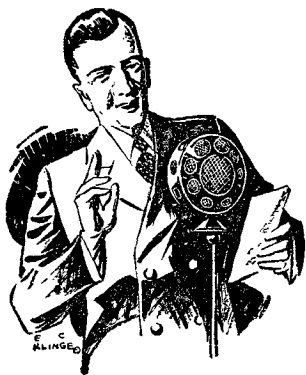


The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



MONKMEYER

Radio's Effective Witness in the Southland

By MILDRED LEE JOHNSON

RADIO'S slim fingers have reached out and touched another truth-seeking family in the Southland. Far and near throughout the Southern Union the Voice of Prophecy is doing effective work in turning men, women, and children to God's message for these days. One of the most striking evidences of this in recent months culminated in the baptism of a family of five in the Atlanta Beverly Road church on a recent Sabbath. And all because a little girl studied the Voice of Prophecy Bible Correspondence lessons.

Helen Sue Ivey, age thirteen, lived on a remote Georgia farm, far from the beaten track where the world goes by. But God knew where Helen Sue lived. A devoted Adventist couple, Mr. and Mrs. James Franklin, living at Powder Springs, Kentucky, had reared the little girl's aunt, and also kept in close touch with the Ivey family, although they lived sixty miles apart. As the children grew up it was evident that Helen Sue was a serious-minded little girl, so Mrs. Franklin suggested that she listen to the Voice of Prophecy broadcast and enroll in the correspondence course offered. She began to listen and from the start showed a deep interest.

The wonderful messages that are irresistible to so many as they come on the wings of radio fascinated Helen Sue, as did the junior Bible

lessons, which she completed, one by one. Then the alert Voice of Prophecy organization sent her name to the Georgia-Cumberland Conference, telling them what a good student she had been. From there her name was relayed to an Atlanta pastor, W. J. Keith. He in turn asked Mrs. Lucia Hudson Lee, Bible instructor in Atlanta, to visit this young seeker for truth. It was not an easy matter to find Helen Sue's home, but Mrs. Lee was rewarded by finding that the ardent thirteen-year-old had been teaching her family the precious truths she had learned to love; and that, as far as she was concerned, she was ready to be baptized, whether the rest of the family went forward or not.

Bible studies followed, and visits by M. K. Eckenroth, of the General Conference, who was then conducting the Prophetic Crusade, as well as by other ministers in Atlanta. Finally a happy, united family entered the baptismal pool together—mother, father, big brother, little sister, and Helen Sue—as the soft strains of the organ added their meaningful message on that day of days, "O now I see the crimson wave, the fountain deep and wide."

So the Voice of Prophecy again had pointed the way to a new life, and a rejoicing family on a little Georgia farm will ever remember its ministry.

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[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.]

¶ MORE than 4,000 persons crowded into the Berlin-Town-Missionary church in the American sector to hear Dr. Toyohiko Kagawa, famed Japanese Christian leader, speak on the theme, "What Has the Cross of Jesus Christ Done for My Nation?" Dr. Kagawa, who is on a tour of Europe, described the persecution of Christians in Japan until the first translation of the Bible in Japanese appeared and "Japan finally learned to respect and esteem its moral values."

¶ A RESOLUTION urging Dutch Roman Catholics not to join non-Catholic workers' groups was adopted in Utrecht, Holland, at a meeting of the Catholic Labor Organization. Adoption of the resolution came after the Roman Catholic hierarchy had sent a message to the meeting opposing the affiliation of Catholics with nondenominational labor associations. The bishops declared that, in their opinion, the advantages of participating in non-Catholic groups "do not offset the real disadvantages" involved. At the same time they expressed confidence that "appropriate Catholic organizations" will "make a strong effort to provide the same benefits as those offered by non-denominational societies."

¶ FOURTH Church of Christ, Scientist, in Rochester, New York, has severed connections with First Church of Christ, Scientist, or the Mother Church of the denomination in Boston. Announcement of the action was made by Ernest J. Brosang, chairman of the board of directors, following a congregational meeting at which a resolution dissociating Fourth Church of Christ from the Mother Church was adopted. Mr. Brosang said that although connections with the Mother Church have been severed, the church in Rochester would remain loyal to the teachings of Mary Baker Eddy, founder of Christian Science. The issue, he said, was "a question of democracy as opposed to autocracy. We feel and have felt for many years that the board of directors in Boston has assumed autocratic control, at variance with Mrs. Eddy's teachings."

¶ THE principal task of the Christian church is to "improve the individual" and not to change the social order, according to Dr. Henry M. Wriston, president of Brown University. Speaking at the opening session of the annual convocation of the Yale University Divinity School, Dr. Wriston emphasized that he did not advocate a ministry of silence concerning social problems. He said that clergymen "must from time to time speak out on social questions; they must participate in agencies which are in the wholesale end of the business. But that is not the primary emphasis that ought to appear in their work as teacher." He said clergymen must work for individual improvement and the development of individual responsibility.

¶ COOPERATION among conservative Protestants at the world level is nearing reality, Dr. J. Elwin Wright, secretary of international cooperation for the National Association of Evangelicals, told the association's eighth annual convention in Indianapolis, Indiana. He reported on plans for an International Association of Evangelicals mapped in March at a meeting held at Hildenborough near London which he said was attended by 30 delegates representing 14 countries. At that time, he said, an organizing convention was scheduled to be held in Switzerland in August of 1952. A committee in charge of the organizing convention will be headed by Prince Oscar Bernadotte, of Sweden, Dr. Wright said. Among other committee members are General Sir Arthur Smith, of England, and Fanny von Bonberg, of Germany.



1875

¶ WRITING about Edward Lobdell of Portland, Maine, who took three shares in the new Pacific Publishing Association, James White says: "Bro. Lobdell is one of the old hands, and has stock in all our institutions, yet he reaches out a long helping hand from the Atlantic way over to the Pacific to help just when help is needed. Now when the sun shall set, especially at the commencement of the Holy Sabbath, Bro. Lobdell, as he follows the orb of day down, can enjoy the happy reflection that he has stock in the young institution across the continent."

1900

¶ "It has been forty-six years since I fully received and began to teach the truth as God has given it in the Third Angel's Message. When I began there was no organized Seventh-day Adventist church in existence. There were a few scattered believers like myself. And yet I knew the Lord had called me to teach the truth to my fellow men. I have traveled and taught the people more or less in thirteen States, and have baptized more than two thousand people. I have enjoyed much of the blessing of the Lord in my labor, never having the least occasion to doubt any part of this grand and glorious message. The Testimonies of the Spirit of God have been a wonderful help to me all the way."—ISAAC SANBORN.

1925

¶ WRITING of his second visit to Efogi, New Guinea, W. N. Lock says: "In a few weeks we plan to move our goods from Bisiatabu up to Efogi, and it will be a big move, too. With goats, dog, cat, fowls and bedding, and a host of sundries, it will be a real exodus. We expect, with the blessing of the Lord, to get through in five days, and before you read this we should be settled at our new home in Efogi. . . . I wish to place on record my appreciation and admiration of Elder G. F. Jones,—to think that a man at his age in life pioneered the way over these mountains to Efogi, and thus prepared the way for us to become established among this loving and lovable people."

EDITORIAL

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The Helpful Jesus

CAN you imagine Jesus living in a neighborhood and not finding many occasions to show a friendly spirit of helpfulness? We may think of Him in the little town of Nazareth where He was reared, offering to help the weak carry some burden, to assist a poor widow, perhaps to repair some worn-out piece of furniture, or to attend a child that was ill so that the mother might find a little refreshing sleep.

We can be sure that such acts of kindness and thoughtfulness were scattered about Him in the community where He lived until He was thirty years of age, and in His travels throughout Judea and Galilee during the few years of His ministry.

We cannot imagine Jesus staying in a home overnight or a few days without offering some useful service whenever opportunity presented itself. The One who stooped low to wash the disciples' feet would not refrain from lending a helping hand to show His appreciation for what had been done for Him.

Yes, He might have assisted a farmer with his sowing or reaping, or a housewife in sweeping the floor. At any rate He seemed familiar with these chores.

Doctrine of the Second Mile

In Jesus' parables we learn much about His ideas of such acts of helpfulness. His emphasis on love for one's neighbors leads us to believe that Jesus must have been a good neighbor. His doctrine of the second mile (Matt. 5:41) directs our attention to a service that is wholly voluntary. There are things that we are compelled to do because the law requires it, or mutual vows demand it, but there are acts that one can perform for the pure joy of it. We see someone in need, and we render aid without thought of reward or public recognition.

This must have been the way Jesus tendered His help in Nazareth, for He told His disciples that they must not do their "alms before men, to be seen of them," that when they do a good deed, they must not let the left hand know what the right hand does. (Matt. 6:1-3.) Neither should they think only of their friends, but even known enemies should receive their generous acts of love and service. (Matt. 5:44.)

How clear is the picture of such a life in the familiar parable of the good Samaritan. (Luke 10.) There was a man in need, the one who fell among thieves and was left naked and wounded. There were the travelers passing by. All were strangers to the dying man. According to Oriental custom, they must not interfere with fate. So two of the travelers deliberately ignore him. But this is not what Jesus would do, though it must have been the custom of the time to do so. His example and teaching gave publicity to a new dimension in the life, little known before, that of service to others beyond one's kin. Yes, there were the exactions of the law that must be paid. Every letter of it must be fulfilled, but there was an area of life which the law did not cover. No one had commanded that one should delay his journey or involve himself in responsibility and even expense when meeting one in need. Jesus introduced the good Samaritan to show what He would do at such a time. So he pictured Himself when He said:

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him and bound up his wounds pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Luke 10:33-35.

Jesus, the Good Samaritan

How many times in His life Jesus performed the good Samaritan act in various forms, we do not know, but we do know of many instances when He was moved with compassion for the afflicted and disheartened with whom He came in contact as He traveled from place to place. Men, women, and children—Jews and Gentiles—all received His favors. None of them were required of Him. He went about doing good because He enjoyed it. He was an emissary of good will. His paths were strewn with voluntary deeds of kindness and words of cheer. His was the life of the second mile.

On one occasion Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42. Such simple acts of kindness must often have been manifested on the part of this Man who is our example, not alone in the righteous deeds of the law, but in generous acts of human interest. It is in these teachings of Jesus that we get a glimpse of the record of His life that is not described in the narratives of the Gospel writers. We can rightly conclude that no good deed to which He referred and which He commended was lacking from His life.

"Ye Have Done It Unto Me"

It is in Jesus' picture of the judgment that we see most clearly what He considered the proper spirit of helpfulness for the Christian. There are the hungry and thirsty ones, the naked and the sick, those in prison. What should we do in regard to these? Yes, shall we not ask, What would Jesus do? We learn what He would do and no doubt did do, as He describes the judgment. When we take in a stranger, clothe the naked, visit the sick or those in prison, we satisfy the nature of Jesus in this regard and in this sense do it unto Him. His soul was troubled for such as these, and He sought to help them whenever the opportunity was opened before Him. In this story He gives us an insight into the life He lived so effectively among men.

We often wish that the Gospels told more of the intimate life of Jesus, but we can be sure that if His full story were told, we would hear much of His acts of helpfulness.

When Jesus appears all those who see Him face to face shall be like Him, we are told. (1 John 3:2.) But are we now manifesting toward others the same thoughtfulness that He did? May we be among those in the judgment of whom it will be declared:

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:35, 36.

This is one way we identify ourselves with our Lord, Jesus of Nazareth, who went about doing good. Not only

did He preach the gospel of the kingdom to the people, but by His deeds of kindness and the interest He manifested in men everywhere He testified of His heavenly mission. May we do the same today, and thus be known not only for the message that we preach but also for the deeds of helpfulness that we perform.

F. L.

Righteousness by Faith—4

Faith and Works

THE oft-used illustration of a man rowing his boat up a river with two oars, one named Faith, and the other Works, is a good one. You will remember, if one oar was used without the other, the boat went around in circles. Progress was made only when both oars were used together. So with faith and works. Both are necessary if we are to go forward in the Christian life.

This illustration is also employed by the messenger of God in representing the relationship of faith and works. These she describes as "two oars which we must use equally if we press our way up the stream against the current of unbelief. 'Faith, if it hath not works, is dead, being alone.' The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God."—*Review and Herald*, June 11, 1901.

Using another illustration, we may say that the union between works and faith is as close as the relationship between the light and heat of a candle. It is the light of faith which produces the warmth of a godly life. Again we may think of faith as a root, beneath the plant of every noble deed and act of life. But a root that produces nothing is dead. So there can be no genuine works unless the root of faith is a living, growing element in the spiritual life. Still again, we think of faith as the flower which appears before the fruit. Fragrant and beautiful, it gives promise of a rich harvest.

Faith and works are inseparable. One cannot have genuine faith without working the works of God, for true faith is centered in God, and receives from Him spiritual life and righteousness. In the final analysis faith would prove worthless if it had not appropriated the merits of Jesus and translated them into the life by obedience and good works. Action in the right direction and at the right time is the best proof of faith. On this point the messenger of God has said:

"If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. . . . Let us not be deceived by the oft-repeated assertion, 'all you have to do is to believe.'"—*Ibid*.

Good Works the Proof of Faith

It is a glorious fact that faith in God brings justification to the repenting sinner, but it is a more glorious fact that faith in God brings into the converted life a principle of obedience that challenges human effort to the limit in the fruitful work of sanctification.

"Christ actually bore the punishment of the sins of the world, that his righteousness might be imputed to sinners, and through repentance and faith they might become like him in holiness of character. He says, 'I bear the guilt of that man's sins. Let me take the punishment and the repenting sinner stand before thee innocent.' The moment the sinner believes in Christ, he stands in the sight of God un-

condemned; . . . obedience is imputed to him. *But he must co-operate with divine power, and put forth his human effort to subdue sin, and stand complete in Christ.*"—*Special Testimonies on Education*, p. 22. (Italics supplied.)

If there is one reason why we Christians do not have a greater measure of good works and the fruits of righteousness in our lives, it is that we make such a small effort to attain perfection of Christian character.

Mrs. E. G. White wrote:

"I am sure that there is a heaven full of the richest, enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched, thereby, will impart freely to others. I know this to be the truth."—*General Conference Bulletin*, 1895, p. 183.

We have a heaven to win and a hell to shun. We have a cross to bear and a crown to wear at last, but we will fail of heaven unless we summon the highest energies of the soul to resist sin, to lay fast hold of the enduring might of God, and to strive as in agony of soul to win the crown of life.

It is faith working by love that purifies the soul. It is active, living, vibrant faith that brings the harvest in the life, and this faith is not centered in faith itself. It is not centered in prayer as such. It is not centered in relatives and friends who are good Christians. It is not centered in the church, good as the church may be. It is not centered in self, strong and courageous as we may appear to be at times.

Faith is centered in God, and every day receives from God rich measures of grace and righteousness. God-centered faith brings a God-filled life full of holiness and good works. It cannot do otherwise if it is of the genuine variety.

You have probably noticed the relationship of the book of Romans to the books of First and Second Corinthians, and been impressed by the position occupied by these three volumes in the Sacred Canon. Paul's letters to the Corinthians follow his letter to the Romans. The theme of his letters to the Corinthians is good works—the life of entire sanctification. It is not by chance that these follow so closely upon the book of Romans with its doctrine of faith and justification.

Faith may bring the righteousness of Christ to the repenting sinner, and thus provide him with a title to



Fools swallow flattery at one mouthful and drink truth drop by drop.—*Construction Digest*.

★ ★

Sunshine is delicious; rain is refreshing; wind braces us up; snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.—*Cominco Magazine*.

★ ★

You cannot dream yourself into a character—you must hammer and forge yourself one.—*Union Signal*.

★ ★

If you want a place in the sun, you'd better expect to get a lot of blisters.—*Origin Unknown*.

★ ★

If all the crutches were laid out end to end, there still wouldn't be enough for the lame excuses.—*Wall Street Journal*.

★ ★

It is well to follow a leader, but wise to see if he is headed in the right direction first.—*Brick & Clay Record*.

heaven, but only if that faith expands and produces in the life the good fruits of sanctification, can the justified believer expect to dwell there forever. It is overcomers who have known victory in their own lives who will be saved at last.

God purposes that we should enter into the victory of Christ experimentally.

"Man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Jesus Christ. This could not be the case if Christ alone did all the overcoming. *Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him.* Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory."—*Testimonies*, vol. 4, p. 33. (Italics supplied.)

Every man who has come to Christ and found in Him the joy of reconciliation and the blessedness of justification by faith is to begin the work of character development. As a new-born babe in Christ, he is to desire the life of his divine-human Lord, by faith reach out to lay hold of it, and then by obedience, work it out in a life of fruit bearing.

If he is genuinely converted, he will do all that he can to counteract the influence of his past life in sin. He will redeem the time for the past days of evil through a life of prayer and consecration. He will undo much of the damage wrought by a wrong influence through the miracle of a transformed character. The fruit of faith gives evidence that his faith is genuine. People are convinced of the truthfulness of his religion by the life that he lives before them.

Faith a Stimulant, Not an Opiate

Perhaps the most outstanding statement ever made in the Spirit of prophecy on the subject of faith and works was given in the *Review and Herald* of January 24, 1893. We present it here as we conclude this editorial, with the hope that it will provide an appropriate summation of this vital topic. Let us read it prayerfully, and see whether we cannot read into the lines the picture of our own great need and the willingness of our blessed Redeemer to aid us, and then by faith purpose to work out the symmetrical life of faith and good works that is indicated here:

"There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hardhearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him.

"The labor of love springs from the work of faith. You are to 'let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' 'Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.' We are to 'be zealous of good works;' 'be

careful to maintain good works.' And the True Witness says, 'I know thy works.' While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith."

D. A. D.

A Language Providence

MANY years ago, when our missionaries from Australasia began the advance into the unknown groups of islands in the remoter South Seas, one thing puzzled us in the Mission Board office. Our missionaries seemed able to talk to some extent with the people of the islands without waiting to study a language. We saw that they might arrange to found a mission on landing. Later they would study a language or dialect. "How about it?" we asked ourselves.

Then we heard about a strange interisland language—pidgin English. In those far days we had not thought of this providence of a peculiar language. Since then many of our brethren and sisters in North America have heard visiting island brethren and the missionaries speak and sing in this tongue. We like to hear it. And when last summer Brethren Stewart and Salau landed in New York to attend the season's meetings, the novel language was one feature that caught the fancy of the newspapermen who met their boat in the harbor. It greatly helped toward the remarkable burst of publicity which their arrival gave to our missionary operations. One of the biggest department stores in the world even worked the pidgin English into their newspaper advertising.

How did this strange tongue come to be? A new and well-written book on the languages of the world was issued by the Lippincott Company, of Philadelphia and New York. The author, Mario Pei, gives an account of the origin and spread of pidgin. He says: "Its use arose in the seventeenth century in the seaport towns of southern China, where British traders sought a compromise language between their own and the Chinese of the natives. . . . The word 'pidgin' itself is a Cantonese corruption of English 'business.'"

From the China coast it spread into the South Sea Islands, the East Indies, and even to part of the African West Coast, we are told. Of its extent the author says, "A tongue which in the brief space of four centuries has multiplied its speaking population five thousand per cent, and which . . . has some thirty million persons using it in pidgin form, is a tongue that has proved its practical importance."

Language Gift Opens Doors

For our work this language has been no mere interesting novelty. It has been a real gift of Providence to open first doors in many a dark place, and has carried to multitudes their first clear thoughts of a living God and Saviour from sin. From one of our missionaries I once got a description of a sermon he heard an island worker preaching to people who had not known this message. The young islander told them that the message that Noah preached in the days of the Flood was like our message. He said: "Noah talked all same seven-day talk. Noah talk a long time, but water he no come up quick time. But he come, and plenty man he die. All the same talk along seven-day. He talk long, but close up he finish. That is the way. Better you me catch him true talk, talk belong Jesus."

One can understand that the listeners were getting the message from the text: "As it was in the days of Noe," and getting it in graphic terms that they could understand. It is a providence for which we thank God.

W. A. S.

Postscript to a Long Journey

THERE are some large impressions that fasten upon one as he travels. They cannot be confined to the story of any particular mission field. The first and strongest impression is that of the unity of our work. This heartening fact stands out in sharp contrast to the dissimilarities in customs, color, and language of the numerous peoples that comprise the nations of the world. This fact stands out in even sharper contrast to the subtle, yet very real, forces of suspicion, hatred, and intense nationalism that distinguish the inhabitants of so many lands today. Never was there a time when divisive forces were more active in international affairs. Yet in the midst of this is found a people, called Adventists, whose hearts, whose purposes, and whose plans are united.

Unity in Organization

We saw the evidence of this in numerous ways. We saw the same kind of organization in all the countries we visited. In every land the local churches had their elders, deacons, Sabbath school superintendents, and other officers. We did not have to adjust to a different form of church government as we visited one church after another.

And beyond the local church the same could be said. We found everywhere the familiar departments in the conferences—home missionary, Missionary Volunteer, and all the others. When questions of procedure arose in council meetings the final answer was always sought within the covers of a little book, referred to briefly as *The Working Policy*. That manual is one that contains the actions taken by the General Conference regarding the organization and conduct of our work everywhere. It is a symbol of the unity of the government of the church in all the earth. Nowhere did we hear any undercurrent of restiveness or discontent as regards the great primary procedures that distinguish our church government. We can say with certainty and joy that our organization is closely and harmoniously bound together around the whole earth.

Unity in Objectives

We were also impressed with the unity in objectives. No matter where we were—in Australia, New Guinea, India, Belgium—we heard the same familiar phrases used by workers and laity. We heard them speak of finishing the work, sending the message to every country, making ready for Christ's coming. Nor did these phrases lose any of their force when brought to our ears through a translator. Thank God, it is possible in every language to speak of finishing His work and making ready to meet Him face to face! God, the great linguist, can understand us in any tongue.

These objectives, we noted everywhere, are given life by the same methods. We conduct an evangelistic series of meetings in America. We do the same in Australia, India—everywhere. Through the "foolishness of preaching" we seek to persuade men in all lands in regard to the great truths for these last days. The same is true of Bible studies. It is a thrilling thought that in every corner of the earth little groups of people may be found gathered while a Bible instructor carries them, text by text, through the inspired proofs for God's holy Sabbath, for example.

The Bible correspondence schools, which only a few years ago were rather an experiment in a limited area, are now found throughout the earth. No sooner does the movement give the encouraging counsel that some particular evangelizing agency can effectively be used, than lo, it is adopted in every clime and in many languages.

One may move all the way from a highly civilized land to the wilds of New Guinea, but he will still find the

Sabbath school Picture Rolls prominently in use. We think here in the homeland of giving to missions, and our minds turn to benighted lands. But when we travel to mission lands we find the same appeal being made for missions! The Sabbath school and the church, no matter where they are located on the circle of the earth, are constantly encouraged to turn their eyes to mission fields beyond.

Mission Funds Raised in Mission Lands

One of the most arresting sights that meets the eye when one enters a thatched church building amid tropical palm trees is a large poster promoting a mission offering for some other needy part of the world. This mission program is one means by which we are held together. It keeps us all constantly thinking beyond ourselves and our own local area.

Tithing began to be adopted as a primary financial plan for the support of the ministry when our work was still quite confined to America. But tithing has spread with the movement. The word is as familiar in the islands of the South Pacific, for example, as it is in the United States or in England. True, in the Pacific Isles the method of tithe payment may be in terms of foodstuffs actually brought to a tithe house, but the principle is the same. We have one financial plan throughout the earth—the Bible plan, which has built strength into the Advent Movement.

Working Together on the Same Plans

Do we engage in Ingathering in the homeland? Our brethren in faraway lands ingather also. We are raising funds whereby to help promote activities and build institutions for them. They, in turn, are ingathering so that the work may advance in lands beyond them.

We work together on the same plans. We give together. We ingather together. We are one people over the whole earth. That is perhaps the strongest impression that fastens upon you as you travel. We do not have a separate national Adventist Church in America, Britain, Sweden, Australia, Africa, and elsewhere. We have only one church, of which we are all members. We are one movement, symbolized by the three flying angels of Revelation 14, whose messages blend together into one great threefold message for men in the last days.

In our unity is to be found one of the main sources of our strength. We are a little people, but we have a large work to do. United we can do it. For the preservation and the constant strengthening of that unity we should all pray and work.

F. D. N.

Beyond

By ALFONSO N. ANDERSON

Did you ever stop and wonder,
Take a little time to ponder,
On the glory of our God,
All His blazing sun stars guiding,
Cosmic depths His person hiding,
As we gaze from lowly sod?

We may marvel at auroras,
Thrill with springtime's subtle auras,
From the lilacs wafted round,
With white waters madly tumbling,
With old ocean's deep-toned rumbling,
When her salvos grim resound.

We may catch a ray of splendor,
Glimpse His care and kindness tender
To the little, cunning things.
But the fullness of God's glory
Is a never ending story
That eternal goodness brings.

Studies on the Sanctuary—1

Blessings in the Sanctuary Service

By W. E. Read

GOD has given us clear and definite instruction concerning the sanctuary service. The Divine Record emphasizes the blessing of its ministration to those who seek deliverance from sin. As our thoughts are directed to the sanctuary above, we behold Jesus, our blessed Saviour, ministering in our behalf. From the sanctuary in heaven He imparts the special help, the grace and comfort we need in our Christian walk and experience.

Let us observe some of the things revealed in the Word of God which help us understand what God designs the sanctuary and its service to be to His people.

It is God's dwelling place. In Exodus 25:8 we read, "Let them make me a sanctuary; that I may dwell among them." God desired to be in close touch with His people. Israel had been in Egypt for many, many years. They had seen much of Egypt's idolatry. They had observed the worship of the sacred bull Apis, and they had been constant witnesses of other heathen rites. They had become more or less accustomed to seeing the ritual and superstitious ceremonies of the Egyptians, so much so that idolatry did not appear heinous in their sight. Familiarity with sin to quite an extent had blinded their moral vision.

God now makes a call to His people. He calls them to be a holy people. He wants them separated unto Himself. In urging them to erect a sanctuary He assures them that He Himself will dwell with them.

God, however, had a distinct purpose in this. His dwelling in the sanctuary would mean little to them as far as their salvation was concerned, unless God dwelt in their hearts. The Lord in the sanctuary, whose visible presence was revealed to Israel by the pillar of cloud by day and the pillar of fire by night, would certainly bring a sense of assurance and protection to Israel, but it would mean nothing to them from the standpoint of deliverance from sin, unless they should open their hearts to God, and allow Him to rule and reign in their lives. God wrote His law on tables of stone, though He would rather have written it upon their hearts. But even in writing it on stone He revealed to them His divine purpose. He showed them what He really desired, and that was to write His law upon the tables of their hearts.

God's Presence in the Sanctuary

So He dwelt with them. His presence in the sanctuary was a continual reminder to them that the great God of Israel, who each day wonderfully cared for them, who wrought for them such a mighty deliverance from the hosts of Egypt, and who was continually exercising His care in their behalf, longed to live, to rule, and to reign in their lives.

"God called him [Moses] into the mount, and revealed to him the heavenly things, and in their similitude the tabernacle, with all that pertained to it, was fashioned. So to Israel, whom He desired to make His dwelling place, He revealed His glorious ideal of character."—*Education*, p. 35.

It is an object lesson in redemption. The psalmist declares, "In his temple doth every one speak of [every whit of it uttereth," margin] his glory." Ps. 29:9. Israel could

not help being impressed by the blessed truth that "without shedding of blood [there] is no remission." Heb. 9:22. Morning and evening the sacrifices were offered, and day after day the people sought forgiveness and brought their offerings to the door of the tabernacle in harmony with the commandment of God. The sacrifices brought each day of the year and also those offered on the great day of atonement—all pointed forward to the great antitype Jesus our Lord. As the sinner confessed his sins and the blood of the animal was shed, he who grasped the reality looked forward to the Lamb of Calvary, and his sins were pardoned. Every sacrifice and every important aspect of the tabernacle and its service had a divine significance.

"Another lesson the tabernacle, through its service of sacrifice, was to teach,—the lesson of pardon of sin, and power through the Saviour for obedience unto life.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol,—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy-seat, between the figures of the bowed, worshipping angels, the glory of the Holiest. In all, God desired His people to read His purpose for the human soul."—*Ibid.*, p. 36.

God's Glory Revealed in the Sanctuary

It is the place of "strength and beauty." The psalmist reminds us that "strength and beauty are in his sanctuary." Ps. 96:6. The Septuagint gives "holiness" instead of "strength." Another rendering gives "majesty" instead of "beauty." It is evident that the reference here is particularly to the ark of the testament, which was in the most holy place of the tabernacle. It was here that God declared He would dwell "between the cherubims."

In Psalms 132:8 we read of "the ark of thy strength"; and in Psalms 78:60, 61, of "his strength" and "his glory" in referring to the ark and its contents. God's plan was that His people should be deeply impressed with His might, with His majesty, and with His truth and holiness. Hence, we see His splendor and His glory revealed in the tabernacle. Yet with all this He who was so high and so holy was willing to dwell with him who was of a humble and contrite heart.

God's power and glory were seen in the sanctuary. (Ps. 63:2.) The most sacred object in the tabernacle of ancient days was the law of God, written on tables of stone. This was enshrined in the sacred ark. It was placed in the inner part of the earthly sanctuary. This law was a revelation of God's character. It revealed to Israel the beauty and glory of the great God whom they served.

Another thing that reminded them of the glory of God was the pillar of cloud by day and the pillar of fire by night. This was a constant reminder of His presence. At times the glory of the Lord was manifested in the tabernacle itself; at other times God revealed Himself to His people at the door of the tabernacle. His power, His glory, His strength, and His majesty were ever before them. Lesser's translation of Psalms 29:9 reads, "In his temple doth every one speak of his glory."

"Thy Way Is in the Sanctuary"

It is here that God's way is seen. In Psalms 68:24 we read, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary." Again in Psalms 77:13 it is recorded, "Thy way, O God, is in

the sanctuary." Here we learn the way of redemption. Here we see God's providence in the removal of sin. Here we are brought face to face with the mercy seat, where we may obtain comfort, grace, and help in every time of need. Here we learn of God's plans to root out sin from His universe. The psalmist was perplexed because of the prosperity of the wicked. He could not understand why such a thing should be; it was painful to him. Then he exclaims, "Until I went into the sanctuary of God; then understood I their end." Ps. 73:17.

It is the place of spiritual help. "The Lord hear thee in the day of trouble; . . . send thee help from the sanctuary, and strengthen thee out of Zion," are the words of Psalms 20:1, 2. Furthermore, we have the blessed invitation in Hebrews 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

How comforting to know that Jesus ever lives in heaven and intercedes on our behalf! What an assurance it is to realize that we have an advocate with the Father, Jesus Christ the righteous! He is with us in all our troubles, when we are persecuted for righteousness sake, when we are passing through the waters of affliction, yea, even when crushing sorrows are our portion. In all these experiences our blessed Redeemer stands ready to help us, to comfort us, and to send us help from the sanctuary above.

A Sweet-smelling Savor Before the Lord

It is the place toward which we pray. As Jesus is our great high priest in the heavenly sanctuary, it is natural that in offering our petitions to Him we should pray toward the sanctuary. The psalmist understood this, and tells us in Psalms 28:2, "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle ["the oracle of thy sanctuary," margin]." The beloved John on the Isle of Patmos, banished from his friends and loved ones, received comfort when he beheld the prayers of all the saints upon the golden altar before the throne. The smoke of the incense which came up with the prayers of the saints came as a sweet-smelling savor before the Lord.

What comfort, what assurance, to know that our petitions are heard and that they are presented to our heavenly Father! Even though at times the answers may be delayed, even though conditions may seem adverse and the prospects dark, yet God hears, He understands. We may wait for weeks, as did Daniel of old. We may wait even longer, but God hears the petitions of His saints, and the prayer of faith will move the arm of Omnipotence.

"Evil Above All That Were Before Him"

By Clyde Rosser

NADAB, the son of Jeroboam, had reigned but a short time when Baasha conspired against him, and slew all the house of Jeroboam. Baasha reigned twenty-four years, and in the second year of his son Elah's reign Zimri conspired against him, and after destroying all the posterity of Baasha, took the kingdom. Of all these we read that they walked in the ways of Jeroboam.

But Zimri's reign was short. While besieging the Philistine city of Gibbethon the army of Israel heard of his conspiracy, and there they made Omri their captain king, and at once besieged Tirzah, the royal city of Israel. Zimri, upon finding that the city was besieged, set fire to his palace and died, after having reigned only one week.

Then for a while there were two rival kings, Omri and Tibni; but the latter was defeated, and Omri reigned. But of Omri it is recorded that he "wrought evil in the eyes of the Lord, and did worse than all that were before him." 1 Kings 16:25.

Israel kept going deeper into sin. Omri did worse than those that were before him; and Ahab, his son, "did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him." 1 Kings 16:30, 31.

Baal Worship in Israel

The worship of Baal had been a common form of idolatry among the Canaanites and Phoenicians for centuries; and now, through the union of Ahab and Jezebel, this form of worship was brought into Israel. Images, altars, and groves were set up in many places.

It was at this time that Elijah bore his message of judgment to Ahab. Then he was forced into a life of seclusion for over three years. Ahab had sent to all the surrounding nations to search for Elijah. Jezebel had "cut off the prophets of the Lord." 1 Kings 18:4. So fiercely had the persecution raged that Elijah thought that he alone was the only worshiper of the true God who had not been killed or banished.

But there still remained some who were true to God. There were the one hundred whom Obadiah hid in caves and fed. And there were the seven thousand who, the Lord said, had not bowed the knee to Baal. But even seven thousand must have been only a small minority out of the thousands of Israel.

In Revelation 2:20 is found the statement that Jezebel called herself a prophetess. There were other false prophets also—450 prophets of Baal, and 400 prophets of the groves, that is, of Ashtoreth, who ate at Jezebel's table, and there may have been many more who were not so closely connected with the royal court who were also false prophets.

The text in Revelation makes it plain that Jezebel "callest herself a prophetess, to teach and to seduce my [Christ's] servants to commit fornication, and to eat things sacrificed unto idols." The worship of Baal was a licentious form of idolatry. The people had fallen so low in sin that, unless a reform could be effected, the nation would soon perish.

Apostasy in the Christian Church

We find a parallel to Israel's experience in the Christian church which departed from the pure, simple gospel taught by the apostles, and grew more and more corrupt. The exaltation of the clergy led to covetousness, luxury, and vice. New doctrines came in for which there was no Scripture foundation. One of these was the doctrine of purgatory, a place of torment where those who have not merited eternal damnation will suffer until purified and made fit for heaven. The people are told that, if they will pay money to the priest, he will pray for their loved ones who are in purgatory, and obtain for them an earlier release from its torments. Thus the church profits by the fears and superstitions of her people.

Another of the wicked devices of the apostate church was the sale of indulgences. Full pardon and release from the penalties of sin were promised to those who would pay a sum of money to the church. The sale of indulgences was one of the evils that roused the indignation of Luther and other Reformers.

Jezebel called herself a prophetess, and the church of Rome has made no less claims for herself. She teaches that the Pope and the Catholic Church are infallible, and

that the priests of the Church have the power to forgive sin. Here are some of those claims in her own words:

"Q. *Who is the Holy Father or Pope?*

"A. The Holy Father or Pope is the Visible Head of the Church, the successor of St. Peter, and the Vicar of Christ on earth. . . .

"Q. *Was St. Peter infallible in teaching Faith and Morals?*

"A. St. Peter was infallible in teaching Faith and Morals.

"Q. *Why is the Pope an infallible teacher in Faith and Morals?*

"A. The Pope is an infallible Teacher in Faith and Morals because the Attributes of a divine Church are necessarily found in their fullness in her headship, which the Pope inherits from St. Peter.

"Q. *When does the Pope teach with the infallible guidance of the Holy Ghost?*

"A. The Pope teaches with the infallible guidance of the Holy Ghost only when he acts in his official capacity as Vicar of Christ, that is, when he publicly teaches a doctrine of Faith or Morals to be held by all the faithful."—*The Convert's Catechism of Catholic Doctrine*, pp. 28-30.

That a church or an individual claims infallibility is not evidence in itself that the claim is genuine. If the



Colossians

Epistle of Sufficiency

By Alonzo J. Wearner

As remarkable as its prophetic forecasts is the ability of divine inspiration to foreknow and to provide for the needs of the church. As if having awaited a typical situation, God now moves the heart and mind of His faithful servant and apostle Paul to write. Epaphras, from the church at Colosse, visiting Paul, imprisoned in Rome, asks counsel in regard to a perplexing situation that has come into the thinking of some in that fellowship. This was about the year A.D. 63, when as yet some Christian groups had not fully comprehended the meaning of complete oneness with and in Christ. Strange as it may seem, this is still so, even in our enlightened day.

The "Colossian heresy" is hard to define in a few words. In its essence it taught Gnosticism—more evident in the next century—which sought, among other things, to explain away the Genesis account of creation. Many intermediate beings came between God and the human soul. Human "philosophy and vain deceit" was accompanied by the strictest adherence to the long-since abrogated Jewish ceremonialism. By this means, these "works," and the most rigorous asceticism, redemption from evil was to be had. This led to angel worship and other such errors.

Whatever form or appearance these tares may take among the good wheat at the harvest, it will be found that they stem from two main roots: (1) the error of human speculative thinking, which crowds out God; and (2) the error of the ceremonialist, who acts out the form of religion without true heart worship.

The core message of the epistle meets all this more than adequately. What grief, what chains, what darkness when men fail to read and to heed God's Word! Paul resorts, first of all, to prayer for them. He pleads that they "might be filled with the knowledge of his will in all wisdom and spiritual understanding, . . . increasing in the knowledge of God." Some declare God's moral law abrogated. How can such know His will? "Giving thanks unto the Father . . . who hath . . . translated us into the kingdom of his dear Son . . . who is the image of the invisible God: . . . by him were all things created: . . . by him all things consist."

"He is the head of the body, the church." "God would make known . . . this mystery among the Gentiles; which is Christ in you, the hope of glory: . . . that we may present every man perfect in Christ Jesus." "Ye are complete in him." "In whom are hid all the treasures of wisdom and knowledge." In Christ is all sufficiency.

The ceremonial ordinances are forcefully declared to be nailed to the cross, and triumphed over "in himself" (margin). Even so "the [ceremonial] sabbath days: which are a shadow of things to come; but the body is of Christ" are the empty ceremonies ended.

In view of all this, Paul exhorts: "Set your affection on things above, not on things on the earth." "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." "Let the peace of God rule in your hearts." "Let the word of Christ dwell in you richly in all wisdom; . . . in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Catholic Church is the true church, if its head is infallible when, in his official capacity, he teaches doctrines, he will speak in harmony with the Word of God. Thus did the prophets of old. Samuel did not contradict Moses. Jeremiah did not set aside the writings of the earlier prophets. The apostles taught in harmony with the Old Testament. But the Catholic Church exalts tradition above the teachings of Scripture, even claiming that she can change the law of God. Thus she says in her catechism:

"Q. *Which is the Sabbath day?*

"A. Saturday is the Sabbath day.

"Q. *Why do we observe Sunday instead of Saturday?*

"A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."—*Ibid.*, p. 50.

In her writings the Catholic Church states plainly that there is no Bible authority for the change of the Sabbath, that neither prophets nor apostles, nor even Christ Himself ever authorized such a change. Yet this church dared to say that she had power to do that which God had never done or said He would do.

Holy men of old did not claim the power to forgive sin. They always taught men to look to God for pardon. "The Lord also hath put away thy sin," said the prophet Nathan to David. Nathan did not say that he could forgive David's sin. (2 Samuel 12:13.) "And thou [not "thy prophet," or "thy priest"] forgavest the iniquity of my sin." Ps. 32:5. But the Church of Rome has departed from the truth, setting herself in the place of God, claiming the power to forgive sins and to alter the divine precepts.

Like Jezebel of old, the Papacy has been a bitter persecutor of all who would not yield to her. All through the long centuries of papal supremacy the Waldenses, Albigenses, and Protestant bodies in all countries where Rome held sway were hunted and persecuted. "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. Persecution is always the work of an apostate power. Ahab and Jezebel persecuted the prophets and righteous men of their day, and apostate Christianity, during the Dark Ages, persecuted those who remained true to God. And so it will be again before the close of time.

Colaborers in the Work of Redemption

By V. O. Cole

THE world is eagerly looking for happiness. But what about spiritual happiness? We are told that the "greatest joy" and the "noblest calling" that man has, or ever can have, are in labor for God and for the salvation of souls. We are also told that treasures laid up on earth will not endure. Thieves break through and steal, moth and rust corrupt, fire and storm sweep away our possessions, and where our treasures are, there will our hearts be also.

"This treasure, which Christ esteems as precious above all estimate, is the riches of the glory of his inheritance in the saints." The disciples of Christ are called His jewels, His precious and peculiar treasure. He says, "They shall be as the stones of a crown." "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Christ looks upon His people, in their purity and perfection, as the reward of all his sufferings, His humiliation, and His love, and as the supplement of His glory. But Christ is the great center from whom radiates all glory.

And we are permitted to unite with Him in the great work of redemption, and to be sharers with Him in the riches which His death and suffering have won. The apostle Paul wrote to the Thessalonian Christians, "What

is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." This is the treasure for which Christ bids us labor. Character is the great harvest of life. And every word or deed that through the grace of Christ shall kindle in one soul an impulse that reaches heavenward, every effort that tends to the formation of a Christlike character, is laying up treasure in heaven.

"Where your treasure is, there will your heart be also." In every effort to benefit others we benefit ourselves. He who gives money for spreading the gospel enlists his own interest and prayers for souls to be reached through it. His affections go out to others, and he is stimulated to greater devotion to God, that he may be enabled to do them the greatest good.

"And at the final day, when the wealth of earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!"—*Mount of Blessing*, p. 135.

Then we may realize more fully than ever what a wonderful exchange we have made in giving up sin, which is the root of all evil, and choosing to labor for precious souls, and thus to enjoy the eternal riches and blessing of heaven. Surely heaven will be cheap enough at any price.

The Remnant Church and the Latter Rain

By C. J. Ritchie

AS THE great controversy nears its close the remnant church, opposed by gigantic forces, seems unequal to her task of warning the world. But this emergency is not unforeseen in heaven. God has made full provision for the needs of His church and the work He has committed to it. Once again using the symbol of another angel having great power, prophecy forecasts the enlightenment of the whole world by the remnant church. (Revelation 18:1, 2.)

Despite apparent failures in some phases and retarded progress in others, despite distressing circumstances in some countries and slow growth in others, the over-all prophetic picture of the closing work of God is one of steady progress ending in triumph. The power that comes down from heaven to assist the church is described as a "great power." It successfully lightens the whole earth, and the angel is portrayed as crying "mightily" with a "strong voice."

This latter terminology describing the final unprecedented expansion of the work of God is often referred to as "the loud cry of the third angel." (*Testimonies*, vol. 8, p. 118.) A correlation of various passages of Scripture and references from the Spirit of prophecy leads one to the conclusion that the loud cry is the result of the outpouring of the Holy Spirit. We read:

"I heard those clothed with the armor speak forth the truth with great power. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Early Writings*, p. 271.

"The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing

for this great outpouring of the Spirit of God?"—*Testimonies*, vol. 5, p. 383.

We need to remind ourselves continually that it is through human agents that this divine power is to be manifested and that the "Holy Spirit is to work on human hearts, taking the things of God and showing them to men." Furthermore, that which is accomplished by the angel of Revelation 18 is but "the loud cry of the third angel." This is therefore not an independent movement or message. It is the "swelling" of the work of God already in progress.

The Angel of Revelation 18

This angel cries mightily with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit. . . . For all nations have drunk of the wine of the wrath of her fornication." This is a repetition of the message of the second angel of Revelation 14, to which have been added the evils that have entered the fallen churches since that message was first given in 1844. The apostasy against God has grown, and its extent is indicated by the words: "Is become the habitation of devils, and the hold of every foul spirit."

At the time this last warning in the Bible is proclaimed all nations have drunk of the wine of Babylon's fornication. Many papal traditions and dogmas and practices, unknown in Protestantism a century ago, now permeate so-called Christendom. Apostasy has now reached the point where God desires the sins of Babylon to be very plainly understood. He is about to close human probation, and the seven last plagues are about to fall. An earnest final call to the honest in heart in Babylon follows the announcing of her sins.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. There are honest souls still in those churches that have rejected truth. God tenderly calls them "my people." They are honest in heart, but have not fully understood the issues at stake.

When, under the power of the Holy Spirit, the remnant church clearly defines the issues, then those who continue to trample upon God's law to obey a human enactment receive the mark of the beast. In His justice God will not allow anyone to suffer the seven last plagues until the truth has been brought home and been rejected. Some have not heard; to these we must take the message. Some have only a twilight perception; to these the binding obligation of the fourth commandment must be set forth in its true light.

When this has been fully accomplished by the church under the power of the latter rain, then probation closes and the plagues fall. Celestial glory with mighty witnessing for the truth will bring persecution and satanic fury upon the church of God.

Significance of the Latter Rain

We now turn our attention to this mighty power that comes into the remnant church in the short period of trouble before the close of probation. Under the figure of the early and latter rain which falls in Eastern lands this bestowal of God's power in Pentecostal measure is portrayed by the prophet Hosea. (Hosea 6:3.)

In Palestine the former rain falls in the months of September and October, the beginning of the civil year. At this time the grain is sown. The latter rain falls in the Jewish month Abib, the first month of the ecclesiastical year, corresponding to our March. The crops are winter crops, and the latter rain brings them to maturity in the early spring, when the harvest is gathered.

In Joel 2:23 the Lord makes a gracious promise to His remnant people. The latter rain, of course, would be use-

less unless under the former rain the seed was planted and a fair development of the plant took place. The object of the latter rain is to mature the harvest.

Since many earnest Christians are not ready for the harvest, having failed to avail themselves of all the blessings of the former rain, the latter rain would be of little help to them. But God promises that when it is time for the latter rain, the first month, He will send both the former and the latter rain. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." This promise does not, however, justify the notion that we may neglect the work of preparation now and be miraculously fitted for heaven during the time of the latter rain.

Preparation to Receive the Latter Rain

One of the earnest calls God makes to His people to prepare for the latter rain is found in Hosea 10:12: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Shall we not follow Peter's advice, and begin the work of breaking up the hard ground of our hearts by repentance and faith?

The apostle points out that if we meet God's conditions, we shall receive the heavenly gift. This is the time to begin praying for, and to continue to pray for, the Holy Spirit. "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. God will not disappoint anyone

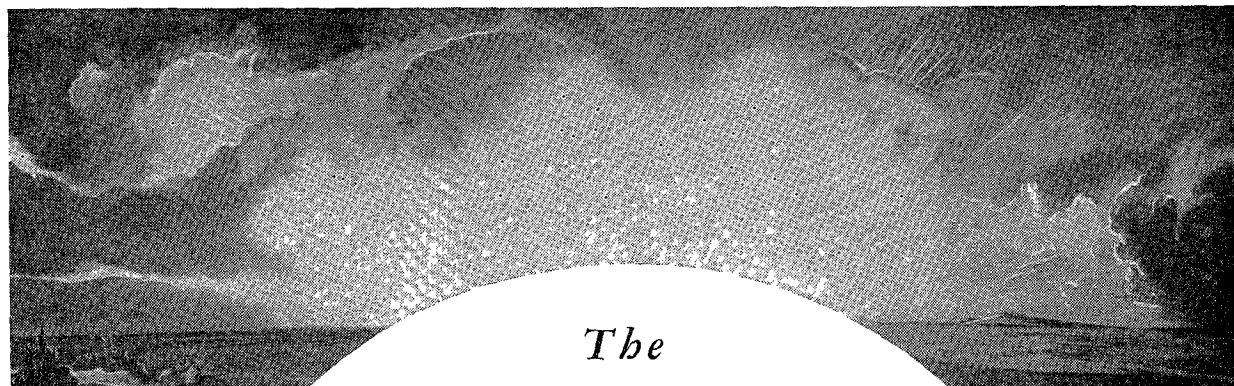
who meets His conditions. There will be bright clouds, showers, and green fields of rich harvests.

We ought to understand more fully than we do the extent and nature of the preparation needed to receive the latter rain. The soul must be fully surrendered to God, and we must be fully willing for the Spirit to guide and control us in everything. We do not use the Divine Spirit. He takes full possession and uses us when we fully submit to Him.

"The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now." —*Testimonies to Ministers*, p. 507.

Will we do it? We cannot complete God's work without this help. We shall not be able to stand in the time of trouble without this power. Why delay? This blessing brings all other blessings in its train. Let us all prepare to receive it.

We are warned not to wait in idle expectancy for "some special season of spiritual refreshing" by which our ability to enlighten others will be greatly increased. In the parable of the talents the Master indicated the course His disciples must follow if they would receive added blessings. It is only as we improve present opportunities and continue to let our light shine, only as we develop the active as well as the passive Christian virtues, that we shall receive the Spirit.



The **LAST HOUR**

BY E. A. CRANE

Emblazoned on the western sky,
The sun's last ling'ring ray
Proclaims that mercy soon will end
With earth's tumultuous day.
While ominous clouds are threatening storm,
Relentless, filled with hate;
Unconscious, still, the sons of earth
Move ever near their fate.

Men stand in peril of creeping death,
Of hunger, want, and strife,
In lands where millions have not heard
Of Christ, the way, the life.
They bow beneath a galling yoke,
Yet seek the truth to learn;
Shall we who know the way to God
Allow them thus to yearn?

O 'tis the last, last fleeting hour;
Soon hope will be no more;
God's Spirit then will take its flight,
And He will shut the door.
Awake, awake, O church of God,
Warn those who've never heard,
While paling light of coming night
Fulfills God's Sacred Word.

Lift up thy voice, O man of God.
And sound the warning cry,
Spare not thyself in this last hour;
God's kingdom draweth nigh.
Bid sinners turn their eyes toward God,
And from His wrath to run,
For time is late, O man of God,
Behold the sinking sun!

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

The great task that confronts the church is the finishing of the work. From the vision in Zechariah 4 a declaration is often used to indicate how it will be accomplished: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." A wonderful lesson of encouragement for the church is found in the vision. We need to study it carefully. Zerubbabel was governor of the company which returned to Judea and rebuilt the Temple. The Lord uses Zerubbabel as a type of His remnant church members who are to finish the building of His spiritual temple. (Zech. 4:7-10.)

As we carefully study this chapter we note that the golden oil was emptied through golden pipes into the bowl of the candlestick and from there into the lamps. The oil is a symbol of the Holy Spirit. But the lamps represent the truth held aloft by the church. The Holy Spirit is imparted to human instrumentalities, and thus it is that the church becomes a light bearer.

What wonderful results follow the inflowing of the golden oil into the lamps! Mountains of difficulties are removed, grace is imparted for all our needs, and the "house" of the Lord is finished. It is this great outpouring which produces the mighty reformatory movement. Thank God that there will be a revival and a reformation.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, vol. 9, p. 126.



Eternal Values

By R. A. Nesmith

IT IS said that when the tomb of Charlemagne was opened two centuries ago his corpse was found clothed in a robe of royal purple, his boney hand clutching the scepter. He was seated on a slab of marble, and a bony finger pointed to the open New Testament, and the verse read thus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We sing the song, "I Would Rather Have Jesus," but would we? Would we rather have Jesus than all the world could offer with riches, fame, and honor? This we must decide day by day by the choices we are making, and the choices we are making decide where we are putting the emphasis as to values.

Someone has said, "We are living in a world of twisted values."

Dr. Temple, former Archbishop of Canterbury, in addressing the students at Oxford said:

"The world we live in is like a shop window in which some mischievous person has gone in overnight and shifted all the

price labels around so that the cheap things have the high price labels on them, and the really precious things are priced low. And we let ourselves be taken in."

Satan started this price-tag shifting in the Garden of Eden. Christ had a high price put on the tree of knowledge of good and evil, but Satan came along and shifted it and said, "It makes little difference, for after all one will become as God by partaking of this tree." And from that time until this we have been living in a world of twisted values, and it is hard for inexperienced youth at times to weigh values correctly when it seems that so much emphasis is placed upon trivial things with only tinsel to attract, whereas those values of real worth seem to be hidden from view.

What is the most important thing in your life? What to you is life's greatest experience? Recently the inquiring photographer of a New York daily newspaper asked six persons, "What is the most important thing in your life?" The answers were as follows: The first person said, "Meeting people—all kinds of people." The second young man answered, "My girl Theresa." The third man answered, "Driving a truck through the streets of the city without having an accident." The fourth individual replied, "Serving a full house of diners their food." The fifth response was, "My daily work." The sixth said, "Rejoining my family after the day's work is done." What would you say if the inquiring photographer asked you, "What is the most important thing in your life?" Would you say, "I would rather have Jesus than all the world?"

Times When Money Has No Value

In the days of the battle of Manila it was soon discovered that it was impossible to hold out longer, and so the millions of dollars in United States money in the banks were removed to Corregidor, "the rock."

The officials wanted to make sure that the enemy did not get possession of this great wealth. But before many days Corregidor was on the verge of surrender. Then the soldiers took this money, millions of dollars in ten-, twenty-, fifty-, and hundred-dollar bills, and put it to the flames. And so there are times when money has no value.

Too many times we as young people cannot see the importance of fully accepting our blessed Lord and Saviour. We do not have the courage to step out and take hold of true and eternal things. At times it may be our job, our friends, or our reputation in the community that seems to be of greater value than that which the Lord holds out to us. We think of the rich young ruler who came to Jesus seeking eternal values, but the sacrifice seemed too great, and he turned away, and does not appear again in the pictures of the apostles. But on the other hand, centuries before this young man, there was another living in Egypt who "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11:24-26.

Which of these two men made the better choice? A casual observer would say that the rich young ruler made the right choice in not giving up his wealth, and that Moses missed it tremendously when he gave up the opportunity of being a ruling monarch, with fame and honor and wealth as his, to cast his lot with the hated race of slaves. But when we study the ultimate results of these two decisions, we find that it was Moses who made the right decision, for now he has a life that measures with the life of the Son of God. What will you give in exchange for your soul? Would you still rather have Jesus than all that the world, with its riches and honor and fame, can give?

Conducted by Promise Kloss Sherman

The Dress of the Christian

By F. M. Wilcox

EVERY act on the part of the child of God is intimately associated with his religious experience. The believer's body is the temple of the Holy Spirit. (1 Cor. 6:19.) And he is exhorted that whatsoever he does, whether he eats or whether he drinks, to do all to the glory of God. (1 Cor. 10:31.) Believing that he sustains this intimate relationship to his Creator and Redeemer, the Christian will seek not to defile his body by ungodly practices. He will partake of nothing in food or drink that will weaken its vital forces. And he will seek to clothe that body in a way that will make for the honor and glory of God.

The clothing one wears has much to do with his influence. Our first impression, as we meet strangers, is suggested by their dress, their walk, their general bearing. The words they utter and their manner of speech help next to shape our first estimate of their character. These details, then, are of vital importance in our relation to the world around us. Every act of our lives, every word we speak, tells for or against the religion we profess.

Simplicity and modesty in dress are definitely emphasized in the Word of God. The apostle Paul, in his letter to Timothy, urged that the women of the church dress "in modest apparel, . . . not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

The apostle Peter places the same emphasis upon the dress of the Christian. In addressing the women of the church he admonishes particularly those who have unbelieving husbands that they should live such godly lives that their husbands might be won to the gospel. He mentions particularly their chaste conversation and general deportment. "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Above any outward adornment they were to wear "the ornament of a meek and quiet spirit, which is in the sight of God of great price." He declares that it was after this manner that the holy women in olden times adorned themselves. (1 Peter 3:1-5.)

The writings of the Spirit of prophecy have much to say regarding the influence of dress. They enunciate principles applicable to every age and in every country. This instruction deals not alone with the relation of dress to health but also with the manner in which dress should be made and worn and the question of economy. These principles are well worth study, not alone by the women of the church, but by the men as well.

Dress Should Express the Truth of the Gospel

"The dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. . . . The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel."—*Testimonies*, vol. 6, p. 96.

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter."—*Ibid.*, vol. 4, p. 641.

"The sum and substance of true religion is to own and continually acknowledge, by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference."—*Ibid.*, p. 582.

The dress should be beautiful in its simplicity, dignified and modest. Christians should not dress necessarily to be unlike those around them. It is no sin for them to copy a modest and consistent style of dress worn by the world at large. But on the other hand, they should avoid following the multitude to do evil. They should seek to dress at all times to the glory of God. This should be their first consideration.

"Our dress . . . should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.

"The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that 'meek and quiet spirit' which in His sight is 'of great price.'"—*Ministry of Healing*, pp. 288, 289.

"Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right, because of its own merits."—*Testimonies*, vol. 1, pp. 458, 459.

"Simplicity of dress will make the sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly."—*Ibid.*, vol. 4, p. 643.

Suitable and Appropriate Clothing

The clothing should be of good material.

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection."—*Ministry of Healing*, p. 288.

One's dress should be suitable and appropriate. This applies to every man and to every woman. In the study of appropriate dress there is needed a fine discriminating sense.

"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*Testimonies*, vol. 4, p. 643.

"Bind your children to your heart by affection. Give them proper care and attention in all things. Furnish them with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect. . . . It is always right to be neat, and to be clad appropriately, in a manner becoming to your age and station in life."—*Ibid.*, p. 142.

"Especially have I been shown that those who profess present truth should have a special care to appear before God upon the Sabbath in a manner which would show that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress; for they are to appear before the jealous God, who is offended at uncleanness and disorder, and who marks every token of disrespect."—*Ibid.*, vol. 1, p. 275.

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to him."—*Ibid.*, vol. 5, p. 499.

The garments should be simple and plain. Particularly is it incumbent upon those who are leaders in the church to be examples of plainness and simplicity. The wives of our ministers and church elders, the teachers in our schools, should be models of Christian consistency, affording an example to those who look to them for guidance.

"Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage."—*Testimonies to Ministers*, p. 180.

An Example to the Flock

The minister should be an example to the flock, not alone in his conduct and general deportment, but in his dress. Coarseness of speech will shock the refined ears of his listeners, and coarseness and carelessness in dress will have the same effect.

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set, who cared nothing about their dress, and his hearers did not want anything to do with such a class of people."—*Testimonies*, vol. 2, p. 613.

The dress should be healthful.

"In all respects the dress should be healthful. 'Above all things,' God desires us to 'be in health,'—health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress."—*Ministry of Healing*, p. 288.

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age and the occupation must all be considered."—*Ibid.*, p. 293.

The last few years have witnessed commendable styles of dress worn by many conservative women of all religious faiths or of no church affiliation. Unfortunately, another class have departed greatly from conservative standards. This is revealed in the extreme styles of play suits and in the abbreviated bathing attire worn by both men and women. It is not too much to believe that such scanty attire, amounting to almost nudity, contributes to the growing impurity of the present day. Seventh-day Adventists should stand stiffly for conservatism in their faith and in all that makes for modesty, morality, and holy living.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice

of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children." *Isa. 49:25.*

"I wish to join in the Friday sunset prayer hour for wandering children of our church," writes a praying mother from New Brunswick, Canada. "I have reason to thank God for helping me to teach my six children in such a way that every one of them is now a Sabbath-keeping Christian. Though some of them wandered away for a short time, all of them came back. But it was only the wisdom that God gives from above that made it possible and that enabled me to train them in my own home school. By His Spirit, God has done a mighty work for them, as the Scripture says, 'Not by might, nor by power, but by my spirit, saith the Lord.'"

Indeed, there is no secret formula in training children unless it might be the one suggested by our sister in Canada. How many parents have found that prayer will bring the power of the Holy Spirit to our rescue when all human effort seems to fail. The following letter sent to us by a praying mother in North Carolina illustrates this in a forceful way:

"One morning, while cleaning my daughter's room, I found a letter open on the dresser—a letter from a young man in a distant State, giving directions where she might meet him at a certain time. It was evident that he had induced her to leave home and join him in this faraway place. My daughter was only fifteen years of age, and I was filled with horror when I thought what this might mean. I prayed for wisdom, and through a remarkable providence was able to get my daughter to change her plans and go to camp meeting with me.

"However, after she had been there three days she told me that she was going back home, and that she planned to catch the bus the next morning. Bidding me good night, she assured me that when I awoke the next morning she would be gone. Once more my heart filled with fear and foreboding. I felt that something terrible was about to happen, so I fell upon my knees and cried to my God as I had never cried before. I told Him my fears and pleaded with Him to send an angel from heaven, if necessary, to save my lovely little daughter.

"Then a feeling of peace came over me, and I rose thanking God for this remarkable answer. I went to bed and slept well, knowing that God had heard me and I could trust Him.

"The following morning as I was passing through the hotel lobby for the early morning meeting at the camp a school friend of my daughter's came up to me and said, 'Well, Mrs. Blank, I saw your daughter off in safety to your home this morning. She was headed for another State, where she was to meet someone, but I talked with her and pleaded with her to go home and give up the idea of running off to this life of sin. She finally consented and bought a ticket for home.'

"It happened that God by His mercy brought an end to the whole thing very shortly. My daughter gave this man up entirely. She is now happily married and the mother of two lovely children. Had I not wrestled with God as Jacob did by the brook, where would my darling be today? Yes, we must pray for our children without ceasing, for Satan is out to trap the young and unwary."

"Not by might, nor by power, but by my spirit, saith the Lord." God is able and willing to save any and all of our youth who are tempted to go out of the way, and we must pray for them and do all that we can to bring them to God.

The Parents' Fellowship of Prayer is a worldwide prayer circle that meets Friday evenings at sunset wherever worship is held in Adventist homes. There are no formal enrollment requirements. If you are interested in the salvation of our youth, pray at that time for their conversion. Especially pray that those who have wandered away from the church may come back to God. And if you have had convincing answers to prayer, send your experience to the Editor, Review and Herald Publishing Association, Washington 12, D.C.

Southern African Division Medical Council

By C. Paul Bringle, M.D., *Secretary,
Medical Department, Southern African Division*

THE year 1949 was a high year for the medical work in the Southern African Division. During this year the number of medical workers in the division and the number of patients attended were greater than ever before. But there are two things that stand out to make 1949 a year long to be remembered by our medical department. First, we had the privilege of a most helpful visit from the medical secretary of the General Conference. Second, we had a division-wide medical council.

Dr. T. R. Flaiz, medical secretary of the General Conference, and his wife, arrived in South Africa late in July, 1949, and spent altogether five months in our territory. During their stay we were able to visit every hospital in operation, those in process of building, the proposed sites of several new hospitals, numerous nonhospital dispensary centers, and many other mission stations in the six union fields comprising the Southern African Division. To do all this, we traveled nearly ten thousand miles by car, five hundred miles by lake steamer, four thousand miles by train, and six hundred miles by air.

At the end of this firsthand survey of the medical work in our far-scattered division territory, a representative group met in the division office in Claremont to hold a medical council. Those gathered in this council included Dr. Flaiz, from the General Conference, all the officers and departmental secretaries of the Southern African Division, the presidents of the six unions within the division, and representatives from Helderberg College and the Sentinel Publishing Company. Twelve doctors and twelve nurses in mission employment and several Seventh-day Adventist doctors, nurses, and medical stu-

dents not in denominational employment were also present.

This first medical council ever to be held in our division has been a genuine blessing. One of the doctors in attendance wrote afterward, "This council has fulfilled one of our dreams of many years." And I believe all in attendance would join him as he continued, "As a dream come true, it has been all I hoped, and is certain to mark a real milestone in our Southern African medical missions."

The only complaint about the council of any consequence—and it was practically unanimous—was concerning the lack of sufficient time even to touch on many important problems. Because of this lack we were required to leave unfinished the discussion of a number of other important subjects that were introduced.

C. W. Bozarth, president of the division, officially opened the business session of the council. At the Friday night meeting, December 9, A. W. Staples, secretary of the ministerial association for the division, told us that the primary purpose of every medical worker should be to be "the physician of the soul." F. G. Clifford, secretary of the division, in his Sabbath morning sermon helped us get a new vision of how we as medical workers are to fill our place in a darkening world.

From the beginning to the end of the council medical evangelism dominated our thinking

Medical Missionary Work by Laymen

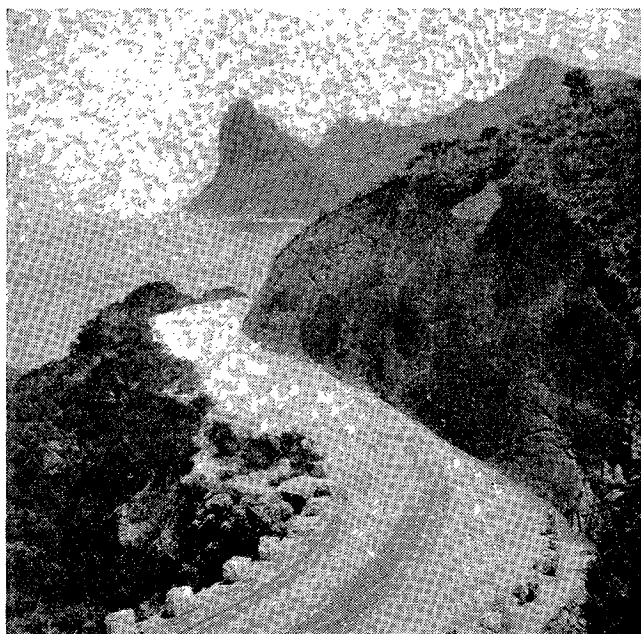
As a closely related and intertwining problem, considerable attention was devoted to the matter of training our African native people to do efficient medical missionary work. Two sub-committees, one on educational problems, with E. W. Tarr, division secretary for education, as chairman; and one on plans, with S. G. Maxwell, president of the Southeast African Union, as chairman, formalized the discussions of the council into comprehensive recommendations, which were passed on by the council to the division committee. The object of these recommendations was to strengthen and to implement the attainment of the evangelistic and educational aims urged upon us by the council.

One of the recommendations that was adopted was to establish some type of organized medical evangelism on every mission station, right down to the native-directed central schools throughout the division. Linked with this is the aim for every medical worker to find some regular responsibility for soul-winning activity.

An outstanding feature of the meeting was the freedom with which all participated in the discussions, medical and nonmedical workers together. One of our newer recruits, new in mission work and also new in our message, said: "The council has been a real help to me, both spiritually and medically. The unity of purpose and thought displayed by all—medical, ministerial, and educational—has been a real inspiration."

One of the nurses wrote, "A council of this kind can but inspire every worker to use every bit of his energy in this great work." One of the union presidents voiced the spontaneous hope of everyone when he said, "I look forward to another [medical council] being held in the not-too-distant future."

The sincere desire of our group of medical workers is to do all we possibly can, under God, to help meet the challenge of the unfinished work in Southern Africa.



This Highway Follows Many Curves as It Hugs the Beautiful Coast Line Near Cape Town, South Africa. The Southern African Division Headquarters Are Located at Claremont, Near By

Pioneering in the Amazon of Peru

By F. A. Stahl

ARRIVING at the margin of a great forest region near the headwaters of the Perene River, the waters of which run through several great tributaries of the Amazon, I was much impressed with the foresight of a powerful corporation, which had established several coffee plantations in this region.

I called upon the overseer, a rough-and-ready sort of man. After finding out what my work was he asked me not to discuss religion with any of the hundreds of employees. But the people came to me with their illnesses and aching teeth, and by the blessing of God I was able to help many. I gave out literature discreetly, and one fine young man, a foreman of one of the large sections, became interested from the very start.

After two years I had the privilege of baptizing him, and we called him to take charge of our first mission school in this forest; and since then he has taken on heavy responsibilities in evangelistic work and has been ordained to the ministry.

This corporation had received large concessions of forest land from the government, and a mission site was located in their concession. I returned to Lima, the capital of Peru, and presented to the president of the corporation my petition for a grant of 750 acres of land for mission purposes. He said that he was not much interested in missions, but if I would get the signature of the overseer, they would consider my petition.

I dreaded to ask this man for a favor, for he, with the priests, had been unfriendly to me on various occasions. I was encouraged in the promises in God's Word: "My presence shall go with thee," and, "Lo, I am with you always, even unto the end of the world."

The doorkeeper told me that the overseer was ill and would see no one. I handed him my name card on which I had written, "Dear friend, I am sorry that you are ill. Hope that you will make a speedy recovery." As I was walking toward my mule the doorkeeper called to me, saying, "The overseer wants to see you." I was shown into a room where the overseer was lying on his bed, a very sick man.

He explained, "At the party here last night I ate and drank too much. Do you think I am going to die?"

"Perhaps I can help you," I said.

"Oh, if you can, I will appreciate it," he gasped.

After an hour's treatment by God's blessing he was much better.

I was about to withdraw when he asked, "What did you come for?" I handed him my pen with the petition for 750 acres of land, requesting his signature. He signed his name with a flourish, then added a postscript: "Dear general, we must have this man and his mission. He has just saved my life." He handed it to me with best wishes, and I was off at once, for I knew that men of his caliber are apt to change their minds often.

My mule was not a little surprised as I hurried her along the trail to catch a train for Lima. On arriving at the office of the corporation I quickly entered, waving my petition. I passed the two doorkeepers and handed the petition to the president. His only remark was, "You made a quick trip." Then, ringing for his secretary, he dictated a deed to us for 750 acres of land, placed the seal of the corporation on it, and handed the document to me.

I thanked him, and soon we were on our way into the Amazon forest to establish our first mission there. Our site was blessed with a natural clearing, which is rare indeed in these forests. Many of the Campas, a warlike tribe, came to visit us. They were a strange sight in their paint and feathers, armed with bows, barbed arrows, and firearms.

The Art of Making Friends

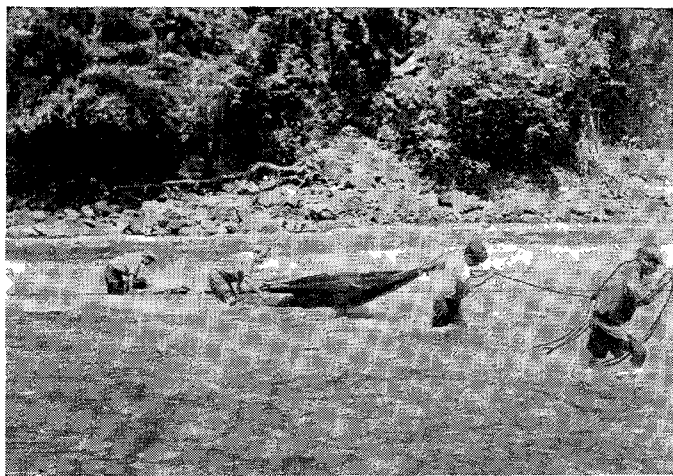
We greeted them with a handshake, which pleased them when accompanied by a smile. They built a native house for us. We paid them in useful articles, which they appreciated. It was interesting to see them climbing onto the roof without ladders, and using tough vines instead of nails. When the house was finished they all disappeared. We found out afterward that the witch doctors had forbidden the people to visit us.

These witch doctors moved among the people, like evil spirits, inciting them to murder. For many weeks we waited. We kept everything in readiness to care for the sick and wounded. We felt quite helpless, for we could not even visit the Indians without one of their own guides. We prayed often and were encouraged by the promises of God.

One day a tall Campa Indian emerged out of the forest into the clearing followed by a woman carrying a child. The man came to me, and in the abrupt manner that characterizes this tribe, said in fair Spanish, "I want you to heal my child." I uncovered the face of the child and was startled, for it was gasping for breath. The death sweat was on its brow, and the child was dying. I turned to the man and said while I pointed heavenward, "I cannot heal your child, but God can."

He said, "It is all the same to me."

We went into the house. The woman sat on the



The Sixty-Mile Trip Down the Perene River to the Mission Station Is Taken in a Dugout Canoe, Which Is Towed Over the Rapids

ground, the child on her lap. She was weeping, which encouraged me to believe that, after all, they had kind hearts, for I had been told that this tribe was cruel and heartless. I knelt and prayed to God most earnestly for the healing of this child. I realized that this would mean much good for our mission.

Then I anointed the child in the name of the Lord Jesus. The woman covered the face of her baby again. I sat beside the father in deep meditation and prayer. Suddenly the child wiggled himself out of the lap of his mother and began crawling on his hands and knees. He stopped to gaze at me with his large black eyes—a picture of perfect health. The man jumped up and placed him in the outstretched hands of the mother, and without a word they both disappeared into the forest.

We thanked and praised the Lord, for He had performed a great miracle in restoring life and health to this child. This man we found to be a witch doctor. The third day after this healing three bands of Indians came to us, and the days following they came in ever increasing numbers.

Their painted and haggard faces, and their nervous and haunted looks, fearful that at any moment someone among them would be cut down by witchcraft, increased our love and pity for them. We held meetings as they arrived in small and large bands. We sang our inspiring hymns, and with Bible in hand, spoke to them of the true God, the Creator, and of His love toward us.

We always knelt for prayer, raising our hands to heaven. At first they stood at attention as if ready to run. Those that had bows and arrows and firearms held them in their hands. After several months we noticed that the Indians did not bring their weapons to the meetings, and they calmly sat down. Their faces were without paint, washed clean, and they knelt with us during prayer. More and more people came. We had no interpreter. We had prayed earnestly for an interpreter. However, we waited patiently, and kept right on holding our meetings. We saw that they understood a good share of what we were teaching them. They even smiled now. God blessed our efforts.

A Good Interpreter Comes to Us

One day there came to us an Indian woman who spoke perfect Spanish, which she had learned while she and her husband were cooking for government men who cut through the forest the famous Pitches Trail. At the completion of this trail they had returned into the forest, where her husband was killed in a tribal war. Then she came to us. The Lord sent her, for she was an excellent interpreter. She also did the cooking for our mission school. She knew not only her own language and the Spanish but also another Indian language of another tribe near by. She also knew the history of the people for miles around, which knowledge was a great help to us.

At times depraved bands of savages came to the mission, and she would tell us who they were. This placed us on vantage ground, and we gave them special instruction from the Word of God. Without fail every band came to us and told us that they had given up slave raiding from that time on. Their custom had been to slay the parents of a family, and take the children and sell them to the white people who lived on the shores of the large rivers. A rifle was received for a boy; and a shotgun, for a girl, with fifty rounds of ammunition.

We now established an intern school, with fifty bright children who were brought to us by their parents, so that they would learn to read the Golden Book, as they called the Bible (because of the gold margin). After two years of diligent teaching we baptized one hundred. Then after six months the first church was organized in the Amazon of Peru.

(To be continued)

JUNE 1, 1950



Fearing-Reid Bible Auditorium, Van Nuys, California. Reading From Left to Right: Orley Berg, Andrew Peters, Robert Osborne, Mrs. Nell Burke Tilden, Royal Reid, Andrew Fearing, Mrs. Ellen Curran, W. L. Barclay, Louis P. Schutter, W. F. Miller

Evangelism in Van Nuys, California

By W. L. Barclay

EVANGELISM is the watchword in Southern California, and in harmony with this program plans were laid to launch an evangelistic campaign in Van Nuys, in the beautiful San Fernando Valley.

The Van Nuys church has long been overcrowded, and it was decided that along with the evangelistic plans a new church building should be erected to provide ample room for the present church membership and the new converts. A lot was purchased, and arrangements were made to build a temporary auditorium that would also serve as a church until funds could be raised for the new church building. Subsequent events made it clear that the time was ripe for the evangelistic meetings.

We began negotiating for a lot early in August, 1949, and planned to begin the meeting by September 15. Andrew Fearing and his evangelistic company were invited to conduct the meetings. They laid their plans accordingly. We did not reckon with the Los Angeles building code and zoning ordinance, however, and there were many delays in the preparation for the meeting. According to the code, it was necessary for every property owner within three hundred feet of the property line to be notified that we planned to build a church, and this required a hearing by the zoning administration.

At the hearing one of the property owners objected to a church being built in the neighborhood, so the administrator set a date when a hearing would be held before the entire committee, at which time both parties could present their side of the question. This meant a delay of several weeks, and during that time we presented our problem before the throne of grace. When the second hearing took place the Lord influenced the zoning committee in our favor, and we were granted a zoning variance that cleared the way for the erection of a temporary building until such times as we could build the new church.

The Southern California Conference purchased a steel quonset-type building, 120 feet long and 40 feet wide, to be used as an auditorium. Because of the building code regulations and rainy weather we were delayed a number of weeks in opening the meetings.

On Sunday night, February 19, 1950, the long-awaited series of meetings began in earnest. The auditorium was estimated to seat five hundred people, but on the opening night nearly eight hundred people, by actual count, were crowded into the building. Many were turned away because there was no room. For the past five weeks three

times a week the well-planned musical evangelism of Royal Reid, and the convincing, spiritual sermons of Evangelist Fearing have continued to attract large audiences. Each night the building is filled. A large percentage of the audience is non-Adventist, and it is encouraging to notice the same people returning night after night as their interest in the message deepens. It seems evident that a rich harvest of souls will soon be reaped.

An Ingathering Miracle

By S. B. Olney

THE Saviour made the promise to His followers: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. The realization of this blessing is never more certain than when it is claimed in matters pertaining to God's work here on earth for the salvation of men.

A very direct fulfillment of this promise came during the 1949 Ingathering in northern New England. It is an outstanding experience, showing how God rewarded the simple faith of several of our Adventist brethren who are fishermen at the easternmost point of the United States, near Eastport, Maine, in the little hamlet of Lubec. One of our brethren told me the story on a recent visit to that lonely region, and W. W. Rice, a veteran worker, confirmed the story.

For a number of years Elder and Mrs. Rice have made their home on the beautiful Bay of Fundy. Their fisherman's cottage stands but a few feet from the sea. In stormy seasons the lashing waves cast their foam and spray against its weatherbeaten boards. After an active and fruitful ministry God's servants settled down to serve the Master as lowly fishermen.

Our believers in that vicinity are largely dependent upon fishing or income derived from the local fish canneries. For this reason our Ingathering campaign awaits the opening of this seasonal industry.

During the summer of 1949 the fish for some unknown reason failed to come, and the entire community entered the early autumn season without the usual income that prepares them for the rigorous New England winter. More perturbing to our faithful church members was the fact that the year was fast drawing to a close and their Ingathering had not been received.

A Day of Fasting and Prayer

The suggestion was made that some Sabbath be set aside as a day of fasting and prayer, asking the Lord to look upon their need and intervene in behalf of His people. The entire church heartily agreed to the suggestion, and the next Sabbath was appointed and observed with deep solemnity. Earnest prayers ascended, asking a loving Father to bring a run of fish.

The faith of this little company was signally rewarded. Early Monday morning a school of fish was sighted coming into the bay. The entire community was alerted, and the fishermen hurried to their craft. The catch proved to be large, and the fish continued to come until the canneries were running full schedule.

The story does not end there. As the long autumn days slowly merged into the bleak days of winter, word came to the conference headquarters that the Lubec church had at last reached their Minute Man goal of \$18.80 per member, but more than that they turned in for the year more tithe and offerings than in previous seasons.

This modern miracle portrays the interest that Heaven takes in all that we do pertaining to His service. The task that we think so common is looked upon by God as of sufficient importance to merit special bestowal of power.

Attracting the Multitudes

By E. L. Cardey, *Director,*
Voice of Prophecy, Southern African Division

IT WAS the Saviour's practice to take His message where the multitudes assembled. In South Africa, as in many countries, they have agricultural shows each year where thousands of people come to see the latest developments in agriculture and also in industry. Such a show is held each year in Cape Town. More than one hundred thousand people attend this show.

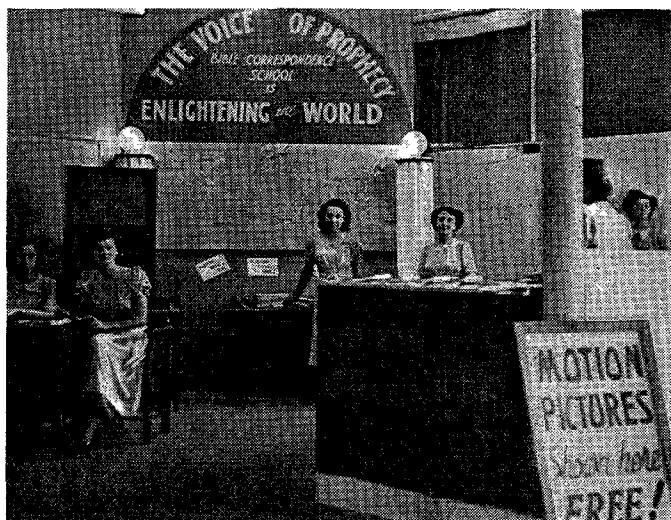
We decided this year to put on a Voice of Prophecy demonstration as an advertising medium. For this purpose we rented considerable space in a building known as the Produce Hall. One room about 20' x 40' was darkened so as to show motion pictures. We chose the film "The Birth of a New World," which deals with Daniel 2. In this room 125 chairs were placed. Admission was by ticket only, and on the reverse side of each ticket was a place for each person to sign his name and address. After the picture was shown, the public were invited to sign the tickets, and they would receive our free Bible lessons, which would show them how to prepare to become citizens of the new world.

The number who saw this picture was limited only by how many could get into the hall and the number of times we could show the film. In three days more than forty exhibitions were given.

Tens of Thousands of Visitors

Right by the side of our small stall we had a book exhibit and also a Voice of Prophecy literature demonstration. In this display we had an automatic machine showing slides, giving many facts about our Voice of Prophecy work. Tens of thousands of people visited our stall during these days, and between five and six thousand were able to get in to see the picture. The net result of this demonstration was the securing of twenty-seven hundred names to receive the Bible lessons and the sale of between four and five hundred books. The response was gratifying.

We feel that this is an excellent means of advertising our work. We met thousands of farmers whom we would have been unable to meet otherwise. Such exhibits ought to be put on by our organizations wherever such fairs are held. We believe some souls will be saved in the kingdom of God because of this demonstration at the agricultural show.



Entrance to Voice of Prophecy Booth, Agricultural Show, Cape Town, South Africa

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

- IN the absence of a conference-sponsored Junior camp this summer the Northeastern Conference is substituting a vacation Bible school and day camp program operating out of the Ephesus church.
- APPROXIMATELY 90 were invested in the Progressive Classes at a special Friday night service in South Lancaster, Massachusetts, culminating the year's work which has been under the direction of Mrs. Kenneth Beem.
- THE doctors and dentists of the Southern New England Conference met in South Lancaster, Massachusetts, on Sunday afternoon, May 21, for recreation and a forum discussion of professional problems.
- FOUR were baptized by Pastor Nassary Mizher at a district meeting in Rutland, Vermont. This resulted from an evangelistic effort held in Vergennes, Vermont.
- THE Providence, Rhode Island, English and Swedish churches have united. The formal union took place on April 29.

Canadian Union

- E. E. BIETZ, president of Canadian Union College, reports that an unusually good Week of Prayer has just been concluded under the leadership of Elder and Mrs. Don Spillman. The student body response was practically unanimous.
- A NEW church of 25 members was organized at Acme, Alberta, on Sabbath, April 8. C. C. Voth is the pastor of this new church.
- ON April 8 Ira D. Follett baptized eight new believers in Saint John, New Brunswick. Another baptism is planned for in the near future.
- DURING the first quarter of 1950, 3,131 applications came in to the Manitoba-Saskatchewan Conference Bible correspondence school. One young man sent in \$400 tithe in a lump sum after studying the lessons.

Central Union

- SHORTLY after the first of the year a modern, 17-room clinic was opened in Hemingford, Nebraska, by two Seventh-day Adventist physicians with the cooperation and support of city officials and businessmen. The city of Hemingford, as well as the surrounding territory, was without the services of a physician or medical facilities; so this clinic, which is one of the finest in western Nebraska, fills a real need, and is a wonderful addition to the work of God in this area.
- THE Missouri Conference reports that both the Clinton and the Poplar Bluff Sabbath schools are sponsoring a story hour for non-Adventist children. The program includes stories, Bible films, and singing, and the attendance and interest continue to grow.
- ON April 15 approximately 450 members of the College View, Nebraska, church participated in the nationwide missionary enterprise known as "Operation Doorbell."

Columbia Union

- IN Cincinnati 13 persons were baptized April 9 as a result of meetings being conducted there by E. H. Schneider and Earl H. Robbins.
- DECISIONS are still being made by those who attended the McMechen, West Virginia, meetings last summer. It is reported that 23 persons have been baptized to date as a result of the campaign.
- MEMBERS of the Jersey City Swedish and German churches

met together April 15 in the German church for a baptismal service conducted by V. A. Lidner and J. E. Patzowski, pastors, respectively, of the two churches.

- MORE than 200 visitors from academies and high schools in the Columbia Union Conference were guests of Washington Missionary College for the annual College Day, April 24.

Lake Union

- A. W. JOHNSON, president of Emmanuel Missionary College, addressed the Citizens' Committee for the Separation of Church and State at Indianapolis, Indiana, May 8.
- Two baptisms were conducted in Detroit, Michigan, Sabbath, April 15. A. A. Leiske officiated at a service for five at the Grand River church, and Jeremia Florea baptized seven in the Romanian church.
- THE Lake Region Conference has set a fine new record in their Ingathering campaign this year. Nearly half the goal was in by the end of the first week. The Gary, Indiana, church, in the absence of a pastor, reached its \$2,000 goal under the leadership of Sister Avannah Smith. The Shiloh church also made an outstanding record—during the first week they raised more than has ever been raised during an entire campaign in the church's history.

Northern Union

- THE spring Week of Prayer services at Plainview Academy, Redfield, South Dakota, were conducted by Robert L. Osmonson, of Union College. He reports that every student made either a new or renewed decision for Christ, and that six requested baptism.
- A DESIRABLE corner lot for a new church building at Hibbing, Minnesota, has been donated by one of the iron mining companies, together with a substantial gift to assist with the improvements to be made on the lot in connection with its use for church purposes.
- INGATHERING field day conducted recently at Plainview Academy, Redfield, South Dakota, brought in \$1,325 to help the conference reach its Ingathering goal.
- A PROGRAM of training and preparing young people for future work in Dorcas societies has been undertaken by the youth of the Stevens Avenue church in Minneapolis.

North Pacific Union

- THE Oregon Conference reports the following baptisms: nine persons at Newport by E. J. Westman, uniting with the churches at Toledo and Taft, and two at Springfield by R. F. Bresee.
- GOOD interest is being shown at two cottage meetings conducted by Ross Sype. On April 20, 21 persons were present at the Puyallup meetings, and on April 25 at Tacoma 19 were present.
- CREE SANDEFUR, of the Washington Conference, reports that already this year 170 pins have been presented in five investiture services in the schools at Everett, Bremerton, Yelm, Seattle Junior Academy, and Clearlake.
- THE Twin Falls, Idaho, church reports that their school building is in the process of construction. The basement has been dug, and the foundation has been laid.
- A BAPTISMAL class of 47 members has been formed at Walla Walla College as the result of the spring Week of Prayer conducted by Theodore Carcich, president of the Illinois Conference.

Pacific Union

- THE first church of colored believers west of Ohio was organized in Los Angeles the first Sabbath of August, 1908, with 23 members. Now, forty-two years later, there are 23 churches in the Pacific Union Conference, one for every charter member of the first church. The membership of colored believers now totals more than 3,000.
- THE Hawaiian Mission had an Ingathering per capita of \$14.50 at the end of the third week of the campaign.

● FIRE of undetermined origin destroyed the laundry of the Glendale Sanitarium and Hospital, April 22. There was no other damage to the institution.

● BAPTISMS in the Fresno evangelistic effort total 46 to April 22. Interest in the meetings being conducted by M. L. Venden and his company continues unabated, and further baptisms are anticipated.

Southern Union

● JOINING in a special crusade in the Southern Union Conference to enlarge the distribution of our periodicals, the Georgia-Cumberland Conference led the world in single-copy sales of *Our Times* and *Life and Health* for the first quarter of 1950.

● H. R. VEACH baptized 59 new members on Sabbath, April 22, as the first fruits of evangelistic meetings conducted at Paducah, Kentucky. Other baptisms are soon to follow.

● A WELFARE center is a new project of the Columbia, South Carolina, church. Open for two hours each afternoon, five days a week, it has already served 80 needy persons. Dr. J. H. Young has secured the cooperation of local doctors in giving free medical service to cases authorized by the welfare center.

● INSTEAD of the regular Junior camp, this year the Florida Conference is inaugurating a program of Adventure clubs for the summer. Sessions will be held in Orlando, Jacksonville, Tampa, and Miami.

OBITUARIES

SCHUTT.—Cecil A. Schutt, born Dec. 22, 1900, at Bismark, N. Dak.; died at Ahmednagar, India, April 16, 1950. Pastor Schutt became a Seventh-day Adventist at 17 while studying law at the University of Florida. He graduated from Washington Missionary College in 1923, and taught public high school in Philadelphia for two years.

In 1924 he married Mabel Florence Killen, to which union was born one son, Donovan, who is now studying at Washington Missionary College. In 1925 Brother and Sister Schutt responded to a call to educational work in South India. Later Brother Schutt became principal of the Telugu Mission High School at Narsapur. In 1929 he was ordained to the gospel ministry, and in 1931 they returned to America.

In 1940 Elder Schutt became the educational and missionary volunteer departmental secretary of the South India Union Mission. In 1943 he was called to the principalship of Vincent Hill College and in 1946 to the principalship of Spicer Missionary College. In 1948 Brother Schutt became the educational and Missionary Volunteer secretary of the Southern Asia Division. Elder and Mrs. Schutt served in India for 16 years.

In the homeland Elder Schutt was principal of Forest Lake Academy, 1932-33; principal of Graysville Academy, 1933-35; principal of Yakima Valley Academy, 1937-39; educational secretary, Upper Columbia Conference, 1940.

He leaves to mourn: his wife, his son, his aged mother, and one brother. He was buried in the Seventh-day Adventist Mission Cemetery in Poona, Sunday evening, April 16.

PLACE.—Albert E. Place, born in Oswego, N.Y., June 23, 1856; died in Rome, N.Y., April 6, 1950. A graduate of Atlantic Union College, he was ordained to the ministry in 1884, and labored in the New York Conference for 15 years. He was president of said conference 1895-98. He was called to the presidency of the Greater New York Conference in 1902. From there he went to the New England Conference as president, where he labored until 1906. Later he was associated with his brother, Dr. O. G. Place, in the Boulder Sanitarium in Colorado for several years. The latter years of his life were spent in the Southern California Conference. Failing health finally made it necessary for him to retire to Rome, New York. He is survived by his wife, Mary Ann Place.

ARMITAGE.—Mary Caroline Mortensen Armitage, born in Denmark, April 26, 1859; died April 12, 1950, at Loma Linda, Calif. She came with her parents to the United States in 1865, and as a young woman engaged in Bible work in Minneapolis, after which she attended Battle Creek College.

In 1895 she was united in marriage to George B. Tripp, and soon thereafter they, with Elder and Mrs. W. H. Anderson and Dr. Carmichael set sail for South Africa, the first group of missionaries to be sent by the Mission Board of the General Conference for service in a heathen land. Great hardships were suffered by the missionaries and their families. In 1897 Elder and Mrs. F. B. Armitage and daughter joined the Solusi Mission. Because of the ravages of malaria four of this band soon laid down their lives in sacrificial service. Dr. Carmichael, Elder Tripp and son, George, and Mrs. Armitage.

The remaining ones stayed on at their post of duty, and later, on Feb. 22, 1899, Mrs. Tripp and Elder Armitage were united in marriage in Bulawayo. After another period of service at Solusi, Elder and Mrs. Armitage opened up work at Somabula, now the Lower Gwelo Mission. Here their daughter, Irene, was born. In 1907 they were transferred to the Maranatha Mission, in the Cape Province, where their daughter Evelyn joined the family. They then began an extended span of service in the Union of South Africa, among other places, opening work at Spion Kop Mission in Natal.

Because of Sister Armitage's failing health they returned to the States in 1925, where, after a time of recuperation, Elder and Sister Armitage spent eight more years in active work in northern and central California. In 1934 they retired, locating near Paradise Valley Sanitarium. Six years ago they came to Loma Linda.

Surviving are her companion, two daughters, grandchildren, five brothers, and one sister.

FULTON.—Susie Virginia Newlon Fulton, born in Bishop, Calif., April 4, 1871; died in Sunland, Calif., March 30, 1950. She was baptized at the age of 10, and later enrolled in Healdsburg College, where she met John E. Fulton. In 1891 they were united in wedlock at Drain, Oregon. For the following 54 years they labored together with untiring courage.

After a brief period of evangelistic work in America, they responded to a

call to New Zealand. For 10 years they pioneered the Advent message in the Fijian Islands; the following decade Australia was their field of labor. From 1915 to 1921 Sister Fulton accompanied her husband in many of his travels throughout China, Japan, the East Indies, and India.

After another period of ministry in the Australasian Division, they returned to America. In 1926 Elder Fulton was chosen president of the Pacific Union Conference, locating in Glendale, Calif. At length failing health required these tried servants of God to relinquish many of their responsibilities.

On April 23, 1943, our sister sustained the loss of her beloved husband. Subsequently she made her home with her daughter in Sunland, Calif.

She is survived by two daughters, Mrs. Eric B. Hare and Mrs. Jessie Skinner; six grandchildren, one of whom, Leonard N. Hare, is serving as a missionary in Burma; five great-grandchildren; and one brother.

WOOD.—Delmer Perry Wood, born in Groton, N.Y., Oct. 27, 1879; died at Orlando, Fla., April 2, 1950. He worked as a pressman in the old Review and Herald office at Battle Creek while attending school, and entered the ministry in the old Detroit Mission on Trumbull Avenue. During succeeding years he held important pastorates at Jackson, Mich.; Memphis, Tenn.; Worcester, Mass.; Brooklyn, Buffalo, Rochester, and Middletown, N.Y. He also served five years as president of the Louisiana and the Nebraska conferences. Two years ago Elder Wood retired from active service. He is survived by his wife and two sons, Leland Wood, of Orlando, Fla., and J. W. Wood, of Bangor, Maine.

DOWER.—Clancy Melvin Dower, born Aug. 15, 1916, in Englee, Newfoundland; died April 1, 1950, in Amarillo, Texas. He was married to Verna May Thompson in 1940, and two sons were born to this union. A graduate of the College of Medical Evangelists, he was connected with the Boulder Sanitarium and Hospital in Boulder, Colorado, for a period before his death. He leaves to mourn: his wife, two sons, his aged parents, two sisters, and four brothers, one of whom is N. R. Dower, president of the Texico Conference, at whose home he passed away.

RAPP.—Donald Emerson Rapp, born Aug. 5, 1928, in Johnstown, Pa.; died at Takoma Park, Md., March 17, 1950. His cheerful attitude during his long illness was an inspiration to many. He leaves to mourn: his father and mother, Elder and Mrs. George S. Rapp, of Takoma Park, and one brother.

JOHNSON.—Marion Grace Shepherd Johnson, born in Battle Creek, Mich., Oct. 21, 1892; died at Eureka, Calif., Feb. 21, 1950. She was a successful colporteur and church school teacher. Her aged mother is left to mourn.

WOLFE.—Perry Wolfe, born in St. Joseph County, Ind., June 9, 1897; died at South Bend, Ind., April 14, 1950. Under the labors of Joseph Bates his parents became charter members of the oldest Seventh-day Adventist church in Indiana. He was a faithful member throughout life. He is survived by four sons, one daughter, and one sister.

MAGNESEN.—William Christian Magnesen, born at Chicago, Ill., Feb. 23, 1908; died at Oshkosh, Wis., Feb. 28, 1950. He took nurses' training at Boulder Sanitarium in Colorado. He is survived by his widow, two daughters, and two foster daughters.

TEGHTMEYER.—Stella Bowen Teghtmeyer, born March 20, 1891, at Sioux Falls, S. Dak.; died March 5, 1950, at Sanitarium, Calif. She was baptized in 1903 and remained faithful. She is survived by five children, three stepchildren, five grandchildren, and one brother.

FAIRCHILD.—Charlotte C. Fairchild, born in Iowa 73 years ago; died at Sonora, Calif., March 3, 1950. Her companion survives her.

JOHNSON.—Harry Lynn Johnson, born May 13, 1883, in Fort Calhoun, Nebr.; died in Pasadena, Calif., March 23, 1950. He attended Union College in Lincoln, Nebr. He was buried beside his parents, Elder and Mrs. O. A. Johnson in Ardmore, Okla.

BEARD.—Carl John Beard, born Dec. 8, 1882, in DuBois, Pa.; died Jan. 30, 1950, in Takoma Park, Md. He accepted the faith in 1909 and engaged in colporteur work in the West Pennsylvania and Chesapeake conferences. He is survived by his widow, three children, and eight grandchildren.

WILSON.—Anna Louise Wulff Wilson, born Feb. 12, 1888, in Chicago, Ill.; died Feb. 1, 1950, in Takoma Park, Md. She became a Seventh-day Adventist in 1931. She is survived by one daughter, two sons, and four grandchildren.

WENZEL.—Ludwig Wenzel, born near Pressburg, Hungary, in 1876; died March 22, 1950, near Brighton, Colo. In 1902 he and his wife became members of the first group of Advent believers in Hungary.

COLE.—Anna M. Cole, born in Owasso, Mich., Nov. 18, 1878; died in Loma Linda, Calif., April 1, 1950. A faithful mother in Israel, she is survived by her daughter.

CHRISTENSEN.—Emma Anderson Christensen, born in Tvedestrand, Norway, Sept. 24, 1862; died at Juneau, Alaska, March 10, 1950. She lived an exemplary life as she stood by the side of her husband, Elder J. C. Christensen, who died six months ago. She is survived by three daughters and two sons.

DILL.—Rachel Dill, born in Indiana, Aug. 25, 1858; died at Loma Linda, Calif., March 16, 1950. She leaves to mourn: two daughters, five grandchildren, and 13 great-grandchildren.

NEILSEN.—James Albert Neilsen, born May 18, 1877 at Poy Sippi, Wis.; died at Sebastopol, Calif., Feb. 24, 1950. A graduate of the first Boulder Sanitarium nurses' training class, he afterward attended Union College. He was a worker in the Western Colorado and Inter-Mountain conferences for a number of years, had charge of the Utah field for nine years, was secretary-treasurer in Arizona three years, and home missionary and Sabbath school departmental secretary in the Southeastern and Northern California conferences for 17 years. He is survived by his widow, two children, two grandchildren, and three sisters.

THORP.—Zachariah Taylor Thorp, born in San Joaquin County, Calif., Dec. 4, 1855; died March 11, 1950, at Sanitarium, Calif. He was connected with Healdsburg College and St. Helena Sanitarium in various capacities. He is survived by one brother, Dr. Thomas F. Thorp.

BELTZ.—Eva Simon Beltz, born in Newbauer, Russia, March 2, 1867; died at Salinas, Calif., March 8, 1950. A staunch believer in the Advent faith for 65 years, she leaves four daughters and six sons rejoicing in the message.

JACK.—Eva May Faust Jack, born Jan. 10, 1899, in Wilmington, Del.; died in Takoma Park, Md., April 12, 1950. She was graduated from the Washington Sanitarium School of Nursing in 1912. She is mourned by her companion, two daughters, three grandchildren, and two brothers.

WOODWARD.—Grace Mable Woodward, born in Concord, N.H., Oct. 13, 1877; died there Feb. 18, 1950. She is survived by her companion, one daughter, one son, one grandson, and one sister.

CALLICOTT.—Fannie Fern Morris Callicott, born Feb. 9, 1860, near West Point, Miss.; died Dec. 14, 1949, at Keene, Texas. She and her husband accepted this faith in their early married life. She is survived by seven children, 10 grandchildren, and 13 great-grandchildren.

SKINNER.—Anna Skinner, born in Antwerp, Belgium, May 2, 1874; died March 20, 1950, at Placerville, Calif.

ROBERTS.—Carrie Roberts, born at Honesdale, Pa., Feb. 27, 1885; died in Melrose, Mass., March 31, 1950. A faithful member of the Honesdale church for almost 50 years, she is survived by one son, one sister, and one brother.

FORD.—Minnie Estes Wood Ford, born April 19, 1862, at Walla Walla, Wash.; died April 11, 1950, at Portland, Oreg. For many years she stood faithfully by the side of her husband, Elder C. L. Ford. In 1892 she was elected secretary-treasurer of the old North Pacific Conference. At that time she set

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the type by hand for the *North Pacific Reaper* and printed it on an old hand press. She is survived by one daughter, two sons, seven grandchildren, 13 great-grandchildren, two great-great-grandchildren, and one sister.

STEPHENSON.—Rachel Elizabeth Stephenson, born near Dennison's Chapel, Va., Aug. 8, 1862; died at Richlands, Va., April 16, 1950. She was one of the first to accept the message in that part of Virginia. She is survived by one son, two daughters, 31 grandchildren, 73 great-grandchildren, and three great-great-grandchildren.

MAKRA.—Joseph Makra, born in Zombar, Hungary, Sept. 29, 1873; died Feb. 24, 1950, at Toledo, Ohio. Soon after coming to America in 1913 he and his wife accepted the message and remained faithful. He is survived by his widow, one daughter, one son, and three grandchildren.

KRAFT.—Carrie Kraft, born in Absecon, N.J., March 12, 1874; died in Mt. Vernon, Ohio, May 1, 1950. She accepted the truth in 1909 and led an active Christian life.

KIEHL.—Mary Elizabeth Kiehl, born Jan. 3, 1869, at Bareville, Pa.; died Feb. 18, 1950, at Troy, Ohio. She became a member of the remnant church in 1938. Surviving are four daughters and one son.

HARTUP.—Golden B. Hartup, born March 20, 1890, Fairview, W. Va.; died Feb. 2, 1950, in Columbus, Ohio. She is survived by her mother and her daughter.

MOORMAN.—Evelyn Moorman, born in March, 1883, near Owensville, Ky.; died Feb. 1, 1950, at Dayton, Ohio, as a result of being struck by an automobile.

WRIGHT.—George Wright, born in Greenville, S.C., Sept. 25, 1856; died Jan. 26, 1950, in Hamilton, Ohio. He became a member of the Seventh-day Adventist Church over 25 years ago. He is survived by three sons and three daughters.

COOK.—Elizabeth Ann Cook, born Sept. 1, 1901, in Lawrence County, Ohio; died Jan. 25, 1950, in Marion, Ohio. She accepted the faith in 1941.

HILTY.—Emily Hilty, born July 3, 1894, in England; died Jan. 24, 1950, in Columbus, Ohio. She leaves to mourn: her companion, one daughter, one sister, and two brothers.

TURNER.—Mattie Belle Depperman Turner, born Nov. 30, 1866, in Osceola, Iowa; died April 13, 1950, at Inglewood, Calif. She was baptized into the Seventh-day Adventist faith at the age of 18. She is survived by five sons, one of whom, John Turner, is president of the Southwestern Union Conference; three daughters; 16 grandchildren; 26 great-grandchildren; one sister; and two brothers.

HUDSON.—Ida Alice Burden Hudson, born in Portland, Oreg., Feb. 23, 1905; died at Loma Linda, Calif., March 11, 1950. She graduated from the Loma Linda School of Nursing in 1932. She is survived by her companion, two children, her mother, four brothers, and one sister.

PETERSON.—Blanche Payne Peterson, born in Riggs County, Iowa, May 12, 1883; died at Loma Linda, Calif., March 12, 1950. She is survived by one son, two brothers, and three sisters.

BLOCK.—Julia Marian Block, born in Austria, Hungary, May 23, 1896; died at Racine, Wis., Feb. 13, 1950. She is survived by her companion, one son, three daughters, eight grandchildren, and three sisters.

AITKEN.—Allie Susan Hallway Aitken, born near Severy, Kans., Oct. 20, 1872; died March 28, 1950, in Lodi, Calif. She accepted the Advent message in the early years of her life. She is survived by four sons, two daughters, and one sister.

CLARK.—Charles W. Clark, born in Mercer County, Mo., Nov. 25, 1868; died at Corona, Calif., Dec. 21, 1949. He was baptized in May, 1949. He is survived by his widow.

ARMAND.—David Armand died in Cincinnati, Ohio, April 9, 1950, at the age of 101. He was baptized 56 years ago and remained faithful.

NOBBE.—Elizabeth Nobbe, born in Ohio, Aug. 10, 1862; died at Santa Clara, Calif., April 9, 1950. She has been a Seventh-day Adventist for about 12 years.

LEE.—Silas A. Lee, born Jan. 22, 1870, in Des Moines, Iowa; died April 11, 1950, in Tulsa, Okla. He is survived by his widow, two sons, and three daughters.

HASTINGS.—Louise Dean Hastings, born Nov. 27, 1865, in LaGrange, Ohio; died there Oct. 6, 1949. She became a Seventh-day Adventist in 1913. She leaves a son, a granddaughter, and a great-grandson.

MASON.—Mrs. George B. Mason, born in Kansas in 1879; died at South Lancaster, Mass., April 27, 1950. One of the earlier graduates of the South Lancaster Academy, she is survived by her son, adopted son, brother, and two sisters.

MASON.—Charles E. Mason, born in Rusbsylvania, Ohio, Nov. 6, 1859; died at Bellefontaine, Ohio, March 3, 1950. He became a member of the church at the age of 25, and is survived by two sons, five grandchildren, three great-grandchildren, and one sister.

BREWER.—Margaret Elizabeth Brewer, born in Centerville, Ohio, Aug. 8, 1881; died there March 4, 1950. For 33 years she has been a faithful member of the church. She is survived by two daughters, and one son, Roger Brewer of Niagara Falls, Ontario, Canada.

WALTZ.—Clara L. Waltz, born in Port Carbon, Pa.; died March 4, 1950, at Glen Burnie, Md. She is survived by four children, 12 grandchildren, 21 great-grandchildren, and one brother.

ROGERS.—Harry D. Rogers died at Mt. Vernon, Ohio, March 10, 1950. A faithful member of the church for a number of years, he is survived by two sons.

WHITE.—Amelia White, born in Defiance County, Ohio, Feb. 28, 1879; died at Toledo, Ohio, March 10, 1950. She leaves two daughters, three sons, 13 grandchildren, 10 great-grandchildren, two sisters, one brother, and two half-brothers.

LUTTON.—Alfred B. Lutton, born Aug. 3, 1868, in Delta, Ohio; died March 18, 1950, at Lyons, Ohio. A faithful member of the church for 40 years, he is survived by his widow, one son, one daughter, three brothers, and one sister.

GROWANDA.—Naomie Maria Growanda, born in Germany, Nov. 2, 1882; died in Cleveland, Ohio, March 24, 1950. She was baptized in 1945. Her companion and three children survive her.

ROSS.—Guy Eugene Ross, born in Zanesville, Ohio, July 20, 1872; died in Marion, Ohio, March 31, 1950. He accepted the third angel's message in 1946. His widow, six children, and eight grandchildren remain to mourn his passing.

STRUNK.—Jennie Strunk, born in Fairfield County, Ohio, April 12, 1863; died April 18, 1950, at Lebanon, Ohio. She became a member of the church many years ago. One son survives.

LAND.—Sheba Land, born in Wisconsin, Dec. 23, 1887; died April 24, 1950, in Long Beach, Calif. Accepting the Advent message 35 years ago, she spent several years as a church school teacher. She is survived by her companion, one daughter, and two brothers.

NOTICES

Literature Wanted

MRS. CARRIE B. CHEEK, Route 4, Gaffney, S.C., desires copies of *Signs of the Times*, *Listen*, and *Our Times* for missionary work.

Arthur Mountain, Penang Mission Hospital, 465 Burma Road, Penang, Malaya, can use magazines and tracts for distribution in the hospital and through the local church, to the large English-speaking population there.

Please do not send any more literature to Myrtle Bain, Robbins, N.C.; she is overstocked and is moving from there.

Requests for Prayer

A SISTER in Georgia desires prayer for her sons (one of whom was shellshocked in the service) that they may accept the message and be healed.

An elderly couple in Missouri who are both ill request prayer for healing according to God's will.

The College of Medical Evangelists

THE biennial meeting of the members of the College of Medical Evangelists will be held in Paulson Hall, 1825 Michigan Avenue, Los Angeles, at 10:00 a.m., on June 20, 1950. The official call for the meeting is mailed only to members of the corporation, but all who are interested in the work of the college are cordially invited to attend.

W. P. ELLIOTT, *President*.
LEON ROBERSON, *Secretary*.

Correction

In an article by A. Minck, president of the Central European Division, entitled "Years of Want and Years of Blessing in Germany," which appeared in the *Review* of March 30, 1950, Pastor Minck was made to say: "Even now many are to be expelled from western Germany." This should have read: "Even now many are to be expelled from eastern Germany." He writes that there are still about 350,000 who are to be brought from the eastern to the western zone.

CHURCH CALENDAR

June 17	Sabbath School Rally Day	Oct. 14	Voice of Prophecy Offering
June 24	13th Sabbath (Southern Europe)	Oct. 14-21	Message Magazine Campaign
July 22	Educational Day	Oct. 28	Temperance Offering
July 22	Elementary Schools Offering	Nov. 4-25	Review Campaign
Aug. 12	Midsummer Offering	Nov. 11-18	Week of Prayer
Sept. 9	Missions Extension Offering	Nov. 18	Week of Sacrifice Offering
Sept. 30	13th Sabbath (Australia)	Nov. 23	Thanksgiving Day
Oct. 7	Colporteur Rally 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

General Conference Session Information

JULY in San Francisco is a busy tourist month. The General Conference session dates are July 10 to 22. We have been given to understand that there will be plenty of hotel rooms, but many hotel managers will not guarantee rooms for the session unless they get the applications before June 15. Those desiring rooms, who have not already done so, should apply at once for information and hotel lists to Alvin G. Munson, Box 146, Glendale, California.

H. H. Hicks and Alvin G. Munson, who have charge of hotel information and reservations for delegates and guests to the General Conference, will have offices in the Shaw Hotel, 1112 Market Street, San Francisco, California, from June 25 to July 7.

CLAUDE CONARD,
Business Manager for the Conference.

Million a Week for Four Years

THE deep-seated conviction that literature is a mighty evangelizing agency and that it paves the way for a thousand-a-day soul-winning harvest, has motivated workers and members around the world to plan for and participate in wider literature distribution in city and country territory each successive year.

Every week during the past four years a million pieces of missionary literature have been distributed in the world field. Think of it! Each week from 1946 through 1949 more than a million pieces of literature were used in making impressions for Bible truth!

In 1949 we celebrated the one hundredth anniversary of our denominational paper, the REVIEW AND HERALD, first issued in July, 1849, by an accelerated drive to reach every home with literature and the Bible correspondence course.

The total literature distributed by workers and members around the world from 1946 through 1949 totaled 239,800,730. We praise God for His leading in this phenomenal development.

J. E. EDWARDS.

Temperance Literature Brings Results

R. L. ODOM, of the Philippine Publishing House, writing to Dr.

D. H. Kress relates the following experience:

"Not long ago I attended a colporteur rally in a small place some miles from Manila. About a hundred colporteurs were present, and we had a good time together. On Sabbath afternoon many experiences were related. I especially wish you might have been there to hear one young man tell how he came to accept the message as the result of reading your book *The Cigarette as a Physician Sees It*. This young man was a devout Roman Catholic before his conversion, but as he could have no prejudice against literature on health principles, he readily purchased the book referred to, and read it.

"The facts set forth made such an impression on his mind that he memorized large portions of the book; and in relating his experience he ably demonstrated his unusual ability to do so. As a result he not only gave up the cigarette habit but bought more literature from our colporteurs. Today he is a successful colporteur in the Central Luzon Mission. His native tongue is the Pampangan dialect."

A Record for Branch Sabbath Schools

THE Sabbath school in Fajardo, Puerto Rico, with seventy church members, has a branch Sabbath school work with an average attendance of 498 persons, according to a recent report from Wesley Amundsen, Sabbath school secretary of the Inter-American Division. He says, "Every Sabbath school teacher and many of the members are out every Sabbath conducting branch Sabbath schools." To date this Sabbath school has forty-eight branch Sabbath schools. Elder Amundsen wonders whether this is not a world record.

L. L. MOFFITT.

Television Program in New York City

SUNDAY night, May 21, at ten o'clock W. A. Fagal began a telecast over WJZ-TV New York City. There are more than a million television receivers in this area, and 43 per cent of New York City's population are tuned in to television between the hours of 6 P.M. and 10 P.M. as compared with 57 per cent radio listeners.

WJZ is a major station owned by the American Broadcasting Company, and it is by Divine Providence that we were able to secure this time period. Every time bracket is now filled Sunday nights over this important station.

"We are happy at last to have someone utilize television who has a message to convey," was the remark made by an important executive of the network. This program will be introduced to the public each week as being sponsored by the Greater New York Conference of Seventh-day Adventists.

J. L. Tucker and R. H. Libby are each conducting TV programs every week—one in San Francisco and the other in Baltimore.

PAUL WICKMAN.

Word From the "Luzeiro III"

IN a letter dated May 1, 1950, and written aboard the mission launch *Luzeiro III*, of which he is the skipper, Fred Pritchard, missionary evangelist to Brazil, writes from a port city in the south of the state in which he is working:

"We are here at Florianopolis, Piauí, improving the time while waiting for visitors to arrive. We have had a wonderful trip on the *Luzeiro III* so far. I have been away from home since January 5 except for a few days in March. Our work here is growing by leaps and bounds. This year we hope to put up two good churches and two small chapels, and organize several groups. In Florianopolis we have never had any members, and the main reason for our stopping now is to do Ingathering and to disembark a colporteur.

"However, we were gratified to have one of the local Protestant preachers come on board and ask questions regarding the law and the Sabbath. He is now convicted of the claims of the Ten Commandments and has promised to keep the next Sabbath. He has about thirty members here besides others in the interior, and wants to bring them the same message. We do not know where it will all end, but we believe the Lord is opening doors before us."