 3, p. 67.

### Seeing Him Who Is Invisible

God is looking for and developing a people that will endure as seeing Him who is invisible.

"He works through those who discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be failure. . . .

"In your ministry come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair."—*Ibid.*, vol. 7, p. 272.

Those who are finally victorious will say:

"For Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place." Ps. 66:10-12.

Of them it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

May we be among those of whom, while passing through these experiences, it can be said, "Thy saints shall bless Thee . . . and talk of Thy power." "They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." Ps. 145:7.

## The New Testament Sabbath

By Walter L. Adams

FOR many years those who do not adhere to the seventh-day Sabbath have made the claim that the original Sabbath was set aside at the death of Jesus, and that the first day of the week was substituted. Although no authorization for this can be found in the Bible, they claim that it was established by the authorization of the apostles of the early church, and that this was in accord with the verbal instruction of the Saviour, though no such instruction can be found.

Some of these same teachers have said that the law was abolished at the death of Christ, and that all the commandments were restated and re-established immediately afterward, for they are all mentioned in the New Testament after the death of the Saviour, with the exception of the fourth commandment. Though there is not the least evidence that any such thing was done, let us view the matter in the light of this interpretation. It

is true that after the crucifixion various writers of the New Testament voiced the conviction that dying, stealing, killing, and other sins were just as sinful as before the cross. This being true, why not apply the same rule to the fourth command also? It was just as definitely named in the same category as were the others.

In the third chapter of the book of Hebrews, Paul introduced the thought of that eternal rest which the Lord had promised to the seed of Abraham, and which they could have had in a large measure in the Promised Land when they came from Egypt to Canaan. They precluded their receiving this promised rest by their unbelief, and Paul made it clear that they did not obtain it then. The time was postponed, and especially that final rest in the kingdom of God was yet future.

### The Sabbath a Foretaste of Rest

In chapter four of that same book the caution was submitted to the churches that they were to fear lest they also fail, as did the ancients, to enter into God's rest. The apostle then introduced the thought that the Sabbath day was a little foretaste of that rest, and that when God had finished His work of creation He rested on the Sabbath day, the seventh day. As evidence of his conclusions, he cited a statement found in Genesis 2:2, and which Paul quoted loosely, "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4:4. Then in verse 10 of this same chapter he said, "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Thus we have the plain statement that God rested from His works, and that He rested on the seventh day; and if we are to enter into that rest which He has promised, we will follow the example and the command of the Lord, and we will also cease from our own works as God did from His.

Some have their minds confused because of verse 8, which says, "If Jesus had given them rest, then would He not afterward have spoken of another day." In the original language from which this is translated, the name is Joshua, and five variations of the name are to be found in the Bible. It was Joshua who led them finally into a Promised Land; but under his leadership they did not get the rest that was promised, because of their unbelief. Paul then declares, "There remaineth therefore a rest to the people of God." Verse 9. The Diaglott translates this as, "A Sabbath-rest remains for the people of God." This seems to make it clear that the original Sabbath which the Lord Himself kept at the end of His creation work remains to the people of God. It is logical to say, then, that if we profess to be the people of God, we will follow His example in keeping the seventh-day Sabbath.

A Voice From the Past

## Christian Influence

IN THE life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about his Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice does not speak for Christ, sure you may be the soul is not filled with Christ. Nevertheless, here as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy, all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half the year, brawls more noisily at times than yon mighty river. The boy's sparkling rocket makes a louder demonstration in the night air than all God's starry constellations. And yet, in the silence of their sub-

lime manifestations, how eloquently do these great forces of the universe bear witness for God!

And so it is of moral forces. The gentle movement of "the man out of whom the devils were departed," amid his wondering countrymen, did more to convince them of Christ's saving power, than a thousand noisy utterances. And so it is with the convincing power of a Christian life. The converted man is left in this world a witness for Jesus, a living illustration of the power and blessedness of a religious life. He is to the theological truth of the Bible what practical experiments are to scientific truths in nature. As the chemist talks technically of elements in analysis and synthesis, and exhibits, in illustration, free gases and ponderous compounds; and as the botanist discourses scientifically of the structure of plants, and the functions of their parts, and shows you his meaning by producing the petals of a lily, or a spike of lavender, so it is with spiritual science in the hands of the great Teacher. In the Bible the graces of the Christian are described as in a written epistle—in Christian life they are illustrated as in a "living epistle."

And in this sense are we, mainly, witnesses for Christ. As the Gadarenes saw that the demoniac was restored, so must the world see that the sinner is converted. He must speak for Christ, as the flower and the star speak for God, in the beauty and glory of their physical manifestations. Without this abiding savor of a holy life, all else will prove but a mockery.—CHARLES WADSWORTH in *Review and Herald*, Feb. 19, 1861.

## Prayer of a New Missionary

By MYRTLE I. REIMER

*Bechuanaland Protectorate, South Africa*

Be with me Lord, I cannot go alone;  
I have no strength that I can call my own.  
Keep Thou my feet within the narrow way  
And lead me back when I would go astray.  
Help me to understand the darkened minds,  
And help me Lord, oh, help me to be kind.  
May they see Thee in everything I do,  
And may the words I speak reveal Thee too.

Be with me Lord, through weary tiring days;  
When things go wrong teach me Thy perfect way.

And help me to remember that I too  
Once had no light before Thy grace I knew.  
Teach me to draw them gently unto Thee—  
These souls whom Thou regardest tenderly.  
And Lord, when life's great work on earth is done,  
May I bring them to Thee—the souls that I have won.

Amen.



REVIEW AND HERALD

Conducted by Promise Kloss Sherman

## The Ideal Home

By E. E. Andross

THE importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. . . . Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He 'increased in wisdom and stature, and in favor with God and man.'—*Ministry of Healing*, p. 349.

"The Saviour's early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. . . . There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers."—*Ibid.*, p. 351.

The fact that the Son of God spent thirty years in His home in Nazareth and three and one-half years in public ministry, from His baptism to His ascension to His Father, surely emphasizes the great importance of the home in the work of redemption.

"During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society."—*Ibid.*, p. 350.

## The Family Altar

By Gladys Scott Wakefield

AND I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers."—*Early Writings*, p. 19.

What a fascinating thought for a little child to dream about—and parents too, when we are forced to admit we were not given ready-made cherubs.

The Spirit of prophecy is richly gemmed with thoughts precious to the heart of a child. Themes particularly appealing to them at the worship period are those concerning the return of our Saviour and descriptions of the heavenly Canaan. Then there are the stories found in *Christ's Object Lessons*, the sweet life of Jesus in *The Desire of Ages*, and the thrilling adventuresome journey of God's people as recorded in *The Great Controversy*.

Reading such passages as these will bless any worship hour: *The Desire of Ages*, pages 71, 74, 145, 146, 342, 343; *Early Writings*, pages 288, 289; *Christ's Object Lessons*, page 346; and *Ministry of Healing*, pages 29-31.

Let us select our material according to the understanding of young listeners. We find that the reading aloud of a few paragraphs is better than a long page-after-page reading. Young ears tire even of the most wonderful words. We might take a single sentence or thought and enjoy the glory of it in family discussion, such as: "All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out."—*Early Writings*, p. 39.

How sweet, how heavenly, is the home where Jesus abides! After many years of experience and personal observation I believe that this is our great need as a people today—not that Jesus should make a hasty visit to our homes, but that henceforth He be made an abiding guest in each and every home. The home may be ever so humble, but with *Jesus as its ever-present, honored guest it is transformed into a royal palace*. The essential prerequisite to such an experience in the home, however, is that Jesus be enthroned in the heart, that His will be supreme in the life of each parent.

With what tender solicitude the father and the mother should carry forward unitedly this sacred work of building and maintaining a Christian home! Each should cheerfully bear his or her share of responsibility.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Ibid.*, p. 394.

From such homes as this established in all parts of the earth a holy fragrance would ascend to heaven, awakening joy in the hearts of the angelic throng; and on earth the deserts would be made to rejoice and blossom as the rose. From these homes, as from the Waldensian homes, would go forth messengers of peace, bearing the torch of truth, and soon the earth would be lighted with the glory of God.

## Parental Restraint

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise." Eph. 6:1, 2.

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

Father and mother must work unitedly if success is to attend their efforts in building a home that will be a true symbol of the heavenly home, a place of refuge for their children.

"God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's word, into ways leading to danger, which are open on every side. Kindly, but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied. . . . Combine affection with authority, kindness and sympathy with firm restraint."—*Ibid.*, p. 391.

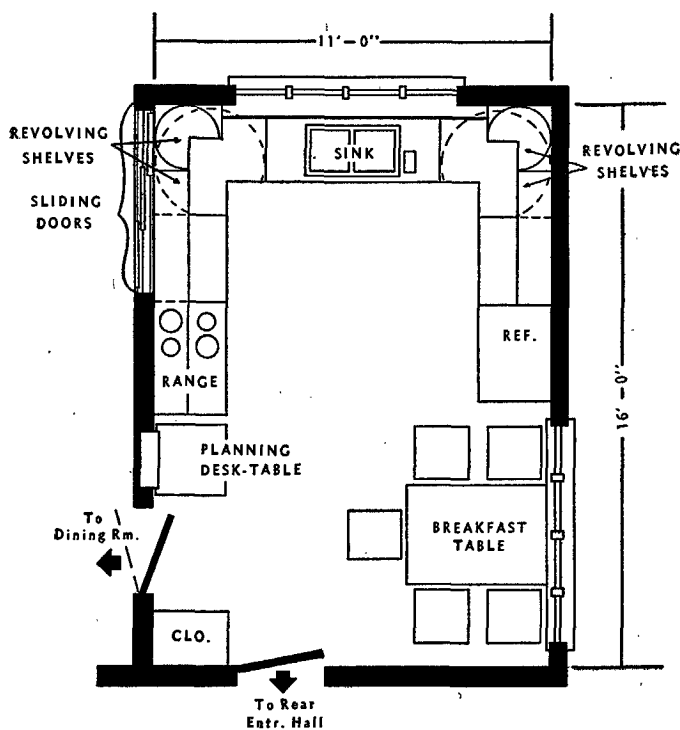
Such a work as that to which we are called can never be accomplished without very careful study of the inspired direction given us in the Word of God, and in the Spirit of prophecy. There must also be a resolute purpose to follow this counsel.

But we are all weak. We must have the help of the Holy Spirit to enable us to build our homes after the heavenly pattern. This promised help comes to those who ask, who seek with all the heart. (Luke 11:9-13.) There must be earnest, prevailing prayer.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."

"The home on earth is to be a symbol of and a preparation for the home in heaven."—*Ibid.*, pp. 393, 363.





Floor Plan of the Stepsaving Kitchen

## Stepsaving in the Kitchen

A FARM kitchen in which one or two women may work comfortably with the minimum of walking, stooping, lifting, and stretching has been designed and built by housing and household equipment specialists of the U.S. Department of Agriculture under the direction of Lenore Sater of the Bureau of Human Nutrition and Home Economics. Although it is planned primarily for the farm home it fits other homes in most respects. Some of the basic principles used in planning this room, and their advantages, are explained by Miss Sater:

"The unbroken U-arrangement of equipment around three adjoining walls of the room was chosen because it forms a compact work center through which household traffic does not pass and interrupt work. It also provides a convenient dining center outside the work area.

"The three key pieces of equipment—sink at center of the U, refrigerator at right end, range at left end—are placed within easy reach of one another, yet there is enough space for two women to work comfortably. Other arrangements of the key pieces in a U or L pattern might be equally convenient.

"Work moves from right to left, the direction that suits right-handed workers. Counter space is adequate for each job. Ample storage space is planned to accompany the various jobs

carried on in a farm kitchen where there is a separate laundry and workroom. All supplies and equipment are stored within comfortable reach of the place where they are used first. Articles used most are stored where they are easiest to see. All cabinets suit the different articles they hold in both size and shape."

Special features of this streamlined farm kitchen include:

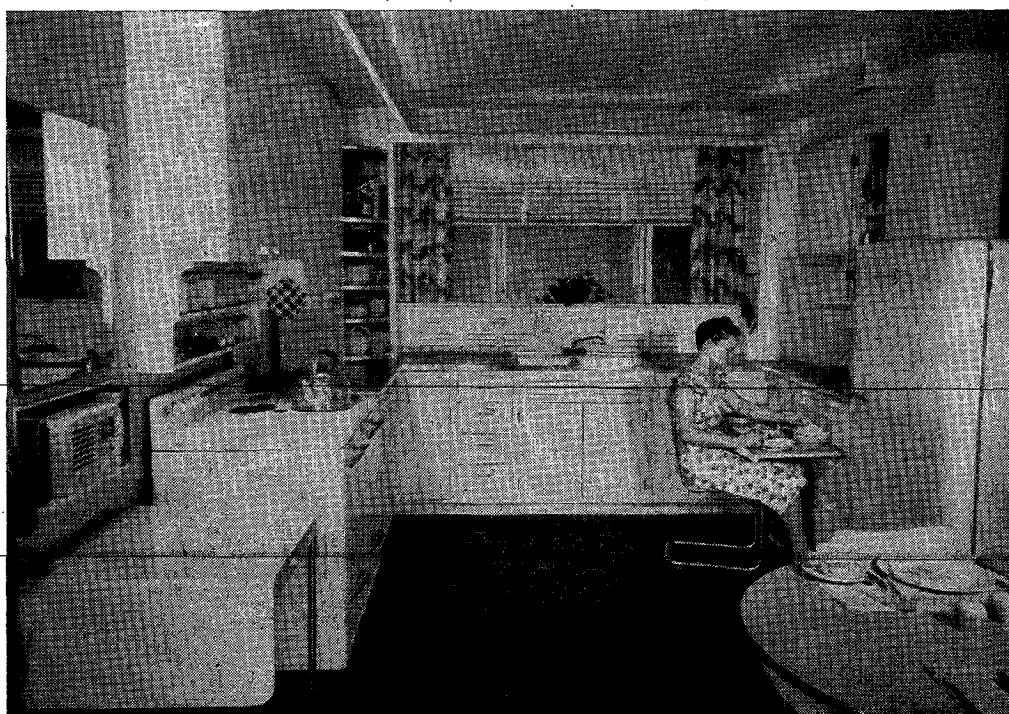
**Double-deck flour bins.** A small bin just above the mixing center replaces the usual, less convenient flour canister. Just above is a big reserve flour bin which quickly feeds flour into the small bin when a metal shutter is opened.

**A convenient, nonstoop garbage disposal arrangement,** planned especially for farm use. An oblong opening cut in the counter by the sink permits vegetables to be peeled and plates scraped directly into a pail under the counter. This saves the usual stooping to empty garbage into a pail on the floor. The filled pail may be removed through an opening in the outside wall of the kitchen for convenience in carrying it to farm animals. After being emptied, the pail is removed for washing through the kitchen cabinet door. The opening in the counter, the lid which lifts out, and the entire inside of the cabinet holding the pail are lined with metal for cleanliness.

**Nonslide, pull-out boards.** These boards automatically lock into place when pulled out. When a simple-gravity stop underneath is released, they push back under counters.

**Revolving corner cupboards.** These "lazy Susan" circular shelves turn on a center pole and are built in the two corners of the kitchen, above and below counter levels. Corner space in kitchens often is wasted because it is difficult to reach in the usual straight cupboard. The revolving shelves at this location make for easy use and ample storage, especially of large utensils. They save both stooping and stretching.—United States Department of Agriculture.

"The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life."—*Ministry of Healing*, p. 352.



USDA PHOTO

An Up-to-the-Minute Farm Kitchen



## East Java Mission Session

By V. T. Armstrong  
*President, Far Eastern Division*

THE East Java Mission session was recently held in church in Soerabaja, with all but five churches in the mission represented. These could not send delegates because of unsettled political conditions. P. L. Williams and V. T. Armstrong, from the division; and D. S. Kime, H. D. Johnson, and Martin Loloan from the union, were present to assist in the session.

The city of Soerabaja sustained damage during the war, evidence of which is seen in many parts of this principal seaport of East Java. Conditions are improving as political unrest subsides, and trade is resumed. Fortunately the mission office, parsonage, and church buildings were not destroyed in the bombings or fire.

During the meeting each worker related experiences encountered during the war and the months following. Providential protection brought the churches in this mission through the war with added members and a spirit of confidence and hope. Meetings have been held even amid distress and unrest. Colporteurs have distributed literature as opportunity permitted, although a lack of stock greatly affected sales.

The Dutch church in Soerabaja reported nineteen additions by baptisms and profession of faith. A Javanese church of fifteen members was voted into the sisterhood of churches. Most of the members of this church were won from Mohammedanism. Seventeen youth were invested at a Missionary Volunteer rally on Sabbath afternoon. The need of Christian education was emphasized during the meeting. It is planned to open a church school in Soerabaja in August.

M. M. Kauntul, superintendent of the mission, and the staff of workers are attempting greater things for 1948.

## The Southern Asia Division Council

By A. V. Olson  
*General Vice-President, General Conference*

AFTER attending the division councils in Shanghai and Singapore, Dr. T. R. Flaiz, secretary of the General Conference Medical Department, and I proceeded to India to attend the Southern Asia Division Council, which convened in Poona.

On our way it was our privilege to visit Rangoon and several other places in Burma, as well as Calcutta, Narsapur, Nuzvid, and a number of villages in southern India. In Rangoon the brethren had recently bought a hotel and converted it into a hospital, with Dr. J. Johannes in charge. Though it had been in operation only a few months it had already built up a large clientele. The work in Burma is growing. Prospects are bright and the workers are of good courage. The same thing can be said for southern India. The school at Narsapur is doing very well. The Nuzvid hospital, under the direction of Dr. J. B. Oliver, is prospering. Several new units have been added recently, and yet the place is too small. This institution is exerting a fine influence both far and near.

The division council in Poona was preceded by a large and very helpful ministerial institute under the direc-

tion of A. E. Rawson, secretary of the Southern Asia Division ministerial association. The keynote of this important gathering was evangelism. It seemed to be the unanimous feeling of all present that the time has come for a strong forward move in Southern Asia. The fact that baptisms in this field have about doubled in the last two years indicates that there is a new spirit of inquiry abroad in India, Burma, Pakistan, and Ceylon.

### One Million Villages

The task that confronts us in the Southern Asia area is a staggering one. India alone, we were told, has more than seven hundred thousand villages; the division, over one million. If we had only one member in each village, we would have more than one million members in the Southern Asia Division. When we consider that there are less than ten thousand members in the whole division, and these not scattered one in a village but grouped in a comparatively few places, it will be seen that nearly a million villages are still without a representative of the Advent Movement. How much longer must they wait?

According to the president's report, the Southern Asia Division had 529 national workers before the war, and 96 from overseas, or a total of 625. During the war these figures were reduced to 460 nationals and 51 Europeans, or a total of 511. Since the war there has been a substantial increase, so that at the time of the council there were 698 national workers and 83 foreign workers, with ten more on the way, making a grand total of 791. A number of new graduates from their schools have also been added by the different unions since the close of the council.

### Demands on Publishing House

In past years it has been found difficult to sell our publications in India and in the other countries comprising the division. Now a marked change has taken place. Today our publishing house in Poona is unable to meet the demands for our books and papers. Plans have already been laid for enlarging the publishing plant. In addition to this, it has been decided to establish a small printing plant in Burma to produce publications in the various languages of that country. It may also become necessary to provide a similar institution in Pakistan in the near future. The list of books, pamphlets, and tracts in the numerous languages spoken in the Southern Asia Division is woefully limited.

One of the most inspiring responses rendered at this council came from the secretary of the radio commission. Though the Voice of Prophecy Correspondence School at the division headquarters is only a few months old, it has developed into quite an institution. At present it occupies the whole ground floor of our new school building on the division compound. The enrollments are coming in so fast that it has been compelled, for the lack of space and personnel, to discontinue all advertising. Forty-two had been baptized as a result of the correspondence school work, and others were preparing for this sacred rite.

Our leaders in Southern Asia have done much in the past to provide facilities for giving our children and young people there a Christian education. E. M. Meleen, the acting educational secretary of the division, reported that there are now 16 boarding schools, including two junior colleges, and 84 church schools. There are 4,978 students—4,428 in the church school grades, 476 in the

high school classes, and 74 on the college level. From these schools hundreds of recruits have already been drafted into the work. Many of them are now carrying heavy burdens and responsibilities in different parts of this vast field.

In India, Pakistan, Burma, and Ceylon, as in all other parts of the world field, the future success of our work depends to a large degree upon our schools. How essential, therefore, that these institutions be operated according to the divine model.

In the Poona council, as in Shanghai and Singapore, we voted the largest budget in the history of the division. Because of the enormous increase in the cost of living, more money is required to maintain the work already in hand. I am glad to report, however, that the budget voted did contain funds for new work. This brought much joy to the hearts of all in attendance at the council. The delegates passed resolutions expressing gratitude both to God and to the General Conference for the financial help received.

## Medical Missionary Work in Inter-America

By E. F. Hackman  
*President, Inter-American Division*

**T**WO years ago there was not a major medical missionary unit operating anywhere throughout the Inter-American Division. Now we are happy to report that there are two such institutions in operation, in addition to the increasing number of medical mission clinics in various parts of the field.

On January 26, 1947, the Montemorelos Hospital and Sanitarium opened its doors for service in Mexico. Beginning in a small way, the workers had many obstacles to surmount; but undaunted, they moved steadily forward; and today we have a representative institution there, which would be a credit anywhere. A recent comparative report from the business office of the Montemorelos Hospital indicates that God is blessing the institution in a special way. During the first four months of this year 118 patients were admitted to the sanitarium, as compared with 12 for the same period of last year. In addition, there were 5,753 consultations with outside patients, as compared with 537 the year before. There were also 9,676 laboratory procedures, against 103 for the first four months of 1947. We are indeed pleased with these good reports and believe this little institution will wield a mighty influence for good in old Mexico in the days to come. Dr. Herschel Butka is in charge.

Word has just reached us that our long-awaited clinic has finally opened its doors in the city of Port-of-Spain, Trinidad. Dr. Robert Dunlop, a Seventh-day Adventist physician from Great Britain and a graduate of Edinburgh University, is in charge. At present the clinic is being operated on the second floor of a modern business establishment in downtown Port-of-Spain, but it is planned to move the clinic soon to a new and better location. Through a providential opening we were able to secure, for the small sum of only \$3,500, a large building that had been erected by the Pan-American Airways for the use of its staff of employees and guests. As soon as this building is remodeled into a modern clinic and hospital, the transfer will be effected. At present a staff of four operates our mission clinic in Port-of-Spain. We wish Dr. Dunlop and his faithful band of helpers God's richest blessings as they launch this new missionary project in the Caribbean Union Mission.

I am sure that our readers will be interested in our medical missionary plans for Puerto Rico. Many years

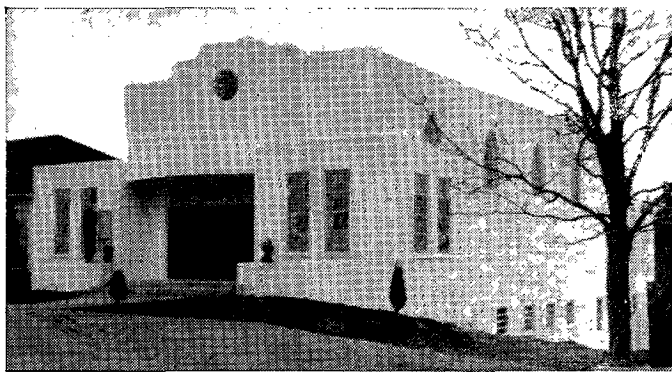
ago Dr. C. W. Dunscombe set up private practice on the island, but it has always been his personal ambition to see one of our own medical institutions established in Puerto Rico. Later his son, Dr. Colby Dunscombe, joined him; and finally Dr. Charles Moore, a graduate of the College of Medical Evangelists, joined them in setting up group practice in the city of Mayaguez. Another physician, Dr. John Taylor, has recently entered government service in a near-by town. Today these doctors have offered to give up their private practice and bring it all into one of our own institutions.

Accordingly, plans were drawn up for a 50-bed hospital, and a beautiful location of five acres of land overlooking the sea was secured outside the city of Mayaguez. To date the brethren have raised through solicitation, by appropriations, and by gifts more than \$85,000 toward this new enterprise. Our specifications are now in the hands of the government agency, and we expect their approval soon.

The work of the Andrews Memorial Hospital in Kingston, Jamaica, is moving forward in a most encouraging manner. Every bed is occupied, both at the downtown clinic and at the hospital proper. At times it has been necessary to place seriously ill patients on the treatment room tables, because of the lack of more suitable accommodations for such cases. Just now the new wing of the main hospital is nearing completion, and it is hoped that the new building will be ready for occupancy sometime during the coming summer.

Within the past month a new development has taken place in Mexico, and it appears that we shall soon be able to establish another small medical unit in that country at Teapa, a small town in the State of Tabasco. Last year an elementary school was established near this place, but there is great need for a medical missionary dispensary there also. Plans now being studied may soon provide such a medical center.

Everywhere our medical work is being received with open arms, and we believe that when this comes to pass it is time to move forward.



**New Church in Falls City, Oregon**

Well over forty years ago the work began in Falls City, Oregon, and a church was built to house the few believers in the city. About a year ago the congregation of one hundred members decided to erect a modern building. A lot was purchased on the main street, and within a year the new church was up. Costing approximately twenty thousand dollars, the building stands as a monument to the generosity of our believers and their friends in Falls City. The church was dedicated debt free on a recent Sabbath afternoon. C. A. Scriven, president of the North Pacific Union Conference, was the speaker. L. E. Biggs, president of the Oregon Conference, conducted a service of consecration preceding the dedication. J. H. Apigian began a series of evangelistic meetings in the new church on the Sunday night following the dedication. Present at this service was the pastor of another denomination who dismissed his own church to attend our services, with most of the members of his own congregation. The believers in Falls City look forward to a large and expanded work in that city.

## Rhodesia-Bechuanaland Conference Camp Meeting

By Edward A. Trumper

THE 1948 camp meeting of the Rhodesia-Bechuanaland Conference was recently held at Gwelo, Southern Rhodesia. The site was in wooded grounds, a situation that made it possible largely to seclude the tents among the trees, and there was a beautiful garden in the center of the grounds which called many to see the workings of God in nature.

The attendance was the best on record for this young conference, with approximately two hundred present on the Sabbath, and with enough resident on the grounds throughout the entire session to use fully all available accommodations. How good it was to see so large a portion of God's spiritual Israel from this widely spread field encamped in the worship of their Lord!

This was the first time our good people had had the pleasure of hearing W. A. Higgins, publishing secretary of the Southern African Division.

Six persons were united with the church in baptism on Sunday, and the excellent response to the calls made at the evening meetings lead us to believe that there will be another baptism soon.

The spirit of the camp meeting was partially expressed in offerings totaling about \$2,500, mostly for evangelism.

## Providences of God in the New Hebrides

By J. C. H. Perry

WHEN the missionaries evacuated the New Hebrides, during the late war, Captain Daniel, who has served the cause for twenty years, was left in charge of three mission vessels. One was a forty-six foot auxiliary ketch named *Le Phare*. After returning all the students from the Aore Training School to their various islands, the captain left the *Le Phare* at Aore to be taken over by the American Army and proceeded to Aoba, where he was to care for the two smaller launches and other mission property.

The military authorities, however, could not start the engine of the *Le Phare*, and so sent some soldiers and a native policeman to Aoba in search of Daniel. Because he had been on this vessel for many years, his services as captain and his knowledge of the engine were greatly coveted, and they demanded that he return with them to Santo to start the engine and help them with the ship. He said that he would come and start the engine, but that he could not leave the mission work altogether. He was wise enough to foresee his need of a means of transport to return to Aoba, and said that he would come in his launch. With some other boys and the policeman as a guard, he set off in the *Rani*, and after some hours of running came to the *Le Phare*.

Rumor had it that Daniel had removed part of the engine so that it would not run. This was true at an earlier date, for he had taken this precaution in case the Japanese should come and seize the ship. However, before leaving the vessel for the American Army to take over he had replaced the part. Some American and French government officers were on board. They urged Daniel to hurry, and anxiously wondered whether the engine would run. In his quiet, humble way he assured the men that all would be well if the engine was set as he left it. He turned the flywheel into position, and, with high pressure in the air bottle, the engine kicked off with the first attempt. The men were surprised and asked, "Why

wouldn't it start for us? We pulled all those levers." But they had not put the flywheel in the right place. They endeavored to persuade him to accompany them to Vila, but he reminded them that he already had been given a responsibility by the missionaries before they left, and he must return to Aoba.

For three days, however, he stayed aboard the ship, running around adjacent islands teaching the American soldiers how to start and stop the engine. He also helped the other boys to load the *Le Phare* with goods. Every day he was offered high wages and his return fare to Aoba on the regular passenger steamer if only he would take charge of the boat. Daniel was glad to help them, but the responsibility placed upon him by the missionaries weighed heavily upon him, and he felt that was his first duty. Another thing that concerned him was the keeping of the Sabbath. He told those concerned that before he would feel free to go with them, they would have to secure his release from the mission board in Australia. With that he was allowed to return to Aoba.

### Faithful to the Mission Board

Later on he had occasion to call at Atchin near Malekula, and heard that the British government agent at Bushman's Bay wanted to see him. With his crew he went in the launch and presented himself. He was questioned very closely concerning the number of ships he was using, the amount of fuel in his charge, and what gasoline had been left at Atchin. Then he was told to leave the launch at Bushman's Bay, and the government agent took over all the fuel and oil aboard the launch. This left the boys without any means of returning to Aoba, so Daniel asked the district agent to return him and the other boys to Aoba, but he would not do that, desiring rather that he stay there. However, not only was Daniel anxious to get back to work at Aoba, but the other boys with him, who were teachers on the island, had to be returned to their villages. When no way of returning to Aoba appeared, he was permitted to take his launch and go back, on condition that he would come back to Bushman's Bay in two weeks. In harmony with his promise, in two weeks he was back in Bushman's Bay. While he was walking along the beach, two men recognized him and said, "The Americans are still looking for you to take charge of the *Le Phare*." He replied that he would be glad to, but the Americans would not guarantee him the Sabbath off. They tried to frighten him by telling him he could be forced to go to work for the Americans. One laughed, saying, "Who worries about a day of rest now that there is a war on?" But he remained calm and stuck to his position.

The next morning a vessel came into the bay, and as Daniel was passing a group of men, one suddenly turned around and said, "You are the one we were talking about last night"; then turning to the Americans from the ship who were with him, and pointing to Daniel he said, "This is the man you are looking for." Immediately he was surrounded by officers and urged to comply with their request, but to no avail. He simply said he was awaiting instructions from the district agent, so they left him and went their way. When his interview was granted, he went to the district agent, who said, "Oh! you are back, are you? Haven't you found a means of getting to Aoba?" Then he told him to wait, for there would be a ship along in a few days. Three ships came into port, one of which was the *Le Phare*. When he inquired which vessel would take them to Aoba, the district agent said, "Go aboard the *Le Phare*; it will take you to Santo, and you can get to Aoba from there."

Instead of going toward Santo as expected, the ship headed for Ambrym, and those in charge said they could not go to Santo yet as they had to recruit native labor.

On the way engine trouble developed, and Daniel was requested to go down and see what he could do. Finally they anchored in Ambrym. While native labor was being sought, the Americans again begged Daniel and his two friends to join their crew. But he explained that his two friends were teachers and could not take any other work, and that he was in charge of mission property at Aoba and must return as soon as possible.

On Friday, while Daniel was cleaning the engine, one of the officers told him that the next day he could wash the walls of the engine room. He said, "Tomorrow I do no work, but if you want it done, I will do it right now." The officer could not understand such a statement; and, seeing his surprise, Daniel hastened to explain that the next day was his Sabbath, and that he was a member of the Seventh-day Adventist Church. At this the American became greatly interested and told Daniel there were many Seventh-day Adventists in America. Then a tall, well-built man said, "And who taught you people about the seventh-day Sabbath?" Daniel was happy to be able to tell them that an American, C. H. Parker, was their first missionary, and that now missionaries from Australia cared for the work in the New Hebrides. They had quite a good talk together, and no more was said about working on Sabbath.

When a sufficient number of natives had been recruited, the return journey to Santo was commenced. The supply of fuel oil was running low. Daniel had already offered to supply them with a drum if they called in at Aoba, which was halfway to their destination, for he hoped that they might be landed at Aoba instead of going to Santo, but his offer was not accepted.

As they traveled, the situation became more serious, and Daniel warned them that it would take three days to sail to Santo, for he knew that the *Le Phare* was a heavy ship for sailing. It was decided then that they would go to Aoba and get the drum of fuel.

No time was lost in getting the fuel on the ship, but the boys were still feeling anxious, as no mention had been made of their disembarking. However, when the fuel was put into the tank, the one in charge told them to collect their baggage and go ashore.

Three happy and thankful natives, whose one desire was to serve loyally their Master, stood on the shore and watched the ship receding in the distance, then joyfully turned to take up once again the work that was so dear to their hearts.

## The Church of the Narrow Way

By T. L. Oswald

THIS story was related by one of our workers in the East Brazil Union. W. Bechara made a visit into the interior of the state of Rio-Minas Gerais, Brazil. While the priest of that locality was visiting two families in his parish, they expressed a very deep desire to have a Bible. The priest informed them that they did not need a Bible, for he gave them all the instruction that was necessary. But they insisted, and urged it upon him until finally he gave them the Book.

As these families studied the Book together, they discovered the Bible Sabbath. They made quite intensive inquiries to know whether anyone kept the Bible Sabbath according to the commandments, and finally came in contact with a man who was keeping the Sabbath and who was fairly well acquainted with the Adventist doctrine, but who made no pretense of living it. He was not a member of the church. They insisted that he teach them the light that he had. However, he told them, "If you want to join that church you cannot eat swine's flesh. You will have to quit using tobacco. You can no

longer drink coffee. You will have to pay tithe of all that you earn. It is a very narrow road to travel. In no way is it an easy religion." This did not discourage them in any way, and they kept appealing to him to tell them more.

As he studied with them from time to time, he, too, became greatly interested in what he was teaching to them. As these two families, with this man, studied from week to week, he too surrendered his heart to God. Every other week he traveled six miles by horseback to visit these interested souls and to study with them the truth. Today the two families and this man are rejoicing in the third angel's message. Surely the Lord is going before us, preparing the way in the hearts of His children who are anxiously looking for His return.

## Student Activities at Loma Linda

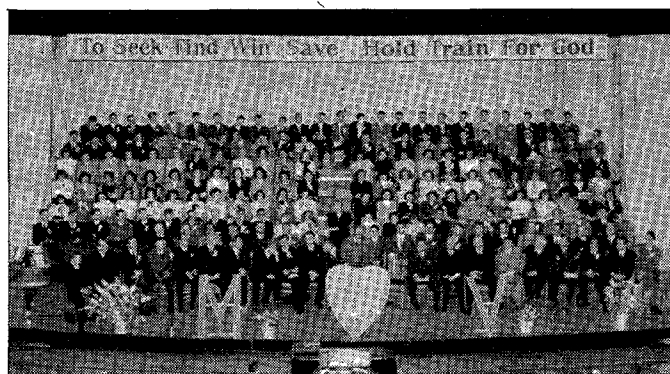
By W. B. Clark

*Dean of Students, Preclinical Division, C.M.E.*

IN RESPONSE to an invitation from the College of Medical Evangelists to fill the position of dean of students at the Loma Linda Division, I joined the force of workers last August.

It has been refreshing to observe the spirit of cooperative endeavor evidenced by the members of the instructional and administrative staff in their working relationships. It is very apparent that as individuals and as a body this group of loyal workers has given careful and prayerful consideration to the purposes and objectives of the College of Medical Evangelists.

Earnestness of purpose on the part of a faculty alone cannot bring a successful experience to any school. The medical college is no exception. The student body has given evidence of sharing in an active manner the responsibility of fulfilling the purpose of God in bringing



Colorado Youth's Congress

The first Colorado Conference Youth's Congress, which convened in Denver over a recent week end, was a real success. The opening service was held in the Trinity Methodist church, with a crowd of sixteen hundred in attendance. On Sabbath, the City Auditorium was filled to capacity for Sabbath school, and at the eleven o'clock service, when H. M. S. Richards spoke. The King's Herald brought the message in music. Hundreds responded to the call for consecration. Services were conducted Sabbath afternoon and all day Sunday. E. R. Walde, publicity manager for the Voice of Prophecy; L. A. Skinner, of the General Conference Missionary Volunteer Department; W. A. Howe, Missionary Volunteer and educational department secretary of the Southwestern Union, and others brought stirring spiritual messages to the earnest youth assembled at the congress. Charles Keymer, of Denver, was in charge of the music for the congress. The Union College A Cappella Choir under the direction of Harlyn Abel and the Campion Academy chorus and band presented stirring musical programs to add to the inspiration of the meetings. W. C. Loveless, Colorado Conference Missionary Volunteer secretary, explained that the aim of the congress was "To Seek and Find and Win and Save and Hold and Train for God."

this educational institution into existence. The predominating thought on the part of the young people seems definitely to have a part in finishing the work of God in the earth.

In recognition of the value of training in spiritual leadership, the college church has invited the students to participate actively in sharing the responsibility of giving direction to the work of the church. Two elders and eight deacons have been chosen from among the students. Assistant superintendents and secretaries in the Sabbath school, and assistant leaders in the Missionary Volunteer Society are chosen every three months in an effort to extend opportunities for training to include as large a group as possible. These young people are making a valuable contribution to our church organization.

A large percentage of the student body resides in the college resident hall. At a worship period early in the school year opportunity was given for those who wished to do so to indicate their desire to share in the worship program. Approximately three fourths of the group expressed a willingness to take a worship period during the course of the school year. Appointments were made weeks in advance to give ample time for preparation. These talks have been a source of inspiration to the group as well as providing a good experience to the participants.

One evening each week is devoted to prayer bands conducted under student leadership. The attendance in these bands has continued to be good throughout the year.

R. W. Olson has charge of the medical evangelistic program in the college. Friday evenings the students conduct the vesper service for the patients in the sanitarium. Sabbath by Sabbath groups of students go to the churches in the surrounding territory to conduct the church service. It has been my privilege to accompany many of these groups, and the response of the churches is an unmistakable evidence that they appreciate the service of these young people.

### Student Bible Work

Each week a number of medical students conduct Bible studies in the homes of interested families in near-by communities. These are not arbitrary assignments, but are being given entirely on a voluntary basis. Many of the openings are found by the students themselves as a result of contacts made in various ways.

There are other activities which have been of interest to me, as I have observed the enthusiastic response on the part of the students. There is the foreign mission society which meets twice each month. The mailing band sends out hundreds of copies of the *Signs of the Times* each week. On Sabbath afternoons groups go to the county hospital to sing and give out our periodicals.

We solicit the prayers of our workers and lay members that the purpose of God may be fulfilled in the work of these young people.

## Consecrated Radio Workers

By Ben Glanzer

OUR Portuguese Voice of Prophecy speaker, R. M. Rabello, tells the following touching incident depicting the faithfulness and deep consecration typical of our Voice of Prophecy office workers around the world:

One of the Bible instructors in the Portuguese Voice of Prophecy Bible Correspondence School in Rio de Janeiro, Brazil, became seriously ill and had to give up her duties at the office. She inquired of Pastor Rabello whether she might resume her work when and if she be-

came well again. He assured her that he had no other plans. "Well," she replied with emotion, "I just wanted to be sure, because I would rather die than be well again if I could not work with the Voice of Prophecy."

Surely Heaven will reward such unselfish and deep consecration on the part of this secretary and the many other Voice of Prophecy workers who labor day by day, happy in the thought that, although on meager salaries, they are co-workers with Christ in bringing the gospel of salvation to needy souls in all parts of the world.

## The Possibilities in Colporteur Work

(Continued from page 5)

bish that obstructs the doors of men's hearts, and the dust and cobwebs of sin from the chambers of their souls.

Why should you join the colporteur work? Because God needs recruits today for the last mighty test of strength between Himself and the prince of the power of the air. Nations are feverishly recruiting today for what some of them frankly admit may be the last battle of the world. Nations fight through men, particularly their youth. God also fights through men. And remember, the greatest fight is for the minds of men. The world is full of propagandists today who are promoting different ideas of government. God is seeking propagandists to sell men on the worth of the kingdom of heaven.

Looking back on the glorious victory at Waterloo, Wellington declared that it was really won on the playing field of Eton. Eton was a famous school of England, and on its playing field youth learned teamwork, strength of muscle, speed of action. I thought of those words of Wellington as I stood on the battlefield of Waterloo and mused on how the course of history had been changed by that victory. I think of those words now. On a bright day, when we stand by the banks of the river of life, I think the great Commander of the armies of heaven will declare that some of the greatest victories were won on the training field of the colporteur work. At that moment we shall give a mighty shout, and thank God for the colporteurs, and then we shall see the true dignity of the colporteur work.

Unquestionably, it is only through the colporteur work that many will be reached. Only a small fraction of the population come to our public meetings, despite all our publicity and all our prayers. That is no indictment of the public meeting, but it is a solemn warning that we must employ other agencies to reach the vast number who do not attend those meetings. And how shall we reach them? The answer is clear; if they will not come to us, we must go to them. So far as a great majority of mankind are concerned, if we are to make the Advent truths ring in their hearts, we shall have to ring their doorbells first.

### Suggestions on Success

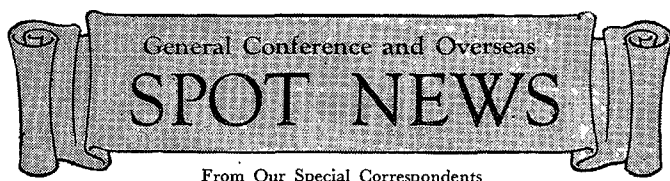
And now to you who find stirring in your hearts a conviction and decision to enter the colporteur work, even if you can think for the moment only in terms of your summer vacation, let me offer a few suggestions on how you can succeed in this work. Success in the colporteur work, like success in any other work, is not the result of accident but of the application of certain principles. The colporteur should remember first that there is no substitute for hard work or long hours. Amens are not enough; there must be action also. Prayers are not enough; there must be practice also. The Bible condemns some as being "righteous over much," the kind of people



who possess a pious pose, but nothing more. Of our Lord we read not simply of His being good but of His doing good. A mixture of prayer and perspiration is what the colporteur work requires. That was what restored the walls of ancient Jerusalem, under those doughty warriors of the Lord, Ezra and Nehemiah.

The idea of good luck has no real place in the thinking of the colporteur who really wishes to succeed. The man who goes forward stimulated with the hope of good luck is twin brother to the gambler. All good work in any line is accomplished by conscientiously, consistently applying to it the elementary principles applicable to that particular work. And remember always that the colporteur work is *work*, not just a venture where you hope for good luck, and if it does not come, you quit. I don't know of any great good work that was ever accomplished for God in a mood of, "Well, I'll try this job awhile. Maybe I'll be lucky in it." God honors, not the lucky man, but the man who, engaging in a good work, doesn't know how to quit. If there is such a thing as good luck, it comes most certainly to the man who refuses to quit because of bad luck.

F. D. N.



### China Division

● Good reports are coming in from all over China regarding the 50 public evangelistic efforts that are in progress. At Shanghai two public efforts are going on. One effort in the Chinese language at the Range Road church is conducted by David Lin and James Wang. This effort is unique in that practically no public advertising has been done. Invitations were sent out to subscribers to the Chinese *Signs of the Times* and to students of the radio Bible correspondence school here in Shanghai. Approximately 200 are attending every evening. A splendid interest has been aroused in Bible study in these groups. The other effort at Shanghai is in the English language, and is conducted by F. W. Detamore and Henry Meissner. This is the first time, I believe, an effort in the English language has been attempted in Shanghai. Two meetings have had to be held on Sunday evenings in order to accommodate those that wish to attend. There are approximately 1,600 to 1,700 that attend the Sunday evening meetings. During the week nights the attendance is about 450.

● IN Nanking, Keng Kwen-ling, treasurer of the Anhwei Mission, is holding an effort in our church and reports a regular attendance of 200.

● WORD has just been received from the Shansi Mission that 48 baptisms have been reported in that mission for the first four months of 1948.

● WE were happy to welcome to our working force Elder and Mrs. R. H. Adair, Sister Z. H. Coberly, Kenneth Perry and his family, and Dr. and Mrs. L. H. Butka. Elder Adair is our new division treasurer. Kenneth Perry is to go to the North China Union to connect with the North China Union Academy. Dr. L. H. Butka is the director of our medical work in Shanghai.

● THE Voice of Prophecy Bible Correspondence School is growing beyond our expectations. At present the enrollment is over 32,400 and names are coming in at the rate of about 200 each day. Seven hundred thirty-three diplomas have been issued to graduates of the Bible course. A number have been baptized already as the result of this Bible course and follow-up work.

### Far Eastern Division

● F. R. MILLARD recently visited Hiroshima in the interest of securing a building site for our new mission center in that city. Indications are that when this city is again built it will be an ideal city. Pastor Millard was shown every courtesy by the mayor and his staff, and the planning board has selected the largest available lot in the city and earmarked it for the Seventh-day Adventists. It is the hope of Pastor Millard and his co-workers that our work will ere long be re-established in the city of Hiroshima.

● EIGHTY-FIVE young people received diplomas from four of the academies in the Philippine Union Mission during the month of April. The Northern Luzon Academy had a senior class of 43; the new Mindanao Mission Academy graduated 8 young people in its first class; the West Visayan and the East Visayan academies graduated 15 and 19 respectively.

● ON a recent Sabbath 30 new believers were baptized in Saigon, Indo-China. E. H. Wallace writes that these were the fruits of efforts held in the 3 Saigon Annamese churches. The workers in Indo-China had planned to hold 5 efforts this year, but they now feel that they can far exceed that.

● HIDE KUNIYA, our first convert in the Orient and now past seventy years of age, writes that the people of Japan are eager to hear this truth now. Quoting from a letter from him to V. T. Armstrong we read, "My health is better now than ten years ago. I often walk eight or ten miles a day. There is much to be done. Now is the time to preach the message in Japan."

● GEORGE P. CHENG, M.D., has now joined the staff at the Penang Mission Hospital. His coming has long been anticipated by Dr. Earle Gardner and the other members of the hospital staff.

● W. O. BALDWIN, educational secretary of the Southeastern California Conference, and his family are now making preparations to leave for Singapore in the near future. Brother Baldwin is to be the educational secretary of the Far Eastern Division.

### South American Division

● DURING the fall Week of Prayer at the Lake Titicaca Training School in Juliaca, Peru, a baptismal class was organized with more than 40 in attendance. The total enrollment of this school is 170, and 75 of this number are not baptized. Following the Week of Prayer a home missionary convention was held, with 150 delegates in attendance. On Sabbath 500 persons were present.

● THE Ingathering work has been going especially well in South America this year. Many business houses have increased their donations; others have duplicated their donations of years before; and in some cases contributions were increased 20 times over what they had been in other years.

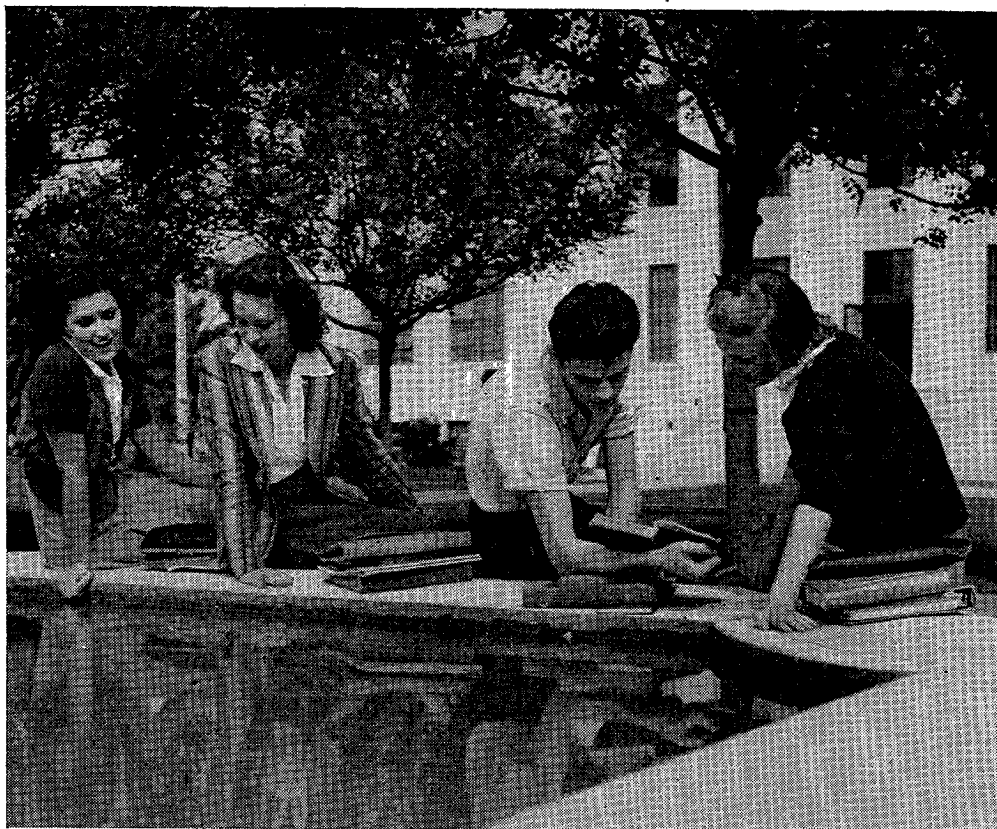
● A LAY preachers' convention was recently held in Bolivia, with more than 100 delegates present. It was the largest lay preachers' convention ever held in this country. The delegates set a goal to win 400 souls during 1948. At the conclusion of two lay preachers' institutes in another part of Bolivia, the brethren set their goal for 500 souls to be won in 1948.

● ONE hundred people for Christ in 1948 is the goal set by a faithful Indian worker in South America, who has twice been cruelly beaten by enemies of the truth. His zeal and determination to win souls is far greater than ever before.

● IN March, 1948, the new boarding school in the Parana-Santa Catarina Conference opened its doors to Adventist youth. The enthusiasm is great in that part of the field for Christian education.

● A LARGE house was recently purchased in the city of Lima, Peru, which is to be used as a clinic. Dr. C. R. Potts is to lead the medical work there.





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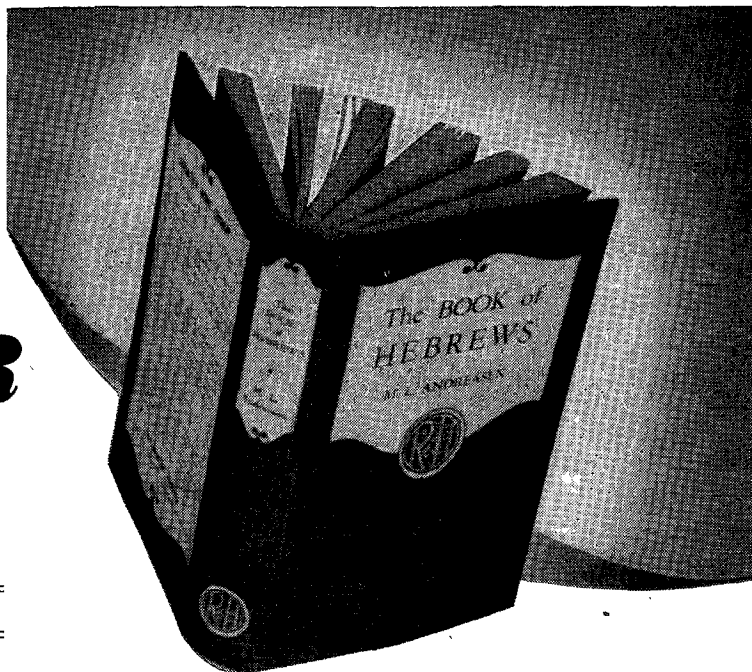
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In *The Great Controversy*, page 488, we are counseled: "The arch-deceiver hates the truths that bring to view an atoning sacrifice and an all-powerful Mediator. . . . The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God." How thoroughly, then, every believer should enter into the special studies.

One feature of the book is the selection of appropriate notes from the writings of Mrs. E. G. White. It will be a prized addition to your personal library at a cost of only \$1.50. More than 40,000 Sabbath school members are finding wonderful inspiration from this fine commentary. It will enrich your study for the rest of the year.

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# NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

## Atlantic Union

● THE Cortland, New York, church held the first service in its new building at 106 North Main Street, on June 19. M. K. Eckenroth was the speaker. Work on this building was started in September by members of the church. Money was raised through solicitation, and also a plan of distribution of "talents" to be increased by various investment plans of individual members.

● THE Saturday night youth-evangelism meetings in the Washington Avenue church, Brooklyn, New York, have been so successful that it has been decided to continue them longer than originally planned. The first part of each meeting has been broadcast over WLIB, and announcement is made that the program is coming from the Washington Avenue Seventh-day Adventist church. A number of visitors have attended, and others have written in that they appreciate the broadcast.

● GREATER New York Conference workers attended the open-house program at the new location of the General Conference Transportation Bureau at 355 West 52nd Street in New York City. The work of this bureau, which includes making arrangements for the departure and return of our missionaries by way of New York City, is supervised by J. W. Cole, a former missionary.

## Columbia Union

● H. L. YATES, pastor of the Mount Jewett, Pennsylvania, church, baptized 9 persons May 22.

● GERALD DUNHAM and his family, of the Chesapeake Conference, sailed recently for the Inter-American Division field. He will serve as a secretary-treasurer in that division.

● F. C. WEBSTER, JR., home missionary and Sabbath School secretary of the Ohio Conference, has accepted a call to serve in the same capacity for the South Brazil Union Conference in South America. George W. Liscombe, who has been pastor of the Dayton district, will assume the position vacated by Elder Webster.

● TWENTY-THREE were baptized in the Hamilton, Ohio, church, May 9, making a total of 73 baptisms as a result of evangelistic meetings being conducted by O. A. Canada.

● A UNIQUE series of life-and-health lectures was recently held at the University of Maryland. Attendance ranged from 200 to 600. The meetings, sponsored by the Eugene Leland Memorial Hospital of Riverdale, Maryland, gave emphasis to the health phase of the Advent message and the correlation of mind, body, and soul. Dr. L. W. Malin was in charge.

● C. B. NEWMYER, of the Baltimore number one church, baptized 10 persons May 8.

## Central Union

● THE largest investiture service in the history of Platte Valley Academy, Shelton, Nebraska, was held just before the close of school. During the school year one chapel period each week was devoted to the Progressive Class work. Miss LaVeta Payne, a member of the faculty, sponsored the work and helped prepare a class of 76. Over 400 Vocational Honors were awarded. L. A. Skinner, of the General Conference M.V. Department, delivered the address, and G. R. Fattic, M.V. secretary of the Central Union, presented the insignia and gave the charge.

● EIGHTEEN young people were baptized at Campion Academy, Loveland, Colorado, as a result of the fall and spring Weeks of Prayer. C. F. Kearbey, district leader, officiated.

● CARL SUNDIN, president of the Missouri Conference, reports the following recent baptisms in that field: R. M. Whitsett, 14; A. A. Leiske, 13; O. H. Bentzinger, 4; H. I. Jarnes, 2; Albert Gerst, 1.

## Lake Union

● THE Noble, Illinois, church, with a membership of only 39 and an Ingathering goal of \$702, has raised to date \$1,645.75, which gives them a per capita of \$42.20.

● LITTLE Donald Walker, age ten, of the Morgan Park church in Chicago, has done his part in the Ingathering campaign. He listened with intense interest to the Ingathering rally message given one Sabbath in March. He showed such enthusiasm after he came home that he was finally given permission to go out and solicit on the streets. Thus far he has reported three Minute Man goals, and is still working.

● At the request of the General Conference, A. W. Johnson, president of Emmanuel Missionary College, is to make a tour through the Southern African Division. He left recently on this trip, which will take him through England, France, Greece, Egypt, and on to Johannesburg, South Africa. He will visit the centers of our educational and medical work, as well as the missions.

## CHURCH CALENDAR

July 17	Midsummer Offering	Oct. 9	Voice of Prophecy Offering
July 24	Educational Day	Oct. 16-23	Message Magazine Campaign
Sept. 4-11	Elementary Schools Offering	Nov. 6-27	Review Campaign
Sept. 11	Missions Extension Cam.	Nov. 13-20	Week of Prayer
Sept. 25	Missions Extension Offering	Nov. 20	Week of Sacrifice Offering
Sept. 25	Temperance Offering	Nov. 25	Thanksgiving Day
Oct. 2	13th Sabbath (Provisional Northern Eur. Div.)	Dec. 25	13th Sabbath (Middle East, W. Africa, Ethiopia)
Oct. 2	Colporteur Rally Day		

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

## the REVIEW and HERALD

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# NEWS AND NOTES

## New Clinic in Trinidad

PLANS for our medical work in Trinidad, B.W.I., are well announced in Port-of-Spain newspapers. Our medical clinic opened there May 3. Dr. Robert Dunlop, graduate of Edinburgh University, recently arrived in Trinidad from Loma Linda, California, is the physician in charge.

The two Port-of-Spain papers, the *Gazette* and the *Trinidad Guardian*, each carried a report of the official opening ceremony, with a picture of the large building in which the clinic is conducted, across the front of which is an artistic large sign, SEVENTH-DAY ADVENTIST CLINIC.

Adventists, one of the reports announced, "have hospitals and clinics throughout the world, and the new clinic is the second of the kind opened in the West Indies, Jamaica having the first." This clinic is "only a stepping stone," it said, "in the development by Adventists of medical work in Trinidad."

Dr. Dunlop and the conference officials in Trinidad are due much credit in locating and opening this first medical unit. They are also to be congratulated on the splendid publicity the newspapers are giving it.

J. R. FERREN.

## Youth Meet at Chattanooga

"Now Is the Time—Share Your Faith" was the rallying slogan for the Southern Union Youth's Congress, held June 3-6, at Chattanooga, Tennessee. Soul-winning teams, musicians, and zealous personal workers among the Missionary Volunteers of the Southland were featured in this momentous congress. Emphasis was given to youth efforts, colporteur evangelism, Junior leadership work, tract distribution, and Crusader cottage meetings.

From 4,000 to 5,000 were present at the sessions, held in the Chattanooga Memorial Auditorium. The note of spirituality, service, and deep seriousness of purpose which characterized the whole congress, and especially the last session, is indicative of the great part in the finishing work to be borne by God's young people. H. M. S. Richards and the King's Heralds radio quartet contributed to the success of the congress. The messages of George Vandeman, of the General Conference, were greatly appreciated.

E. W. DUNBAR.

## Good News From Czechoslovakia

WE are confident that the readers of the REVIEW will be interested in the following excerpts from a letter received recently from M. Fridlin, secretary of the Southern European Division:

"It would perhaps be of interest to you to have some news of our work in Czechoslovakia since the political turnover. We were informed some time ago by J. Doubravsky, the union president, that eleven new members were baptized in the Prague church at the beginning of this month.

"I received a letter from J. Popelka, the president of the Moravia-Silesian Conference in the Czechoslovakian Union, in which he informs me that they are all well in his conference and that the work is making rapid progress. With the help of the Lord, Elder Popelka was able to organize during the first quarter of this year three new churches in Moravia, and before the annual

meeting of his conference, early in July, he hopes to organize two or three more churches.

"The annual meeting will take place as planned at Prerov in the large Sokol Hall, and Elder Popelka expects an attendance of about 2,000 members. Before this annual meeting he hopes to have 150 more baptisms in this local conference. So we are grateful to the Lord that in spite of many difficulties the work of the Lord is progressing in this very interesting field." N. W. DUNN.

## Radio Work in South America

THE Voice of Prophecy is a real soul-winning agency. During the year 1947 I had the privilege of baptizing six persons who learned this truth through the Voice of Prophecy. One of these suffered a severe blow in being abandoned by her husband. She was so distressed and hopeless that she decided to take her life. On a Sunday morning she went to the railroad tracks in order to throw herself under the express train when it passed. While she was waiting at the edge of the tracks, and the train was approaching, she felt that a restraining hand took hold of her from the back. She turned around to look but did not see anybody. A great fear came over her. While she was considering the matter, the train passed. She was not able to accomplish her purpose. She returned to her house and turned on the radio to hear some music that might help to dissipate her worries. Giving the dial a turn, she heard the Voice of Prophecy, which brought to her a message of consolation and hope for her troubled soul. Immediately she wrote to the Bible School requesting help. An answer came telling her that soon someone would visit her. Within a few days representatives of the Voice of Prophecy arrived at her house.

Today this person is rejoicing in the truth, and on the day of her baptism she gave a moving testimony.

BENJAMIN BUSTOS.

## Sanitarium Reconstruction

ON May 1, 1948, Brother and Sister Howard A. Munson sailed from San Francisco on the S.S. *Fleetwood* for the Philippine Islands, where Brother Munson is business manager of the sanitarium. The following interesting word has just come from him:

"Our sanitarium was badly damaged during the war, and it is far from ready for patients yet. At present workmen are plastering, putting in plumbing, wiring, laying tile floors, and getting ready to put in the windows. We must put in a call system; also, build a laundry and set up machinery. The elevator is partly installed. The grounds need much work. It looks as if a doctor's family and the nurses will have to live in the sanitarium. This will cut down the number of patients, and our income; but at present it cannot be helped. I wish we had money enough to build a dormitory for nurses and workers immediately. I have not had time to go over the finances yet, but it appears that we will not have much money for equipment, and we need everything—beds, linens, chairs, desks, supplies, and all the things that make a sanitarium."

The Philippines are an interesting and a needy field. We hope to build up our medical work there, and thus give this message to the islanders. We need the support and prayers of our people in more favored lands.

ROGER ALTMAN.