

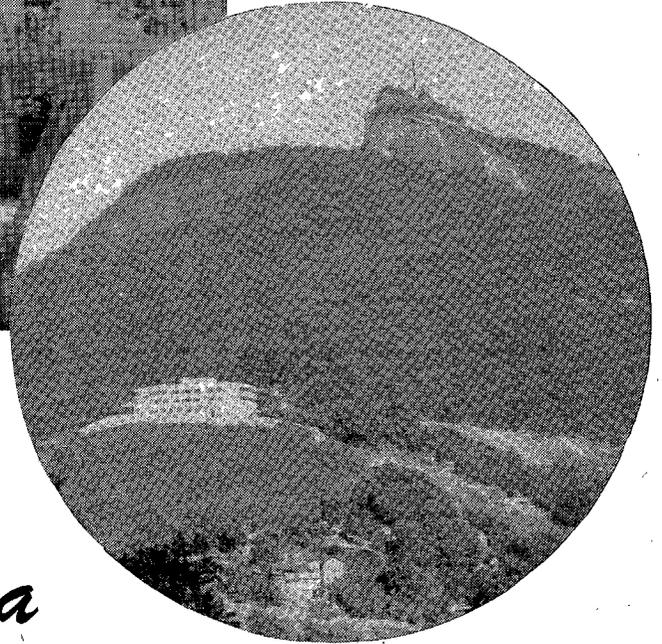
The Advent **REVIEW** AND **HERALD** Sabbath

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



A Recent Photo of the River Plate Sanitarium in Argentina. This Medical Institution Has Ministered to the Sick for Over Forty Years. Dr. C. E. Westphal Is the Present Medical Superintendent

The New Rio de Janeiro Sanitarium With Famous Corcovado in the Background. Dr. C. C. Schneider Is the Medical Director



MEDICAL WORK IN *Brazil and Argentina*

By J. E. EDWARDS

Associate Home Missionary Secretary, General Conference

ONE is thrilled by the reports of healing and by the manifest leading of God in connection with the medical work in South America!

During 1946 and 1947, under the direction of Dr. Galdino N. Viera, the Sao Paulo Health Institution treated 2,033 outside patients. Besides operating to capacity its sixty-five beds, the institution has shared its facilities with thirty-eight non-Adventist doctors. They have confidence in our health treatments and methods. Throughout the city of Sao Paulo our medical work is held in high esteem. Special facilities for treating infantile paralysis cases have been set up in this institution. Of the sixty cases that have come to this center, nine have been completely cured.

This health institution has been a great factor in building up our work in this important center of Brazil. In order to carry on more efficient work, however, this institution should reopen its nurses' training school (discontinued in 1945 because of the housing crisis). New equipment, including an X-ray machine, is urgently

needed, and a complete men's hydrotherapy department is in immediate demand.

Our Good Samaritan Clinic in the city of Porto Alegre, Brazil, is crowded into two small rooms in the basement of the church. Nevertheless, good work has been done by our one doctor, Dr. Siegfried Hoffmann, in treating 3,247 patients in the last two years.

The Rio de Janeiro Clinic and Rest Home, directed by Dr. C. C. Schneider, has operated in rented quarters for the past six years. The new three-story sanitarium, which is being erected on a beautiful site just below Corcovado, will minister to the medical needs of many of the better-class patients in Rio de Janeiro. This is an institution of which we may be justly proud.

Detached from the central church at Rio de Janeiro is a small two-room building which is used for a consulting clinic two days a week. On Mondays and Wednesdays the city poor come here for treatment by our doctor from the Rio de Janeiro Clinic and Rest Home.

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ITEMS OF INTEREST

[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.]

¶ THE Young Women's Christian Association of Rumania has been ordered dissolved by a decree of the Council of Ministers, according to an announcement in the official gazette in Bucharest.

¶ ELECTRICALLY amplified chimes for religious music have been installed in downtown Memphis as the result of a move launched during the recent meeting of the Southern Baptist Convention in Memphis, Tennessee. Chimes played daily religious programs during the convention. Later the Baptist Ministers Association and the Junior Chamber of Commerce conducted a public-opinion poll on the question of permanent chimes. They said the response was overwhelmingly favorable. The schedule calls for two-minute selections to be played at noon and 5 P.M. on weekdays, and at noon on Sundays.

¶ SEVENTY-SIX young people of the Sellwood Methodist church in Portland, Oregon, have adopted a resolution pledging themselves not to attend any motion picture showing drinking or dissolute behavior. The resolution said: "Believing that the portrayal of drinking and of dissolute behavior upon the screen is detrimental to the morals of our people and especially to youth, we, the undersigned, pledge ourselves not to attend any moving picture that we have reason to believe contains such objectionable scenes."

¶ A TOTAL of 4,474 denominational schools have passed to the control of Hungary's Communist-dominated government as the result of nationalization legislation adopted recently by the Hungarian parliament. Head teachers in the denomina-

tional schools were automatically retained by the Ministry of Education when the nationalization law was adopted, and all teachers were scheduled to pass into state employment.

¶ THE Women's Christian Temperance Union of South Korea is being reactivated to combat an increase in drunkenness reported to have developed under the Japanese occupation.

¶ A RETIRED Baptist minister in Wake Forest, North Carolina, has charged that the demand of many churches for "titled" pastors sometimes forces ministers to buy honorary doctor's degrees. The Reverend S. L. Morgan, Sr., was referring to recent news stories to the effect that five Carolina ministers recently bought the doctorate degree for \$50 each. "I see real pathos when a minister pays so much hard cash for a 'degree' that gives him the right to be called 'doctor,'" declared Mr. Morgan in an article written for Southern Baptist State papers. "But still more I see shame for the modern church that sorely tempts him to buy such an empty title of honor."

¶ A CHURCH OF ENGLAND group in South Africa has issued a statement denouncing what they call "secret negotiations," between the late Archbishop of Canterbury, Dr. William Temple, and Pope Pius XII. The statement charged that the secrecy surrounding these negotiations and the fact that they are to be discussed at a closed session of the Lambeth Conference of Anglican bishops in London are in line with a century-old attempt to destroy the Protestant character of the Church of England. "The Church of England in South Africa is convinced," the statement declared, "that reunion with Rome is neither desirable nor possible while she remains unreformed according to New Testament standards and denies the right of full religious liberty to all but Roman Catholics."

75-50-25 YEARS AGO

1873

¶ "SABBATH and Sunday, Sept. 13, 14, I spent with the friends of truth in Napoleon [Michigan]. We had four meetings, in which we had good evidence that the Spirit of the Lord was present. These meetings were held in a school-house, about three miles west of Napoleon village. . . . After our good morning meeting on Sunday, we went to Akerson Lake, a beautiful place, where seven were baptized. No lightness was there to mar our peace, but, on the contrary, deep solemnity pervaded every heart. We give thanks to our dear Lord for this."—I. D. VAN HORN.

1898

¶ OUR mission work in British Guiana, South America, is making progress. One hundred acres of land has been leased from the government, and on it a chapel has been erected, known as Bethany Indian Mission of Seventh-day Adventists. Fifty acres of land has been set off for a mission farm. The church there now has a membership of twenty-one aboriginal Indians. A number of others await baptism.

1923

¶ ALTHOUGH the message was brought to Bulgaria twenty-five years ago, H. F. Schuberth writes that little progress has been made there compared with that made in other countries. In a recent trip through this field Elder Schuberth visited Gabrovo, the main town for leather and textile industry. Here he found that a good brother had built a hall seating sixty persons, as well as a home for the preacher. Elder Schuberth had the privilege of holding the first meeting in this hall. One brother, living seventy kilometers away, came on foot to the meeting, and had in all to walk 140 kilometers in order to spend an hour with the brethren. Two persons were baptized in the rushing waters of the Jantra.

How to Preserve a Camp Meeting Revival

THE camp meeting season has ended, but many of our people in all parts of the land look back to that season as the time when they made a new decision to serve God with all their heart. We rightly associate the idea of camp meeting not only with sermons but also with revivals. We remember how our hearts were stirred on Sabbath mornings by the appeal to holy living, to putting away sin, to dedicating our hearts wholly and unreservedly to God.

Some of us who came to camp meeting responded to such an appeal for the first time; others made a renewal of consecration. But whether the consecration was new or renewed, the very practical spiritual question that comes before all who made the high spiritual decision for God, is this: What shall I do now to ensure the permanency and constant growth of my spiritual life?

The question is an important one. Sometimes those making a new or a renewed beginning of spiritual life fail to face that question squarely. In fact, sometimes they seem not to be aware of the need of any kind of steps on their part, any kind of action or activity, in order to ensure to them for all the future the blessings that began to pour upon them at the camp meeting season. One of the greatest delusions the devil ever foists on human minds is that of making men feel that salvation involves nothing more than one great moment of contrition and penitent coming forward to the altar for prayer. The person who thus thinks is certain to find his last state worse than his first, and is almost certain to drop out ultimately from the ranks of the army of God.

Salvation More Than Tears

Salvation is not simply tears, though tears may properly have a place, particularly in the initial steps. The person whose soul is overwhelmed with the love of God and the price that was paid for his salvation would have to be of unusual emotional fiber not to shed some tears. But, we repeat, salvation is more than tears. It is more than standing up in the congregation in response to a call. It is more than walking down the aisle to the altar and kneeling while the prayer of consecration is made. Salvation may rightly include all of these, but it includes vastly more.

That brings us to a question of definitions. What do we mean by the word *salvation*? The Bible uses the term frequently. We read that we are saved by grace, that we are saved by the blood of Jesus Christ. And the Bible speaks of those who, confessing Christ, were saved. We also read of a salvation that involves our day-by-day life in the future. Paul commands, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. And again we read of Christ's coming, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

It is evident from these and other passages that might be quoted that the word *salvation* covers not only the beginning but the whole range of one's spiritual life, even until the day that Christ shall gather us to Himself. In fact, it seems quite evident from the reading of

Scripture that salvation may be viewed, as it were, in two parts, or in two senses. Before God takes control of our lives, we are all said to be dead in trespasses and sins, and alienated from the life of God. We all stand guilty before God because of our transgressions. God sends His good Spirit to plead with our hearts, sometimes directly and alone, and sometimes in conjunction with the preaching of the Word. We respond to the pleadings of the divine Spirit; we sense that we are in rebellion against God; we find stirring in our hearts a desire to live a different life, to live in harmony with the will of God. We see open before us a way whereby we may be pardoned from all our transgressions. We respond to the pleadings of the Divine Spirit, and perhaps we reflect that response by standing to our feet in a public meeting and by coming forward to the altar. As the prayer of consecration is offered, we feel that God has forgiven our sins through Jesus Christ. And we rise from prayer believing in faith that we stand justified through Christ, and are now going to walk in newness of life.

Salvation Related to Life

Such feeling and such reasoning are right. Something of tremendous spiritual importance has taken place, something indeed of such importance that without it there is no hope of salvation, no hope of entrance into the kingdom of God. In fact, so vital is the experience that if our earthly days were numbered, immediately, upon the conclusion of our sincere participation in such a service of revival and consecration to God, we would indeed be assured of the life everlasting in the day of final resurrection.

But we do not end our earthly journey with a revival and consecration service. We leave the place of prayer to go to our homes, to mingle with our families and our fellow men. The world, the flesh, and the devil will still confront us, for we are still in the flesh. God has forgiven our past sinful life in response to our penitent plea, but we still have the life of the years that lie ahead. What is more, we bear a relationship not simply to God but to our fellow men. We have made all things right with God and are starting out on a new way. But have we made all things right with men?

Now, that is a hard question. It seems so much easier to confess faults to God, whom we have grieved by our wrongdoing, than to confess faults to our fellow men, whom we may have sore wounded by our course of life. We declare that by our consecration at the revival service we now fully love God, but do we also fully love our fellow man? Do we love all those in the church? The Bible makes the startling statement that the person who says he loves God, but hates his brother, is a liar. How important, then, that we make all things right with men as well as with God.

Next week we shall discuss some of the principles involved in making things right with men. F. D. N.

THE prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favor, expecting it to be granted,—this is the prayer of faith.—*Mount of Blessing*, p. 129.

The Test of Honesty

SOME weeks ago I sold to a refuse gatherer a large number of old newspapers and magazines. He offered me a meager sum far below my expectations. When I hesitated, he assured me in these words: "I am an honest man; I never cheat myself." Quite naturally this statement raised the question in my mind: Do you cheat others? Of course, I did not openly express this mental inquiry. Suffice it to say that without any argument between us he took the papers and paid me the generous sum of forty cents.

As I have thought of this incident, it has led me to consider what is the real test of true honesty. Is it to look out for our own interests alone, holding in light or indifferent esteem the interests of others? Assuredly not. The worldly, self-seeking, penurious, and grasping businessman may do this, but not so the Christian believer.

The Scriptures exhort us to honesty:

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:13, 14.

"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.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:11, 12.

Honesty, the Best Policy

It has long since passed into a proverb that honesty is the best policy. This has been demonstrated many times in the affairs of the world. It is emphatically true of the cause of Christianity; in fact, the quality of honesty is of the very essence of true Christianity.

The life of Christ affords a beautiful example of simple, honest, straightforward living. True to Himself, He exemplified honestly and openly the high and holy character of His exalted mission. He was honest with His fellow men, honest with His enemies in warning them of the judgment to come, honest with His truest friends in pointing out to them defects in life and character. He evaded no just obligation. He discharged the filial respect due His parents. He recognized and satisfied the proper claims of civil government. He honored the proper authority of churchly officials, and He taught to His disciples this same law of honest dealing.

He says, "Render to Caesar the things that are Caesar's, and to God the things that are God's." The apostle Paul, in his inspired commentary upon these divine principles, elucidates the thought in the following words: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8.

This quality of honesty will be found in the life of every Christian today. False pretension will be laid aside. Deceit and equivocation and lying will find no resting place in the heart. Every man will count his word as good as his bond, and will seek to live before his neighbors

an honest, upright life. It may be necessary at times to incur debts in one's business, but these obligations will be promptly met. No advantage will be taken of legal technicalities to avoid the discharge of a moral obligation.

Live Within Means

Christ's disciple will seek to live within his means. Unnecessary desires will be held in check, and every promise and obligation, whether made to God or to his fellows, will be discharged faithfully and promptly to the very best of his ability. Honesty should be a synonym for Christianity. Seventh-day Adventists should be honest men and women. By the manifestation of no other quality can they do more to commend to others the principles they hold dear. Walking honestly before God and his fellows, let each seek to manifest in his daily experience among all his associates the honest simplicity of the character of the Lord Jesus Christ.

"The world, it is said, is always looking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core. Men who know their message and tell it; men who know their places and fill them; men who know their own business and tend to it; men who will not lie, shirk, or dodge; men who are not too lazy to work, not too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for; men who are not afraid to say, 'No' with emphasis, and who are not ashamed to say, 'I can't afford it.'"

For this kind of Christian example the world stands in dire need. May we all be honest, straightforward Christians.

F. M. W.



It is amazing how much God can accomplish through an imperfect person who has put all his imperfections completely at God's disposal.—*Christian Advocate*.

★ ★

You can't spell "brothers" and not spell "others."—*Baptist Standard*.

★ ★

The rest of your days depends on the rest of your nights.—*Rotary Bit*.

★ ★

Beware of a half truth. You may have gotten hold of the wrong half.—*Wesley News*.

★ ★

Success consists of getting up just one more time than you fall.—*Calgary Herald*.

★ ★

Men are like steel. When they lose their tempers they are worthless.—*Alexander Animator*.

★ ★

Make light of your troubles; if not, keep them dark.—*Confederation Life Bulletin*.

★ ★

Happiness may be thought, sought or caught, but not bought.—*Mutual Moments*.

★ ★

It is only when we love that we know a person.—*Miami Herald*.

★ ★

Occasionally a person grows so broadminded that his thinking becomes shallow.—*Dorchester Clarion*.

★ ★

Anger is only one letter short of danger.—*Indianapolis Transit News*.

WORLD TRENDS

The Horn of Plenty Is Full

PROSPECTS for good crops in most food-producing regions around the circle of the globe are better than they have been for years. Especially is this true in the United States, where the 1948 corn crop is expected to reach the biggest total in history—3,500,000,000 bushels. Wheat will reach 1,280,000,000 bushels, only 80,000,000 bushels short of the 1947 all-time record. Oats will equal the third largest figure in history, and new records in rice, peanuts, and soybeans will be marked up. These figures are sustained by the U.S. Crop Reporting Board. It is certain that the United States Government will be in a position to supply Europe and Asia with vital food-stuffs for another year and yet have enough to fill her own tables. The motives prompting the Government to supply these relief shipments to hungry people in other lands is not ours to discuss. We know that the basic impulse must be humanitarian, and therefore praiseworthy in spite of obvious political implications. The real point is that food, the only capable antagonist of famine, is finding its way to thin, gaunt millions threatened by pestilence and starvation. And we believe that this disposition to share with others the food and clothing so plentiful in America is basically Christian and proper.

A Ray of Light in the Darkness

FOR those who suffer the gnawing pangs of hunger these food supplies will come to ease the hollow pain. For a time at least the sun of hope will be visible through the dark clouds of want and fear, and the hearts of the people will be glad again. To them it will seem as though heaven is smiling down, for once more their tables are spread with nourishing food. How long the light will shine before the war clouds rumble and roll again, God alone knows.

We may be sure that the people whom we have befriended in Europe and the Far East dislike being fed by other hands than their own. They dislike it as much as we would if we were in their place. They want a chance to support themselves without help from overseas, and we hope that economic conditions in their native lands will return to normal soon, so that this will be possible. But if this adjustment does not come at once, we should be prepared to share our food with them until they become self-supporting. Nothing short of this benevolence will please God. As a church we plan to give again for Famine Relief, October 23. And there may be other calls. The good Samaritan spirit is needed now more than ever before.

When Will Our Turn Come?

To the question asked by many in America today, "When will our turn come?" We reply that the horn of plenty will not always be full in this country. We will have our lean years as we have had our full years. The food we do not need for immediate use at home and do not plan to ship abroad we should preserve, and thus prepare for any eventuality. This is no time to waste food because there is plenty of it, nor to destroy it to avoid an economic slump. Neither is it a time to squander our money on nonessentials because we are earning more than ever before. It is sinful to waste food and to spend large sums of money on clothing we do not actually need when there are so many without the bare essentials of

life. Thrift and economy need to be practiced now in preparation for any emergency. We should not forget the lesson of Pharaoh's dream given to the monarch by a merciful God in a time of plenty to save the land from disaster. This practical revelation figured prominently in livestock and corn. It was a common-sense lesson in economics: "Save when you are full that you may eat when you are empty." Said the young prophet to the king, "Let them . . . lay up corn. . . . That food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt." Gen. 41:34-36. But to accomplish this, the fifth part of the land of Egypt was harvested, and the grain preserved during the seven plenteous years preceding the famine. (See Genesis 41.) It was good advice for a great nation then, and it is good counsel now. It should be heeded by all prosperous peoples in this prosperous time.

So far as the church of God is concerned, we know that our bread and water is sure in the time of trouble. We need not lay up large quantities of food or accumulate vast properties or lay up large bank accounts for a future that will be very short and perilous. But we should economize and learn to live simply in preparation for that hour of want and trouble which is to come upon us. The chances are that food supplies will run out everywhere when the time is ripe for the judgments of God to be manifest on a large scale. It is unlikely that this nation or any nation will have been wise enough to prepare for the sudden unexpectedness of the day of the Lord so soon to break upon the world. Here in America we will not be secure from the discomfort and suffering that go with food shortages and pestilences. We live no charmed and magic lives. If our physical prosperity in this country is interpreted now to be a sure sign of the favor of God, let us not forget that He sends His rain upon the just and the unjust, the evil and the good. To be smug and feel secure against disaster is to be disillusioned when we face the realities of hard times and serious shortages.

Country Living Is Safer

OUR people abroad who lived on farms and in rural areas during the recent war were better off than city dwellers. Their bread and water was fairly sure. They could pray the prayer: "Give us this day our daily bread," and feel a better sense of assurance that God would answer them than could our brethren who lived in the cities where life was dependent upon frequent visits to the corner grocery store, where water was tapped from city reservoirs, and where comfort and convenience were dependent upon a steady supply of current from the local powerhouse. Few city dwellers have a winter's supply of food stored away in the cellar and a well in their own back yard. Altogether too few metropolitans would know how to improvise if electrical currents were cut off and the use of lights and refrigeration suspended. Picture the confusion and consternation confronting the poor modern who is forced to exist during a time of emergency under such conditions. Better far to live on a piece of land where we can grow our own crops, have our own water supply, and if necessary, get along without too many conveniences. The suddenness with which disaster may strike in this atomic age and the uncertainty of life should lead every sober Christian to consider seriously these factors relating to the welfare of every man. It is for us to distribute necessities to the unfortunate while planning for our own security as far as we can do so without separating ourselves from God through lack of faith. To be realistic now in regard to our possessions may mean the lives of unfortunate people in other lands and our own security at home.

D. A. D.

Spotlight on Amsterdam—3

Protestant Leaders Describe Limitations of World Council

By W. L. Emmerson

AFTER the great meetings of the opening day at Amsterdam the World Council of Churches settled down to its heavy program. First the delegates had to vote the council into existence, for although the provisional committee had functioned for ten long years through World War II and the postwar years, the churches had not, until now, been able to get together in a sufficiently authoritative assembly collectively to create the World Council.

At Amsterdam on Monday, August 23, the World Council came into existence. Its constitution was voted, its rules and regulations authorized, and its administrative committee elected.

The importance of Amsterdam thus lies in the fact that it is not just another meeting of churches, of which there have been many through the years, but that for the first time since the Reformation, 150 non-Roman churches have associated themselves together in a permanent organization for mutual fellowship and cooperation. Dr. Samuel McCrea Cavert was certainly right when he said, "This is an unprecedented hour." A new and unique step has been taken at Amsterdam that will have immense though as yet undiscernible consequences for the church of God in the world.

Following the constitution of the World Council, the general secretary, W. A. Visser 't Hooft, in a masterly address, explained what the council was intended to be and do, and what it was not.

It does not, he emphatically stated, seek "to become a super-church, a centre of ecclesiastical power, which will control the churches adhering to it. . . . We repudiate the notion of the Council being a centralized administrative authority." "We are," continued Visser 't Hooft, "a council of churches, not the council of the one undivided church."

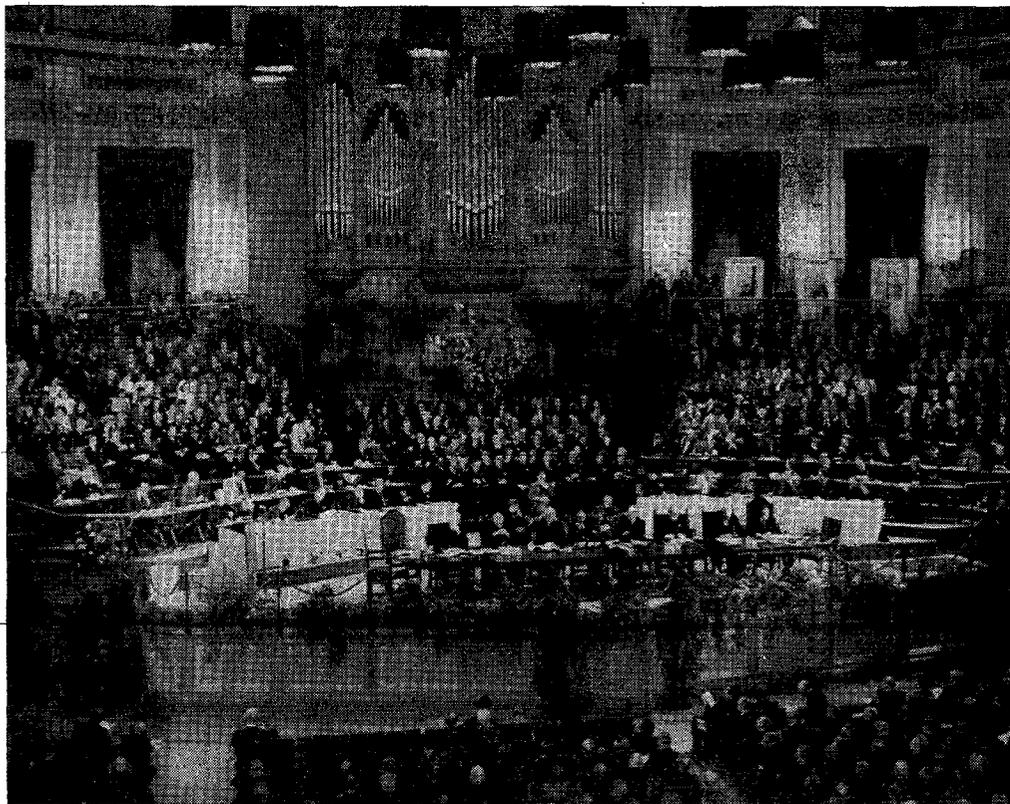
That is to say, the World Council is a league of churches analagous to the League of Nations or the United Nations, a forum for common discussion among autonomous churches, through which it

is the hope of its inspirers that the churches will get to know each other better and in time discover bases on which individual churches may merge with other individual churches to produce at last one undivided church.

That, Mr. 't Hooft made quite clear, is the goal of the World Council. "Collaboration is not enough," he said. "The only goal worthy of a council of churches is to manifest the one undivided church." "Our Council, therefore, represents," he continued, "an emergency solution—a stage on the road—a body between the time of complete isolation of the churches from each other and the time—on earth or in heaven—when it will be visibly true that there is one Shepherd and one flock."

That, of course, is a noble ideal, but it must not be overlooked that there are inherent dangers as well as potential blessings in an ecclesiastical forum such as the World Council. For, as in the League of Nations, there is a possibility of spiritual "power blocs," which may not always represent "truth," securing a dominating position.

Those who have asked how the Anglo-Catholics secured a major victory at the recent Lambeth Conference in London will recognize that it is not fantastic to sug-



A Scene During a Session of the World Council of Churches in the Concert Hall of Amsterdam

gest the possibility of similar "pressures" in the World Council. It is not at all inconceivable that the associated churches could be led into un-Biblical lines of development which have little respect for the great principles of Protestantism and thus the World Council could become a powerful weapon against rather than for the truth of God. These are things which the truly Protestant member churches of the World Council will need to watch as the organization strengthens and develops.

Issues Confronting the Church

The nature, scope, and functions of the World Council having been defined, the next few plenary sessions were occupied in an outline of the great issues confronting the church, first in relation to its own being, and second, in relation to the world in which it lives. Princess Juliana and Prince Bernard attended and followed with interest the first of these vital meetings in "Man's Disorder and God's Design."

The first session was intended to be an introduction to the two which followed, but in the hands of the famous Swiss theologian, Dr. Karl Barth and Prof. C. H. Dodd, of Cambridge, England, it turned out to be much more than that.

Dr. Barth struck a controversial note from the start by warning the delegates against the idea that "God's design" was something like a "Christian Marshall plan."

"The final root and ground of all human disorder," he asserted, "is the idea that man is the Atlas who is destined to bear the dome of heaven on his shoulders." And if the church sets out to do what it reproves other men for trying to do, it will "straighten out nothing," but "only increase the disorder."

"I confess," he said, "that I am frightened at the fact that in all the material before us . . . God's providence, His already founded Kingdom, the already accomplished reconciliation of the world, the Holy Spirit, and even the glorious second coming of Jesus Christ" seem to be "somewhere outside of the circle we have envisaged under the theme of 'Man's Disorder and God's Design' in all our preparatory work."

"I see right over the material lying before us, strange to say, something like a deep mournful shadow, which seems to arise from the fact that all too many are of the opinion that we Christian men and churchmen must accomplish what only God Himself can bring to pass and what He wills to bring to pass by Himself."

Council Leaders Not "Administrative Directors"

"Let us," he appealed, "step out from under this mournful shadow! We may be God's witnesses, but He has not called us to be His lawyers, engineers, managers, statisticians, and administrative directors."

"The kingdom that we should show to the world must be God's kingdom and not the kingdom of any sort of ideas and principles that we approve—otherwise the possibility could not be excluded, that what we think we ought to show the world under the authority of God's Word, might turn out to be a programme like other programmes, and—who knows—only too closely related to the programme of particular parties, classes and nations.

"We have," he said, "a unique revolutionary hope to proclaim to the world, but we have no system of economic or political principles to offer, which would presume to present, in itself, the content of this hope.

"We are not the ones to change this evil world into a good one. God has not resigned His Lordship over it into our hands. The salvation of the world, which has already been accomplished, was not our work. And so also will that which still remains, the revealing of the



On the Hills

By ADLAI A. ESTEB

The burdens of life that crushed me,
And bent my back as I trod—
I lost them all this morning,
Out on the hills with God.

A love for His world He gave me,
A love for the men who plod—
I found them both this morning,
Out on the hills with God.

world's salvation in a new heaven and a new earth, not be our work but His. All that is required of us is that in the midst of the political and social disorder of the world we should be His witnesses, as disciples and servants of Jesus. We shall have plenty for all our hands to do just being that!"

Not Necessarily "the Authentic Word of God"

Prof. C. H. Dodd likewise had this disturbing word to say: "It does not follow of itself that where a number of presumably intelligent and serious-minded people get together to discuss religious matters, they hear the authentic Word of God."

Yet he declared, if we will "learn the language in which He is speaking to us now," God has a word for us today. "If in the sixth century B.C. the fall of Babylon and the rise of Persia interpreted itself to the prophet as God's Word to Israel, then He must have some word for us in the fall and rise of nations on so vast a scale," as we see today.

"Within the gospel lies the commandment of Christ, and there is a commandment for this situation.

"All over the world people are cherishing the hope that at this assembly a word may be spoken to the desperate need of the nations. If so it must be God's Word and not ours. But *we* must hear it. . . . As Christians, we are men who have learned in some measure the way to the centre of history, where God's Word was spoken. We are now to try in our deliberations and our worship, to bring our total situation and all the people caught up in it with us, into the place where history is made; into the presence of Christ, the living Word; and then listen for what God the Lord will speak."

Impressive exhortations these surely were, for on the delegates' response to them depends the success or failure of the World Council of Churches. Nothing could better reveal the gravity of the times or the troubled searching of men for a solution than the sober addresses of the

Restorers of Ancient Prophetic Teachings

By LeRoy Edwin Froom

NONE of the expositions of prophecy which we as a people hold were initially revealed through the channel of the Spirit of prophecy. The bulk of these positions prevailed in the first angel's message, or the Millerite movement, and were carried over by our pioneers into the third angel's message, or the Sabbatarian movement. Joseph Bates especially, and James White as well, were prominent in the first angel's message. And various others of our pioneers, such as Frederick Wheeler, were likewise integrally a part of the Millerite movement. Still others, like Uriah Smith and J. N. Loughborough, joined the movement soon after 1844.

In the development of our distinctive message our pioneers held to the key prophetic positions developed and stressed in the 1844 movement. The great prophecy of Daniel 2—the metallic image, symbolizing Babylon, Medo-Persia, Greece, and Rome, the iron and the clay of modern nations, and the smiting stone of Christ's coming kingdom; Daniel 7—the four beasts as the same four world powers, with the ten horns of the divided nations of medieval and modern Europe, the desecrating papal little horn, to rule and ruin for three and a half prophetic times, followed by the judgment scenes; Daniel 8—the Persian ram and the Grecian goat, and the Roman horn that waxed exceeding great and did exploits; Daniel 9—the seventy weeks of years unto Messiah, cut off from the 2300 years which reached from 457 B.C. to A.D. 1844; and the general outline of the nations in Daniel 11, from Persia onward, were all taken over from the Advent Movement prior to 1844.

The same was true of the key prophecies of the Revelation—the seven churches, the seven seals, and the seven trumpets, covering the Christian era; the two witnesses, or Testaments; the Roman dragon; the woman in white, as the true church persecuted by the papal ten-horned beast; the historical development of the angelic messages—the first, or hour-of-God's-judgment-is-come message, heralded by the Millerites from 1831 to 1844, the second, or Babylon-is-fallen message, joining it in 1843-44, and then, gradually, the understanding of the third message, or the mark of the beast as the change made by the papal power concerning the Sabbath; the plagues as the final outpouring of divine judgments on the impenitent; the woman in scarlet, as the fallen papal church riding upon and directing the civil beast; the final fall of spiritual Babylon; Satan's binding for the 1,000 years, followed by the Second Advent and the attendant resurrection of the saints; and finally the earth renewed forever for the righteous, and the wicked destroyed forever. These were all, except the third message, held in the Millerite movement, as the Advent Awakening a century ago in America was generally called.

Prophetic Timetables Also Recognized

The same was true of the leading prophetic time periods. The 1260 years were uniformly recognized, both before and after the disappointment of 1844, as from 538 to 1798; the 1290 years from 508 to 1798; the 1335 years from 508 to 1843 (or 509 to 1844); the 2300 years from 457 B.C. to A.D. 1844; the 150 years from 1299 to 1449; the 391 years from 1449 to 1840; the three and a half days, as fulfilled during the French Revolution; and the ten days of Revelation 2 accomplished during the Diocletian persecution, 203 to 313 (or 202 to 212).

These time periods were common to Adventism, and some of them were shared with the prior Advent Awakening in the Old World.

This is a general panorama of prophetic interpretation brought over from the Millerite movement. And, furthermore, the most of these had been held, with greater or less accuracy, in the Reformation centuries both in the Old World and in colonial and early national days in the New.

However, the larger majority of the Millerites—those who rejected the Sabbath, sanctuary, and Spirit of prophecy truths, following 1844—began to give up those positions on prophecy point by point, shifting forward the date of the 2300 years, because what they anticipated would be the fulfillment had not yet come to pass. That was the first great breach.

Soon the year-day principle was challenged for all the prophetic time periods. Then question was raised as to whether the Papacy was actually the little horn of Daniel 7 and the beast of Revelation 13, and whether the angelic messages were, as they had formerly believed, actually fulfilled in the Advent Movement. And finally there came general conflict and repudiation. That is one side of the confusing picture following 1844.

On the other hand, the Sabbatarian Adventists, accepting the Sabbath and sanctuary truths, that shed clarifying light on the nature of their disappointment, reaffirmed the chronology of the time prophecies, especially the 2300 years as from 457 B.C. to A.D. 1844. And practically all the prophetic time periods, and the symbols of the great outline prophecies—the four world powers of prophecy of Babylon, Medo-Persia, Greece, and Rome, and the division of the fourth, the little horn as the Papacy, and the other standard prophetic interpretation positions of the earlier Millerites—were reaffirmed by our own pioneers after painstaking review. Earlier inaccuracies were corrected, and advance positions were taken. They resolutely held the ground formerly occupied, but the others receded and abandoned their former positions.

Expositions Under the Third Angel's Message

The third angel's message was soon seen to involve the prophetic phase of the change of the Sabbath, which had become the mark of papal apostasy and of disloyalty to God's commandments. The two-horned beast was seen to be the Protestant United States, arising in the sparsely inhabited Western Hemisphere. The image of the beast would be a likeness to the papal union of church and state, ultimately involving persecution over the Sunday-Sabbath issue. The plagues were seen to be all yet future, and would be poured out only after the close of probation, upon the close of Christ's high-priestly ministry in the most holy place of the heavenly sanctuary.

The message to Laodicea, closing the series of admonitions to the true church in its seven phases during the Christian Era, was seen to apply to the remnant, commandment-keeping church, not to popular Christendom at large—not even to the Sabbath- and sanctuary-rejecting Adventists, as they first thought. So the new era of study and advance centered on the meaning and range of the third angel's message—the second beast, the image, the mark, and the time and character of the plagues. Other details followed in due course.

But the significant fact is that the distinctive understanding of the two-horned beast, for instance, as the United States in prophecy, came directly from the study of the Scriptures alone by our pioneers. Later that understanding was confirmed by the Spirit of prophecy. The same is the case with the understanding of Laodicea as referring to the closing Advent Movement, particularly the Sabbatarian Adventists.

Historical Interpretation, the Rule

Thus again we see that Seventh-day Adventists are truly Protestant, in taking the prophecies of the Bible from "the Bible and the Bible only," interpreted through historical development, as the rule of understanding truth in this realm. We have simply continued and corrected the positions taken by the early Advent Movement. And that movement, in turn, had simply recovered the Historical School positions of early Protestantism in Europe and its paralleling positions here in this country during the Colonial American and early National periods. And the Reformers, as well, had simply revived and carried forward the essential truths of the early church positions. That is the background.

On both sides of the Atlantic gross departures had come in nominal Protestantism, with abandonment of the interpretive positions of the Reformation founding fathers. So the Millerites were looked upon as innovators, and charged with introducing something new and strange in exposition. This the Millerites denied, showing their positions to be, from documentary evidence, simply the historical positions of the learned and godly expositors of Reformation and post-Reformation times, and even of the early centuries before the great Latin apostasy.

The same charge of innovation has descended upon us, and for the same reason. We find ourselves standing largely alone today. Both segments into which Protestantism is divided, modernism and fundamentalism, have abandoned the almost universal Protestant positions of their spiritual forefathers. The fundamentalists, who are about the only ones interested in prophecy and prophetic study today, have nearly all adopted the futurist theory introduced by Ribera, the Spanish Jesuit priest, just following the Reformation. That theory was brought forth to counter the positions of the Protestants on prophecy that were having devastating effect in Catholic ranks. They deny the year-day principle, and particularly the symbol of the beast, or anti-christ, to the Papacy, and apply it to some malign, atheistic, Jewish superman who will bring this world into subjection, and reign in Jerusalem for three and a half literal years, or 1260 literal days, just before the end of the age.

Such is the historical background and the fundamental development of our positions on prophecy. We are but the restorers, the perpetuators, and the consummators of the true, historical Protestant positions of the Reformation, revived by the Millerites and now held, propagated, and perfected by us from "the Bible, and the Bible only," as interpreted in the clear light of history.

The Joys of the Future Life

By Mrs. J. H. Minnick, Sr.

DOES this earth seem surpassingly beautiful to you? Do you feel that you would be loath to leave it? Think for a moment of life in the new earth, where no taint of sin or strife will ever be known. Everything beautiful and desirable that this earth affords will be present there on a much larger and grander scale, when we dwell in the presence of Him at whose right hand are pleasures forevermore.

Are you of a practical turn of mind? Do you enjoy constructive achievements? Here we often build homes, and through illness or reverses fail to enjoy them. There we shall build and inhabit, plant and enjoy the fruit of our planting.

Do you love trees? Have you stood before the giant red-

woods of California, with their magnificent boles reaching up many feet before branching, or viewed with wonder the banyans of our Southern States?

Do you love rivers? Have you watched the deep quiet flowing of our own "father of waters," or perhaps gazed upon the mighty Amazon? Over there, if faithful, we shall gather at the brink of the river, not turbid and dark, as many rivers here, but with water clear as crystal, making glad the city of our God. And the tree of life grows on either side of this river, somewhat like the banyan.

Do you love gardens and flowers? Have you ever in the spring, gone into your little garden alone at night and



E. WALCH, ARTIST

Thy Faith Hath Made Thee Whole

By FLORENCE C. KANTZ

I hate the things of life this world holds dear,
The lure of wealth, the pomp of fame's career;
The lust, but thinly veiled in art and song,
The subtle blend that merges right with wrong;

Philanthropy that woos the path to power,
And love professed that passes with the hour;
Pretention dressed in garb of pious zeal
That flaunts aloft a sanctity unreal.

But wait! How may I know that I am free
From things I hate—these things that challenge me,
And seek to penalize my humble birth,
To place but human value on my worth?

The trite vociferous chant of dogma's creed
Cannot impart the holiness I need.
Friendship, with all its hope and charity,
Can only point the way and pray with me.

With penitent concern my heart is stirred
To anxious quest. I kneel before the Word,
Then with the joy of pardon in my soul
I hear Him say, "Thy faith hath made thee whole."

gazed at the moon reflected in the pool where the water lily leaves did not quite meet? See those yellow tulips over by the latticed fence! And that beautiful clump of large white iris growing against a rock, tall and stately.

There will be gardens in the new earth like that first garden where the Creator walked in the cool of the day, and even the "desert shall rejoice, and blossom as the rose." Isa. 35:1.

Basking in Eternal Light

Do you love bright sunlight? Does it rejoice your heart to see it filtering through the tree leaves or blazing in full glory over a peaceful meadow? If so, you will surely enjoy the new earth, for the sun will be seven times as bright as here and will not be hurtful to the eyes of the redeemed. (Isa. 30:26.)

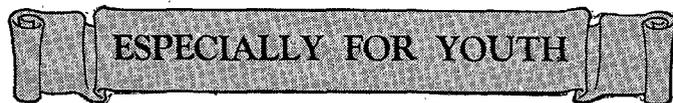
There are many people to whom a world without children would be incomplete. At first there is the wonder of the little new life, the sweet, soft helplessness, and the joy of watching the development of mind and body as the months and years pass. The freedom of movement, the perfect coordination of every nerve and muscle! Listen to their joyous laughter! Oh, they are sweet, but in the New Jerusalem there will be children playing, children with glorified resurrected bodies, not subject to illness or accident. (Zech. 8:5.)

Do gold and precious stones interest you for their sheer beauty? If so, come, stand with John as he envisions the Holy City, with its foundations of multicolored precious stones, gates of pearl, and streets of gold.

And music! Who does not enjoy music? What a treat to listen to the talented ones of earth sing or bring forth from an instrument things that mere words could never express. Sweet songs of home and country, or sweeter still, some glad gospel hymn as we gather together with those of like precious faith. Yes, the music of earth is delightful.

But, oh, the music of the future world! There will be music "such as has never been heard, save in the visions of God." There will be the grand chorus of all the redeemed, and the unnumbered hosts of angels joining in praise to God and the Lamb that was slain. "Blessing and honour, glory and power, be unto Him, and unto the Lamb." "The Lord God omnipotent reigneth . . . for ever and ever. Hallelujah! Hallelujah!"

All this and much, much more, await us over there: "For eye hath not seen, nor ear heard . . . the things that God hath prepared for those that love Him." What joy, then, to be saved forever!



On Being Broad-minded

By Arthur L. Bietz

THERE was a time when the so-called broad-minded individual was held in considerable disfavor. Today, however, many consider themselves quite superior because of their uninhibited viewpoint. Often parents of our modern world indicate their fear of dealing too rigidly with their children in the matters of right and wrong lest these children should develop a feeling of inferiority and fail to develop a normal, or natural, life. One such parent said: "I don't want to tell my child what to do. If he wants to go to church, he may do so; but if he does not wish to go, I do not feel that I should insist, because he may develop feelings of hatred toward religion. I

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want my boy to grow up, and then make his own decision about what he wants to do."

This statement is the result of confused values on the part of the parent. Imagine the mother's taking the same attitude in other areas of experience. Suppose she would make the same approach to the boy's schooling: "Let's not force the boy to go to school, for he might learn to hate education and that must be avoided." Suppose a young girl would rather curl up on the davenport and read a book when the dishes need to be done. Would the parents say, "Let's not insist on it lest she develop a distaste for dishwashing, which might persist throughout her whole life"?

Actually, a great deal of nonsense parades under the guise of this so-called modern emancipation. Thousands of boys and girls have lost or never gained a keen sense of values because there has been no dependable standard of right and wrong which is adhered to. Broad-mindedness has become an escape from personal responsibility and duty.

Afraid to Make Decisions?

People who are afraid to finalize on matters of right and wrong are confused rather than wise. Broad-mindedness is often the guise under which an intellectual and moral sluggard hides his cowardice. To suspend judgment may be evidence of weakness rather than strength, especially as relates to great moral and spiritual principles.

Often it is said that religion ought not to be taught dogmatically. Recently a well-educated gentleman lamented the fact that Christian education was lacking, because it did not give equal credence to all points of view. Such education, he inferred, was not to be dignified with the term *education*. It was, said he, a form of indoctrination but not education. This evaluation also results from a confused sense of understanding. Actually there is no such thing as education without indoctrination. Doctrines may differ, but all education is a form of indoctrination; the indoctrination is either correct or incorrect, false or true. To say that men ought not to indoctrinate in religion is to say that men no longer have any convictions as to the importance of basic religious values.

It would be absurd for an instructor in chemistry to approach his students on the basis of giving them an open mind about the atomic weight of various elements. The laws of mathematics do not lend themselves to controversy; they must be followed, or no successful solutions can be formulated.

If men teach chemistry, physics, mathematics, and other scientific subjects dogmatically, why should we be any less certain in the realm of spiritual truths? The laws of the spiritual and moral universe are just as dependable as those in the natural world. We should not seek to be broad-minded about this; we should seek to know the truth about these eternal values, and give ourselves to them with absolute assurance and certainty.

It is right that we should steer young and old on a straight, clear course from the hopeless limitations of contemporary paganism which binds the soul to that which can mean only its own destruction.

I saw that God could carry on His work without any of man's help; but this is not His plan. The present world is designed as a scene of probation for man. He is here to form a character which will pass with him into the eternal world. Good and evil are placed before him, and his future state depends upon the choice he makes. —*Testimonies*, vol. 1, p. 196.

Conducted by Promise Kloss Sherman

Teaching Reverence—4

Sabbath and the Family

By Archa O. Dart

THE Sabbath is a delight. It is the "holy of the Lord, honourable." This is the best day in all the week, the day each member should look forward to as the time when he can do special things. It is the day when the family can be together as a family, and enjoy fellowship with the Lord. The Lord is good to protect this day for us, and to let us have it once a week. He desires that the mother as well as the father be free to enjoy this day. Therefore, He has instructed her to have the cooking and the baking all done, the house and the clothes clean and neat, that she might be able to enjoy this day with the family. The father is not at work, and the children are not in school; the entire family can be together for the day.

"It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*Education*, pp. 250, 251.

Church Attendance

True reverence means we shall attend Sabbath school and church. Is a person reverent who absents himself from the house of worship needlessly? On the Sabbath day God draws near to His people. He has promised to be in their midst even if only two or three gather together.

"My brethren, are you cultivating devotion? Is love of religious things prominent? Are you living by faith, and overcoming the world? Do you attend the public worship of God? and are your voices heard in the prayer and social meeting? Is the family altar established? Do you gather your children together morning and evening, and present their cases to God? Do you instruct them how to become followers of the Lamb? Your families, if irreligious, testify to your neglect and unfaithfulness."—*Testimonies*, vol. 5. p. 423.

And now Sabbath afternoon. What a delight it is. If the weather will permit, we can take a walk into the field of nature and there read God's first book. Here are the cunning little squirrels that always delight us. Here we can come week after week to see them at their work and play, and become real friends to them. It is a joy to the youngsters to take the squirrels some nuts and some bread, and watch them eat. The birds too bring happiness to us by filling the air with sweet music. How interesting to watch them build their nests in the spring and rear their young. Week after week we can watch their progress and learn the lessons God has to teach us. Even in winter there are many lessons that charm us. God is so good to give us the beautiful birds to cheer our hearts and the babbling brook to sooth our tired nerves, and to paint the heavens with the glorious clouds. Where is the boy or girl that is not enraptured with the sunsets God paints in the sky?

But stormy, cold days will come. What can we do with the children then? Baby can have his Sabbath toys, toys he sees and plays with only on Sabbath. In this way he is learning to make a difference between the common work days and the sacred, holy day. The older child also has certain Sabbath objects he may use at this time, which will soon be replaced with wholesome books to read as soon as he is ready for them. This is a grand time for daddy to tell some of those stories he did not have time to tell during the week. Sabbath afternoon is also a fine time to enjoy some good singing. Is not God good to give us this day? And too, this is a good time to make that scrap-book for that little crippled girl in the hospital. Maybe next Sabbath we can go to see her and take our scrap-book to her. She will like these memory verse cards just as much as you do. Maybe the next Sabbath that it rains we can make some spatter work from the leaves and ferns we have collected. That will make the little boy who has polio happy indeed. We can explain to him where we got all the different flowers and leaves, and thus help to brighten his life a bit.

Parents and Children Together

"The Sabbath-school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with



H. M. LAMBERT
On Sabbath Afternoon the Family Can Be Together and Enjoy Fellowship With God Through Nature

their children. In many families the younger children are left to themselves, to find entertainment as best they can. Left alone, the children soon become restless, and begin to play, or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in harmony with the voice of God. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and the love of God.

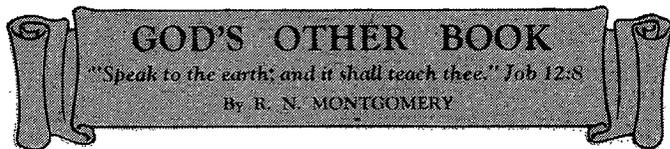
"Tell them of the way of salvation; how God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Let the sweet story of Bethlehem be repeated. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Saviour knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath-school, and study with them the next Sabbath's lesson."—*Ibid.*, vol. 6, pp. 358, 359.

The Most Joyful Day of the Week

The junior boys and girls will like to get together in little groups and go and sing for Grandma Jones. And will she enjoy it too! Maybe one will tell her what the Sabbath school lesson was about. Another will tell her who gave the mission talk and what it was about. Sister might play her saxophone, and brother his accordion. Will there be enough time to do everything we would like to do Sabbath afternoon?

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor.

"Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable."—*Ibid.*, p. 359.



The Noisy Locust

OF ALL the insects good, bad, and indifferent which we know, the housefly, the butterfly, the grasshopper, the bee, the ant, and the cicada are probably best known. We think of the fly as a carrier of disease, the butterfly as a beautifier of our lawns and fields, the grasshopper as a high-jump champion or destroyer of crops, the bee as a producer of honey, the ant as a picnic pest, and the cicada as a producer of much noise.

Every community has so-called "locust years," for the cicada is commonly known as the locust. These "locust years" are seventeen-year cycles, and from this fact the cicada has become known as the seventeen-year locust.

Some appear each year, as the broods overlap. This period of seventeen years is a rare thing in insect life, and is an exception to the rule which condemns most insects to a few hours or at most a few months of life. Actually the life span of the cicada is a little short of the full seventeen years, and this time period is shortened in the subtropical areas to eleven years.

Let us investigate this astonishing example of longevity. The adult female cicada, which is incapable of producing sound, is furnished with an ovipositor sufficiently sharp to cut through the living bark of some twig or branch. In this incision the eggs are placed in a neat row. In a few days they hatch out small grubs which fall to earth and immediately take up the practice of the trade they will assiduously ply for the next sixteen years, that of tunnel digging. Here in the endless night, marked by no blooming of spring, chilling of autumn, rise and set of sun to mark off the monotony of complete darkness, they burrow endlessly and aimlessly, feasting on the rich saps of the roots encountered.

Then comes the spring of the seventeenth year, and with it great changes. The tiny grub is no longer tiny or a grub, it has matured into a large earth-brown buglike insect possessed by a new urge. It has become dissatisfied with a life of darkness and tunnels and a diet of roots, and by some mysterious means knows that the time has come to be resurrected into a life of sunshine and fresh air. Following this impulse, it begins to work on its last tunnel, and emerges into a new environment, warm and dry as contrasted with the old so cool and moist.

Guided by Instinct

Pausing on the threshold of this new world, the insect slowly surveys the immediate surroundings and, still moved by that mysterious impulse, instinct, the earthy creature selects a tree or shrub which it climbs slowly and clumsily, as a digger of caves having so lately changed to a climber of trees. The new environment acts promptly and the brown overalls which served the digger so well, now no longer needed, split down the back. Having been moist for so long, the covering now dries out and cracks, the talons clutch the rough bark, and a strange change occurs.

From the brown bug emerges a new creation, a greenish creature seemingly dusted with flour, possessing translucent wings, strongly veined, and showing in the center a distinct red *W*. Soon the cellophanelike wings are fully extended and our earth dweller, freed forever from the form which condemned it to dig, now takes to the summer air, perches in some convenient tree top, and, as if in a hymn of thanksgiving for this glorious new freedom, proclaims to all the world in that familiar jarring buzz that a new cicada has emerged to join the myriads of its fellows.

But wait! The wonders have not ceased. How can an insect of no greater proportions produce a volume of sound so great as to be heard in a quiet glade for a quarter of a mile or more? Incorporated into the insect's anatomy is a sound-making device of surprising ingenuity and efficiency. Fitted into the underside of the body are sound chambers covered by two shields. At the base of these chambers are flat walls of thin, tough, pliable material, and behind this wall, or diaphragm, is the motor, which consists of muscles attached to the center of the wall. These muscles are capable of vibrating rapidly, and in turn vibrate the wall of the sound chamber, thus producing a great volume of sound. The modern automobile horn in which a magnet vibrates a metal disc, producing sound amplified and directed by the trumpet-like horn, is an adaptation of this ancient device which has been producing noise since the first cicada climbed the first tree in Eden.

Barotseland Mission Field

By Edward A. Trumper

UNTIL 1948 Barotseland's two European-directed missions, Liumba Hill in the north, and Sitoti in the south, have been operated as unattached missions under the direction of the Zambesi Union Mission committee.

Early this year, and as the result of long anticipation and planning, Liumba Hill Mission, Sitoti Mission, the native-directed mission districts, and our schools throughout Barotseland, were organized into the Barotseland Mission Field.

Elder and Mrs. D. T. Burke, and their daughter Betty, formerly of the Upper Columbia Conference, responded to Africa's call. Elder Burke became superintendent of this newly organized field.

To serve as secretary-treasurer came James deVilliers and his bride of only a few days. Brother deVilliers has served in various capacities in the Zambesi Union Mission during the past few years.

Brother and Sister George Ellingworth, and their little baby, recently called from Helderberg College, have taken over the directorship of Liumba Hill Mission, where they will be assisted by Nursing-Sister Hovig, and Girls' Director Tickton, who have had considerable experience in this field.

Brother Ellingworth is thus taking over a directorship held for nine years by W. P. Owen. Elder and Mrs. Owen have done valiant service in this remote spot, and are at the present time with their two children on a furlough to the coast. They will not be returning to Barotseland, but will be stationed at Lower Gwelo Mission, in Southern Rhodesia Mission Field, where they will be much nearer to necessary medical attention.

A European director has been called for Sitoti Mission, but has not yet arrived. In the interim Brethren Burke and deVilliers are living at Sitoti, carrying on that work in addition to their duties as officers of this vast field.

Brother and Sister R. L. Garber pioneered the work for Sitoti Mission. They sacrificed their health and the life of their little son, in this endeavor. The boy's grave is at Sitoti, a memorial of the sacrifice made that the Lord's message might go to the Barotse people. The Garbers, with their little daughter, are now in America on an emergency health furlough. When they return they are to go to Tanganyika Mission Field.

Barotseland Mission Headquarters at Mongu

A site has been selected at Mongu, a centrally located village, and one of the very few places in Barotseland with regular air service, for the Barotseland Mission Field headquarters. When the paramount chief of the Barotses has given permission to build on the site, when the necessary buildings have been constructed, and when the new director for Sitoti Mission has arrived, the field officers will take up their residence at Mongu.

It must always be remembered, however, that home is only an occasional stopping place for Barotseland workers. The vast territory and the need to advance the newly organized work necessitate almost constant travel.

Travel in Barotseland is done mostly by paddle barge and dugout canoe, all along the river. During the long dry season the outstations away from the river have been reached only by long, weary trek through deep sands, with

a carrier train. A jeep is now on order, and it is hoped that travel through the sand will be greatly speeded by its use.

It takes endurance and courage to work in Barotseland. Conditions are trying. Crocodiles and hippopotamuses infest the Zambesi. Lions are not an unusual sight right in a mission's yard. Poisonous snakes abound. Herds of elephant, buffalo, zebra, deer, and many other animals roam through forest and plain.

It normally takes over a month to get food and other supplies up from Livingstone. Letter post is slow and irregular, coming in from Lusaka by air, paddle barge, dugout canoe, and foot. Medical attention is almost impossible to obtain, and then only at great expense, for the doctor must come by air and barge.

Improvements Planned at Mongu

The remoteness will soon be lessened, we hope, for there are plans to install two-way wireless sets at the various European stations and at the new field headquarters at Mongu. From Mongu it is possible to send both telegrams and air post.

We hope soon to have a strong medical work of our own, for the site for a hospital north of Mongu has been selected, and offerings are now coming in for its establishment.

The Barotseland camp meeting season is just ending. Heretofore, these camp meetings have been held in July and August. Because of the extreme difficulty of travel, both for the workers and for the people, during the dry season, the camp meetings this year have been held during May and June, when the Zambesi River is in full flood. It flooded up to fifteen miles away from the river on either side. Thus, the deep sands have been no problem, because they have been crossed on the flood waters covering them.

It has been interesting to see the people come to these meetings by land and by "sea." There are elevated ridges along which many have been able to come on foot, even in the flood season. Many came in dugout canoes, made by hollowing out logs. Some even waded, where the distances have not been great and the flood waters have been sufficiently shallow. Thus they came—old and young; men, women, and children; chiefs, and common folk. All sang the songs of Zion, listened to the sermons, and entered into the prayers that ascended to the throne of grace. Lepers were present at two of the camp meetings.

The camp meetings in the northwestern section were taken by Brother Ellingworth, ably assisted by Prescott B. Fairchild, of old Solusi Mission.

From Mongu down the Zambesi to Katimo-Malilo and back on both sides of the river, Elder Burke, assisted by Edward A. Trumper, director of ministerial training at Solusi Mission Training School, cared for the camp meetings.

Seventy-five Baptized

Approximately seventy-five persons followed their Lord in baptism at these camp meetings. This does not seem to be many when compared with the hundreds and thousands of some fields in Africa, but it is a good start for a mission field only a few months old. It has been necessary here to station a circle of canoes around the baptismal place, to frighten away the crocodiles during the service.

The chief at Louiwanyao, after considerable work and

encouragement, took his stand for his Saviour. It is hoped that large numbers of this chief's people will be led by God's Holy Spirit to follow his fine example.

At Sololo a witch doctor attended the camp meeting. He was impressed by the sermons, and responded to the personal work of Joseph Malinki and others. On the closing Sabbath, when a call was made, he came forward bringing the articles of his devilish craft, which he willingly turned over to the missionaries as proof of the sincerity of his conversion. Many others brought forward charms, beads, and bangles. Also at Sololo a polygamist came forward of his own volition and stated that he wished to give up all but his first wife, that he might follow Jesus.

As I write this, the waters of the great Zambesi roll by only a few feet away, and I am impressed to offer a sincere prayer that the Spirit of God will go throughout this field, bathing sin-sick souls with the cooling, cleansing waters of salvation through Christ, our Lord.

New Church at Maués, Brazil

By L. M. Stump

Educational Secretary, South American Division

ON A recent Sabbath afternoon, the new church at Maués, a small city in the state of Amazonas, Brazil, was dedicated. Joao Gnutzman gave a brief account of the growth of the work in Maués; Walter Streithorst spoke on the true spirit of worship; and I gave a short dedicatory sermon. The dedicatory prayer was offered by L. B. Halliwell, superintendent of the North Brazil Union.

This monument to the worship of the true God, erected on the edges of civilization, is a credit to the denomination.

In 1927 the Lower Amazon Mission was organized as a part of the East Brazil Union, and John Brown was appointed the first mission director. In 1929 Elder Halliwell became the director of the work in the Lower Amazon Mission. A permanent worker was sent to Maués, and the first baptism of five persons was held in the river. Still, they had no church in which to meet. In 1931 Elder and Mrs. L. B. Halliwell made a trip up the Ama-

zon River to Maués to hold a series of meetings. They traveled on the *Luzeiro I*, this being the maiden voyage of the launch. In order to have a place in which to hold the meetings a pioneer believer, José Michiles, prepared a straw-roofed shed near his home; and during all these years, until 1948, that is where our people have met for worship. We now have a membership of about three hundred faithful believers, among them the mayor, three councilmen, and the secretary of the city of Maués.

It was very difficult at first. There was much opposition. Threats were made to break up the meetings. Our workers were stoned, and it was necessary to call on the authorities for protection. From a very humble beginning, as is so often the case, our message spread, and it was not long before small churches were established along the river.

In 1935 a mission school in that region was erected on land given by Brother Michiles, and a goodly number of our Adventist children have been trained in that little school—some of whom are workers in the cause today.

The Spirit of God is moving upon the hearts of the people living all along the Amazon River and a great work is in sight.

Summer Seminary in Britain

By R. D. Vine

IT WAS surely a happy day for the British Union when the brethren of the Theological Seminary, at Washington, decided to hold a summer school over here. It is the conviction of the ministers who attended, that great good will accrue from this noble experiment.

The school was held in Newbold Missionary College, amid the ideal surroundings of the Berkshire countryside. Three instructors from Washington were present: Holger Lindsjo, L. E. Froom, and J. L. Shuler. As the days proceeded, we developed an ever-deepening appreciation of these brethren and of the excellent instruction which they offered.

The course was an intensive one, lasting until late July. Mental energy was stretched to unaccustomed limits in a valiant endeavor to cope with the requirements of the various classes.

Holger Lindsjo's classes in Archaeology and the Bible were fascinating. He skillfully resurrected the ancient past, and gave new life to the Biblical records. Elder Froom outlined the thrilling story of our spiritual ancestry. He dealt with the history and development of prophetic interpretation. Our hearts were deeply stirred and sobered when we realized as we had never done before that we are the privileged custodians of truths that have been cherished and upheld by the thin line of spiritual stalwarts ever since apostolic days.

Elder Shuler's classes in Evangelism opened before us undreamed-of possibilities. He made us feel that the most noble and essential work on earth today, could be done in ways that would make the barrier of British conservatism assume an infinitely less formidable nature.



Group of Students Attending the Summer Seminary Held at Newbold Missionary College, England. Seated in the Front Are (From Left to Right) L. E. Froom, Holger Lindsjo, and J. L. Shuler, From the Theological Seminary, Washington, D.C.

The school was composed of over sixty students—about forty from Britain, and twenty-five from Scandinavia and the Continent. At least fifteen nationalities were represented. This cosmopolitan group provided clear proof that the only infallible way of realizing the spirit of unity so woefully absent in the world generally is that of cherishing the blessed hope of the Second Advent.

We were all profoundly stirred as our brethren from other fields related their exploits for the Master. And as we daily met in our prayer groups to seek the greatest of all evangelistic necessities—the baptism of the Holy Spirit—we were mutually inspired.

"My Word Shall Not Return Unto Me Void"

By E. B. Jewell

Secretary-Treasurer, Southeast African Union Mission

AT TIMES, as missionaries, we all but become discouraged as we see the unentered places of our respective fields and the unfinished task before us. As we contend with the need of workers, as we endeavor to make available funds meet the ever-expanding work, our faith at times fails to grasp the important factor of the far-reaching influence of this truth. The following are a few marked experiences of this nature which came to my attention recently when we were looking for a new mission station site in an unentered part of our field.

Accompanied by M. M. Webster, we spent some days in an area we thought suitable for this project. To investigate one particular site, I needed guides and was able to procure two men from a near-by village. We had gone some way, when I noticed that one of them was a leper. I suggested to him that it might be well if he went to a leper colony for help. He in turn informed me that he was already a member of such a settlement, but along with others had had to come back to his village for a few weeks. Greatly interested, I questioned him further, and found that he was a member of our Mwami Leper Colony and a member of the Bible class. You can imagine his pleasure and interest when I made myself known to him. It put an altogether different bearing on his effort in helping me in every way possible in the work at hand.

I found out later that this man's story and influence did a great deal for us in the favorable attitude and sympathy of the village people in this area where we were trying to find a suitable mission site. Later we found it necessary to interview the chief of this district relative to our application for land. We had reason to believe that we might not be favorably received. We found the chief at his court along with his counselors. We briefly presented our request. When we had finished, the chief abruptly requested us to excuse him and his counselors for a few moments to consider this question. By his attitude and manner we expected difficulty. In a short time they reappeared, and to our surprise and pleasure informed us that they all approved of our request and would do all they could to help us.

A Powerful Influence for Good

We wondered why we were so well received when we had expected the opposite. The reason was soon apparent. The chief had a dispensary at his place, and the man in charge was doing an excellent work for his people, and was greatly liked and respected by the chief and his counselors. This man and his wife received their academic education in our schools, and both were members of our church. In this place, where we least expected it, they were wielding a wonderful influence for good and for the benefit of the cause of God.

The next day we left our car near the store of an African while we went to measure out the land for the new mission site. Brother Webster returned to the car before I did, and while waiting for me, entered into conversation with the African storekeeper. During the course of their visit the storekeeper mentioned some books which he had been reading and his desire for more of the same type of literature. He said that he had written to the publishers in the United States, inquiring how he might obtain these. Brother Webster asked to see the book he referred to; and as he had already suspected, it was none other than *Our Day in the Light of Prophecy*. You can well imagine how overjoyed this man was when the man found out who we were.

This week I received a copy of his letter from the Review and Herald, along with a request that we endeavor to find him and supply him with the books required. To me these experiences were a very practical application of the words of God through the prophet Isaiah:

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Our Message to the Masses

By E. R. Walde

WHAT the Roman roads, which connected the major cities of the Roman Empire, did in aiding the early disciples in preaching the gospel the radio is doing today for the modern messenger of hope. The Voice of Prophecy is now recognized among us as, perhaps, the swiftest means of giving our message to the masses. Today we are faced with providential openings never before seen in the history of our radio work. Letters and telegrams from more than two hundred radio stations request the opportunity to broadcast the Voice of Prophecy program. This is unique in our broadcasting experience. We believe that in this way the Lord is telling us to *go forward*. And where God's finger points, God's hand will open the door.

We would not be slow to rush help to people trapped in a burning building. We would do our very best to send immediate relief to victims of flood or hurricane. What, then of the horrible global funeral march of "a hundred thousand souls a day—passing one by one away to Christless night and gloom"?

No matter from what angle we view our world task, we must confess that there is an urgent call for heroic sacrifices by every believer everywhere. While we linger on the edge of the whitened harvest fields of the world, we can be sure that the "prince of the power of the air" is busily reaping a horrible harvest of lost souls. This is a spiritual emergency, and an emergency demands speedy action.

"Winged Messenger of the Gospel"

Radio, the winged messenger of the gospel, is the answer. Radio goes anywhere and everywhere, and cannot be shut out. Radio knows no barriers or frontiers. And how fortunate this is, for as the messenger of the Lord has revealed, "all over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

Typical of hundreds of letters that come to us from eager listeners is this one from a student:

"I was reared in a Christian home, and then sent to a Protestant college, where I lost all the religion I had, and for many years was nothing more than an agnostic. I cannot take time to tell you how the Lord led me back to Him, but I am now trying to serve Him with all my heart. I do not know what to do about joining a church, for they all seem empty and cold. I have gone to almost all the Protestant churches, but they have nothing to offer. I have been seriously tempted to try the Catholic Church, but do not believe all that they teach. I am very sad and discontented, and am now looking to you for help. Will you please pray that God will lead me into the right church at this time?"

The Voice of Prophecy, with its radio and Bible school facilities, stands ready to go to work immediately in unentered territories at home and abroad. The need today of this radio organization is not for further training or talent. Rather, it is for means to avail itself of the waiting outlets for service.

Those who go down to battle need a great number to stay "by the stuff." In other words, there is a part for all to play. As faithful prayer warriors, will you not hold up our hands so that a spiritual power, like the dew from heaven, might be prayed down upon this program? Dear praying friend, hidden away though you may be from the sight of men, you are desperately needed. Our world task can be, and will be fully accomplished in our day and generation. To this end let every reader who "loves His appearing" give himself to prayer and sacrifice that God may mightily bless this radio ministry NOW!

The Progress of the Message in Sweden

By Louis Halswick

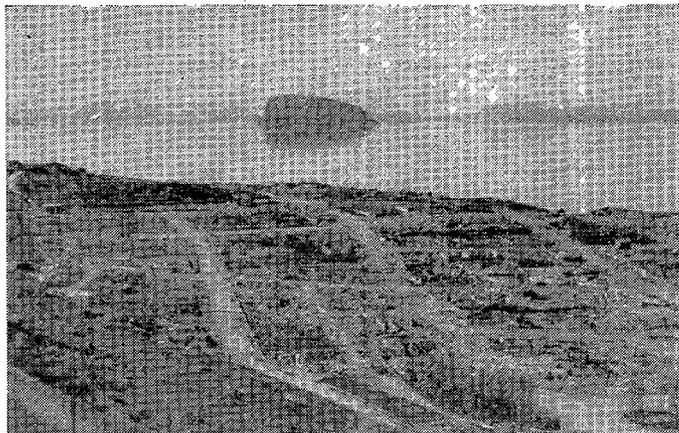
Secretary, General Conference Home Foreign Bureau

IT WAS in the year 1880 that J. P. Rosqvist first began to preach the message of the second coming of Christ in Sweden. Before that some of the new Swedish believers in America had sent papers and tracts to their relatives in the homeland, and some of the seed thus sown had borne fruit. Brother Rosqvist started his work near Nyhyttan and Orebro, in the district where the "child preachers" (about the year 1844) proclaimed that the judgment hour had come. Soon after his arrival Brother Rosqvist was arrested for working on Sunday, and fined forty kroner. This fine he refused to pay, stating that if he paid the fine, he would be admitting that it was wrong to work on Sunday. He was then sentenced to jail in Orebro for eight days. It was in the same city that the preachers Boqvist and Walbom had been put in prison in connection with the 1844 movement.



Hammerfest, Norway, Before Destruction by Nazis

Since those early years the Advent message has made steady progress in Sweden. The first Adventist church was organized in 1882. In that same year John Matteson, the first missionary to Denmark and Norway, visited Sweden, and soon the first conference was organized. In 1883 O. Johnson, who did much of the pioneering work, was added to the small list of workers. About that time the colporteur work gathered speed and strength. It was



Hammerfest, Norway, After Destruction by Nazis

also in 1883 that the first attempt was made at Nyhyttan to operate a mission school and to start the medical work at Orebro.

Membership in Sweden, 3,300

During the summer of 1948 it was my privilege to attend the conference session held in Orebro. As we listened to the reports given by David Carlsson, president of the North Swedish Conference, and others, we could say, "Surely God has marvelously blessed His work in Sweden." The combined membership is now 3,300. The tithe for 1947 amounted to 136,000 kroner (about \$38,000) and the mission offerings to 39,000 kroner (nearly \$11,000). As we visited the old cell that housed our pioneer workers, we could imagine the earnest prayers that had ascended to the throne of grace for the progress of the work. The prayers of those self-sacrificing men were heard by God.

It was also our privilege to visit Nyhyttan Sanitarium near Orebro. Here we found a prospering institution, with every room taken, and a waiting list. At Stockholm we met with the church of about four hundred members and saw their eagerness in taking hold of the Ingathering program and the newly organized Bible correspondence school. The Swedish Missionary School, Ekebyholm, near Stockholm enjoyed a very good attendance last year and the coming year looks even better. Our believers and workers in Sweden are of good courage, and the work is onward.

While traveling through Sweden, we could not help noting certain other things. The country is prosperous, almost like an oasis surrounded by a European desert of need and want. Many of the Swedish cities resemble our busy American towns. The people look well dressed, and are carefree and self-confident. Everyone's great interest is sport. The people talk about sport, and the newspapers are full of it. The people are fine and courteous, but interest in religion has fallen off. The beautiful state church edifices, in former years crowded with eager worshippers, now are half empty. Many earnest people deplore this condition, and blame it on the "good times" and prosperity.

Almost everywhere, in meeting with our people and workers, we could hear the prayer arise: "God send us the latter rain, and revive Thy work and Thy people."

Large Plans for Southern Asia

By A. E. Rawson

Ministerial Secretary, Southern Asia Division

YOU have often heard or read of late about the "changing East." Well, it is true. The East is definitely changing. There is no question about it. Missionaries are also changing. Our national workers are changing too, and we are beginning to see the peoples of the Southern Asia Division in their true setting and in their true condition.

For years we have looked at India, Pakistan, Burma, and Ceylon through a golden mist. We got a glimpse of gold and scarlet and glistening marble, of palaces, temples, pagodas, mosques, sacred rivers, and holy books of a civilization and a culture beyond our comprehension. These countries have appeared more like a mirage than a land of stern, hard problems. But the mist is clearing, the fog is lifting. We are beginning to see the people of this division as they really are without Christ and without the knowledge of the saving power of Christ.

Our Master's words: "The night cometh, when no man can work," are being forcefully driven home, for we see the night approaching, and we see the great unfinished task. Workers believe that now more than ever before is the time to push forward our advancing program in this division.

Filled with this thought, the conferences and missions are carrying on an evangelistic program in 1948, which is without parallel in the history of our work in this division. Even without adequate evangelistic budgets, our evangelists are stepping forward in faith, knowing that God will abundantly bless them in their labors.

More than eighty-eight evangelistic campaigns will be held during the year 1948. This is remarkable, considering our small working force. The prayers and support of our people everywhere is solicited in behalf of this great evangelistic advance.

From Clipped Ingathering Coupons

By J. Ernest Edwards

Associate Home Missionary Secretary, General Conference

DAILY the mail in the Home Missionary Department brings requests for the Bible Correspondence

Course advertised in the Ingathering magazine this year. We have been thrilled in reading the 2,381 letters from east, west, north, and south. These thousands of letters reveal an interest in studying the Bible:

Adventist Ministry His Career

"I am sending for free Bible course. I wish to study for the ministry in the Adventist church and devote the rest of my life to the study and teaching of Jesus Christ.

"I believe the Advent faith and church does more for the good of people in all lands toward winning souls than any other faith.

"Please inform me how I may study to become an Adventist minister."

Hopes to Interest Husband

"While reading through a magazine my mother received, I came upon this opportunity [Bible Correspondence Course] to become more familiar with our Bible. I am not a Seventh-day Adventist, but I do want to become a good Christian and know my Bible thoroughly in hope that some day my husband will become interested through me. He is a devoted Catholic. Please pray for me, and God bless your work."

Note From a Reborn Youth

"I read your ad, and it seems that it was just placed there for me. I am seventeen years old, and love the Lord Jesus Christ very much. I just received a second birth which was and is much clearer than the first one. I want to take this course so I may learn more about our wonderful Saviour."

Whole Family Interested in Bible

"I am very much impressed by your free Bible course offer in Spanish, and would like to take advantage of it by asking you to please send us two courses, one for juniors so my children and my two sisters' children can study, and one for us adults. We all read the Bible, but need guidance."

The ingathering of souls is Heaven's appointed climax to Ingathering.

Evangelism, Sumter, South Carolina

By V. W. Esquilla

THE new church at Sumter, South Carolina was voted into the sisterhood of churches at camp meeting this summer. The converts are the result of the radio and evangelistic effort I held in the summer of 1947, ably assisted by J. E. Keplinger, Lucile Reed, and Brother and Sister V. C. Tooley. The church was organized April 26 of this year.

On July 17 three were baptized at Sumter. This makes a total of twenty-nine members. Three or more will unite with the church shortly.

These dear members enjoy their first love, and practically everyone is engaged in some soul-winning effort. Five of the laymen are busy two or three evenings a week, using a 35 mm. projector to show J. L. Shuler's films. Their efforts so far show good fruitage. A sister who had accepted the truth in 1928 but had given it up saw the error of her way and signified her intention to unite with the believers again. She makes the second convert led to the Master as a result of the laymen's activity.

These loyal believers have been securing funds to buy a lot on which they plan to erect a church building. The members enthusiastically join their district minister in an effort to evangelize Sumter County by a second project to cover every home in the county with the 20th Century Bible Course enrollment cards.

May we have your prayers for this growing church?

Alberta Camp Meeting

By E. J. Johanson

Assistant Treasurer, General Conference

THE Alberta camp meeting convened from July 22 to 31 on the beautifully situated campus of the Canadian Union College at College Heights, Lacombe. Delegates were accommodated in the college dormitories and in tents pitched on the campus. A good auditorium has been erected for camp meeting purposes and was used for the first time on this occasion.

The president's and secretary-treasurer's reports together with those of the departmental secretaries, revealed many evidences of God's blessing in the work of the conference during the biennial period reviewed, and were a source of gratitude and inspiration to the delegates in attendance. It was revealed that the church membership of the conference was 2,572 at the beginning of the year 1948.

E. H. Oswald was re-elected as conference president.

REVIEW AND HERALD

and L. H. Davies as secretary-treasurer. R. M. Gardner will continue to lead out in the work of the educational and Missionary Volunteer departments; L. L. Bock in the home missionary and Sabbath school departments; and R. Carlill in the publishing department.

As our people assembled day after day for the meetings, it was apparent that they were seeking for real spiritual uplift and inspiration. The Sabbath services were particularly inspiring, and a number of young people and others gave expression to their desire for baptism.

Preceding the camp meeting at Lacombe regional meetings had been held in Beauvallon and Peoria. At these three meetings our dear people gave evidence of their practical interest in our foreign missions program by their offerings for this purpose of \$5,226.55, in addition to which \$3,515.51 was contributed for the work of the conference, making total offerings of \$8,742.06. Book sales for the three meetings totaled over \$4,200, and folks carried away literally armloads of books as they left the camp bookstore.

As our people return to their homes from these excellent meetings, it was with hearts full of courage in the Lord and with the determination to press on under God and give their full support to the finishing of the work.

Baptisms in China

By W. H. Branson

AS A result of the many evangelistic efforts now in progress throughout China as well as of the work of our church members and laborers in every department, large baptisms are now taking place throughout the field.

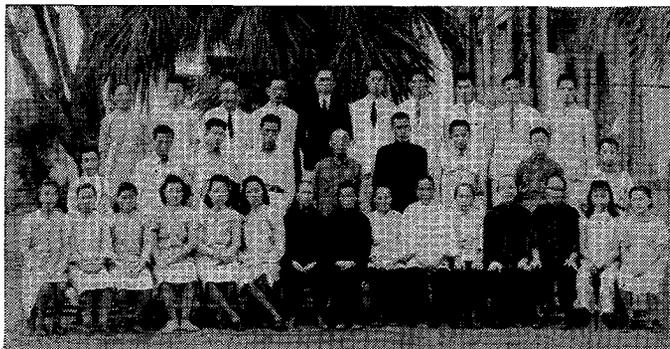
The accompanying picture shows Leung Naito, director of the Swatow Mission, with a group of workers and twenty-four persons who had just received the rite of baptism in Swatow. These are only the first fruits of the effort there.

In the Shanghai district 135 have recently been baptized, and many others are now in preparation for this ordinance. A baptismal service is being conducted each Sabbath. At the division college, forty-nine persons were baptized on June 19.

Most of the efforts that began on April 4 are still continuing. They were to have continued only three months, but the interest in many places is so great that the evangelists cannot close the meetings.

E. H. James reports that the effort being held in Peiping by Frederick and Milton Lee is still in progress, and that Sunday night, June 20, every seat was filled. The hall seats 1,500.

Thus, throughout China the message is being heard by thousands who hitherto have sat in darkness, and hundreds are answering the call of the message.



Leung Naito—Director of Swatow Mission in South China With a Group of Mission Workers and Twenty-four New Converts

We are thankful indeed that, notwithstanding the fact that much of the country is in the throes of war and internal strife, the way is still open for the gospel to be carried to the people.

Georgetown, British Guiana

By O. P. Reid

WE MAY always depend on God, knowing that He will fulfill His promises to those who will go forth in His strength, seeking souls for the coming kingdom. This has been true of British Guiana.

Since arriving here in 1941, I have baptized more than five hundred believers. Recently, as a result of the effort conducted in the Albouystown church hall, thirty-eight members have been added to the churches in Georgetown. Fred Austin Blenman, V. T. Boyce, and Miss Stella Edoo, graduates from the Caribbean Training College gave valuable help in making the effort what it has been. We still have a baptismal class of more than thirty preparing for the rite.

Recently a minister of another denomination preached a sermon over the radio attacking those who preach that people should keep the Sabbath. His sermon was then printed in one of the daily papers. I listened to the sermon over the radio, and also read the article in the paper. Then I preached a sermon in the Georgetown church on the subject of the Sabbath. All who were interested in the Sabbath question had listened and read what the minister of this leading denomination had preached and written; consequently our church was packed to capacity, and the sermon was well taken. The reporter of the same paper in which the minister's sermon appeared was present. My sermon was published in the paper two days later with every word and every Scriptural reference, taking up nearly one whole page of paper. Every number of the issue was sold out and read far and wide. This created a still greater interest in the message, so for five Sunday nights we had a full church all the time, and some of the businessmen of the town were in attendance. When a final appeal was made, twenty-two people came to the rostrum, signifying their intention to obey the message. Among them were two families of Syrians, storekeepers in town, originally from Lebanon, Syria. These people are now studying the message. We have a class of twenty-two preparing to be numbered with God's people.

One gentleman who had been a member of a large Christian church for forty years, as a result of reading the sermon in the paper, decided to obey the Sabbath message. He had read both sermons, and came to the conclusion that his church had no Biblical grounds for Sundaykeeping. He is now preparing for baptism. I am sure that his testimony will influence others for the truth.

I am leaving Georgetown for the town of Bartica, on the Essequibo River, where people from Europe, America; and also Guiana, pass through en route to the interior of British Guiana. We will hold an evangelistic effort there for a number of months. The rest of the workers and the church will take care of the interest in Georgetown.

While men are risking their lives for gold that will eventually perish, we are seeking for souls who will shine within the temple walls of God's eternal kingdom. I sincerely ask an interest in the prayers of God's people everywhere.

It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.—*The Great Controversy*, p. 525.

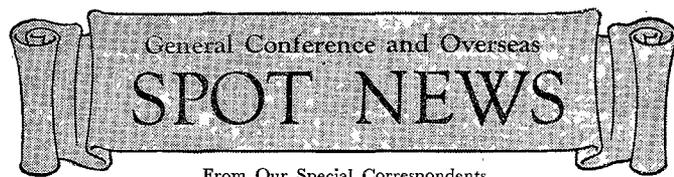
Medical Work in Argentina

(Continued from front page)

Self-sacrificing doctors and dentists are doing fine missionary work in giving our message and in building up confidence in our church. At Taquara, Brazil, Dr. H. S. Bergold, a Seventh-day Adventist dentist, has been in practice for the last thirty years. He has a finely equipped office, and God has blessed his service for the people of that city. In this same city lives a Seventh-day Adventist physician, Dr. Faiock, who is now completing a forty-bed hospital. He has been in practice for nine years in Taquara.

Fifteen doctors are now in training in Argentina, nine at the University of Rosaria, four in the medical school at Córdoba, and two in Buenos Aires. This year the River Plate Sanitarium near Puiggari, Argentina, will celebrate its fortieth anniversary. Through four decades this fifty-bed institution, with its school of nursing, has ministered to the physical and spiritual needs of its thousands of patients. To serve efficiently in the future, this old sanitarium needs a new nurses' dormitory, new equipment in its examining and treatment rooms, and a new electric power plant. The excellent service of the sanitarium director, Dr. C. E. Westphal, and his associate, Dr. M. Hammerly, and the consecrated spirit of the nurses and sanitarium workers make this institution a mighty factor in winning souls to this message and in building good will for our cause.

Surely, the medical work is the right arm of the message, and is proving its great value in soul winning as an entering wedge to the hearts and homes of men and women in these two countries.



General Conference Items

● REPRESENTATIVES of overseas divisions are arriving in the United States to attend the biennial Fall Council of the General Conference Committee scheduled to be held in Denver, Colorado, October 18-28. Elder and Mrs. A. F. Tarr, of the Southern Asia Division, arrived recently in Boston. Elder and Mrs. W. H. Branson, of the China Division, landed in San Francisco September 8. It is expected that the presidents of all divisions will be present at the Denver meeting as well as other officers from some of the fields.

● LEADERS of the unattached unions—the British Union Conference, the Middle East Union Mission, the Ethiopian Union Mission, and the West African Union Mission—will attend.

● SPECIAL arrangements are being made with the proper authorities to allow several of our administrators from Central Europe to join us. Indications are that the 1948 biennial Council will be one of far-reaching decisions.

● ELDER AND MRS. J. O. GIBSON, of the West African Union, are in the United States on furlough. They bring encouraging word of growth throughout that populous territory. The G. N. Bankses and the Phillip E. Giddingses, from Liberia in the same union mission field, are also home on furlough, but will be returning in a few weeks for another term of service.

Inter-American Division

● WRITING from his first mission post in a foreign land about ten weeks after his arrival, R. R. Henneberg, the superintendent

of the Curacao Mission, sends in the following encouraging item: "My first baptism in a mission land will soon be held. Twelve or 15 adults are ready for baptism."

● THE Rolling Dispensary in the Venezuela Mission is housed in two tiny railroad cars. One serves as living quarters for the operators of the dispensary, and the other is nicely fitted out with the necessary equipment for the operation of our ambulatory clinic, including a dental chair, sterilizer, running water, instruments, and supplies for the care of the sick. This novel health service covers a span of approximately 200 miles of railway, and stops at all sidings for a day or two, according to the size of the towns visited, and the needs of the people along the route.

● E. VEUTHEY, of Port-au-Prince, Haiti, reports that broadcasting has begun in the French language under the name The Voice of Hope, and that the programs are greatly appreciated. Daily the mission receives the names of persons who have become interested in the message.

Southern Asia Division

● OUR young people and students in Southern Asia are showing a good interest in our Ingathering work, and many participate willingly. In Colombo, Ceylon, recently a singing band went to work in the city and received more than \$30 the first night out.

● IN the Burma Union about 200 members were baptized during the first seven months of 1948. This is as many as were added to the church in Burma during its first twenty years, when there was peace in the land. Now the country is imperiled by bandits, thieves, and barbarous gangs.

● O. LESTER HOOVER, Mrs. Hoover, and Lanny arrived in Southern Asia early in August. They will make their home at Poona. Brother Hoover has come to supervise building work in the division.

● PASTOR AND MRS. M. G. CHAMPION, returning from furlough, arrived at Calcutta in early August. Pastor Champion is connecting with the work in the Northeast India Union as principal of the Robinson Memorial High School in Karmatar.

● C. A. SCHUTT also returned in August. He has resumed his position as president of Spicer Missionary College. He is also to serve as educational secretary of the Southern Asia Division.



Canadian Union

● FIVE successful Junior camps have been held in the Canadian Union this summer. A number of young people took their stand for Christ.

● PRACTICALLY half our total membership in the union was in attendance at our camp meetings this year. Total contributions to God's cause at home and abroad amounted to \$27,800. In addition, our people purchased \$13,800 worth of literature. There were 141 camp meeting baptisms.

● JOHN THOMSEN, of Denmark, student colporteur at Canadian Union College, took orders during Big Week to the value of \$573.75, working 50 hours.

● THE new 90-room dormitory at Canadian Union College will be ready for occupancy by the opening of the school year.

● PRESENT plans call for 47 evangelistic efforts to be held throughout Canada this coming fall.



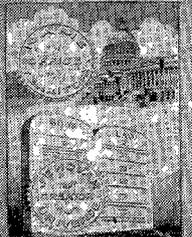
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COUNSELS TO TEACHERS, p. 295



Someone has observed that the cobbler's children often go barefooted, and it is a tragic fact that someone might rightfully observe that the Seventh-day Adventist denomination has not done all that it might for its own young people in matters pertaining to health education.

Life & Health

IN THE CLASSROOM

LIFE AND HEALTH now offers a well-organized course of study in healthful living, with suitable lesson outlines all prepared so the work can be presented to the class with a minimum requirement of time and effort. The lessons are in the form of questions and discussions covering medical and health topics to be asked of the student after he has read an assignment in LIFE AND HEALTH.

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The Book and Bible Houses are prepared to offer very attractive terms on LIFE AND HEALTH clubs for school use, for our young people should have the benefit of this service at the lowest possible cost. The special yearly subscription rate may be prorated over the eight or nine months of the school term.

IMPORTANT TO ACT NOW

"The first study of the young should be to know themselves and how to keep their bodies in health."—*Testimonies*, vol. 3, p. 142. Health classes should be organized early in church schools and academies, for the lesson plans will start with the October issue. Write a letter now to your school urging the use of LIFE AND HEALTH in the classroom.



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Lake Union

● STEVEN VITRANO, of Illinois, gives an encouraging report of his evangelistic effort in Centralia. The attendance is so large that the people cannot get inside the tent, but must sit outside in their cars. Already more than 100 names of interested persons have been obtained.

● THE Chicago Heights church in Illinois has set for its goal the enrollment of 10 people each week in the Home Bible Course. On a recent Sabbath afternoon one junior girl, Patsy Miller, age 11, received five enrollments, and her sister Irene, age 9, received four.

● A VERY successful rally for the Lake Region colporteurs in the Michigan area was recently held at the Hartford Avenue church in Detroit. J. M. Jackson, of the Review and Herald Publishing Association, and I. H. Ihrig, of the Lake Union Conference, were present to give their assistance. Virgil Gibbons and J. G. Dasent, of the Lake Region Conference, also gave valuable help.

Northern Union

● AT the Iowa camp meeting Roy Eckerman, Glenn Davenport, A. R. Hagen, and Fred Schultz were ordained to the gospel ministry.

● A NEW church school building has recently been completed at Rapid City, South Dakota. The church members have planned for this modern church school building for a long time.

● A NEW school building is almost completed at Red Shirt Table on the Pine Ridge Sioux Indian reservation in South Dakota. Much of the work on this building has been done by C. A. Braun and R. W. Turner, who are laboring in behalf of the Indians. The building will provide not only rooms for the school but also an apartment for the teachers to occupy.

North Pacific Union

● NINE students of the Bible correspondence school sponsored by the Idaho Conference have been baptized already this year, reports R. E. Adams. In a few weeks it is planned to start a junior Bible course in connection with the present senior course.

● C. J. NAGELE, union secretary-treasurer, reports that for the six months from January 1, 1948, to June 30, 1948, baptisms numbered 1,094 in the various conferences to bring the membership for the union to 30,378.

● NEW pastor of the Spokane church is J. G. Gjording, from Atlanta, Georgia, who will also serve as director of the district around Spokane.

● THE doctors and dentists of the Upper Columbia Conference spent three profitable days at the Junior camp, Lake Hayden, Idaho, August 26-29. Both groups look forward to these yearly events.

Pacific Union

● THE churches at Santa Cruz and Soquel, California, operate a joint church school, which is now being expanded to ten grades. A new building is under construction to house classrooms and laboratories for the teaching of vocational subjects.

● AT a recent rally the colporteurs of the Northern California Conference reported that 43 of their customers had been baptized since January 1 of this year. On that date an additional 22 were in baptismal classes, 48 were attending church services, 157 taking Bible studies, and 1,283 enrolled in Bible correspondence courses. Such reports emphasize the soul-winning qualities of the colporteur work.

● THIRTEEN evangelistic efforts are in progress, or will begin immediately, in the Southern California Conference. In addition to these, many of the pastors are holding evangelistic meetings in their churches on Sunday evenings.

● THE Biological Field Station conducted by Pacific Union College at Albion, California, is just closing its second season. One month of the summer session was devoted to a course in field nature study.

Southwestern Union

● A YOUTHS' rally will be held in historic New Orleans, Louisiana, for the Arkansas-Louisiana young people on December 4. The youth of the State of Mississippi will join in this rally.

● A STUDENT colporteur rally was recently held in the Galveston, Texas, church. Thirty-one student colporteurs were present for the week-end rally.

● ANOTHER group of student colporteurs enjoyed a rally in Jefferson, Texas, a little later. J. T. Welch, publishing department secretary of the Texas Conference, had charge of these rallies, assisted by R. G. Campbell, union publishing department secretary, C. L. Paddock, Jr., Texas Book and Bible House manager, J. H. Wardrop and J. C. Greene, assistant publishing secretaries of the Texas Conference.

● Two successful Junior camps have been held in the Texas Conference this year. The first met at Granbury with 80 in attendance; the second at Center Point witnessed 110 Juniors coming for spiritual help and recreation. At these camps scores of boys and girls expressed a desire to be baptized.

CHURCH CALENDAR

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

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

THE ADVENT SABBATH REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Reports for the Church Paper

THE REVIEW always has enough reports coming in every week to fill its pages, and more, but we are sure that we are not receiving *all* the good reports that ought to be coming from various lands. By judicious condensing, we can always find room for more. We wish to have appearing consistently a well-balanced presentation of the work in every part of the world field. Sometimes our laborers afar are so busy caring for immediate problems and openings that they fail to send back reports to the church paper of what God is actually doing for them. And thus the membership at the home base is deprived of the inspiration and incentive to mission liberality that those reports would give. It is not long reports we want, but short, direct ones. Particularly are we interested in reports that give flesh and blood incidents of the power of the gospel. And while we are especially thinking of lands beyond we would not forget to invite our workers in North America to keep the REVIEW informed of significant results and developments in their fields of labor, by sending in terse, fact-filled, and if possible, human-interest reports.

Italian Bible School

THE Italian Bible school has been operating since November of 1947 and has more than 1,500 enrollees—students from every class and walk of life. Thirty with the title of "Doctor" are enrolled, twenty engineers, many professors and high school teachers, two Protestant pastors, a Catholic priest, one member of the Cabinet. A pastor of one of our churches in Italy reported that sixteen members of his baptismal class were the direct result of the Voice of Prophecy Bible School.

PAUL WICKMAN.

Literature Sales in England

In a letter addressed to E. E. Franklin, of the General Conference Publishing Department, J. C. Craven, general manager of the Stanborough Press in England, reports a gain in sales of over 40 per cent for the month of June as compared with the same month last year, and a gain of over 8,000 pounds, or 35 per cent, for the first six months of the year. This is the highest sales gain we have ever been able to report, and it gives us the largest sales records in the history of this publishing house.

Itinerating in Panama

A RECENT letter from Paul W. Kemper, who went to the Canal Zone a few months ago to serve as educational and Missionary Volunteer secretary of the Panama Conference, contains the following paragraph, which will be of interest to those who are watching the progress of the message overseas:

"We enjoy our work here very much. The challenge and the needs are great, and we are giving our best so that the work may go forward. I have recently spent a month in the interior visiting our churches and schools, and can truly say that it was thrilling to see how the Advent message transforms hearts and gives hope and courage. We made a trip up the Teribe River to visit the Teribe Indians. It was the first time that many of these people had seen any of our foreign workers. We found them rejoicing in the same message we love. . . .

"The needs of this field are great. Funds are very lim-

ited, but it is encouraging to know that in spite of it all new churches are being built, new schools organized, and many new converts are being gathered in. We have around 750 enrolled in our church schools besides the training school of about 100."

N. W. DUNN.

Flood Relief in the Northwest

IMMEDIATELY following the destruction of Vanport City, Oregon, during the recent floods, the Portland area Dorcas Federation organized to bring relief to the flood victims. Two depots were set up—one in the basement of the Tabernacle church on the west side of the city, the other in Portland Union Academy on the east side of the river. In a remarkably short time after these depots were set up, food, clothing, and bedding came pouring in to supply the flood refugees as they wended their way to the stations of mercy. Hundreds were taken care of, and thousands of pieces of clothing, pairs of shoes, and staple foods were given out day by day for two weeks. As long as the emergency lasted, there was always sufficient on hand to supply the needs of those who came. Finally the emergency passed, and we kept the stations open only three days a week. Last week we closed the last one of these stations, but are still making available bedding, clothing, or food to such families as may come to our attention.

C. S. JOYCE.

Recent Missionary Departures

MRS. JAMES M. LEE and two children, Alfred and David, left San Francisco, September 1, to join Brother Lee in Seoul, Korea. Owing to government restrictions, it was not possible for Mrs. Lee and the children to accompany Brother Lee when he left for Korea more than a year ago.

Dr. and Mrs. C. J. McCleary and their son, Arthur, of Portland, Oregon, sailed from New Orleans, September 4, on the S.S. *Gatun*. Dr. McCleary is responding to a call from the Inter-American Division to engage in self-supporting medical missionary service in Puerto Cabezas, Nicaragua.

J. I. ROBISON.

Manila Sanitarium to Open

A LETTER just in from H. A. Munson, manager of the Manila Sanitarium, Philippine Islands, tells us that the institution is nearly ready to open. "The workmen," Brother Munson says, "all about the place are putting on the finishing touches. Almost all the heavy repair work is done. Carpenters are putting on the remaining doors and building shelves, cupboards, and counters. The electricians are doing the final wiring. The plumbers have almost completed their work. Twenty men are painting the building, inside and out, with two coats of paint. I hope to send some pictures soon. The clinic is now operating in the main building. Formerly the clinic was in a little outbuilding, not very representative of our work. One end of the first floor of the sanitarium was planned for a clinic. Here we have doctors' offices, a dental office, an office for a midwife, good examining rooms, and the laboratory. Soon the pharmacy and the X-ray will be ready for operation."

ROGER ALTMAN.