

# The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



H. A. ROBERTS

## Hawaii... Sparkling Speck in the Pacific

By F. D. NICHOL

*Editorial Correspondence. Over the Pacific en Route to Fiji,  
November 20, 1949*

THE introduction to this long journey, like that to all overseas trips, was a hypodermic needle applied at frequent intervals to immunize me against a whole array of ferocious disease germs that might seek to assail me on my journey. How simple if a similar procedure could be devised for immunizing us against the germs of sin before we start the long journey of life! But with sin we must daily receive a new portion of Heaven's antitoxin.

En route to the airfield my car was stopped, along with all traffic. The police were holding a lane open for a seemingly endless line of ambulances that hurried by to the accompaniment of wailing sirens. The victims of aviation's worst disaster were being taken from their shattered plane. The sirens were simply announcing in their high-pitched way that life is brief and brittle.

In a few hours I was in Saint Louis. I wish all the *Review* readers could see our church here, in which the Autumn Council was held. Too often our churches in large cities are far from the main streets, a fact which means that we have frequently been handicapped in our evangelistic work. In Saint Louis a beautiful stone structure on a principal corner was purchased from the Episcopalians about two years ago. The seventy thousand cars passing daily can see the large electric signboard announcing the Adventist meetings. Several nights a week, as a regular program, evangelistic meetings are conducted by the pastor, Robert Whitsett, assisted by the most loyal and efficient group of workers that I have seen in some time.

On to Los Angeles to greet a grandson—the first—newly arrived in this disordered world, and blissfully oblivious to all earth's woes. What tumultuous joy a mite (Continued on page 5)

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## ITEMS OF INTEREST

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ A STEADY increase in the number of Christian adherents in the Belgian Congo is reported by church sources in Leopoldville, Belgian Congo. In 1948 the Roman Catholic Church registered a gain of 21 per cent over 1947 in the number of native Africans it converted, and the Protestant churches enjoyed a 4 per cent increase over the same period. More than a quarter of the natives in the Congo are now Christians. Last year more than 332,000 Christian baptisms and 29,000 Christian marriages were solemnized.

¶ NEARLY 1,000 new Methodist congregations were organized and as many new churches built for them during the past four years, it was reported to the annual meeting of the denomination's Board of Missions and Church Extension, in Buck Hill Falls, Pennsylvania. During the same period the board granted donations and made loans totaling \$12,053,986 for church building projects, the largest amount it has ever contributed for this purpose. Meanwhile, it was reported, the Methodist Church is now building one new church edifice each day.

¶ CHRISTIANITY must drop its defensive attitude and make a positive proclamation of the gospel, Dr. G. P. Gilmour, chancellor of McMaster University told the sixth annual meeting of the Canadian Council of Churches of Winnipeg, Manitoba. "We have lived through a long generation of half-apologetic defense of the Gospel," he said, "but the present acknowledged sickness of the world makes it imperative to affirm and proclaim the Gospel confidently as man's hope and God's intention." Dr. J. W. Woodside, Ottawa, lashed out against the preacher "who surrenders to the itch for publicity by acting as an entertainer, a director of fellowship, or as a mere buffoon. We should not be chore boys for the political or economic reformers. Our business is to see to the rebirth of the race and the remaking of mankind."

¶ PROTESTANTS were urged by speakers at the Southeastern Inter-Church Convocation in Atlanta, Georgia, to help strengthen religious loyalty among Southerners. Dr. Edward D. Grant, of Richmond, Virginia, a Southern Presbyterian leader, said that the South, dubbed the nation's "Bible belt," has a lower proportion of church members than the rest of the nation. He told the assembly that only one out of every three Southerners is a church member, whereas half the population of the nation as a whole is church affiliated.

¶ "ROMANTIC IDEALS" fed to young people in moving pictures cause matrimonial discord and consequent ill effects on children, judges of children's courts in New York State were told at their annual conference in Albany, New York. The speaker, Dr. Sam Bernard Wortis, professor of psychiatry and neurology at New York University School of Medicine and director of Bellevue psychiatric hospital, added, "Too little attention is paid to the adolescent attitude toward sexual maturity. Why don't we take a better look at the false expectations young people have in entering marriage. These are built up on the romantic ideal Hollywood gives them. They are not prepared for the frustrations of married life."

¶ A "REAL and effective" internationalization of Jerusalem was urged in a statement issued in Washington, D.C., by the American Roman Catholic hierarchy, gathered in annual meeting. Rejecting a proposal made by the UN Palestine Conciliation Commission as "pretending internationalization" while "by no means" achieving it, the cardinals, archbishops, and bishops declared: "Our Holy Father, Pope Pius XII, time and time again, has made it clear that the only effective guarantee for the safety, and the sacred character of Jerusalem, for the protection of the Holy Places, for the free exercise of the indisputable rights of a Christian minority, and for free access of pilgrims to their shrines, is a territorial internationalization of Jerusalem and its areas under the sovereignty and the effective control of the Family of Nations."

## 75-50-25 YEARS AGO

1875

¶ O. A. OLSEN writes from Leon, Wisconsin: "Here I found a company numbering from 40 to 50. When Brn. Decker and Atkinson came here with the tent the 6th of August last there were seven keeping the Sabbath; now, four months afterward, I find the number mentioned above. They have also built a meeting-house 26x36, which is very neat and comfortable. It is finished, and was dedicated at this meeting."

1900

¶ THIS encouraging word comes from W. A. Altman, who has been laboring at Liverpool, England: "In following up the interest created by our general meeting and the tent-meetings that were held afterward, the Lord has blessed, and fourteen persons have been baptized. The work is still going forward in the hall, and gives promise of other additions. The Sabbath-school now has a membership of forty-seven, thirteen of whom are children. This does not include two small companies living in distant parts of the city."

1925

¶ WORD comes from Avondale, Australia, that a new barge for use in transportation to and from Dora Creek station was dedicated last September. This is used by the Avondale Industries. This barge, 50 by 16 feet, of 30 tons' capacity, has been named *Avin*. During the last twenty-five years four barges have been owned by the Avondale Industries. The first was the *Avondale*; the second, the *Black Swan*; the third was a larger and somewhat improved barge, but not to be compared with this new one, which makes the trip from wharf to wharf, a distance of about four miles, in twenty-eight minutes.

REVIEW AND HERALD

# EDITORIAL

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## Heart-to-Heart Talks

### The Spirit of Prophecy—1

## The Holy Scriptures

THE Creator of the heavens and the earth has not left Himself without witness to the children of men. The book of nature and the Book of revelation both testify of His infinite power, His unsearchable wisdom, and His boundless love. The myriads of heavenly worlds moving in majestic splendor through the sky, all in orderly array, each in its own orbit; the earth with its towering mountain ranges; the restless and ever changing ocean, held within its proper bounds by the decree of the Infinite—these exhibitions of His handiwork proclaim His power and majesty to the children of men. And the book of nature reveals His love as well. The life-giving sunshine, the smiling landscape, the joyous bird in the leafy bower, the beautiful flowers decorating the earth—all speak of His love and thoughtfulness for the inhabitants of earth, and the means by which He seeks their happiness and promotes their welfare.

Added to this revelation in the book of nature is the witness of divine revelation in the Holy Scriptures. In this Book is found the expression of the sovereign will, a record of the history of the human family, the sad portrayal of the entrance of sin, the promise of the divine Saviour, a record of His life and ministry, the directions whereby this sacrifice may be made effective in Christian experience through repentance, confession, and regeneration, and finally the glorious heritage awaiting the children of God throughout the endless ages of eternity.

### Writings Not Included in Canon

There were many prophetic writings which for some good reason were not included in the Sacred Canon. The Bible mentions the book of Jasher (Joshua 10:13), the book of Nathan the prophet (2 Chron. 9:29), the book of Gad the seer (1 Chron. 29:29), the story of the prophet Iddo (2 Chron. 13:22), the book of Jehu (2 Chron. 20:34), the prophecy of Ahijah (2 Chron. 9:29), the book of Shemaiah the prophet (2 Chron. 12:15). Of these writings we know little or nothing today except the names. Nor can we be sure that there was included in the Sacred Canon all that Jeremiah or Isaiah or other canonical prophets wrote. Doubtless many of their prophecies had a merely local application. The wisdom of God preserved such instruction as would meet the needs of the church in every period, and which in every age would prove a groundwork "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Sacred Canon is unique in this, that in the providence of God it alone of all writings has come down to us bearing the divine credentials. It thus becomes the standard by which every other writing is tested. The writings and work of every succeeding prophet claiming divine inspiration must stand the test imposed by the Sacred Canon of Scripture.

That the Holy Scriptures are an expression of the character and will of God is abundantly attested by many striking evidences. Consider first the testimony of the Scriptures themselves as to their divine inerrancy.

"More than one thousand times do the writers of the first sixteen books of the Old Testament give the Lord as the authority for what they wrote. David said, 'The Rock of Israel spake to me' (2 Sam. 23:3); and it is recorded that after the death of Moses 'the Lord spake unto Joshua.' Joshua 1:1. Amos said, 'Hear this word that the Lord hath spoken.' Amos 3:1. The prophets, as the name implies, speak supernaturally, and in their writings, more than thirteen hundred times they give credit to the Lord for what they write. New Testament writers quote from fifty-nine different psalms."

Christ placed His approval upon all that the prophets had written. (Luke 24:25; John 5:46, 47.) The prophet Isaiah makes mention of Israel's deliverance as a fact of history. (Isa. 63:11-13.) The apostle Peter places his approval upon the Psalms. (Acts 1:16, 20.) The prophet Malachi indicated his acceptance of the writings of Moses. (Mal. 4:4.) Other references of similar import might be cited in this connection. The manner in which the Scriptures were given and their purpose is thus stated by the apostle Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

### All Scripture Inspired

The reference here made is to the Old Testament writings, for when Paul penned these words the New Testament canon was not compiled; indeed, much of it was yet unwritten. None of the prophets are excluded; all that was embraced in the Scriptures up to that time is declared to be inspired—"God-breathed." The apostle Peter emphasizes this point. In speaking of the salvation that comes to us through our Lord and Saviour, he says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Here is revealed the manner in which the Scriptures were given. The Spirit of Christ in the prophets testified through them. Then it was not primarily David who spoke, not Isaiah, not Daniel, but Christ speaking through them. The prophets were fallible, sinful men, but saved by grace; and oftentimes they failed to understand their own prophecies, and with others had to search what God had revealed through them.

The Spirit carried them out of themselves and beyond their own finite understanding. The prophets prophesied not at will. The Spirit of Christ was not theirs to use at pleasure. Simon Magus thought thus to use the Spirit's power, but suffered a rebuke for his blasphemous audacity. (Acts 8:9-24.) Again the apostle Peter says:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If the prophecy came not by the prophets' own will, if they spoke only as they were moved by the Holy Spirit, then it was not they that spoke but the Spirit of Christ speaking through them. They might be sinful men, and the conditions surrounding them might be most forbidding, but that did not invalidate their mes-

sage. It makes the rarest pearls none the less precious if they are incased in caskets of little worth.

So with God's message. The Bible has been given through instruments of clay, but it is the message of God, however frail and humble may be the channels through which it comes to us. (2 Cor. 4:7.)

### The New Testament Scriptures

The same apostolic pronouncement concerning the Old Testament Scriptures applies with equal force to the New. It is safe to conclude that the same Spirit of Christ which was with His prophets would likewise guide His apostles; and that if God directed in the prophecies pertaining to Christ's mission, He would likewise guide in the writing of the history of His Son's earthly work. The truthfulness of the gospel record is attested by the concurrent and harmonious agreement of the four evangelists, who wrote at different times and from different points of view, and probably in general without reference to one another's work. Again, we find that in many respects the book of Revelation is so nearly parallel with the prophecy of Daniel that those who believe the one must also accept the other.

Paul was the writer of the larger number of the epistles, and of him Peter says that he wrote "according to the wisdom given unto him," and classes his epistles with the "other scriptures." (2 Peter 3:15, 16.) Paul himself says of his epistles, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13.

Of the gospel which he proclaimed the apostle Paul further declares, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

The importance which the apostle John attached to his writings is stated in his emphatic declaration which we find in Revelation 22:18, 19.

Then, as we turn to the Bible, we do not read merely the words of Paul, or Peter, or Samuel, or any of the prophets; we read the words of the Lord transmitted through them. Each, in giving his message, could truly say, as did David, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. No, the words were not David's; but, as Peter declares in Acts 1:16, they were the words "which the Holy Ghost by the mouth of David spake."

F. M. W.

## Bomb or Balm?

THE year 1950 will mark the beginning of the fifth year of the atomic age and the midway year of the century. People in all nations will be looking for almost any development on the troubled horizon of world politics. Peace might continue for an undetermined period of months, while the threat of war looms conspicuously before us. Will it be a year of atomic war, or peace—the atom bomb, with all its horrifying potentialities for destruction, or the balm of peace and the bright prospect of good will among men for a little while longer?

We may thank God that there are a few leaders left who are able to think through the risk of another world war, and weigh carefully the fearful results to all mankind in the event war breaks out. It is true that the leaders of aggressor nations do not think very clearly about such ill-important matters, yet even unrighteous men will stop and ponder carefully the balance of power in a world where the atomic bomb is now the possession of all the great powers.

God in His mercy has permitted the fearful possibilities of atomic war to cool off the tempers of world leaders and restore them for a time, at least, to their rightful mind. Here are some facts that have made Government officials think soberly:

According to Dr. Stafford Warren, atomic radiation authority, 250 atomic bombs, aimed at twenty-five main cities, could paralyze the United States or any great nation, and produce killing effects throughout the entire world for years to come. In a United Press dispatch he warned:

"Before any nation considers exploding that number of bombs, it should think about the possibility of a boomerang effect on the aggressor himself." The invisible layer of radioactive dust in the upper atmosphere could circle the earth several times over a period of years before settling to the ground. 'As it spread around the globe,' he continued, 'the

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## With Jesus

By PEARL WAGGONER HOWARD

Starting the year with Jesus,  
Leaving to Him the past,  
Also the future days left in His keeping—  
So shall He hold me fast.

Walking the way with Jesus,  
Leaning on Him each day,  
Learning to trust and praise, waking or sleeping—  
So shall He be my stay.

Living at home with Jesus!  
Is there a hope more blest?  
Ended earth's puzzling maze, ended its weeping—  
Joy for eternity!

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particles would drop slowly. No country would be spared this subtle poison. Water and food would be polluted. The poison then would be absorbed by human beings and animals through the digestive tract. Finally it would settle in the bones and continue to radiate deadly rays."

### A Prayer for Peace

Let us hope and pray that this will be a year of peace on earth and good-will toward men. This prayer is in harmony with the prophetic plan of God, who has stationed four angels of peace at the four corners of the earth to hold the four winds of the earth, that the wind should not blow on the earth and hurt the earth, until the servants of God are sealed in their foreheads. (See Rev. 7:1-4.)

Although we cannot say that another world war would bring us immediately into the time of trouble and the awful period of the seven last plagues, we do know that we would be one step nearer the final end of things, and that the proclamation of the third angel's message would be attended with difficulties and obstacles that would bring great discouragement and heartache to the servants of God.

Now is the time of preparation for the servants of Christ. We are in the sealing time, and God is marking His people for eternity. Those who love Him are gaining the victory over their sins, and by confession and surrender and simple trust in Jesus are committing their lives entirely to His use and control.

These faithful ones, whose lives have been touched by the healing balm of Heaven, are not worried about the atomic bomb. While the world faces death and destruction they walk in the conscious light of God, the wounds and disease of sin healed by the touch of the Great Phy-

sician and soothed by the balm of pardon and peace. They have made their choice. Christ has become all and in all to them; and while the world around them is looking with fear and trembling after those things which are coming on the earth, they are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. While other heads are drooping and other eyes are downcast, they are looking up, for their redemption draweth nigh, and their eyes are focused upon the coming King and the future glory.

### A Year of Victory

It should be a great year for us, then, brethren and sisters—a year of victory and spiritual health. No matter what the prospects may be about us, we should not be cast down and discouraged as are other men, for Christ is on our side to forgive our sins and save us utterly from the penalty and power of our sinfulness.

God is amazed that we fail so often to receive the divine blessing of healing for our heartache and sinfulness, that He stands so ready to give. "For the hurt of the daughter of my people am I hurt," the prophet says; "astonishment hath taken hold on me." Jer. 8:21. In this manner God seeks to impress us with His surprise at our reluctance to claim His blessing at a time when the world trembles on the brink of an awful eternity.

"Is there no balm in Gilead; is there no physician there?" asks the prophet. And while he does not say so he implies that there is a balm in Gilead and that there is a physician there! In view of this fact, he inquires further, "Why then is not the health of the daughter of my people recovered?" Jer. 8:22.

There is no hope for peace without Christ. This is true of the nations of the world, and it is true of every Christian. The world at large will not receive Christ as Lord and Saviour, but it is the privilege of the individual to do so. And thus we are confronted again with the bomb or the balm. Which shall it be? Utter failure and utter loss, or uttermost salvation and perfect peace. May God help us all this year and every year, while time remains, to enjoy to the full our Christian privileges in the gospel, and know the saving balm of Christ's love and grace in our own lives, that we may in turn bring His life and grace to others.

D. A. D.

## The Scholarly People Mocked

**W**HEN they heard of the resurrection of the dead, some mocked." Acts 17:32. The scholars of Athens heard Paul up to that point, but that was too much for their philosophical minds to receive.

Had the apostle spoken of life in the mystical spirit world after death, they would have listened, for the pagan notion of life after death was just that.

But Paul was not preaching the pagan philosophy. He preached "Jesus, and the resurrection." He knew that life and immortality came only through Christ, "who . . . hath brought life and immortality to light through the gospel." 2 Tim. 1:10. And he knew that immortality is conferred on believers at the time of the last trump, when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

It is for that glad time that the saints which "sleep in the dust of the earth" are waiting. Job declared, "If a man die, shall he live again? All the days of my appointed time will I wait till my change come."

Will the time of waiting seem long to them? Not an instant, for there can be no sense of time to one who sleeps in death. To Adam or to Abel the time of waiting for the Life-giver can seem no longer than to the last child of God who falls asleep in Christ just before His

coming. And all the saints of God, from Adam down, will be caught up "together" to meet the Lord in the air as He comes. (1 Thess. 4:15-18.) Paul says, "Comfort one another with these words." And what comfort is in the blessed hope.

But in the pagan philosophy of the Greeks there was no place for a resurrection. That is why the scholars of Athens mocked. Every man was supposed to possess immortality of himself. Death was but the passing into another state of life, a place in the spirit world, either of bliss, or, perchance, of purging or torment. No wonder they mocked at the resurrection when they refused to receive the living God as alone having immortality in Himself.

### Paganism in the Church

But how is it now? When the church fell away, and accepted the philosophy of paganism, in came the very ideas which caused the men of Athens to mock. Men mock today at the doctrine of life only in Christ. For years, as Seventh-day Adventists preached Paul's doctrine about the saints "asleep" in Christ, on many sides they heard the taunting cry, "Soul sleepers!"

It is to be remembered, too, that this doctrine of life only in Christ and of the sleep of the dead until the resurrection is the gospel barrier against the deception of Spiritualism. If what the Bible says is true, and there is no life after death save by the resurrection, it follows that all manifestations claiming to be from the spirits of the dead are deceptions. Such manifestations can be only by evil spirits, the evil angels who fell with Satan from heaven.

It is needed now—the preaching that Paul used in Athens of "Jesus, and the resurrection." W. A. S.

## Hawaii—Sparkling Speck in the Pacific

(Continued from page 1)

of a babe can bring to one's heart! For a little while one forgets that the world is all awry.

And then over the Pacific to Honolulu. The constant roar of four great motors, generating fourteen thousand horsepower, becomes a little wearing before the ten-hour trip ends. All the same, that roar has a reassuring quality. There is nothing but water between the mainland and the Hawaiian Islands, and it is anywhere from three to five miles below you! This group of islands, about eight in number, stretches east and west about 360 miles. By far the largest isle is Hawaii, most easterly of the group. It is generally referred to simply as the Big Island. You can say that you are in Hawaii when you are on any of the eight islands. Probably the most important island, from the standpoint of trade, government activity, and population, is Oahu, with Honolulu as its principal city. The islands all appear to be volcanic in origin. Strangely, though, volcanic deposits seem to break down, under the action of sun and rain, to produce an ideal soil for a wide variety of flora that possesses almost tropical luxuriance. Someday ere long God will turn the whole earth into a molten mass, only to transform it later into a beautiful garden.

Honolulu is a bewildering blend of Orient and Occident. Here is truly the meeting place of East and West. Sears Roebuck & Co. on one street makes you feel at home in name, architecture, and contents. But a Japanese bazaar, or rather a series of them, on an adjoining street makes you feel that you are in the Far East. Hawaiians, Japanese, Chinese, Koreans, Filipinos, pass you on every corner. You do not tell people that you are from America. The people of the Territory of Hawaii consider that their islands are also part of America, and are striving to be-



come the forty-ninth State of the Union. You say that you have just come from the mainland. Many of the Orientals speak flawless English and without accent.

I must not write much of the charm of these islands lest I only intensify the westward urge that may be lurking in the hearts of some whose light may be much needed in our populous Eastern cities. In Hawaii nature has gorgeously colored the flowers, with red predominant. The air is subtropical. When you arrive your friends place a chain of flowers around your neck. Another chain or two may be added as you enter the church where you are to speak. And you preach with the flowers encircling you. I confess that I like the custom, even though I feel like a walking flower garden. That may be one earthly custom we can continue in the Garden of Eden.

All Government documents are published in Hawaiian as well as English, though the former is dying out. The stamp of the missionary societies on the island life is revealed by the fact that Hawaiian was reduced to a written language by missionaries. That was in 1820. Some Hawaiian words, however, seem destined to live as a part of the language of all the races in these islands. Best known is *aloha*, a word freighted with a wide range of emotional meaning. It can be used as a greeting and as a parting good-by. Then there is *pau* (pronounced pow), which is used to express the thought of having come to the end of a task. For example, when the five-o'clock whistle blows the workers in a factory are *pau*. When a minister has expounded his last text and sits down he is *pau*. A white person from the mainland is a *haole* (pronounced howli). It is not a term of reproach, simply of distinction. If you are physically ill, spiritually in distress, or financially perplexed—it matters not what your trouble may be—you have *pilikia*. That word would be very serviceable in any language. Statesmen ought to add it to their vocabularies.

### A Growing Church

But enough of sidelights on this fragrant, sparkling speck in the Pacific. I stopped in Hawaii to see how the Advent Movement is faring here. And I have a good report to make. The exotic perfume of these isles, wafted by balmy breezes, has not infected our staff of workers with any languor, physical or spiritual. The membership growth has been gratifyingly upward. In Ingathering, that so well reveals loyal footwork as well as spiritual zeal, Hawaii is one of the highest fields in the North American Division. The Hawaiian Mission is a part of the Pacific Union Conference. In charge of the mission is C. E. Andross.

I liked the building program that was in evidence. The present school facilities in Honolulu are too small to care for the 651 students—from preschool through thirteen grades. New academy buildings are almost completed on another location, and the original buildings will be used only for the lower grades. A new church building that will seat about six hundred is also nearing completion in Honolulu. On the island of Hawaii a spacious school building has recently been completed to care for some 130 children and youth.

Our schools are a very effective method of evangelistic endeavor. A little more than half the pupils in the two large schools just mentioned are not Adventists. Their parents are often influential merchants of different races. It is interesting to realize that a Buddhist Japanese will spend hard money every month to have his children tutored in an Adventist school! These non-Adventist parents explain that they like the character training that we give in our schools! Here is the pledge the pupils sign before being admitted: "I have read the student regulations, and I willingly give my cooperation to stand by

each one. I will not be found using indecent or profane language, nor conducting myself disorderly, nor using tobacco or liquor in any form, nor attending the moving picture theater, nor the dance, nor other questionable amusements." The discipline problem with these non-Adventist pupils of various races and religions is very small.

And do some of these youth, who attend Bible classes and chapel daily, accept the message? Hideo Oshita, our Japanese minister in Honolulu, was standing beside me when I asked that question. "Yes," he replied, "twenty years ago I was in the eighth grade in this school, and was baptized." And his conversion is certainly not a lone instance. It could hardly be otherwise. The Word of God is powerful, and cannot fail to produce results.

### Colporteurs Win Souls

The Territory of Hawaii can produce its share of good colporteur stories also. A colporteur was canvassing for *Bible Readings* in an area where this book had not been sold for at least fifteen years. The colporteur doubted when the housewife at one home said that she had that book. To prove it, she brought out a water-stained copy. She had found it a few years earlier in the crotch of a tree after a tornado. She had been studying it. Not long afterward she was baptized!

A Japanese Buddhist woman told a colporteur that she wanted her medical book but not her religious books. But the colporteur explained that she was selling only complete sets. The woman noticed that this saleswoman was different. She used no lipstick; her fingernails were not painted. The woman decided to order the set, and although she had money she asked that she might pay in installments. She wanted to have future visits with the colporteur. On one of these visits for payments the woman stated that as she did her washing she had *The Desire of Ages* open so she could read, and that it had changed her life. And then she inquired with earnestness, "Isn't that author Mrs. White divine? I've never read anything before that so thrilled me."

But I must not write more on Hawaii, or my letter will be too long. My plane for Fiji was due to leave at 3:30 P.M. yesterday. Something happened to the schedules, and so we finally were off at 2:30 A.M. today. The worst part of it was that I had to sit in the airport from midnight on and endure the curious bombardment from radio amplifiers on the walls. We need some new words in our English language so that certain of the weird, disjointed sounds that come over the radio won't have to be described as music. The roar of airplane motors is sweet by comparison. I don't want to become attuned to jazz, or to any of its discordant relatives; I'm afraid my ears would be spoiled for the music of heaven I hope ere long to hear.

About ten hours of flying over a trackless, but very pacific, ocean, and our pilot brought us down on a tiny spot called Canton Island, only nine miles long. A little before that we crossed the equator. Now we are headed straight for Fiji. Soon we will pass over the international date line. Then we will find ourselves a day ahead. We will catch up with the day that will get around to the East Coast of America about eighteen hours later.

Right now we are skimming over a vast sea of clouds. Here and there one stands a little above the mass like a gigantic blob of whipped cream. But we carefully avoid those enticing white turrets. They are filled with turbulent air currents that can give a plane a miserable shaking up. How deceiving are appearances! How like these clouds are many of us—apparently calm, even, serene, and stately—but within we are filled with turbulent cross currents! How many of us need the Master to say to us, "Peace, be still!"

## Love's Glad New Year

By ROBERT HARE

What the new year will bring  
Our dim sight cannot tell;  
But faith may trust its Lord,  
And whisper, "All is well."  
Shadows around us creep  
While human thought is dumb,  
Invisible; time's end draws near,  
Ending that sure will come.

The hurried flight of time,  
Unchallenged, hastens on;  
It points to day and night,  
To darkness and the dawn.  
No bribe can ever change  
Or bid its hasting cease;  
Ever its viewless finger points  
To war or endless peace.

While changing scenes alarm  
The trembling heart of man,  
Faith whispers undismayed,  
"Jehovah works His plan."  
And days that span the years  
Convey His hidden will;  
Though dark confusion reigns below,  
Our God is ruling still.

Let shatter earthly dreams,  
Bright hopes eclipse and die;  
We cherish love's sweet thought—  
"Redemption draweth nigh."  
Soon, soon love's glad new year  
Will smile above the gloom,  
And love, redeemed from sin and death,  
Will leave its darkened tomb.

## The Baptism of the Holy Spirit

By H. M. Blunden

IN THE two wondrous gifts of His Son and the Holy Spirit, God has given to us everything that we need to live on the highest plane of victory and power. In fact, in these two gifts we are told that "heaven emptied itself." There was nothing more to give. We are here at this council to discuss our resources and to look for the wherewithal for a greater work. I trust, my dear brethren, that we shall not overlook the greatest of our resources. We are told:

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—*Christ's Object Lessons*, p. 419.

### "All Heaven Is Waiting"

In this same connection we read, "All heaven is waiting." Waiting for what? That is a serious question to me. It has led me into deep meditation, very close examination of heart and spirit these past few weeks. All heaven is waiting, and we too are waiting. How is that seeming impasse to be broken so that heaven will no longer wait, so that, by the grace of God, we will no longer wait but will be filled with the promised Spirit? Again we are told:

"There is altogether too little of the Spirit and power of God in the labor of the watchman. The Spirit which charac-

terized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who now are standing between the living and the dead as ambassadors for God."—*Testimonies*, vol. 5, p. 252.

As long as I can remember there has always been a great expectation that the day would come when Pentecost would be repeated. We speak of the latter rain; we talk about the loud cry of the third angel's message. It is coming. What is this visitation that we are looking for? What will be its nature? Why have we waited so long for its arrival, and why are we still waiting? Does God have a set time for its bestowal, or do we by long and insistent prayer have to force His hand to give that which He has promised? When will it come, and how will it come? What will be its manifestations? Is there anything we can do to hasten its arrival? If so, what? And when it comes what will it do for us?

### Hindrances in the Life

These are some questions that have projected themselves into my heart as I have been thinking and studying and endeavoring by the grace and mercy of God to discover what is the hindrance in my own life. And I want to bring to you this morning some of my conclusions. This line of thinking has led to some great discoveries here in my own heart. I have found some hindrances to the coming of that promised gift into my own life. I believe that when altogether by the grace of God we begin to search for the reason why, something is going to happen.

When we go back to the days of the apostles we note that they spent fifty days in preparation for this gift. You say ten—yes, ten finally—but there were two periods in their preparation. One was spent in company with the Master in getting straightened out on their conceptions of their work and the kingdom of God. They had many misconceptions. The second period was spent in cleansing the heart, in a deep consecration, and in claiming what God had promised when they should be ready for it.

### One Danger Pointed Out

One grave danger in our approach to this great question is pointed out by the messenger of the Lord:

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the churches. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded; but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that their preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration."—*Testimony to Ministers*, p. 174.

Brethren, I believe that when we begin to look for this promised blessing now, and do the necessary work in preparation for its coming, something is going to happen to us. Something truly stupendous will take place then in this great movement. We read further:

"Other blessings and privileges have been presented before

[Sermon delivered in devotional hour at Autumn Council, November 11, 1949.]

the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it."—*Ibid.*

I believe that this is a danger with us today. Why do we not talk about it? Why do we not pray and plead with God for it? We are told that if we do, a baptism of the Holy Spirit will result.

### Most Important Need

We speak of minor matters; and I know that doctrine, organization, finance, plans, and recommendations are all very important at a meeting like this. I feel very sure, however, that in God's sight a contrite heart and a longing to be exactly what God would have us to be are far more important. With fervor of heart in a place like this, and at all times, we ought to be seeking God for goodness, for purity, for personal victory over sin. We ought to pray daily for such a cleansing of heart that will make room for the infilling of the Holy Spirit. God has done His part. The gifts have been given in Jesus Christ and in the gift of the Holy Spirit. Now God is waiting, waiting, waiting for us. He is waiting for us to get ready for its reception.

That preparation had to take place back there in the days of the apostles. They were not bad men. They did not manifest the gross sins which would hold them up to disapproval and opprobrium. No, No! And yet we learn by studying their background that there were some things in their hearts that had to be handled before the baptism of the Holy Spirit could come to them. They were the hidden sins of the heart, jealousies, ambition for position; there were doubts and perplexities, and they assumed to themselves prerogatives they would not grant to others. The Lord dealt with their misconceptions concerning the future and the kingdom of God. Then He gave them the instruction afterward to tarry until they were endued with the Holy Spirit's power. He told them where to tarry; He did not tell them how long. So they mingled together, making matters right among themselves. You say, "How do you know what happened?" Well, I want to tell you, brethren, we do have a picture of what happened.

### Vision of the Work That Must Be Done

Here it is in *Testimonies*, volume 8, page 104, under the heading "What Might Have Been."

You perhaps remember the story. The Lord gave His messenger a dream. She was writing at the time, I believe, to the Battle Creek church. She wrote as follows:

"One day at noon I was writing of the work that might have been done at the last General Conference, if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted."

Then the writer states that at this point she put down her pen, and the Lord carried her off into vision. She saw the General Conference in session, and what did she see? Oh, she saw men all over the room rising from their places and going across to other men, throwing their arms around them, and pleading forgiveness for the hard feelings they had harbored, not for the wicked things they had done to them. The inner sins of the heart were confessed in that meeting. That is the picture she gives here; and then she says, "The spirit of confession spread through the entire congregation. Oh, it was a Pentecostal season."

There you have a description of what "a Pentecostal

season" is to be, where men love each other from the depths of their hearts, when their eyes are closed to the weakness of their brethren, and they seek forgiveness and love them into better ways.

Now as to the prerequisites to the coming of the Holy Spirit, I have a statement here from the messenger of the Lord. It says that that Spirit which fell upon the apostles in the day of Pentecost and which fell upon the people of God in 1844 will again be revealed in all its power in this movement. (*Ibid.*, vol. 5, p. 252.) And speaking of the days prior to 1844, she says:

"With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness, we were sure to retrograde. Our interest for one another increased, we prayed much with and for one another. We assembled in the orchards and the groves to commune with God and to offer up our petitions to Him, feeling more fully in His presence when surrounded by His natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord."—*Life Sketches*, pp. 60, 61.

That was the spirit that took possession of the hearts of those dear brethren whom we call our pioneers. They preached but one theme. Everything then was centered in the person of Jesus. The great expectation was that

### Meditations About the Sabbath

## The Sabbath and the Remnant People

By S. H. Lindt

THE Spirit of prophecy presents this matter so vividly that I cannot do better than to give a few quotations out of a score or more that might be mentioned.

"Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God's test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error."—*Historical Sketches*, p. 215.

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts."—*Testimonies*, vol. 5, p. 472.

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."—*Ibid.*, p. 352.

"Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,—with those who keep the commandments of God, and who have the faith of Jesus."—*Testimonies to Ministers*, p. 39.

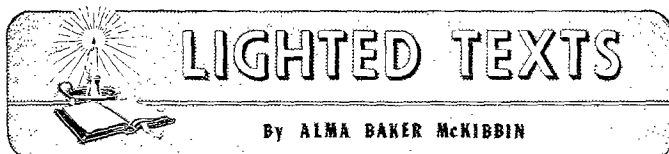
"In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death."—*The Desire of Ages*, p. 122.

"When this time of trouble comes [see Dan. 12:1], every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon his people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help his people now, for what can they then do in such a fearful conflict without his assistance!"—*Testimonies*, vol. 5, p. 213.

"The precious Saviour will send help just when we need it. . . . The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him."—*The Great Controversy*, p. 633.

"And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory."—*Ibid.*, p. 640.





## Forgetting the Past

*"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." Phil. 3:13, 14.*

In ancient Greece careful instructions were given to those who ran in the Olympic races. Among other things they were told that if they stumbled, they were to forget it at once, give not one moment's thought to how much they had lost, but redouble their energies with but one thought, one purpose—to win at last. Likewise, if a competitor jostled them, or tried to trip them, or to hinder them in any way, they were not to stop to settle the score; but, forgetting this also, they were to press on, keeping their eyes fixed on the goal, that shining mark in the distance, the mark for the prize.

The Christian is running a race; the prize is eternal life. If he is to win, he also must forget the "things which are behind." What are these things which must be forgotten? First of all, our own mistakes, the sins that have been confessed and forgiven. God says, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. If He forgets our sins, why should not we also consign them to oblivion? Why torture our souls with remorse and vain regrets, and go bowed down all our days under the weight of sins that have been pardoned? The burden has been removed; we are free from condemnation. Why not manifest our freedom and joy, and behave like men and women who have been forgiven all their transgressions?

Second, we must forget the mistakes, the evil that other men do, especially those things we have been made to suffer by them. Why hold a grudge? Grudges warp and distort the whole nature. They are soul destroying. Many who expected to be saved will be lost because they would not forget the wrongs done them, some real, many only fancied.

No one can live a successful Christian life who does not forgive and forget all errors, his own and others, yea, and all other painful experiences. Joseph did this. "Joseph called the name of the first-born Manasseh: For God, saith he, hath made me forget all my toil, and all my father's house." Gen. 41:51. *Manasseh* means "forgetting."

Manasseh was a living testimony that his father was an overcomer. Joseph had forgotten the envy, hatred, and evildoings of his brothers, his life as a slave, and the malice of an evil woman. He could forget because he forgave.

A willingness to forgive as God has forgiven us and a faith in the promises and power of God give us victory over even our memories. God made Joseph forget.

the people were going to see Him; they were going to greet Him and meet Him face to face. And we are told, "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

### Trial and Testing

"Prayer is not to work any change in God; it is to bring us into harmony with God. When we make request of Him, He may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that He may see what hinders the working of His Holy Spirit through us."—*Christ's Object Lessons*, p. 143.

Then if you are humiliated, do not worry about it. God has a purpose in all that. He is bringing us through humiliation in order that we may see what hinders the working of the Holy Spirit through us. So there is a preparatory work to be done to receive this fullness of the Spirit. Again we read:

"The Lord bids us empty our hearts of selfishness which is the root of alienation. He longs to pour upon us His Holy Spirit in rich measure, and He bids us clear the way by self-renunciation."—*Testimonies*, vol. 6, p. 43.

There is no room for the fullness of the Spirit in any heart where there is alienation, resentment, or bitterness

toward anybody. That is some of the emptying that has to be done. I was studying some time ago on these questions, and the Lord spoke to me almost with an audible voice, "How can you present this when you have resentments abiding in your heart toward So-and-so and So-and-so?" It was a very definite voice that spoke to me. By the grace of God, He took it all out of my heart that instant. I want to say to you, "It is a blessed and wonderful experience." The Lord is graciously working to take from every heart all that hinders the infilling of the Spirit of God.

The precious gift is awaiting our reception. God sets a table before us, but He will not compel us to eat. He is knocking at the door of every heart, but He will not compel us to open the door. He has placed in heaven's bank a deposit of riches in which are included "all of heaven's resources," but you have to write the check. He will only occupy the room that we give Him—no more. He longs to pour upon us His Holy Spirit in rich measure, and He bids us clear the way. How? By self-renunciation. There is no other way.

### Confession of Sin

"Every day," we read, "we need the discipline of self-humiliation, that we may be prepared to receive the heavenly gift."—*Ibid.*, vol. 7, p. 273. God give me that Spirit. I am longing for it.

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit of Pentecost will come to us. We need pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Gospel Workers*, p. 308.

May God give us that wonderful grace that we may make the necessary preparation.

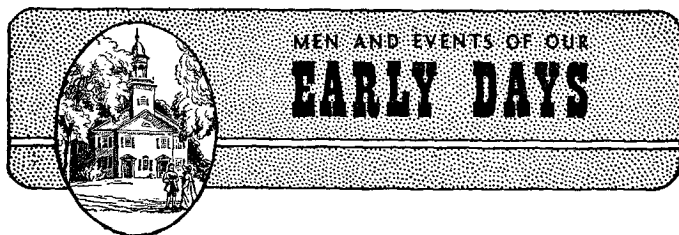
You remember the experience of Hagar. Sent away into the wilderness, she had only one bottle of water, but the supply was inadequate for her needs, and soon the water was spent. When she cried to God He opened her eyes, and she saw a well of water right beside her! In the wilderness with a dying child and an empty bottle! And there was the well right beside her! May God open our eyes! The supply is there, brethren. What are we waiting for?

We are told that "if Satan had his way, there would never be another awakening, great or small, to the end of time."—*Christ Our Righteousness*, p. 149. I must confess that I fear he has had much of his way. It is a revival that we need more than money. We do not forget that in Pentecostal days they had three thousand new converts in a day; five thousand on another occasion is mentioned; "multitudes" believed, "a great company of priests were obedient," "all the city was moved," "so mightily grew the word of God," and the church prospered. We reckon our income on a per capita basis. What would happen to us if people joined us that way?

### Pentecost Will Supply Our Needs

Need we worry about budgets? Never! Pentecost would supply all the needs. And God is waiting for us to do the essential thing, to receive the gift that He has offered in infinite plenitude, that He might finish His work with power. I wonder when the time will come when before a meeting like this or before a General Conference session, the brethren will get together for a week or ten days for this one purpose. I wonder what would happen to us.

May God give us grace to do what is necessary to receive this blessed gift! Like the woman of Samaria at the well, who met the Saviour and went away with a well of water springing up into everlasting life in her soul, may we go away from here with a like experience, is my prayer for His name's sake.



## The Muster at Fort Howland

By Arthur W. Spalding

**L**ITTLE town of Topsham on the Androscoggin, climbing your hills and looking back at your big-city sister of Brunswick on the other side of the bridge, you hold a key position in the annals of the Advent cause.

Stockbridge Howland, they said, was too crazy to manage his own affairs, so the court appointed guardians for him. He was crazy, they said, because he had become one of those Millerites, who held that the Lord Jesus Christ was coming in 1844. But they needed a new bridge across the Kennebec River, and there was no one in all Maine who could build bridges like Stockbridge Howland. So they came to him, and said, "Mr. Howland, we need a bridge built. Will you take the job?"

"Why, gentlemen," said Stockbridge Howland, "you know I am held incompetent to manage my affairs. I refer you to my guardians." The guardianship died right there.

### The Adventist Disappointment

In Adventist circles 1844, and October 22 of it, is called the disappointment; for the Lord did not come, and the present world did not end on that day, as they had confidently hoped and predicted. Yet it was the day of His appointment; for on the conclusion of the prophetic 2300 years, computed to that date, began the cleansing of the sanctuary. And the cleansing of the sanctuary, faithful Adventists came to know, was not the cleansing of this earth by fire but the beginning of the final act in the drama of the cross, when our great High Priest in heaven entered the most holy before the throne of God, and began His last ministration. When that is finished (Lord, be it soon!) Christ will come in His glory. This was one of the great central truths dug out of the Scriptures after the disappointment by the spiritual miners who came to be known as Seventh-day Adventists.

Back there in the 1840's, as you came up the hill from the bridge, you found on the corner of Main and Elm streets the substantial home of Stockbridge Howland, which in later years James White dubbed Fort Howland, for the refuge and the succor it and its owner gave the infant cause of Seventh-day Adventism. It is no longer there, though in the vacant lot you can see the depression over which it stood. It has been moved across the street, a little way down, now numbered 7 Elm Street.

### Early Gathering of Sabbathkeepers

Here in November, 1846, gathered a little company of Sabbathkeepers, among whom were Joseph Bates and H. S. Gurney, from New Bedford (or Fairhaven), Massachusetts; probably also E. L. H. Chamberlain, of Middletown, Connecticut; Otis Nichols, of Dorchester (now South Boston), Massachusetts; representatives from Paris, Maine, certainly including the Stowells (as testified by daughter Marian); probably the Andrews, including young John N.; and James and Ellen White. They were entertained by Topsham Sabbathkeepers, including Stockbridge Howland and a family named Curtiss.

Of this company Joseph Bates was the aggressive advocate of the seventh-day Sabbath; and because of his sen-

iority and his prominence among the heralds in the 1844 movement, he was the recognized leader of the group. He had found the Sabbath truth in April, 1845. The Paris group were not far behind him in this, embracing the same truth independently. But James and Ellen White had received the Sabbath directly from him, after visiting at his home in August of this year, and afterward studying his "book" of forty-eight pages, *The Seventh Day Sabbath a Perpetual Sign*. This mustering of Sabbathkeeping Adventists was called at Topsham late that year to study together their forming faith. Ellen G. White says that at that time there were about twenty-five Sabbathkeeping Adventists in Maine, and not more than that number in the rest of New England.

They were agreed with Joseph Bates about the Sabbath truth, but there was one article of faith which the Maine brethren and sisters had accepted but about which Joseph Bates was not convinced. That was the manifestation of the gift of prophecy in the young sister, Ellen Harmon, who in August of 1846 became by marriage Mrs. Ellen G. White. Elder Bates did not believe in visions and dreams in this dispensation, but he was attracted by the sweet, meek spirit yet unyielding championship of truth and sanity by Mrs. White. He came to this meeting, however, as he said, "a doubting Thomas."

### Mrs. White in Vision

The sessions were held mostly in Fort Howland, for the largest quarters were there; but sometimes the group met in the Curtiss home. It was on one of these latter occasions that Mrs. White was taken into vision in the presence of them all, and began to describe the glories of the eternal state which were opened before her. In her vision she seemed to be taken to other worlds of the solar system, which she described as being inhabited by races of noble beings untainted by sin. She identified the several planets, not by name, but by characteristics known to astronomers, such as the rings of Saturn and the moons of Jupiter.

Now, Joseph Bates, from his long service as a sea captain, was versed in astronomy, a science, he had discovered by conversing with her, wholly unfamiliar to Mrs. White. As her descriptions poured forth, while she was in vision, he became more and more astonished and entranced. When at last she began to describe the corridor of light in the open space in Orion's nebula, a description going beyond all that the telescope had revealed, he exclaimed, "Oh, I wish Sir William Rosse were here. That woman has seen what the greatest astronomers would give their lives to know."

"Who is Sir William Rosse?" asked James White.

"The great English astronomer," answered Elder Bates, "who is so greatly interested and has made such startling discoveries in the region of Orion that is known as 'the gap in the sky.'"

From that date Joseph Bates accepted the fact that Ellen G. White had the gift of prophecy. These three leaders, with their followers and helpers, were drawn close together, as they launched upon a mission greater than they then conceived. Though some spade work had been done before, and though much earnest study, with discovery of Bible truths, lay before them, it may be said that this meeting at Topsham in 1846 marked the point where the harmonious and integrated message of Seventh-day Adventists began.

THE truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practise.—*Christ's Object Lessons*, pp. 313, 314.

# Health and Christian Living

Preventive Medicine—1

## History of Early Medicine

By T. R. Flaiz, M.D.

EVIDENCE of diseases during the pre-Christian period is today easily recognized by medical men in the fossil and bony remains of both men and animals. In the mummies of Egypt a number of diseases are identified. Not only are diseases recognized, but man's early attempts at physical restoration are evident in such crude healing methods as the numerous surgical openings in ancient skulls, which have been found in different parts of the world. In addition to the evidences in the material remains, there are also many references in ancient literature to indicate the attitude of these early people toward sickness. Among these records our own Old Testament contains perhaps the most pertinent and intelligent comments on the treatment of disease. The Israelitish public health regulations anticipated knowledge of our own generation.

Generally speaking, the ancients saw disease in two forms. The first group included the obvious disease conditions, the cause of which was apparent. Broken bones were understood, and treated with fair intelligence. Poisons were recognized, and suitable antidotes were comparatively common knowledge. Skin diseases were treated with a variety of leaves, herbs, and poultices. These were the illnesses for which there were obvious causes. Even the patient, who, then as now, was not to presume any knowledge of the mysteries of his physical form, could recognize a probable cause of his distress when he ate too heavily of the wrong food.

### Hidden Aches and Pains

The second group was of a different order, and included internal unaccounted pains; mental disturbances; fevers, particularly epidemic fevers, as typhoid, cholera, plague, and probably malaria. Here was an evil influence in the body, the effect very apparent to the sufferer, but the cause a total mystery. What could be this strange, malignant influence which raged like some evil giant, slaying thousands in but a few days? The fact that it ran from person to person, from home to home, to claim its victims by hundreds or by thousands was considered by pagans as evidence that some renegade or offended deity or other supernatural intelligence was angry, and was punishing these unfortunate victims in this merciless manner.

Internal or obscure pain was likewise a hidden mysterious condition, and it was obvious to pagan peoples that it resulted from the presence of some evil spirit, devil, or other enemy, which must be induced to go elsewhere if the patient was to recover.

Considering their explanation of disease, their procedure was rational. An evil spirit, whether affecting an individual with rheumatism or epilepsy, or striking down thousands in a cholera epidemic, could be dealt with only by someone who understood the mysteries of the spirit world. Who could qualify for this role but the recognized religious leaders or the priests? This is not a situation peculiar to the ancients only. Among the underprivileged groups in Africa, in India, and in other areas this concept still holds. Among the poorer classes of India not many children grow up without having their abdomens scarred

by ugly burn marks where anxious, but ignorant, parents have thought to drive out the evil spirit causing colic or other illness. A few hot coals from the fire laid on the tender little tummy will, of course, be too much for the offending spirit; and when in a few days little Ramaswamy recovers from the burns and from the colic, a present, perhaps a coconut or some fruit, must go to the priest who so accurately diagnosed and effectively "treated" the case.

Even among our own American Indians the medicine man is also the religious authority, a situation doubtless having a common origin with the similar customs and beliefs of the old world.

### Health and the Priesthood

In the book of Leviticus there is abundant evidence that the responsibility for medical care, public health, and sanitation was placed upon the priesthood. Cases of illness were to be reported to them, and necessary preventive and control measures were to be directed by them.

In some way it was considered consistent that the one who bore upon his heart the moral and spiritual welfare of the people should also be able to recognize and deal with their physical maladies. This became the pattern for other peoples of subsequent time, as is seen in some of the great men of medicine in ancient Greece. Among the early Greeks the physicians were also the philosophers, the latter being the nearest the Greeks had to religious leaders.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" We are admonished by Paul to present our "bodies a living sacrifice, holy, acceptable." These bodies, loaned to us for a season, are more than mechanical contrivances suited to the peculiar environment of man. They are the one avenue for the manifestations of God and His love. Man is made in the image of God. What an honor, what a privilege, that through these physical forms we should be permitted to share the hallowed opportunity of revealing the character of our Creator! The effectiveness of this revelation is somewhat in proportion to the physical perfection of the instrument. The sacrifices of the Levitical system that were acceptable to God were only those without blemish. If these bodies, which we present as living sacrifices, are to be "holy, acceptable unto God," they must be at their optimum of beauty and performance.

### The Christian's Responsibility

What shall we say, then, of the Christian's responsibility for his health? Much of the illness, suffering, and death in the world is preventable. Neglect of health and of the principles upon which it is maintained thus appears in its proper classification as a moral breach. Our health thereby takes on more than a secular significance. It is related in perhaps an undefinable, but a very real, way to our moral and spiritual interests.

We are in some way able to comprehend that neglect of prayer or attendance at worship are moral questions for which we must give account. We fail to have our little one inoculated against diphtheria or vaccinated as a protection against smallpox, as a result of which neglect serious illness or possibly death ensues. Failing to recognize our grave moral turpitude, we then speak of God's strange dealings.

Not only do health and moral, or spiritual, values bear

a relationship to each other, but they cannot be separated. In developing a working relationship for this moral concept of health responsibility, many have set up a dogmatic code of prohibitions, which they bolster with the same weight as the Decalogue. Obviously such an approach to this question does not allow for reasonable difference of opinion or interpretation.

Wide divergence of circumstances, of environment, of body reactions, and of other factors requires that each individual be guided not only by conscience but by reason as he evolves his individual solution to this sometimes complex problem. A knowledge of basic principles of health, as revealed by science at its present stage of development and by the instructions in the Spirit of prophecy, is helpful in arriving at a rational middle-of-the-road attitude on questions of health.

## United Work of Ministers and Physicians

By G. A. Roberts

THE Master Himself gave examples for both ministers and physicians. As a minister, He gave to all ministers examples of teaching, preaching, and healing. As the Great Healer, He likewise gave to all Christian physicians the same examples of teaching, preaching, and healing. He did not set one example of public preaching for ministers and a different example of healing the sick for physicians. By His example He placed both minister and physician on the same high spiritual level of self-sacrificing, soul-winning, spiritual ministry. Christ Himself did not first go through a field as a healer and some time later, after prejudice was broken down, go back as a preacher. He combined these lines in His daily work.

It is not God's plan for this our day that these lines of work be segregated, but that they be combined. Physicians in close connection with their work of healing should do in a personal way all the teaching and preaching of which they are capable. Ministers, in addition to their public preaching, should do all the personal, medical-missionary work of which they are capable. Physicians should instruct ministers in the presentation of health topics and in the simple health-and-healing methods and procedures. Ministers should also encourage physicians and instruct them in the best methods of teaching and preaching.

The physician who, in addition to his work of healing, preaches the gospel will have more influence as a preacher than he who preaches only. A minister who, in addition to his preaching, helps the people physically by instruction or by other methods and procedures will have even more influence with the people as one who desires their good than the physician who treats physical disease only.

### The Two Ministries

Dr. Luke and the apostle Paul were the first physician and minister jointly to dedicate their interests, their professions, and their endeavors in preaching the gospel. So fully did they subordinate their personal interests to the preaching of the gospel that Dr. Luke, though a successful physician, made no reference to any of his medical work or cures in the two books of the Bible of which he was divinely honored to be the author. He spoke much of the divine healings performed by Jesus and Paul but nothing of any of his own medical healings. He spoke only of that which would bring glory to God, nothing that would divert minds or gratitude from the Great Physician to himself.

Though the people of Philippi rejected Paul with his wonderful preaching of the gospel, and drove him from their midst, they tolerated and harbored Dr. Luke, who

preached to them the same truths. Dr. Luke remained there for a time, practicing medicine and teaching the gospel. His medical ministry actually maintained opened doors that were closed against Paul. Thus, the gospel was preached, as it were, behind closed doors. (See *Ministry of Healing*, p. 141.)

For years we have faced closed, or nearly closed, doors in parts of Europe and the Orient. Having had no medical-evangelistic work or medical-evangelistically trained workers when this message first began its march around the world, we entered fields with the Bible alone and presented the theory of gospel truths. This caused resentment and opposition where these truths cut across the long-cherished beliefs and customs of the people, but many accepted the message. Two world wars since then have plowed and furrowed Old World customs, beliefs, hindering laws, and regimes, until in many respects a new world confronts us. Now we have a well-established medical work in many lands.

We should combine the medical with the ministerial, the practical with the theoretical, in all these fields. This will open the hearts of even the heathen. It was so with Dr. Luke. "Luke's success as a physician gained for him many opportunities for preaching Christ."—*Ibid.*

### Help of the Great Physician

Every Christian physician meets crises with certain of his sick ones. He longs to do more than medical skill alone can accomplish. He longs for the help of the Great Physician. In addition to his earnest prayers in a general way on behalf of his stricken ones, he should be privileged, as an elder, to employ the anointing oil in harmony with the instruction of James 5:14, 15. No one has so much need or so many opportunities for recourse to this instruction and promise on behalf of the hopelessly ill, humanly speaking, as does the Christian physician; and no one could more intelligently or spiritually employ the anointing oil.

Ministers, physicians, nurses, and other trained medical workers have a great responsibility to the church. They should join in the training of the members that the members may also continue *their* soul-winning endeavors during the time soon to come, when there will be no work done in ministerial lines but medical missionary work. "To visit the fatherless and widows in their affliction" is "pure religion and undefiled." The church trained in this pure and undefiled religion of medical-missionary ministry to the afflicted will be unique among all other churches. Our physicians and our ministers will confer their greatest blessing upon the cause of God in joining their ability to train our church members.

The medical-evangelistic ministry of the Master is to be done by the church and not by the physicians only. The minister and the laity are to do their part. It may not be with the skillful use of the stethoscope, the laboratory, the prescription pad, or the surgeon's scalpel. It may be with the fomentation cloths, with the hot foot bath, the ministry of food, through the patient, tender bedside watching and care over the sick, or by instruction; but if it is done in the spirit of the Master, the simple means will be blessed and utilized by the Great Physician, as were the simple loaves and fishes of long ago. Soon there will be no work done in ministerial lines but the *ministry of the Master*. Here is the example for the doctor, for the minister, and for the laity. It is to this work that we are called. It is this type of service that will finish God's work in the earth.

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost."—*Ministry of Healing*, p. 105.

# THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

## Should Johnnie Have an Allowance?

By Dudley Tomblinson

**M**ONEY is important, but there are many things that are much more important, such as happiness, friendship, a sense of security, being a part of the family group and loved sincerely. However, since money is a part of our everyday life we should consider it realistically.

- How do your children get what they want?
- By simply saying, "Mommy, buy me that"?
- By begging pennies from family and relatives?
- By working dad when mother refuses to give?
- By making bargains if they do regular household jobs?
- By making promises of good behavior or hard study?
- By making requests at embarrassing moments when friends are around?
- By having tantrums and temperamental spells?
- By nagging till everyone is worn down?



FOX PHOTO

Little Girls Like to Help!

- By shaking pennies from their savings banks?
- By working after school hours?

By having a regular allowance which has been set up to include necessary expenses, savings for future purchases, and personal items?

Which method listed above does your child use in getting the money he needs to satisfy his desires? It is the last one that we want particularly to consider at this time.

### Learning Money Management

Why should Johnnie be given money to spend as he wishes when he knows nothing about the handling of money? Let us look at it this way. He cannot learn any younger, so why not teach him now how to spend his money, rather than waiting until he is older, when it is sure to be more costly? You may think you cannot afford to give him an allowance. You cannot afford *not* to give him an allowance. If you had some way of keeping up with the amount of money you give your child for this want and that desire, I am sure you would find that you give him more than you would if he had a regular allowance each payday.

Children learn very young that money plays an important role in everyone's life. Money management has to be learned, just as writing and arithmetic are learned. No one is born with an appreciation of the value of money or a ready-made ability to spend it well. The teacher in the classroom cannot teach Johnnie how to spend money wisely. Since this must be learned from actual experience it becomes the parents' duty to teach their children how to spend wisely. It takes time and experience to acquire the art of wise spending, and many adults would be happier if they had learned it during the long years of growing up; so why not start now to teach your child the art of spending money? Someday Johnny will have a home of his own; and unless he has learned the value of money and how to spend it wisely while he is growing up, he will have many problems that he will not know how to face intelligently, which fact could end in failure both financially and spiritually.

### How to Begin

When Johnnie starts to school is a good time for him to begin receiving a regular allowance. At first the allowance should be small to include tithe, toys, special savings, school lunches, and gifts for others. As a child grows older, say in the nine-to-twelve age bracket, his allowance should include money for tithe, hobby materials, sports equipment and repairs, games and special events, haircuts, school funds, and special savings. Later on you will want to include, besides the items already mentioned, such things as social expenses, special clothing, student activity requirements, savings for college, special trips, and other personal items.

This is only a general plan. Each child is different, and must be given an allowance according to his ability, and must receive guidance from his parents to learn how to spend wisely. Just how much your child's allowance should be depends on the child's needs and the family income, but the entire family budget should be taken into consideration.

The rules for using an allowance must be studied in advance, and the spending plan put down on paper. The plan should not have too many restrictions. The child should have a power of choice in some of the items his



allowance is to cover. Parents should become counselors not dictators or detectives. Children must be trusted to learn for themselves. Once an allowance is established and children understand that one part is for required expenses, another is savings for future needs, and another is for immediate use for their own desires, they will soon learn that if they spend the extra amount immediately, they will have to go another two weeks or a month, according to how the family income is received, before they will have additional money for such desires.

### All Share the Household Duties

Is it necessary for children to earn an allowance? A child should not be paid for doing regular household duties or chores about the home. He should be taught that this is a part of his regular duty as a member of the household. Mother does not get paid for washing the family laundry or cooking dinner. What about the time mother stayed up all night with Johnnie when he had the stomach-ache? Did she get paid for that? Not with money! There might be some special job around the house or yard that you could be justified in paying your child a certain sum for doing. This will vary according to the family. Should Johnnie get paid for raking the leaves from the yard? This will depend upon how it is handled. The Smiths, for example, make that occasion a joyful time. Father, mother, and the two children make a regular picnic of this job by all giving a hand one evening raking leaves up in a pile for a bonfire by which to have a picnic lunch, in which case the children should receive no pay for the job; however, Johnnie Jones has to do this all alone with no help from the rest of the family. It would be in order to give him a certain sum for a job that was well done.

A child should learn to spend within his allowance; however, the occasion may arise where it is necessary to loan him money for some special purpose with a definite agreement of how this money is to be paid back from his allowance. This is an excellent opportunity to teach him the importance of paying his debts promptly according to the agreement.

### Learning to Pay Tithe

Should Johnnie pay tithe on his allowance that mother and father have already tithed? By all means. He should be taught this habit of paying tithe. At first when the amount is small, say 50 cents every two weeks, he should be taught, as soon as he receives his allowance, to place the tithe in an envelope on which appears his own name and save this envelope for several weeks until he has enough tithe saved to amount to 50 cents or one dollar, which he should be allowed to put into the offering plate himself. The church treasurer will make out a receipt in the child's name. This is pleasing to him and gives him a certain satisfaction for having paid his tithe.

Later on, as the allowance is increased to a larger sum to include clothes and other items, you may want to give the allowance before the family tithe is paid, that is, if you are sure the child's allowance is being tithed. Some families have the tithe deducted by the employer before receiving their pay check. This is a poor practice, especially when there are children in the home. They do not see the parents tithe their income, so why should they pay tithe? The tithe should be the first thing to be put aside after the family income is received. This is good training for parents and children alike. It is a wise thing to put away an additional percentage of one's income for offerings and charity gifts. In doing this a person always has money on hand for regular offerings, also for special offerings and charity purposes.

Parents must be able to handle their own finances wisely in order to train their children in the matters of

money management. Do we spend the family income in a haphazard manner, buying what we think we need, not knowing whether we can afford it or not, or do we have a systematic plan whereby we can be sure we are living within our means? A simple method to budget the family income is to have a small box in which you can put several envelopes. These envelopes should be labeled according to the item of the family budget. In this same box have a card itemizing the family budget. As soon as the pay check is received, divide the income according to the schedule on the budget card, placing the correct amount in each envelope. This method is simple, but it is very convenient to have money handy and ready to pay past debts, to meet present needs, and to plan for the future.

Parents who show patience and good humor during the long years when boys and girls are learning to spend money wisely will be well rewarded when those same boys and girls are ready to leave home. Instead of being helpless creatures suddenly exposed to the difficulties of living, they will be independent, self-confident, competent citizens of the world, who will be a credit to their parents' training.

## Parents' Fellowship of Prayer

WE RECEIVE many letters from parents who write to us requesting that we pray for their children. It is impossible in this short space to pass on these many requests to the members of our Fellowship of Prayer. All that we can say is that the need today for prayer for our children is greater than it has ever been in the history of the church.

Fearful are the inroads that are being made upon the lives of modern youth. Years ago Mrs. Ellen G. White wrote: "The cities of to-day are fast becoming like Sodom and Gomorrah. The many holidays encourage idleness. The exciting sports—theater-going, horse-racing, gambling, liquor-drinking, and reveling—stimulate every passion to intense activity. The youth are swept away by the popular current. Those who learn to love amusement for its own sake, open the door to a flood of temptations. They give themselves up to social gaiety and thoughtless mirth, and their intercourse with pleasure-lovers has an intoxicating effect upon the mind. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness."—*Christ's Object Lessons*, pp. 54, 55.

Prayer for our own young people will do much to save them from worldly pleasure. But more will be required than prayer, however important that may be. Parents must take the lead in making the home life bright and attractive. "Brought up under the wise and loving guidance of a true home children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Ministry of Healing*, p. 394.

It is vitally important that we spend our leisure hours with our children, teaching them the meaning of true recreation and enjoying with them to the full the pleasures of innocent amusement. They need also to learn that in the home and in the world they have important duties that they must discharge. More than this, they are to be instructed in their earliest years that God has called them to be missionaries for Christ and that this is to be their life business.

To apply these general principles will require much prayer, deep thought, and earnest application; but is not the salvation of our precious children worth the effort? And can we save them by being less diligent? When we come to prayertime each Friday night as the family kneels in worship, let us pray that God will help us to set the right example and to guide them unselfishly into the fullness of the divine life. What better habit could be formed at the beginning of a new year than to pray for the children in our own homes?

## Trail Blazing in North Brazil

By Fred Pritchard

FOR one who has sailed the broad bosom of the Amazon the tortuous trail of the Parnahiba River is at best most forbidding. Its two thousand miles include rocky reefs, treacherous sand bars, and roaring rapids. Gone are the white-stemmed rubber trees and the towering Brazil-nut trees of the Amazon Valley, but in their place the graceful fronds of the carnauba wax palm wave us a welcome, and from the babassu (margarine) palm jungle come brown-skinned people with bodies racked with disease and fever, and with hearts hungering for a better way of life.

The Parnahiba forms the frontier of the Brazilian states of Maranhão and Piauí. This latter state has long been a standing challenge to the resources of our crusading forces. Up to our entry we have had no work there, other than sporadic endeavors by colporteurs. Now we were to go in and open up the work, and be the only Seventh-day Adventist missionaries in the whole state.

Gospel medical missionary evangelism is the proved tool used to open the doors long sealed by superstition, ignorance, and prejudice. The *Luzeiro III* is the most modern and powerful of our mission launches in North Brazil. She was constructed at the mouth of the Amazon, and built to stand the long ocean voyage to her home port in the town of Parnahiba. Choosing a good pilot, and with Pastors Halliwell, Cronk, and me completing the crew, we spent two weeks facing the salty spray, many times out of sight of land, with only a four-inch compass and the intuition of a brown-skinned pilot to keep us on our course. In time the seemingly endless tossing and rolling of our sturdy craft ceased and we glided up the moonlit channel.

### Pioneer Soul-winning Journey

Reoutfitted with a new crew, we took on board a supply of food, medicines, books, tracts, and evangelistic equipment, and began our pioneer trip in the interest of soul winning. This trip took us back onto the salty deep again, and in a few hours we were crossing a bar and entering a new river called Rio Novo. The year before we had visited an interest here, and held a few meetings. Now we were among friends who welcomed the long-awaited *Luzeiro III*.

We planned a two-week stay, but as the interest grew we stayed on for more than two months. Open-air meetings with stereopticon and lights provided by a power unit on the launch, were a new thing, and we had a large audience every night. During the day we treated the sick and visited in the homes. The launch became a health center for body and soul. The people came with every kind of illness and complaint.

The ship's cabin, which in the morning was a general clinic, in the afternoon became a prayer room. There, in the quiet shade cast by coconut palms across the river, we knelt in prayer with the sin-convicted souls who came to us.

It was a glad day as we gathered for the first baptismal scene in the experience of this village. The *Luzeiro III*, riding at her anchor, formed the background as the multitudes gathered on the sandy shores of the lovely river. As the words of the hymn "The Cleansing Wave" rolled

across the waters, the candidates entered for the sacred rite. It was the first of many baptisms. The interest was so great here that I was obliged to leave my boat boy and his wife to continue study with the interested.

Neusa is a lovely, dark-eyed girl living under the coconut palms across the river. When she heard the story of Jesus' love she knew the call of her Master's voice, and decided to accept Him as her Saviour. Her father sternly objected, and to show his displeasure, hid the canoe so she could not come across the river to the meetings. Being a tall, strong girl of eighteen years, she held her meeting clothes high over her head, and swam across the river. Then her father hid her meeting clothes, but still she came with her old clothes on. Finally locked in her home at sundown, she sent word she could not come any more. That was last year. After patiently waiting and praying, Neusa sends word she will be ready for the next baptism, and not alone, for now her mother, sister, and three brothers are also studying and preparing to join the people of God. Her father still objects, but has come a long way, and one day we hope to baptize him also.

### A Dangerous Stretch of Coast

After Rio Novo we answered a call from a believer on the next river along the coast. This is a dangerous stretch of coast, and requires expert navigating to keep off the rocks and sand bars. We employed a recommended local fisherman as our pilot. Before we left, another man arrived, saying he had been sent by our brother, whom we were going to visit, to pilot our boat. We were inclined to accept our brother's kindness; but since the man brought no note of introduction, and the trip was risky at best, we decided to stay with our brown pilot, and sent the newcomer back the way he had come, with the promise of pay if he had actually been sent. We later learned that our brother had not sent the pilot, but that a group had plotted to have this man put us on the rocks. Such is the work of opposition to truth.

It was very rough crossing the bar, but we did get across, and made our way up the beautiful palm-lined Peguicas (lazy) River. As we arrived at the port we saw a large crowd waiting for us. We thought them friends, until we heard one of the men in a drunken speech trying to work up the crowd against us, and he refused to let us tie up at the pier. As we paused in mid-river, contemplating the situation, a man jumped onto his bathhouse at the river's edge and called us over to use his little port. At that sign of friendliness the crowd broke, and curiosity took the place of enmity. The city port officials came aboard and examined our ship's papers and found all in order. The *delegado* (police chief) was there, and I asked protection from the ruffians that threatened our boat. I went ashore to visit the *prefecto*, but he suddenly became ill, and could not see me. Finally I told the *delegado* that he would have to be responsible for any harm done.

### A Profitable Week

Our brother had arranged a hall for meetings, and we had a large crowd in spite of foul weather and a threatened raid by some drunken men. We spent a week treating the sick, with meetings at night. The people were favorably impressed. We treated several officials of the city, and became warm friends. The *prefecto*, in telling us good-by, said he was glad we had come. On later visits

to this port we have had very warm and friendly receptions.

A river boat actually has no business going out on the open sea at any time. It is built low and is almost flat-bottomed, and not made to cut waves. It has no defense when the decks are awash. Yet the urgency of carrying the message at times requires certain risks.

### On the Stormy Deep

The sea on the north coast of Brazil is at times calm as a lake. When the general winds come in the fall of the year, only seasoned seamen and specially fabricated boats go out to face the furious waves of the sea. In November of last year, in the company of L. B. Halliwell, president of the union, a group of us workers dared make a run to Rio Novo, requiring an hour and a half on the open sea. We met mountainous waves; but since we were going with the tide and had a tail wind, we shipped no water. After five days of wonderful meetings and a beautiful baptism we bade good-by to our brethren, and started out to cross the bar again. We noticed a stiff breeze, but did not imagine what we would run into as we pulled out to sea.

As we left the shelter of the river and were crossing the bar, we took head on a tremendous wave that broke on our bow. The tremendous impact of tons of water shook us to a complete stop, and threatened to inundate us. The bursting wave carried away the forward glass, wrenching the frames, pouring water directly into the main cabin, and scattering broken glass to the remotest corners. Everyone was soaked, chilled by a stiff breeze, and drenched by spray from each passing wave.

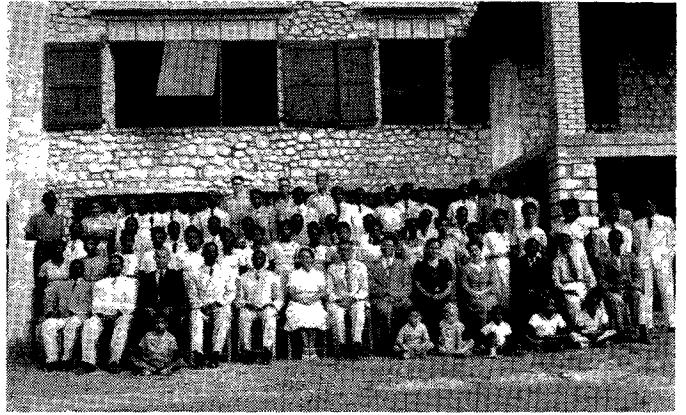
After we had entered the comparative safety of a sheltering bar, though it was still rough, I went aft to check the engine, which had functioned valiantly while the storm raged. There I found Elder Halliwell lying on a pad on the engine room floor. He was keeping the bilge pumped out, and I lay down beside him. As we talked over our fearful experience, he asked, "Why do we do it? Why do we risk our lives like this?"

As we thought it over we remembered those happy faces we had left behind; we remembered the victories won, the renewed consecration, and the wonderful baptism; and then we resolved that it was worth it.

### Through Racing Rapids

This year we made our first exploratory trip up to the headwaters of the Parnahiba, and an affluent called the Rio Balsas. We had heard of certain interests along the way, and determined to visit as many as possible. At every stop we found the physical and spiritual needs of the people in an appalling condition. The farther upstream we went, the swifter and narrower became the river, back from whose shores stretched a vast jungle of babassu palm that disappeared into the distance. We were approaching the region of numerous rapids, where in a few hundred feet the water levels would rise ten or twelve feet. Forced between rocky shores and reefs, the water rushed down her course, and only the most powerful boats could make headway against the current. One rapids, called *O Grande Roncadeiro* (the great snorer), could be heard for miles before it was seen. We dared to go up those turbulent waters, and progress was made inch by inch. Later, in coming downstream, we had to be very careful to avoid being thrown upon the rocks.

At every stop it was the same story—a lazar house full of diseased people to be treated, aching hearts to be comforted, pleadings to stay longer and teach them more. With only one launch to reach hundreds of thousands of people how long must they wait to hear the full gospel? The answer in part lies in the continued liberality of God's people at this late hour of history.



Students and Teachers of the Haitian Training School

## Haiti Stretches Out Her Hands

By Wesley Amundsen

*Home Missionary Secretary, Inter-American Division*

**D**ID you know that the small section of earth located on the western end of the island which the Spanish colonists called Hispaniola is inhabited by more than four million people? It is one of the most densely populated areas to be found in the Inter-American Division territory. With its density of population comes poverty—stark, gnawing poverty. One must see it to believe it. Living within three hours' flight by air to the wealthiest nation in the world, we find people who never know what it means to have enough to eat. With this poverty comes illiteracy, which makes for deep superstition and ignorance. And yet out of this dark poverty there are coming forth jewels for the kingdom of Christ. There are today approximately eight thousand baptized Seventh-day Adventists in the Haitian Mission and almost twelve thousand Sabbath school members. And they are a loyal people. It was reckoned at one time that their giving per capita, in accordance with their income and tithe, was the highest in the whole division field. That is not all. There are more French-speaking (or near French, for most of the people speak a patois) Seventh-day Adventists in Haiti than there are French-speaking Adventists in all the rest of the French areas of the world.

The brethren are doing the best they can with the small loaves and the few fishes they receive from time to time. There are only five ordained ministers among this large constituency—not enough to care for the growing work. Travel conditions are difficult too, for there are few good roads outside the capital city of Port-au-Prince.

While there recently I visited the new Haitian Seminary, a school which has been established for our Haitian youth, located on a fertile spot near Port-au-Prince. The brethren have made a good start, but there is much that needs to be done.

A. L. Christensen, president of the school, has labored for seventeen years in Haiti, and has the work on his heart. He is not only a teacher but also a practical mechanic, and has built up a good name for the institution through the manufacture of mahogany furniture. He informed me that they now have an enrollment of seventy-five students, young men and women, who are housed in space made for sixty. There are at present two foreign families as teachers, plus three national teachers, all living on the campus. There are also two part-time student teachers and a French teacher who comes out from town, who help to make up the faculty.

Naturally, industrial training captures the imagination of the rulers in these lands. They recognize that in

order to build up their economies they must have industrious men and women as citizens. So besides the regular scholastic course of study, this school teaches woodworking, printing, farming, and furniture and household goods packing. This latter is a strange item which has developed through the years. Foreign families living in Haiti have requested that our school arrange for the packing and shipping of their goods when they have been called to leave the country for other lands. Among those who turn their household goods over to us are members of the American embassy and the American consulate. One especially large shipment was prepared for a consular employee to be sent to Buenos Aires. When his goods arrived and were unpacked, he wrote to Brother Christensen, "Not one thing was broken. We have you to thank for your carefulness in packing. Many thanks."

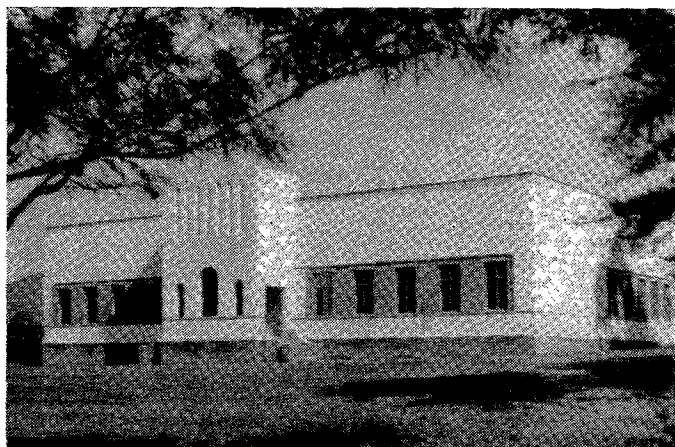
Ernest Veuthey, president of the mission, has served for many years in his homeland of France, as well as in other French islands. He is burdened down with many problems. The need is not only for workers but also for churches and chapels. At present there are thirty-nine church organizations, but most of them are improperly housed. Many companies meet out under the wide-spreading trees in the country for want of another place to meet. Of course, when it rains there are no meetings.

In spite of the many needs, the brethren are of good courage. The work is onward, the problems are challenging, and God adds His blessings to the little they have, and causes it to prosper.

## A New School Building in East Africa

By V. E. Robinson, *Principal*

**T**HURSDAY, September 8, 1949, was a day to which students and teachers of the Kamagambo Training School, in Kenya, East Africa, had long looked forward. On that day the new administration building was officially opened. It had been talked about long before the start of World War II, which put a stop to all building operations of this nature in East Africa. In 1939 the Northern European Division first set aside a sum of money to erect this building. All during the years of war the old mud-and-pole structures, with grass roofs and dirt floors, had to be used. Even after the war ended it was some time before building materials became available in quantity. But after fifteen months of labor, the new building was erected and prepared for use. When the school closed for the holidays in July some three hundred students, knowing that the new structure would be ready for use when school reconvened in September,



Kamagambo Training School, Kisii, Kenya Colony, East Africa

worked on the old classrooms and tore them down in three hours.

On the afternoon of September 8 a program was given in the courtyard of the building. After a few remarks by the writer, H. W. Stokes, senior education officer for Nyanza Province, spoke for the director of education and on behalf of the educational department of Kenya. Paul Mboys, secretary of the local native council for the district, spoke on behalf of the African community, and carried our minds back more than twenty years to the time when he was a student here. E. W. Pederson, president of the Kenya Mission field, spoke of the aims and objectives of our educational institutions. Music was given by the school choir and by the teachers. Three hundred students were in attendance. E. D. Hanson, president of the South African Union Conference, who was visiting camp meetings in East Africa, read the Scripture reading and offered prayer.

A short tour of the mission followed the program, and refreshments were served in the new boys' dining room. Here forty-five Europeans from various parts of Kenya surrounded the tables, together with fifty African chiefs, inspectors, pastors, and parents.

Teacher-evangelists who have been trained at Kamagambo through the years since the school opened twenty-five years ago are now manning the 150 schools scattered along the shores of Lake Victoria, and stretching down to Mombasa at the coast. They occupy important positions as pastors, evangelists, colporteurs, and medical workers. Some thirty teachers will be graduated from the one-year training course at the end of 1949; and another twenty-five, from the more advanced course in 1950. The total enrollment of the school in 1949 was 667, of whom 366 were in the lower grades in the practice school. Boarders numbered 267 of whom 66 are girls. Some forty students will be baptized after the Week of Prayer.

We are extremely grateful for the financial help which has made this new building possible, and brought about the improvements of the past few years.

## Come Over and Help Us

By H. E. Kotz, *President,*  
*Tanganyika Mission*

**N**OT long ago, at the recent camp meetings which were held on Ukerewe Island, a part of the great Majita Mission district, in East Africa, under the direction of L. D. Brown, a delegation of five or six men came to us, saying that they had been sent by a group of people on a neighboring island. Their reason for coming to us, they told us, was to request a teacher to be sent to them. So far we have never been in touch with that particular island, and to us this was a God-sent opportunity to begin work on a new island. Alas, we could find no worker who could be spared. A search had to be made to find a layman who would be willing to go and to remain until a regular worker could be found.

So the wonderful gospel continues to spread and to cover the earth, like sweet-potato plants, which send their shoots forth quietly, here one, there one; these in turn take root farther on, and send more shoots still farther afield until the whole plot of ground becomes one mass of plants! But these new shoots need to be cultivated just as much as the original mother plants if they are to bear fruit. And so it is with the gospel shoots: they too need to be cultivated, irrigated, and taken care of if fruitage is to be expected of them. In other words, our mission workers need to visit there frequently. Remember, the more missions grow, the more problems come to the missionary, and the more he, in turn, needs your help and support.



School Building, Kuala Lumpur, Malay

## Rebuilding in the Far East

By V. T. Armstrong  
President, Far Eastern Division

**T**HE task of repairing and rebuilding the damage caused during the war in the Far Eastern Division has seemed at times almost impossible of accomplishment. But much repair work has been done; and homes, school buildings, churches, hospitals, dormitories, publishing house, and office buildings stand today where only ruins were at the close of the war.

Along with the repair and erection of buildings has been the re-establishment of the work in general and the prosecution of an expanding, growing work, and at the same time each union field has especially promoted public evangelism. The number of evangelistic meetings conducted in 1947-48 and eight months of 1949 is well over four hundred.

The following list will help us to see what has been accomplished in the building program during the past three and a half years, made possible through rehabilitation help and funds from other sources. Forty-nine homes of workers have been built, and forty more have been repaired. More than eighty church buildings have been constructed, and twelve have received major repairs. One union office and five local mission offices have been built, and three union offices have been repaired.

One publishing house has been built and completely equipped with new machinery. The postwar sales of this one house has been \$768,330 (U.S.). Three other plants have undergone major repairs, and practically all the equipment has been supplied to replace what was lost in the war.

### New Buildings for Schools

Twenty-three buildings, many of which are larger buildings, such as dormitories, administration buildings, industrial shops, and dining halls, have been added to educational institutions. Ten thousand children and youth are enrolled in these schools today.

The repairs of the Manila Sanitarium and Tokyo Sanitarium buildings were extensive, costing considerably more than the original cost of construction, and requiring more time to complete the work. The hospital in Korea has also been busy in their building program and has increased its bed capacity from 30 to 125.

At the present time in various fields of the Far Eastern Division several buildings are under construction, and a number more will be as soon as necessary plans and permits are available. Much of the money for the building program now under way or contemplated is being raised within the fields.

The Far Eastern Division wishes to express our grateful thanks and deep appreciation to our loyal friends who have so willingly sacrificed to make this program of rehabilitation possible.

## Teachers' Institutes

By G. M. Mathews, Associate Secretary,  
Department of Education, General Conference

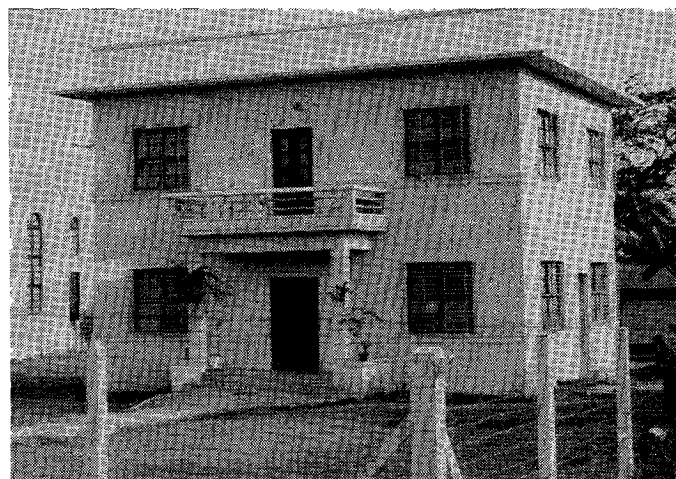
**F**ROM Coos Bay and Calexico; from Moose Jaw and Banner Elk; from Okeechobee and Saskatoon; from Seminole and Red Shirt Table; from Great Falls, Twin Falls, and Thief River Falls; from Pocatello and Paradise; from Paducah and Pewee Valley; from Yakima and Yuma; from great cities, towns, and rural areas they came. *Who?* Elementary and intermediate teachers numbering 785. *Why?* To attend the annual institutes conducted for them this fall. *Where?*

I was privileged to join these God-fearing, hard-working, sacrificing teachers in the Northern Union at Maplewood Academy in the institute for all the elementary and secondary teachers of the Northern Union; those in the Southern Union, at Birmingham, for the colored elementary teachers; those at Collegedale, for the white elementary teachers; those in the Southwestern Union, at Amarillo, for the elementary teachers of Oklahoma and Texas; those at Keene, for the elementary teachers of Texas and Arkansas-Louisiana; those in the North Pacific Union, at Portland, for the elementary teachers of British Columbia, Manitoba-Saskatchewan, Washington, and Oregon; those at Walla Walla, for the elementary teachers of Upper Columbia, Idaho, and Montana; those in the Pacific Union, at Pacific Grove, for the elementary teachers of Nevada-Utah and Northern and Central California; and those at La Sierra, for the elementary teachers of Arizona and Southern and Southeastern California.

Some were beginners, youthful and enthusiastic, eager and anxious, their first love glowing in their upturned faces. Some were veterans, having spent thirty years or more in teaching, but still vibrant and growing! All counted it a high honor and sacred privilege to have been called of God to be Christian teachers.

Each meeting opened with a reverent, heart-searching devotional service. Throughout the day the program provided for inspiration, problem-solving, demonstrations, and fellowship. The corridors and rooms, housing excellent displays of books and school equipment and supplies, were crowded during intermissions.

One evening was given over to a beautiful banquet honoring the teachers in service at Collegedale, Portland, Pacific Grove, and La Sierra. At Collegedale and La Sierra the Teachers of Tomorrow were special guests at these banquets. Service pins were distributed to the teachers in formal investiture services at Amarillo, Keene, Portland, and Walla Walla.



East Visayan Mission Office, Philippine Islands



The meetings at Collegedale, Keene, and Walla Walla provided opportunity for a period of demonstration teaching by the college supervising teachers. These periods were very effective and worth while. Each institute was centered around a theme, or core, and provided opportunities for theoretical discussions, as well as actual workshop experiences for the teachers.

It was most encouraging to see and hear these teachers reconsecrate themselves to the Master Teacher and to the great principles of Christian education.

## A Church in the Black Forest

By W. H. Bergherm

CALW is a Protestant town that lies deep in the mountains of the Black Forest, about thirty miles west of Stuttgart, headquarters of the South German Union. In this interesting town of narrow, crooked streets lined with high-gabled houses dating back to the fifteenth and sixteenth centuries, there is a Seventh-day Adventist church. Believing our people in other lands would like to look in on this typical German church in a typical small village deep inside Germany, and to observe with us the progress of the work in this land four years after the devastating war has passed on, I have been reminded to set down a few impressions gained on my visit to this church.

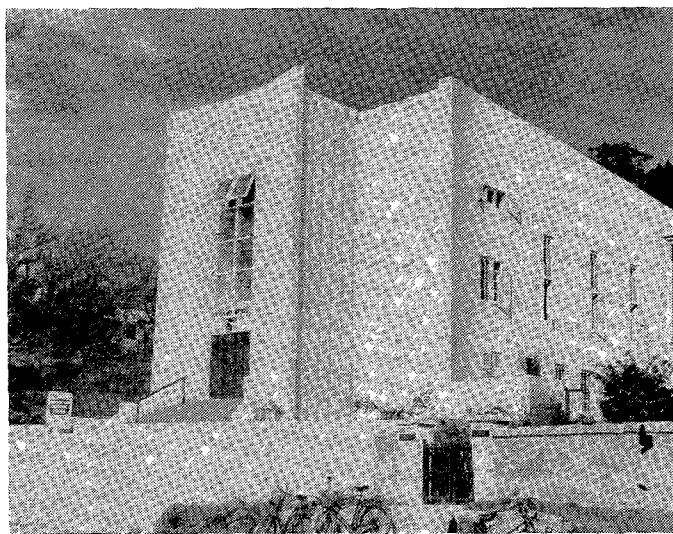
Calw is among the smaller towns unvisited by the baneful scars of war. En route we passed many places of interest, as is true anywhere one travels in historic Germany.

Once in the village, we began to inquire as to the whereabouts of our own church. How much the same Adventists are around the world! In the Philippines we never made inquiry on the basis of streets or individual names of our members. We always asked for the *Sabandista* in the town. And it was the same in Germany. When we asked the old man cleaning the streets in this clean little village of ten thousand inhabitants where Schutzen Strasse was, we had him puzzled for a moment. Then we asked for the *Siebenten Tags-Adventisten* church. His old homespun broom of thorny branches went up in the air while he vigorously pointed and shouted in German the location of our little chapel.

We were soon standing in front of a very neat building bearing the name "Siebenten Tags-Adventisten Gemeinde," engraved on a stone plaque on the side of the building. Presently we could see a number of people coming down the street with Bibles in their arms, and we knew the Seventh-day Adventist Sabbath school and church of that town would soon begin its services. One father arrived on his bicycle with a three-year-old girl riding on the handle bars. The mother followed on her bicycle.

The church of Jesus Christ lives on unchanged in the midst of an ever changing world. It was the church alone that had the courage and persistence to stand for moral freedom and truth. That same devotion to the third angel's message still lives in Germany, and will always live.

That afternoon, as we returned to Stuttgart, passing other villages on a less-frequented road, we met another group of neatly dressed people carrying Bibles. We stopped. Could these also be *Siebenten Tags-Adventisten* people? It did not take long to find out. They had soon surrounded our car, and with broad, beaming smiles were doing what every friendly German does, shaking our hands. It was the village of Gergensheim, and the church at that moment was gathered around my car with a good representation. We thanked God for the tie that binds.



Hamilton, Bermuda, Seventh-day Adventist Church, Dedicated October 22, 1949

## Hamilton, Bermuda, Church Dedication

By M. L. Rice, President,  
Atlantic Union Conference

IN 1892 two colporteurs, Frank and Marquis Pogue, went to Bermuda to sell *Bible Readings*. The seed sown promptly bore fruit. The first to accept the message was Richard Munroe and his family.

Some years later Brother Enoch went to Bermuda as a self-supporting missionary. He did much to build up and establish the work.

The first conference workers to go to Bermuda were Elder and Mrs. Bartlett. The record shows that on March 16, 1901, he baptized six candidates. Elder Bartlett was succeeded by J. A. Morrow, who did a most successful work and baptized a number of people.

Throughout the years our work in Bermuda has been self-supporting. The members are loyal and self-sacrificing. For many years Bermuda has been a pennant field.

It was while J. F. Knipschild was in charge of the work in Bermuda that the present site for the church was obtained. It is a beautiful property overlooking Hamilton harbor, of easy access, and in every way desirable.

In 1943 J. A. Toop and family were sent to Bermuda. A few months later he was made superintendent of the field. It was under his careful guidance that this church was erected.

At the dedicatory service held on October 22, 1949, the following, taken from the church history, was read by Owen A. Munroe, son of the first family to accept the message:

"About two years ago volunteer workmen started to remove the timber from the property in readiness for excavation. From the cedars cut on this site Mr. Manuel E. Simons made the beautiful front doors for the church, as well as another set going into the main auditorium. Besides the main room and balcony, seating approximately four hundred, the basement chapel will accommodate an overflow of about 150. This chapel and the mothers' room are served by a public-address system. Thus mothers with small children may come to church without feeling embarrassed because of the child disturbing others. Rooms are provided for the various Sabbath school departments, one for the Dorcas Society, a library room, and a spacious Book and Bible House depository."

The entire dedicatory service was broadcast over the local radio station. This new building, so long needed, gives character to our work in that promising field.

## Investment Project of Tokyo Sanitarium Nurses

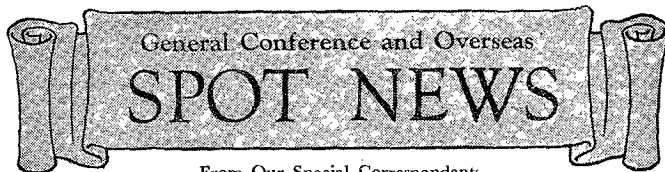
By Retha H. Eldridge

IT HAS been inspiring to watch the enthusiasm with which the nurses of the Tokyo Sanitarium-Hospital, under the leadership of Miss Matsumi Morita, have worked on their Sabbath school investment project. Having set a goal of 22,000 yen, they energetically began working—making toy animals and dolls from scraps of fur and cloth donated by compound friends. Once made, these articles sold readily. A mischievous-looking Teddy bear, for instance, fashioned from a much-worn fur coat, brought 2,500 yen. Zebras made of nurses "stripes" had bright red wool manes and tails, and were a tempting offer. Dolls, bunnies, and many other attractive variations have been made by the nurses in their spare time, and sold with such success that more than 30,000 yen has been netted to date.

With their goal reached, the young ladies were not content to stop. They decided not to give one another Christmas presents but to pool the money and with it make up food baskets. In all, 120 packages were prepared. Not only were they filled with edibles, but each contained some copies of the *Signs of the Times* and handwritten Bible verses. Then to a refugee housing project the nurses took their Christmas baskets, and brought good cheer to those struggling against almost overwhelming odds to get started in life again.

This missionary work opened the way for children's meetings; and now, says Miss Ernestine Gill, sanitarium superintendent of nurses, the interest continues to grow. Even many parents are attending these Sabbath afternoon meetings, and so eagerly do they await the arrival of our nurses that often some walk to the station to greet our young ladies as they get off the train.

It is with thoughts of this interest at the refugee housing project that the nurses are continuing to make their toys, for they hope to have funds this year again with which to prepare baskets of good cheer for those less fortunate.



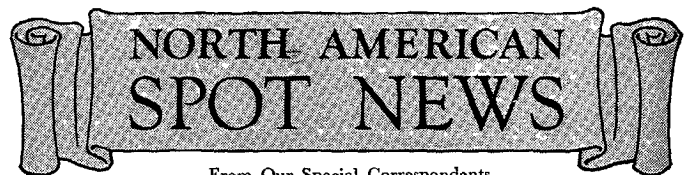
From Our Special Correspondents

### China Division

- IN Peiping 40 new members have recently been baptized, and have joined the church there. We have not been able to hear from Manchuria for some time; but recently we had word that during the year 1948, 89 were baptized in Manchuria, and for the first eight months of this year 20 baptisms have been reported for that union. The total membership of the Manchurian Union at present is 1,750.
- A REPORT from the Southwest China Mission states that 16 were baptized at Shihping; five, at Kunming in October; and 13, at Siao Loh Chwan.
- ANOTHER baptism at Tsingtao of 43 is reported during the last few months.
- FIVE more have been baptized at the Kowloon English effort on November 12. This makes a total of 27 baptisms for the English effort in Kowloon.
- FOR the first 10 months of this year 104 have been baptized in the West Szechwan Mission.
- IN November, 16 were baptized in Nanning, Kwangsi Mission.

### Southern Asia Division

- ON September 3 five members were added to the Tuticorin church by baptism. The service was conducted by V. D. Koilpillai and R. H. Brodersen.
- RECENT baptisms in Pakistan have added 10 members to the church. Four were baptized in Karachi; a young couple, both nurses, were baptized in Lahore; and four persons were baptized in Peshawar, our frontier station in Pakistan. The West Punjab Mission has been able to record the baptism of 34 thus far this year.
- AFTER more than 10 months of travel and waiting Mr. and Mrs. W. G. Lowry have reached the Lushai Hills, where they will be pioneers among the hill tribes. The prospects of a rich harvest are unusually bright.
- ON September 24, at the close of the second Week of Prayer at the Vincent Hill College, seven students were baptized, E. F. Buck, Bible instructor, officiating.
- AFTER many years of hoping and waiting a new mission center has been opened in the important city of Agra. W. H. Mattison is in charge.



From Our Special Correspondents

### Atlantic Union

- R. R. BIETZ, Southern New England Conference president, and W. J. Hackett, Missionary Volunteer secretary, held a short series of Sunday night spearhead meetings in the town hall in Sterling, Massachusetts. Students from Atlantic Union College presented a half hour of music preceding the message of the evening.
- A STUDENT colporteur institute held at Atlantic Union College on December 5 was climaxed by a banquet given for all those who took part in the colporteur work during the past summer. S. L. Clark, union publishing department secretary, had charge of the day's program.
- THE Spring Valley, New York, church, of which R. M. Ruf is pastor, recently laid plans for the erection of a church building.
- THE young women's club of Atlantic Union College, Kappa Nu Epsilon, presented its third annual Hour of Charm on December 17. This excellent program of music has proved popular each year, and repeat performances have been given in near-by places. This year's program is entitled "Queen of Song," and is directed by W. A. Schram, head of the music department.

### Canadian Union

- MR. AND MRS. MALCOLM FISHER have organized a branch Sunday school at Bolton Centre, Quebec, and report an attendance of about 25 children each week.
- SO far this year 50 students of the Manitoba-Saskatchewan Bible correspondence school have been baptized.

### Columbia Union

- MRS. OLIVE HAGMANN, temperance secretary of the New Brunswick, New Jersey, church, was recently invited to present two temperance broadcasts on Station WAWZ, Zarephath, New Jersey. The second invitation was given as a result of the good response to the first broadcast. The second broadcast originated in the chapel of Zarephath College and was presented before an audience.

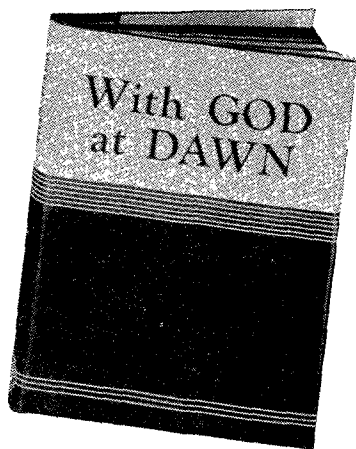
### Lake Union

- THE Lake Region Conference reports a baptism at the Shiloh church in Chicago, on Sabbath, November 19. T. M.

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By Ellen G. White



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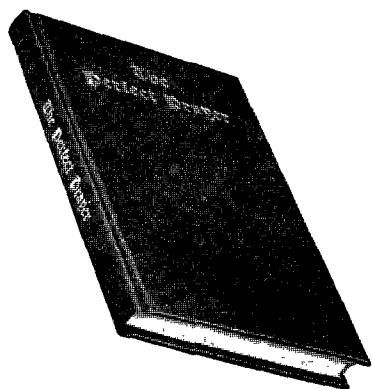
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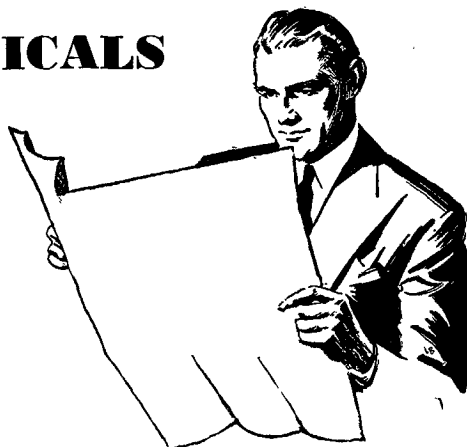
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REVIEW AND HERALD

Fountain and E. S. Dillett baptized 23 persons. Six of them were from Morgan Park, and one was from Chicago Heights.

● A NEW church was organized at Munising, Michigan, on Sabbath, November 26, with 20 charter members. At present they are meeting in a rented hall, but have already started a building fund for the purpose of erecting a church home.

● L. L. DUNN, who has labored for a number of years in the Green Bay, Wisconsin, district, will leave in January for Puerto Rico, where he will be in charge of the medical institution and health work in that field.

● A YOUTH'S congress was held, November 4-6, at Green Bay, Wisconsin, under the direction of J. F. Knipschild, Jr., Missionary Volunteer secretary of the Wisconsin Conference. About 1,600 youth and friends attended. Among the many who contributed to the success of these meetings were L. A. Skinner, H. M. S. Richards, Theodore Carcich, H. J. Capman, A. O. Dunn, J. C. Miklos, and J. O. Iverson.

### Northern Union

● R. J. KEGLEY, the district pastor, reports a third baptism of new members at Fertile, Minnesota, on November 26, resulting from an evangelistic effort which he conducted there during the summer and fall. Three farm families are among those accepting the truth, and they include 13 young people, two of whom are already attending one of our colleges. The organization of a church there, in another "dark county," is in prospect.

● WILLIAM J. GREER, one of the faithful colporteurs in Iowa, put forth special effort during the month of July in celebration of the union conference publishing department centennial year, and greatly exceeded all his former sales records. He visited many of his old customers again, and succeeded in delivering truth-filled literature to the value of \$2,244.85 in a period of five weeks. In recognition of this unusual service and sales record an engraved cup was awarded him as a trophy by the publishing department of the Northern Union Conference.

### North Pacific Union

● THE Mount Ellis Academy Ministerial Seminar, under the leadership of S. H. Emery, has worked hard redecorating the interior of the Livingston, Montana, church in preparation for a series of evangelistic meetings this winter; and they were happy to have an overflow attendance on Sunday evening, December 4. The seminar group and Elder Emery are broadcasting over the Livingston radio station every Sunday afternoon.

● THE Washington State penitentiary mission program, under the leadership of W. E. Cushman, Walla Walla College bindery superintendent, reports continued progress. About 20 inmates gather each Sunday in the prison chapel to study present truth. These studies are conducted by Carl D. Christensen, and aim at preparing the participants for baptism. Regularly held in the prison chapel is the conventional Sabbath school service each Sabbath afternoon, with the lesson study conducted by various W.W.C. students. At present there are 15 baptized members at the prison, and it is reported that others who were baptized, while at the institution and are now free, are proving to be loyal Seventh-day Adventists.

### Southern Union

● THE Atlanta Berean church of the South Atlantic Conference celebrated the opening of their church building, after extensive remodeling, with a week's program of special services, closing with the annual concert by the choir on Sunday night, December 4. The pastor, J. E. Cox, led the membership in this good work. Guest speakers during the week included G. E. Peters, of the General Conference; F. L. Peterson, president of Oakwood College; W. S. Lee, pastor of the New Orleans, Louisiana, church; and H. D. Singleton, president of the South Atlantic Conference.

● THE Dorcas Society of the sanitarium church in Orlando,

Florida, recently sponsored a rummage sale from which more than \$800 was raised. In addition, about \$45 was received for charity work from the special display table.

### Southwestern Union

● THE workers in the Arkansas-Louisiana Conference report more than 225 souls added to the churches by baptism and profession of faith thus far this year. This exceeds the average for the past 10 years.

● THROUGH the Oklahoma Conference Twentieth Century Bible Course 25 have been added to the church. Many are studying diligently, and plan to unite with us.

● ON Sabbath, November 19, 1949, 13 individuals were added to the Abilene, Texas, church in the Texico Conference. Five men were added to the church where there had been no men at all. There were young men and women in this group. L. E. Rogers, home missionary and Sabbath school secretary of the Texico Conference, conducted meetings at Abilene, assisted by Mr. and Mrs. E. E. Herr and Mr. and Mrs. J. R. Carner.

● ON November 26 dedicatory services were held for the Baton Rouge, Louisiana, church. W. W. Fordham, president of the Southwestern Mission, delivered the dedicatory sermon. Approximately 700 individuals were present.

## CHURCH CALENDAR

Jan. 2-28	Liberty Campaign	July 22	Educational Day
Jan. 28	Religious Liberty Offering	July 22	Elementary Schools Offering
Feb. 4	Christian Home Day	Aug. 12	Midsummer Offering
Feb. 18-25	Signs Campaign	Sept. 9	Missions Extension Offering
March 4	Home-Foreign Day	Sept. 30	13th Sabbath (Australasia)
March 11-18	Missionary Volunteer	Oct. 7	Colporteur Rally Day
	Week of Prayer	Oct. 14	Voice of Prophecy Offering
March 11	Riverside Sanitarium Offering (In colored churches only)	Oct. 14-21	Message Magazine Campaign
March 25	13th Sabbath (Southern Asia)	Oct. 28	Temperance Offering
April 1-May 13	Ingathering Campaign	Nov. 4-25	Review Campaign
May 6	Medical Missionary Day	Nov. 11-18	Week of Prayer
May 17	Sabbath School Rally Day	Nov. 18	Week of Sacrifice Offering
June 24	13th Sabbath (Southern Europe)	Nov. 23	Thanksgiving Day
		Dec. 30	13th Sabbath (China)

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 REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

## Another Year of Helpful Reading

WITH this issue of the new year we extend Christian greetings to all our readers and wish them much of spiritual blessing in this mid-century year, which should remind us in a startling way that time is rapidly marching on and that what we need to do personally in preparation for the second coming of our Lord must be done quickly. We greatly desire to aid in this work through the material that shall appear in the REVIEW from week to week.

We have planned a number of new features besides continuing some which have appeared in the past. With this issue we begin a series by A. W. Spalding entitled "Men and Events of Our Early Days." This, we believe, will prove most interesting. Elder Spalding knows how to make history sparkle with life. This series will run alternate weeks through the year.

We also begin in the General Article Department of this issue a new section entitled "Health and Christian Living," which will appear every other week, and a short feature called "Lighted Texts," by Alma Baker McKibbin, well-known denominational teacher, which will run once a month.

On the cover of this issue you have noted the editorial correspondence from F. D. Nichol. This is the first of a series that will be published from week to week during the next several months as the editor of the REVIEW travels around the world visiting our work in various countries.

We have in hand a number of series on important subjects prepared at our request by leading denominational workers. These will be appearing from time to time. The color number of the REVIEW will be issued quarterly as during the past year or so.

Besides this, you may look forward to the twelve special numbers that will report in detail the proceedings of the General Conference to be held next summer.

## Philippine Union College

WE rejoice in the evidences of advancement of Philippine Union College as seen in the steadily growing enrollment, because we know that this means the salvation of many more of our youth and the preparation of more workers for the evangelistic, publishing, medical, and educational fields of the work of God. The total enrollment of the college has increased from 664 in 1946 to 900 in 1949. Our extension division is now under way at Manticao, Mindanao, with an initial enrollment of 57. This means that we have about 400 college students under training at the present time, and our total enrollment is approaching the 1,000 mark.

Each year our graduates are in great demand, in approximately the following order: Elementary teachers, academy teachers, accountants, music teachers, and ministers. At the present time forty young men are preparing for the ministry, and there is a deep interest in evangelism. A flourishing ministerial association group meets every Friday evening at sunset, and includes a number of students besides the ministerial majors.

More than 80 students have been baptized at Philippine Union College during the last two years. This year we were happy to see Miss Prudentia Guerrero, our first postwar foreign missionary, depart for Siam. She is now dean of women at the Bangkok Sanitarium.

We have a devoted faculty and an increasing interest on the part of our students in thorough study. This is earning the school an increasing reputation for thoroughness in teaching, as well as earnestness on the part of the students.

ANDREW N. NELSON, *President*.

## Advanced Step in Australasia

IN a recent letter from H. G. Moulds, publishing secretary of the Australasian Inter-Union Conference, we received the following information:

"I am sure it will greatly rejoice your heart, as it does mine, to know that at our Inter-Union committee meetings held recently, calls were lodged by the Coral Sea and the Central Pacific union missions for publishing secretaries to head the publishing work in each union mission. R. A. McFarlane, who is supervising our publishing work in the Greater Sydney Conference, has been invited to lead the publishing work in the Coral Sea Union. R. L. Aveling, who is heading our work in the West Australian Conference, has been invited to head the Central Pacific Union publishing department. I understand that both these men have responded to the invitations. It is hoped that at an early date they will be able to take up their respective appointments. This is an advance step in this division of our work."

D. A. McADAMS.

## Radio Evangelism in South America

THE Voice of Prophecy is on the air in all the countries of South America but one. The programs spill over into this country, however, from surrounding countries where liberty is given to broadcast.

It is gratifying to see how the evangelists are coming to utilize more and more the radio school in connection with their public efforts. Recently one of the evangelistic workers wrote of having enrolled at one evening meeting two hundred in the radio school. Soon he plans to hold a large rally meeting in the town auditorium, where he expects to enroll five hundred more.

The work of the radio is being closely watched by the opponents of the truth. Were they able to do so, they would silence its voice immediately. But they are ever active, and their influence is felt. From a certain country one of our radio secretaries writes:

"Mr. ——— is president of the corporation of radio broadcasters, and he certainly is putting up a good fight for radio liberty. We hope that he will win out again this time. But in the long run they will have to give in to the government's pressure, and when the government once gets some control we may soon see the Voice of Prophecy program go. It is really marvelous how we now have freedom, and can broadcast our program without any trouble. How long will it last?"

The radio is a powerful means of widely disseminating the truth, and the radio school is an effective agency in leading the interested ones on to a fuller knowledge of this message. We expect to see more and more fruitage from this method of proclaiming the truth, for South America is a vast field.

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