

# *The Advent* REVIEW *and Sabbath* HERALD

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



Waldfriede Sanitarium, Berlin, Germany. In the Chapel Connected With This Institution the Winter Council of the Central European Division Was Recently Held

## The BERLIN COUNCIL

*Winter Meeting of the Central European Division*

By W. H. BRANSON

*President, General Conference*

The winter council of the Central European Division was held in Berlin in the little chapel connected with the Waldfriede sanitarium. To our great delight, all the members of the division committee, as well as the presidents of all local conferences and a number of institutional representatives, found it possible to be present.

It was a strong council. W. Mueller, the newly elected division president, gave fine leadership to the meetings, and he had the full support of all the representatives of the various departments and fields. Policies were formed and adopted that will greatly influence our work throughout that division in the future.

The statistical reports were most inspiring for they showed a membership gain for the division. The membership increased from 26,891 in 1946 to 44,259 at the end of September, 1950. This means a net membership gain of 17,368 during the five years since the close of the war.

And the Sabbath school membership is even larger. It stands at 49,169, which is 112 per cent of the church membership.

In five and one half years 20,626 have been received into our German churches by baptism and on profession of faith, of which 4,147 were youth. Young people's societies have been organized in 52 per cent of the churches, with a present membership of 6,603.

During the war our colporteur work was discontinued, but once again these literature evangelists have taken to the field, and some two hundred of them are now giving their time to this important work. Steps were taken to strengthen this work

by providing for additional field leaders so as to make possible the enlargement of the force of workers.

The publishing house at Hamburg is again functioning as a denominational institution and is supplying our books and periodicals to the field. About one half of this splendid plant was totally destroyed, together with a great quantity of stocks and supplies, during the war; but since the portion that was spared contained the bulk of the machinery, the plant is still able to function, though in very cramped quarters. The brethren are looking forward to the time when the destroyed portions can be replaced by new buildings.

The Waldfriede sanitarium, in the suburbs of Berlin, under the leadership of its veteran doctor and founder, Dr. L. E. Conradi, is doing a splendid work. Its rooms are constantly filled with patients, and it is exerting a fine influence in favor of the truth throughout that great city.

This institution was providentially spared during the war bombing raids. The accompanying drawing (see p. 18) shows how the bombs fell all around our buildings. The buildings are shown in the center by the oblong figures; the bomb craters, by the small black circles. Some damage was done by concussion, but not a bomb struck the buildings.

All three of the boarding schools of the division are now functioning again; and a fine army of youth, both men and women, are earnestly preparing for future service, either within the boundaries of the division or in the world field. As we visited the Marienhohe school at (Continued on page 18)

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## *The Advent* **REVIEW** *and Sabbath* HERALD CENTRAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## The Religious World



[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.]

### ► First Christian Broadcast in Egypt

Egyptian Christians, who for years have been petitioning for programs over the state radio station, finally had their wish granted. For the first time in its history Station ESB, Egypt's government-owned radio system, broadcast a midnight mass on Christmas Eve from the chapel of St. Mark's College at Alexandria. The college is conducted by the Society of Jesus (Jesuits). Permission to broadcast the mass was given after the college administration appealed directly to Prime Minister Nahas Pasha.

### ► Religion in Hospitals

Need for a more adequate religious program in Texas State hospitals and special schools was emphasized in a report issued by a State board in Austin, Texas. The Board for Texas State Hospitals and Special Schools said it "is concerned with the role which religion plays in mental health and is seeking a way to inaugurate a definite program which will bring to bear, particularly in our mental hospitals, a united and helpful religious program."

### ► Students Ask Vital Christianity

Acceptance of "the Lordship of Christ over the whole life of mankind" was urged as the only solution of the current world crisis in a resolution adopted in Birmingham, Michigan, by Protestant Episcopal college students, who met to form a new National Canterbury Association. The delegates, representing 250,000 Episcopal students grouped in campus Canterbury Clubs, said that "students today tend to relegate the living Christ to an inferior position in their lives and to accept in His stead a comfortably nominal Christianity. Unless man builds a society founded upon, and permeated by, the love of God, under the Lordship of Christ, the result will be continued disintegration of society."

### ► Million Visit Quebec Shrine

More than 1,000,000 persons visited the Roman Catholic shrine of Ste. Anne de Beaupre during 1950, the Redemptorist Fathers in charge of the shrine announced. Communion was given to 412,430 persons, and 17,100 priests said mass in the Basilica of Ste. Anne. During the year the Basilica acquired new chapels, mosaics, new stained-glass windows and a main altar tabernacle made of silver.

### ► Methodists Urge Total Abstinence

Total abstinence by church people and government restrictions on liquor advertising were prescribed as measures for combating America's drink problem in a report adopted in Savannah, Georgia, at the Mid-century Convocation of the Methodist Southeastern Jurisdiction. The report, which gave "Methodist views" on several current questions, pointed to the new avenue for liquor advertising that had been opened in television. It called for Government curbs on such advertising in any medium and denial of the use of the mails for "liquor propaganda."

### ► School on Family Relations

Plans were announced for a school on marriage and family relations to be held at Wittenberg College in Springfield, Ohio, June 18-22, by the United Lutheran Church in America. At the school, first of its kind sponsored by the denomination, about 175 pastors and laymen from United Lutheran synods throughout the United States and Canada will be trained as instructors in marriage and family life problems.

# New Bottles for New Wine

## Creation of Our Church Organization—1

By W. P. BRADLEY

The passing of the year 1844 left the Advent believers disappointed and bewildered. From a human standpoint the movement was finished. So much emphasis had been placed upon the element of time that the message seemed to have received a death blow when the prediction about the time failed to come to pass. Crushed and despondent, the believers could only send up to God their agonized petitions that He might reveal His will and disclose the key to a right understanding of His Word.

The message had seemed to bear its own credentials: The spiritual fruitage, the heart searching to uncover sin, and the fellowship of a common hope had been so precious that the believers could not throw off the conviction that the movement had been of God. But why had He permitted His people, who had obeyed His message, to undergo disillusionment and even mockery? Was He merely winnowing the good grain from the chaff? Was He striking off the links of the former associations so that, unencumbered with ecclesiastical bonds, His people might be ready to stand alone and to accept new truth as it came to them?

God's plan must have been but dimly seen by those survivors of the disappointment as they tried to trace His providence and understand His purpose. It was a time for the exercise of naked faith, for if

they had been able to understand the cause of their dilemma, faith would not have been necessary. If the little child, after his first few trembling steps, suffers a fall and returns to his creeping, shall we think it unnatural if the brethren seemed to falter in the depth of their despair?

It was the renewed study of the prophecies that opened the channels of light, and the reason for the disappointment was made clear. The time element of the prophecies of Daniel 8:14 and 9:24-27 stood fast. It still stands today as a flashing beacon in the flight of time. It has survived the shock of the disappointment and every test that has followed. Today we can confidently rest our faith in its genuineness, and without embarrassment claim it as one of the great proofs of prophecy.

In the matter of the expected event, however, the Advent believers had been in error. They applied the word "sanctuary" of Daniel 8:14 to the earth, whereas further study opened up the truth that this word applied to the heavenly sanctuary. The word "cleansing" referred to the judgment, which began in heaven in 1844. Thus as doctrinal order began to replace confusion fresh confidence began to flow among the believers.

The deep interest in searching the Scriptures brought some unusual rewards and unforeseen developments. It made the believers receptive to new light, so

that as the Sabbath and other truths came to them, all that was needed was to verify the new position by the Scriptures, after which obedience followed.

No bonds had been formed in the early part of the decade after the disappointment, except those that resided in the truth itself. The believers had been shaken out of their old church associations, and it was too soon for new ecclesiastical bonds to take shape. In those uncertain years it was the body of truth called "the message" that held them together and supplied the spiritual cohesion out of which a successful organization could later be formed.

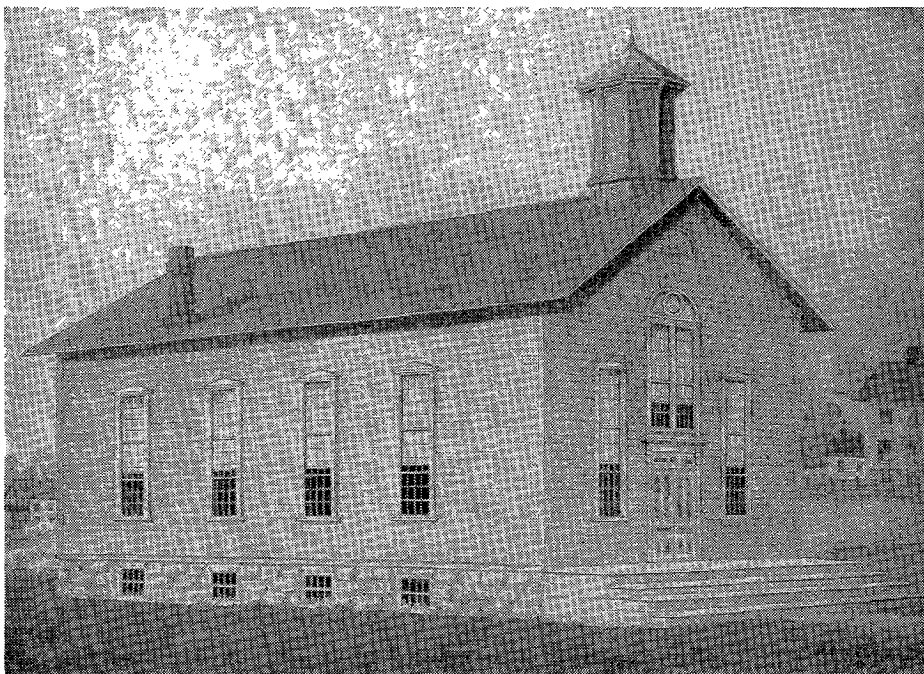
As we review the development of organization in the Seventh-day Adventist Church, let us go back to that decade of 1844-54, examine the state of the believers, and trace the very beginnings of the impulses and plans that resulted in the formation of the church.

In spite of the unifying influence of the message itself there were conditions that worked against unity. The pioneer Adventists were men of strong thought and deep convictions, and they differed sharply both in their public talks and written discussions. Furthermore, numerous fanatics crept in, and teachers of fanciful theories kept the believers in a state of agitation. Ellen G. White described the situation thus: "A spirit of fanaticism has ruled a certain class of Sabbath-keepers there [in the East]; they have sipped but lightly at the fountain of truth, and are unacquainted with the spirit of the message of the third angel."—*Testimonies*, vol. 1, p. 411.

The message was taught in private homes, in schoolhouses, and even in the groves. Public services were quite informal, and anyone who cared to would speak. Sometimes there was great confusion.

### Early Fears of Organization

There was also the divisive influence of geography, the East being separated by distance and custom from the West. Communications were slow and insecure. But the principal issue was more fundamental. It lay in the dread that existed of any form of organization. It is difficult for us now to enter into the feelings of the believers in those days. Among the first-day Adventists the majority were strongly opposed to any form of organization. They had no confidence in the spiritual condition of the popular churches, and they feared any step that would make them like those churches.



The Third Meetinghouse in Battle Creek, Michigan, Where the General Conference Was Organized, and the First Session Held May 20-23, 1863



House of Albert Belden at Rocky Hill, Connecticut. James and Ellen White Lived for Some Time in the Upper "Unfinished Chamber" of This Building. The Early Sabbath Conferences of the Church Were Held Here

Consequently there was no church organization. There were no church records, not even lists of members. Their names were recorded in the Lamb's book of life, and that was record enough! Furthermore, the Saviour was coming soon, and the believers would then be in heaven. There was no financial plan, and any gifts of money or goods for the ministers were made directly to them. There was practically no ordination of ministers. In fact, the workers were given no titles such as minister or pastor, but were simply called messengers. (See *Early Writings*, p. 61.)

#### Opposition to Forms and Creeds

There was strong opposition to formality and to the adoption of a creed. George Storrs, a prominent first-day Adventist, admonished: "'Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized*. The Lord organized his own church by the strong bond of love.'"—J. N. LOUGHBOROUGH, *The Church*, p. 87.

Amid the confusion there were the voices of those who urged order, constraint, discipline, and cooperation. One who reads the records of those troublous times must be impressed with the influence of two courageous leaders in the search for unity of action. Ellen G. White, endowed by God's spirit with the gift of prophecy, brought reproof and guidance when it was most needed. The trenchant pen of James White blazed the way into advanced thinking and effectively silenced the arguments of those who stood for non-organization.

Wrote Ellen G. White in 1853, "The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven."—*Early Writings*, p. 97.

James White wrote, "We lack system. And we should not be afraid of that system which is not opposed by the Bible,

and is approved by sound sense."—*Review and Herald*, July 21, 1859, p. 68. Looking back, we might almost feel that the formation of the organization was inevitable; back there the principle was not at first so clear, and it took courage to espouse the cause of "gospel order."

#### Credentials to Ministers

The first reaching out after that order came in the effort to combat fanaticism and to accredit the accepted teachers. The messenger of the Lord, in a message that had appeared first in *Present Truth* in November, 1850, wrote a stirring testimony calling upon the messengers to protect the flock from non-Biblical doctrines, heresies, and fanaticisms. (See *Early Writings*, pp. 61-63.) The editorials of James White on "Gospel Order," which appeared in the *REVIEW* in December, 1853, called for an organization that could protect the believers by ordaining selected ministers and giving them credentials. Said he, "We go for order and strict discipline in the church of Christ."

The outcome of these discussions was that steps were taken to identify those workers in whom the believers could have confidence. They were given cards recommending them to the fellowship of the

Lord's people everywhere. J. N. Loughborough recorded the fact that these cards were issued as from 1853, and were signed by two leading ministers, his bearing the signatures of James White and Joseph Bates. (*The Church*, p. 101.) This plan helped to maintain the unity and purity of the faith.

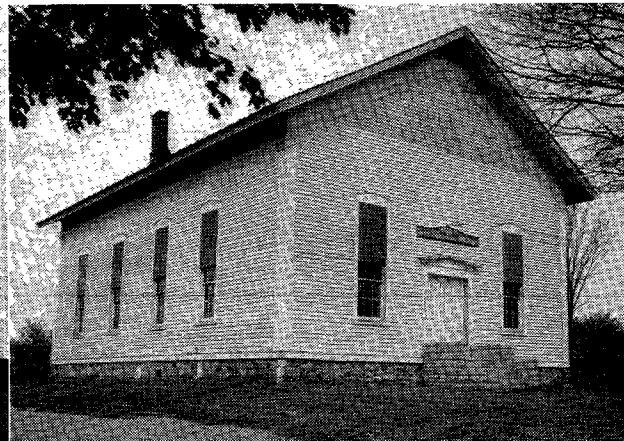
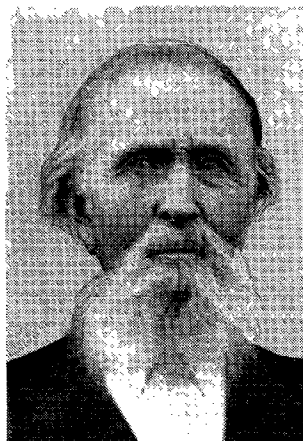
#### Formation of Publishing Association

One problem that arose frequently to plague the leading brethren was that of holding property, and during the early part of 1860 the discussion turned around that issue. At that time the *REVIEW* was the legal property of James White, and three brethren owned the building in which the publishing was done. (*Review and Herald*, Oct. 9, 23, 1860.) Early that year James White had proposed that a legal organization be formed that could hold property for the believers. J. N. Andrews seconded the idea, suggesting that a council be called to study the problem. The official call was published in the *REVIEW* of September 4, 1860, and the conference convened at Battle Creek on September 28, with representatives present from the companies of believers from New York to Iowa.

On the memorable afternoon of that first day a plan was adopted for organizing a publishing association. Seven members were to apply to the State of Michigan for a charter. Membership in the association was regulated by the statement: "Any person keeping the commandments of God and the faith of Jesus Christ, may become a member of this Association for life on the payment into its treasury, of twenty dollars." Officers were to be provided, including a business agent, a committee on publication, a treasurer and secretary, and an auditor.

#### Selection of Name Seventh-day Adventist

The council found itself having to make a decision that bore only indirectly on the work of the meeting. If application was to be made to the State for a charter, a name had to be given to the peo-



The Church at Wright, Michigan, Where the First Seventh-day Adventist Camp Meeting Was Held on the Farm of E. H. Root (Left)

ple making the application. When the choice was finally made the name of the organization became Seventh-day Adventists. The meeting had resulted in two important accomplishments: The publishing work was organized, and the people of the movement had a name.

Both were significant. The association was actually formed on May 23, 1861, when bylaws were adopted and officers elected, this being the first of the many legal organizations formed by this people. Of the denominational name Ellen G. White said: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our

Lord Jesus Christ."—*Testimonies*, vol. 1, p. 224.

The beginnings of order had been made in the church. The logic of James White and others of vision, together with the guidance of the Lord, was beginning to take effect. James White's thesis was a simple and understandable principle, and men could take their stand with him on it: "All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by plain scripture declarations, should be employed."—*Review and Herald*, April 26, 1860, p. 180. Order was appearing out of confusion; intelligent planning was taking the place of confusion. A vehicle was being formed for the proclamation of the truth of God. There were new bottles for the new wine.

## Value of Exercise and Rest

By W. E. Macpherson, M.D.

It has been well stated that "the benefits of muscular work cannot be overestimated; that exercise is necessary for healthy existence; that it is a physiologic need of a primitive kind which cannot be safely eliminated by civilization."

There can be little doubt that proper exercise strengthens the organism as a whole, and therefore tends to prolong life. It is difficult to find men who have been injured by muscular exercise, but relatively easy to find those who have failed of normal development or who have been physically handicapped by the lack of it.

It is not my purpose to give anyone the impression that exercise can substitute for any of the other important features which constitute a rational health program. Neither is it my purpose to attempt regimentation of all people to the same curriculum of physical activity. Such a policy would obviously be faulty. It is my purpose, however, to emphatically place muscular exercise in the list of "health producers," and to present some practical information on this rather neglected subject.

### The True Remedies

The statement that "pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies" (*Ministry of Healing*, p. 127), is very apropos in this connection. It is agreed that such a discussion would be more pertinent to those who have more or less sedentary habits. From *Ministry of Healing* another quotation is taken: "Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital

powers are exhausted in disposing of an excess of food."—Page 240.

Contrary to rather widespread advice which effervesces from certain fanatical sources, it is not necessary for one to develop a muscular capacity equal to that of Samson or to be able to compete with trained athletes in order to enjoy a state of robust health. But let it be well understood that there is real benefit in muscular exercise. It is impossible for anyone to be completely healthy without it. It is an essential factor in the production of normal bodily functions, without which no one can enjoy an active, energetic life.

### Changes in Body Chemistry

That the muscular changes which occur with exercise are only an incidental part of the picture, has been accurately demonstrated. For example, the increase in skill which is produced by practice of a certain voluntary act, is associated with a lessening of the internal work necessary for the accomplishment of that task. Also, through systematic muscular training and activity there result some very remarkable changes in the chemistry and chemical physiology of the individual, which definitely lessen the load that is placed upon the circulatory and respiratory systems.

It will not be necessary to give a detailed discussion of the physiological responses associated with the production of muscle contractions, but a brief statement should be made.

Muscles are, in comparison with other organs, the heaviest users of energy food. Temporarily isolated from its blood supply, a muscle will contract when it is stimulated; but in order for it to maintain its contractility for any length of time, it must have a good supply of circulating blood. By this means the muscles are furnished with necessary energy food.

In the process of utilizing this energy in an efficient manner they are also supplied with oxygen, which the blood picks up in its circuit through the lungs, and are relieved of certain waste products of oxidation, which are carried to the lungs and other points of elimination. A further item of real interest concerns the fact that over any lengthy period of muscular work the oxygen supply is of primary importance. As a matter of fact, the amount of work that a muscle can perform during a given period of time is limited, not entirely by its size or energy-food supply, but by the amount of oxygen it receives.

When an individual is at rest his circulatory rate and oxygen consumption are very slow. During periods of severe exercise the quantity of oxygen consumed becomes greatly increased. The mechanism of increasing the oxygen supply consists mainly in an increased circulatory rate, increased respiratory rate, and increased absorption of oxygen from the lungs.

It can be stated that the physiological responses of the body take care of routine daily requirements. However, before much can be added to the amount of muscular work, the individual must increase his physiological capacity by indulging in graduated, systematic exercise. In following such a system one finds, after a time, that he is not only able easily and efficiently to perform certain tasks that were previously beyond his capacity but also is benefited in many other ways.

### Action, a Law of Life

The general physique of a person who systematically exercises is considerably better than that of the individual who does not. It is of practical interest to note that the more systematized the exercise is, the better are the results.

"Action is the law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. . . . Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place."—*Ibid.*, pp. 237, 238.

It has already been stated that the most noticeable effects of muscular exercise are the increased size, strength, and endurance of muscles. These points are so well known that no particular comment seems necessary. The increase in strength and endurance of exercised muscles is not due entirely to an increase in size. Such an improvement in function is out of all proportion to the gain in size, and is due to the fact that the circulatory, respiratory, and chemical factors associated with the maintenance of proper nutrition have



developed their functional capacities above the sedentary level.

Reports from authentic sources, based on experimental work, demonstrate that regulated muscular exercise increases the size and function of practically all the organs in the body.

### Results of Experiments

In one of the great universities of this country a group of students were selected for an experiment when the first-year class matriculated. Half this group were given regular, systematized exercise for four years. The other half limited their physical activity to the routine of the campus, which in itself is considerable. At the end of the four-year period the exercised group outclassed the control group in every way, physically, mentally, and healthwise. Similar experiments performed by different men in different countries most definitely substantiate these beneficial results.

One investigator measured the endurance of the muscles of his forearm in a scientific and accurate manner. He carried on a systematic program of muscular exercise and demonstrated that his endurance improved gradually for a relatively long period of time. At the end of four and one-half years he reached a high point equal to 500 per cent of his original endurance.

Another investigator increased his endurance 819 per cent in fifty-two days of training. His training was of a more severe type than was engaged in by the individual represented first. He also found that within two months after the cessation of daily training the work capacity of his

muscles had already fallen to one third of the maximum attained in training.

Certain practical information may be obtained from these experiments. In the first place, the muscle strength and muscle endurance can be definitely increased at a rate proportional to the severity of the training program. Second, cessation from a regular systematized program leads to a definite lessening of the function of muscles. Among amateur athletes it is a well-recognized fact that a two or three weeks' recess from a daily program of training and practice places the individual practically in the group of untrained subjects. After such a period of rest from the usual activity it becomes necessary for him to re-establish his superior muscular ability through a program of systematic exercise.

Observations from other experiments demonstrate that the number of red blood cells and the amount of hemoglobin present in the blood can be very definitely increased by well-regulated exercise. Stabled horses, for example, have about four million red blood cells per cubic millimeter of blood, whereas trained horses may have a red-cell count as high as twelve million for the same amount of blood. As was mentioned above, the hemoglobin content bears a direct ratio to the number of red cells. Such a high cellular response cannot be exactly duplicated in the human being, but the same principle applies. This explains why trained subjects can furnish to active muscles more oxygen a minute, as was mentioned in a preceding paragraph.

(To be continued)

## Our Greatest Sin!

By Wesley Amundsen

Sin in any form whatever is abhorrent to God. Sin is rebellion against God. Sin is disobedience against the highest precepts of holiness in the universe. God does not approve of sin in any form. It is a foreign element, a cancerous growth, in God's great universe.

But God loves sinners. The sinful human race needed a Saviour. Love prompted Him to offer up His own Son, the Lord of glory, in order that man might be redeemed from the thralldom of sin and be brought into perfect unity with His eternal law. Thank God that the blood of Jesus, shed upon the heights of Calvary, is sufficient to wash away every stain of sin!

One of the beautiful things about God and the forgiveness of sin is that when He forgives He also forgets. The Holy Scriptures are filled with expressions of kindness and love in this respect:

"Come now, and let us reason together,

saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44:22.

"I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34.

"For thou hast cast all my sins behind thy back." Isa. 38:17.

"Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

So great is the mercy of God. Not only does He forgive but He also forgets. In this respect we are so different from God. Forgive we do, but forget we do not. Look at our attitudes toward those in the church who have stumbled and made mistakes, or who may have committed grievous sins. The way the sins of the fallen are constantly held up and paraded before others, one would think that such individuals had committed the unpardon-

able sin. Perhaps they have in our judgment, but how thankful we are that they have not before God. It has been said that "the inhumanity of man toward man is our greatest sin."—*Ministry of Healing*, p. 163.

Witness some poor, weak soul, fallen in sin. Possibly the name is brought before the church board, then later before the church at a business meeting, for consideration. Disfellowshipped, the individual is placed outside the church. He is now an outcast from the family of God. But is he?

### Labor of Love for Backsliders

What would Jesus say to us in such a case? "We then that are strong ought to bear the infirmities of the weak." Rom. 15:1. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

Then there is that part of the Lord's prayer which says, "Forgive us our debts, as we forgive our debtors." You remember that part, don't you? How, then, can anyone who professes to be a son or a daughter of God come before God to ask forgiveness for the errors of his or her ways and at the same time harbor an unforgiving spirit against some poor repentant sinner?

You may recall to memory the story of the woman taken in adultery by those who had been party to her degradation. She was brought before the Saviour by her accusers. How they gloated over her misfortune! How anxious they were that Jesus might condemn her! But, instead of condemnation of this poor outcast woman, Jesus said, "He that is without sin among you, let him first cast a stone." And turning to the trembling, cowering, sinful woman, He said—and I am sure it was with great tenderness—"Woman, where are those thine accusers?"

And she, lifting her eyes and seeing no one but Jesus, said, "No man, Lord."

"Neither do I condemn thee: go and sin no more."

### Our Failure to Help the Weak

How about it? Are you without sin? Have you never made a mistake? Is there in your own life right now some sin that may be hidden from others but not hidden from the eyes of a just God? Could it be that even as you condemn and criticize others you yourself are being condemned by the Lord Jesus? "*The inhumanity of man.*" To what lengths this sin drives us—the evil criticisms in the church, the failure to help those who are weak!

"Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him; and that love can not touch our hearts without creating love

for our brethren."—*Mount of Blessing*, p. 166.

"Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—*Ministry of Healing*, p. 163.

"Earnest workers have no time to dwell upon the defects of others."—*Testimonies*, vol. 8, p. 86.

There are a few self-appointed judges in Israel whom God has not called to the work of judging. Let such get off the judgment seat and humble themselves and seek the Lord lest they be left out of the kingdom, and others whom they have misjudged go in ahead of them. It was not the man who stood up in the Temple and praised his own good deeds that received the commendation

of Christ. It was the poor man who dared not raise his eyes to heaven, but cried out, "God be merciful to me a sinner."

"Our Saviour manifested for us a love that the love of man can never equal. When we were bruised and dying, He had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in His holy, happy home, where He was beloved by all the heavenly host. He beheld our sore need, He undertook our case, and identified His interests with those of humanity. He died to save His enemies. He prayed for His murderers. Pointing to His own example, He says to His followers, 'These things I command you, that ye love one another;' 'as I have loved you, that ye also love one another.'"—*Christ's Object Lessons*, pp. 381, 382.

## A Story for the Children

BY ARTHUR W. SPALDING



### The Girl Who Tended the Door

In the days of the apostles, after Jesus had gone to heaven, Herod the king stretched out his hand to afflict the church. And he killed James with the sword, and he shut up Peter in prison, meaning to bring him out soon and kill him too.

Then all the church were gathered together in the house of Mary the mother of Mark, to pray that the Lord would save them from Herod and that He would take Peter out of prison. Along with all the people who came to the house of Mary, the mother of Mark, there was a little girl named Rhoda.

And all the people said, "Now, Rhoda is just a little girl. She'll not want to come into the prayer meeting." "Rhoda," they said, "you stay out here and tend the door. And if anyone comes and raps, you find out who it is, and let us know. Don't you open the door, for it might be our enemies." So they put Rhoda out there alone to tend the door.

But Rhoda was a little girl who loved Peter, as all the children did. And Rhoda said to herself, "I'm going to pray the Lord to take Peter out of prison this very night." And she did.

So there was Peter in the prison, away down in the dungeon, chained to a soldier on this side and a soldier on that side, so he couldn't get away. Peter went to sleep, and the soldiers went to sleep. And while they were sleeping, and while all the church in the house of Mary the mother of Mark were praying for Peter, the Lord sent an angel down to the prison. He came and struck Peter on the side, and waked him up. But Peter thought he was dreaming.

"Stand up," said the angel. Peter stood up, and the chains fell off from his hands, and the soldiers never woke up. But still he thought he was dreaming.

Then the angel took Peter up out of the prison into the prison yard. And there was a great iron gate in the wall, and guards standing before it. But when the angel and Peter came up, the gate opened of itself and let them out, and then shut, while the guards never saw anything. And there were the angel and Peter outside the gate. But still Peter thought he was dreaming.

The angel took Peter on into another street, and then he left Peter. And Peter came to himself, and found that he was not dreaming, but he was awake, and he was outside the prison, free. So he went on until he came to the house of Mary the mother of Mark, where inside the door was Rhoda, listening.

Peter knocked. And Rhoda said, "Who is it?"

And he said, "It's Peter. Let me in!"

Rhoda was so glad she could not open the door. She ran in where all the people were praying for the Lord to take Peter out of prison. And she cried, "Peter's here! Peter's here!"

They looked at her, and they said, "Rhoda, you're beside yourself!"

"No!" she cried. "Peter's at the door!"

And they said, "Oh, it must be his angel."

"It's Peter himself," she cried. "Peter's at the door. You come and see!"

So they came and opened the door. And there, sure enough, stood Peter. He came in, and stood, and told them how the Lord had sent His angel and had taken him out of prison.

And when little Rhoda heard Peter tell how the Lord had sent His angel, and had taken him out of prison that very night, just as she had prayed He would do, she said to herself, "I just knew He would."

## God's Way Is Best

By Mrs. Ruth Seaward

Sometimes it is good to analyze our motives. To do this, let us raise some questions. What are my first interests—self or others? How much love do I have for God and my fellow man? Do I judge others wrongly?

Do I doubt God's wisdom when He does not answer my prayers as I think He ought? I must be careful, or I will be guilty of judging God. Do I criticize God for not doing all I ask of Him when I should look within to see what is holding God back from hearing and answering my prayers? He cannot guide and direct when I am deliberately holding onto some cherished sin. My prayers are abomination to Him under such circumstances. Do I think of myself more highly than I ought? "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18.

We expect our children to take our chastening in a good spirit. Let us not set them a bad example by murmuring in their presence. Always talk faith, hope, and love. People who question and murmur and doubt are telling the world that they have not a knowledge of God's love.

We can say, "I cannot afford to give liberal offerings," and then spend more on ourselves than the offering would have been. "There is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Am I more interested in getting of this world's treasures or goods than I am in helping others?

Do I neglect prayer and the study of God's Word, then spend precious time uselessly, or in chasing here and there seeking my own pleasure? I must be honest with myself and God if I expect to win out in the time of trouble just ahead.

Do I really feel a loss when I miss Sabbath school and church, or is it immaterial to me whether I go or not? Do I go to gain all the spiritual help I can, feeling my soul's deep need, or do I go to criticize and think how much better I would do if I held a certain office?

### God's Watchcare Over His Work

Do I have faith to believe that God is watching over His work and is still holding the reins, or am I too anxious to see Him do things my way?

When I have a few extra minutes to read or study, what is my natural choice, something religious or something secular? Is it a task to concentrate on spiritual things, and a pleasure to settle down to the secular?

If we will take time to analyze our motives, we will see that it is good to trust and believe that God knows best and is "able to do exceeding abundantly above all that we ask or think." Put first things first; then God can help us according to His great wisdom and love.

# Rosy Finches at My Casement

By Jessie S. Burdick

Napa Valley in the month of January was a veritable fairyland. In every direction loomed hazy purple ranges. Innumerable blooming orchards, gardens, and fields of grain were arranged among the foothills like a map of various colors. The whole valley appeared to be an immense landscaped garden, hooded with an enormous vault of dazzling blue.

Roses and lilies were everywhere; camellias too. Blazing hedges of *Tritoma* (red-hot poker) formed low borders in perennial beds. Fire thorn (*Pyracantha*) bushes were heavily loaded with thousands of brilliant orange berries, until flocks of migrating cedar waxwings stripped them. Long hedges were relieved of their fruit in a brief two or three days. Toyon shrubs and Cotoneasters were still in possession of their seed berries. Most striking were the tall trees of blooming acacia, their bright, canary-yellow flower heads beaming from the branches along the highways.

Flowering crab and redbud were bursting into a radiance of glowing pink. Tulip trees, permeating the air with sweetness, held their waxy, lavender chalices, lined with pure white, up to the sun.

The great, scraggly arms of the live oaks would have lost much of their charm but for the bushy clumps of mistletoe adorning their spreading branches. These trees are never without green leaves.

Two varieties of wild flowers, wild yellow mustard and purple wild radish, were gifts of the early Spanish settlers. Little did they dream the plants would be perpetuated a century after them.

The wild mustard—waving fields of it—and vineyards choked with its gay blossoms during February and early March, mingled with blue lupine, were surpassingly lovely.

Other plants of brilliant color tenaciously clung to the terraced mountains, with varieties of plants growing in crevices, many persistent ones clinging to the mountainside, resembling huge rock gardens. How could the hanging gardens of Babylon have been more gorgeous!

## Fragrant Mustard Seeds

Tradition has it that the padres, when establishing missions in California, broadcast mustard seed on their first journey to the north to enable them to find their way back in the spring.

The faithful seeds sprouted and flourished, never failing to fill the countryside with bewitching fragrance just as sweet as the haunting perfume of the aristocratic daphne or gardenia. Mustard was plentiful, free, and inexpensive. The western species permeate fields and vineyards with a tantalizing sweetness.

Most unforgettable was one view of a fruitful valley from the mountain heights. Stretched out in the foreground were acres of blooming orchards and meadows. Herds of cattle grazed on the hillsides. One felt that he was on the brow of the earth and very close to heaven.

It was easy to imagine that a person could "sweep the universe and see all things in their proper proportion" for a few brief moments. The discouragements and ills of life evaporated in the presence of such superb grandeur.

Here and in the neighboring valleys of Sacramento and Sonoma one could discover every phase of scenic loveliness—canyons, lakes, rivers, oceans, and redwood groves nearby, where huge brakes, ferns, and myriads of bewildering wild flowers grew. Many rugged streams with glistening waterfalls plunged down the mountainside on their way to the Pacific.

Yes, California was a paradise for all

frost-bitten Easterners. No more fairylike adventure could be imagined than to be whisked away from Michigan's frigid, barren, snow-covered fields and woodlands to the land of tropical, exotic flowers, brilliant berries, clear-blue skies and singing birds. No "pewter-gray days" in California while I was there!

## "Mystery" Bird

We were puzzled with the identity of one small sparrowlike bird which, in early morning, sang from the topmost twig of a budding maple—the only maple I ever saw in California!

The bird was too small for a hermit thrush. His song was not so liquid and mellow as that of the thrush, whose tones never have been accurately reproduced by any musical instrument. Its melody is a thing apart, like the difference between sacred and secular music. Neither was it the song of the white-throated sparrow—both birds charming soloists. The white throat becomes a peculiarly intimate voice of the woods when he releases his rapacious nuptial song, whereas the bird from the top of the maple delivered his music in an easy-flowing warble.

For several days we studied this fellow through our binoculars, but thus far he had performed only in the morning with the bright sun behind him, making it impossible in the blinding light to see his color or markings. He was a mere dark silhouette against the light.

But one day he gave an afternoon concert, perched on the same topmost twig of the maple, where his coloring could be plainly seen as the setting sun from the opposite horizon shone full upon him. The binoculars revealed the vivid wine red of his throat shading to orange on the upper breast. The orange tint may have been the glow of lingering sunbeams.

As he faced the setting sun the brilliant headdress and breast gleamed like red-hot coals against the open blue of the sky. He was a dazzling picture! Now we knew our mystery bird was a finch, commonly called the purple finch.

Early the next morning, after the identity of this bird was discovered, I was awakened by an agitated fluttering of wings outside one of the double casement windows in my sleeping room, one window of each pair being open.

Then all was silence. Being drowsy, my mind soon drifted far away, when the sweetest of melodies came floating into my dreams.

"Where am I?" I mused. "On some strange planet of beauty or on earth?"

These were not strange questions inasmuch as for several weeks I had awakened in half a dozen various locations after leaving Michigan, including Denver, San Diego, Los Angeles, Mountain View, and now Napa Valley.

The persistent babbling music came from the throats of several songsters.

"Such celestial harmony!" I thought.



Josef Muench

The Whole Valley Appeared Like an Immense Landscaped Garden



"There must be a whole glee club of feathered minstrels outside my window. This is definitely a heavenly place to live."

There was a sweet, familiar strain about their tuneful notes, which quickly transported me to the shores of Michigan's Lake Charlevoix. However, the Michigan birds kept elusively to the balsam, pine, and white birch treetops, but I found as I tiptoed to the window that these flashes of flaming color were almost inside my room—only the screen and a transparent curtain to separate us.

Health in the Home Circle—4

## The Adults in the Family

By Ruth M. White, R.N.

It is easy for adults to say, "I'm old enough to know better." Would it not be better to put some action into the phrase, with an application to health, and say, "I'm old enough to do better"?

From the age of twenty to forty-five years most people are in relatively good health, and find it difficult to follow the health principles they know to be right. Such excuses as, "Just this once," "I'm too tired," "I'm too busy right now," or, "I'll do it tomorrow," ease them over the responsibility. But consider for a moment that what you do today determines your health tomorrow and after forty.

Cancer, heart disease, cerebral hemorrhage (stroke), kidney conditions, and accidents lead in the causes of death in our day. Some of these conditions would not have occurred if good health principles had been followed.

The most common malady today is worry. Why is it mentioned here? Because it is closely related to mental health. Almost half the cases seen in general medical clinics today have a mental hygiene problem.

Worry and anxiety can cause fatigue, digestive disturbance, insomnia, and various other symptoms. Then the individual frets about those, and worry becomes an endless cycle.

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Counsels on Health*, p. 324.

"For as he thinketh in his heart, so is he." Prov. 23:7.

Take an inventory of your mental habits. Are you anxious over many things? Do you think too much about yourself? Investigate the things of which you are afraid, and often your fears will vanish. Take your worries to the Lord in prayer, and trust Him. See that you have some activity out of doors each day. Cultivate interests outside of yourself; develop a

At Charlevoix the early morning and evening chorus was intermingled with the notes of whippoorwills, Blackburnian warblers, tanagers, thrushes, oven birds, song sparrows, and many other chanting soloists. However, these birds, because of their nearness, caused the whole room to reverberate with the haunting melody of the woodland. Surely their artistic color and lilting song were enough to gladden the heart and bring great measures of joy to the soul of any bird lover in the East or the West.

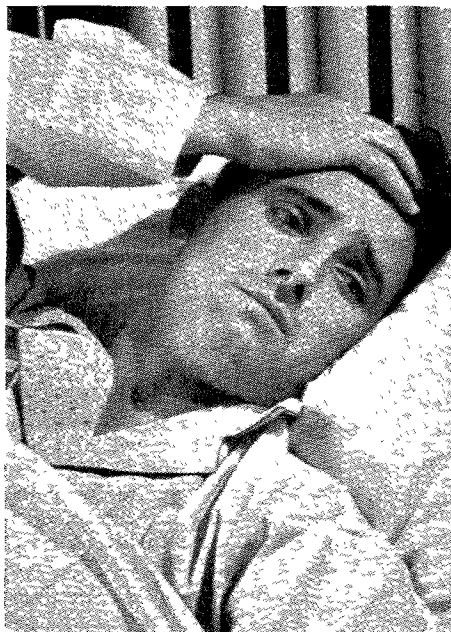
(To be concluded)

hobby. Eat properly and obtain adequate rest. Don't permit yourself to become one of the 50 per cent who go to the doctor's office with symptoms resulting from poor mental hygiene.

### Curing the Common Cold

The common cold is the most prevalent disease among adults. Twenty-four million cases of cold infection per year cause much loss of work time, which means worry and loss of money. The wisdom of early treatment cannot be stressed enough. You can get rid of a cold in a few days if treatment is started immediately. Then the miserable condition does not plague you for two weeks or more.

Extra rest plus the intake of large amounts of fluids (especially fruit juices)



Soibelman

When Illness Comes, Besides Giving Efficient Nursing Care, the Home Nurse Will Seek for Ways to Brighten Dreary Days and Hours

will be of greatest benefit. A hot foot bath, and a hot drink before going to bed the first day of the cold will aid matters. If the throat is sore, gargle.

Very few people gargle properly. Use one to two glasses of hot-as-you-can-stand-it water containing a half teaspoon of salt (to each glass). Take a mouthful, throw the head back, and gargle for a good length of time. The heat stimulates circulation to the throat, and helps to combat infection.

Perhaps the doctor has ordered nose drops to be placed in the nostrils. There are two good methods. One is to sit in a chair, with legs apart. Place the drops in the nostrils while the head is held well back; then quickly bring the head forward and down between the knees. Hold it there for three or four minutes if possible. The other method requires that the patient lie down on his side with a pillow doubled under his shoulder, and his head hanging over the side of the pillow. The drops are placed in one nostril, and the position is maintained for five minutes; then the position is changed to the opposite side, and the procedure repeated. You won't need to put drops in your nose as frequently with this method—it really works.

### Equipment for Home Nursing

When illness invades your home, and care must be given in bed, it becomes necessary to improvise some equipment for the comfort of the patient and the administration of treatment without added expense. One of the first measures for comfort will be a back rest. A washboard will work nicely when propped against the headboard of the bed and cushioned with pillows. A chair, box, or divan pillows will also work well. When the patient is sitting up, see that he has his back as well as his shoulders supported.

It is important in the care of long-term illness to keep the feet supported and free of pressure of bedclothes. When persons in bed for weeks finally get up they usually find that they cannot walk. To remedy this, find a wooden box or pasteboard carton, pad it, and place it under the covers at the foot of the bed, so that the patient's feet may be pushed against it. This support prevents the ankle muscles from becoming impaired from inactivity.

Make the sickroom cheerful. Change the pictures every week or so. Place the bed near a window if possible.

If you haven't taken the home nursing course,\* you will find it a valuable as well as an enjoyable project. Why not enroll soon, and get up-to-date knowledge on care of the sick and prevention of illness?

\* For further information regarding home nursing instruction write the Medical Department, General Conference, Washington 12, D.C.

# Are You Delaying the Coming of Christ?

By I. A. Crane

*"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."*  
—*"Christ's Object Lessons,"* p. 69.

When I was a child I would wonder and ask questions about people. Would it always be that people would live only a few brief years and then die? Would children grow up to live just a little while and then go to their graves? No one that I knew seemed to know that there would ever be a time when death would disappear. They all seemed to expect people to keep right on dying, the good ones going to heaven, and the majority going to hell. This all seemed terrible to me!

I am glad to say that at last when I was near twenty years of age a canvasser sold my parents the book *Marvel of Nations*, and from this I learned of the glad tidings of a world where there will be no more death or sorrow forever. From that time till now, more than sixty years, I have rejoiced in that hope, and have done

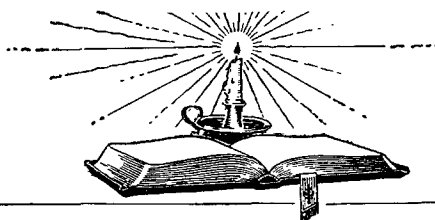
what I could to help others to get ready for that blessed home.

I cannot help thinking that there are many in this old sin-cursed world who are in darkness, just as I was. Shall I neglect to tell them? One thing that deeply stirs my soul is the fact that this happy day would have come years ago had it not been that so many who have heard this last gospel call have failed to appreciate it and to make it known to others. We know that if those who had a part in the first angel's message had all remained faithful and had received and proclaimed the third angel's message, the work would have been finished and Christ would have come years ago. (See *The Great Controversy*, p. 458.)

That we today are still delaying the coming of the day of redemption by our lukewarm, listless condition seems terrible, but it is true. The Spirit of prophecy in many different places emphasizes this fact. And this is also in perfect harmony

## Lighted Texts

BY ERNEST LLOYD



### Our Ever Present Helper

*"I will never leave thee,  
nor forsake thee." Heb. 13:5.*

One Bible commentator suggests this reading of our text: "Never will I leave you in the lurch." The "lurch" is an expression for the losing position in some games, the point of the game when all the odds are against the player. And that is just the shade of meaning the apostle Paul conveys in the text. It is also used by him when he tells how at his trial in Rome all his friends turned from him. They left him "in the lurch."

When Jesus was arrested and His cause seemed lost, all His disciples forsook Him and fled. When men and women are broken in fortune, or have lost much through their own wrongdoing, they often find the way back very hard, because so few hands are stretched out to help. It is in these circumstances that the Lord's help is the readiest and nearest. He stands by men and women in what seems to be a losing fight. He comes to them when they are "in the lurch," and He says, "Never will I forsake you."

This is really the meaning of our Lord's great promise of "another Comforter." The word means "Advocate," one who stands by you and takes up your case when all seems

hopeless. The disciples were to lose Jesus in the flesh. They were going out to face a hostile world with all men against them. But they were to have One at their side who would fight with them and for them in what seemed to human eyes a hopelessly losing battle. The disciples in the first century won in the great controversy through Christ, who strengthened them. The disciples in the twentieth century will win through the same mighty Conqueror.

"I will never leave thee." God is at the side of every man and every woman who is battling for purity in heart and life, for victory over besetting evil, and He is there to bring help and recovery and redemption. He is working on the side of every upward effort; and if men and women will give Him the chance, He will bring them off more than conquerors. Every earnest desire for better things, every prayer from the depths, every cry for help, God will use to lift men and women out of defeat.

No one need fight life's battles alone, and none need ever give up. "Never will I leave you in the lurch." Whatever else we may forget, let us remember and hold fast to this great promise of our heavenly Father—"I will never leave thee, nor forsake thee."

with what Jesus taught us in the parable of the last call to the supper. There it was foretold that many who were first called did not care enough to come, and others had to be found to take their places. (Luke 14:16-24.)

Another thing should deeply impress our minds. Not only are we to think of ourselves and the people now living that we may all be ready, but what about all the people of God in past ages who now sleep in the prison house of death? Do you not want to do all you can to hasten the day when they shall all be awakened to enter the glorious Land of Promise? Oh, how I long to see that happy day when all the faithful children of God shall hear the sound of the trumpet and rise victors over death and the grave! Shall we by our carelessness and indifference fail to do our duty in warning the world that the work may be finished and Jesus come to awaken these waiting souls?

But still they sleep, those saints of old,  
Their bodies long since turned to mold;  
The years that pass to ages grow,  
As time keeps up its ceaseless flow;  
Yet few today e'er think to weep  
That God's own saints in prison sleep.  
(Heb. 2:14, 15; Isa. 14:17.)

They died in faith that they should see  
The Promised Land that is to be;  
Jerusalem with walls so rare,  
With Abraham's seed they longed to share.  
But still they wait with none to weep  
That saints of God in prison sleep!  
(Heb. 11:13.)

The time has come that they should rise,  
With living saints ascend the skies,  
When Abel, Job, and Paul should see  
The dawn of glorious jubilee.  
Shall they still wait with none to weep  
That these dear saints in prison sleep?

Shall I say none? No, 'tis not true,  
Though all too true of me and you.

The church today seems blind and dumb  
And unprepared for Christ to come.  
In church and world few ever weep  
That faithful saints in prison sleep.

While true on earth few seem to care  
For saints in prison sleeping there,  
Yet all creation groans today  
In travail for that coming day!  
Shall we leave other worlds to weep  
That men of God in prison sleep?  
(Rom. 8:22, 23.)

'Twas years ago that time should close  
And saints escape the last of foes;  
But we've not yet the warning sent  
To call the living to repent!  
Thus we the saints in prison keep  
While other worlds are left to weep.

O child of God, arouse and do  
The work that Heaven appoints for you!  
What if God's glory were revealed  
With men unwarmed and you not sealed?  
Bestir thyself, thy vigil keep,  
Lest thou thyself in prison sleep!

REVIEW AND HERALD

# He Leadeth Me

By E. A. Robertson

We had driven for miles across the rolling plains, and then suddenly before us loomed one of the great peaks of the Western range. With some forebodings we approached it, for our destination could be reached only by getting on the other side of that mountain.

Before starting the ascent we stopped the car and tried to trace with our eyes the winding road we would need to follow. It lay like strips of ribbon across the face of the mountain. We couldn't see that the broken fragments were connected, how they fit one with another, or how they would finally lead up and over the other side. Yet because we had no doubt that the winding road would lead us finally to our destination, we started the car and were off to a wonderful experience and at last to our objective on the other side.

How often great mountains loom up in the midst of the easy, pleasant plain of our everyday life, seemingly blocking the road to our goal.

Robert felt that he had been called to the gospel ministry. He had been conscious of the calling since he was a mere boy, but now when the time actually came to get his training to go forth and preach the Word a mountain seemed to loom ahead. He had no money, and without money he was forced to stagger his periods of schooling with periods of work, that he might earn his way. There were days when he was short of food and clothing and the necessities of life. The normal four years of college extended themselves into many more, and always there was work to be done—work that seemed so unrelated to his objective.

## Useful Knowledge

Finally he did become a minister, and it was only then that he realized that aside from his knowledge of theology he also sorely needed all the knowledge of plumbing, building, farming, electricity, and masonry, besides the lessons in economy, hardship, disappointment, and struggle that he acquired in those long preparatory years.

The Lord had had a pattern, and later on as the plan developed, the purpose of each detail became apparent. Robert saw that people in all walks of life were struggling with the same problems that had been his, and God had been preparing him by those experiences for the work He had called him to do.

We can all sing, "Anywhere with Jesus I can safely go," but when He sometimes takes us by the hand and leads us in the

shadowy pathways of disappointments and thwarted plans we are so prone to hold back and plead, "Oh, no, anywhere but there, Lord!" And yet when our reluctant feet have walked the road and we can pause and look back we find the way we have been led is the path we would have chosen for ourselves had we only known the future.

God may want you to work hard and long hours for your education, to teach you lessons of industry and thrift. He may delay your formal training and take you as He did Moses to the other side of the

desert, so you will know how to lead others across it. He may need to humble you to prepare you for a place in the work. He may need to place you in the school of adversity to teach you lessons of faith and trust.

Why should you, Christian youth, have any fears for your future? God has not asked you to understand His workings. He has only asked you to trust your way to Him, and He will bring it to pass.

Your faith in your God must be great enough to allow you to give Him your most cherished plans and hopes, and then let Him work them out. You will have no greater joy in your Christian experience than that which comes from a complete confidence and trust in the knowledge that your life is in the hands of One who knows the end from the beginning, and that the path you are treading will ultimately lead you to the place you would desire to go.

## Questions From Youth

ANSWERED BY ARCH A. O. DART



### Am I Really in Love?

*I feel that marriage is one of the most important steps one ever takes in life, and therefore I want to be sure that I am making the right decision. No doubt every couple feels that they are in love, or they wouldn't want to get married. But after marriage some wake up to the sad realization that they are not in love. What I want to know is how can you tell when it is true love and when it is mere fancy that will wear off after the wedding, or is there any way to be sure?*

Scores of young people are asking the same question today. Counterfeit love may be suspected when it contains some of the following characteristics:

1. The young people are so desperately "in love" that school studies are affected, work is neglected, friends and relatives forgotten.
2. They are blind, and will not listen to reason.
3. They can't wait, but must marry immediately.
4. They seek no counsel, nor do they take advice from parents, teachers, or ministers.
5. They have no definite plans beyond the wedding.

This is the kind of love that fades with the honeymoon.

How do you tell when it is love? Love is like a plant that can grow. But if it is capable of growth, it can also die. How can we tell that it is a good hardy plant that bids fair to develop into a beautiful flower? First, let us look at this love plant on the surface. Do you enjoy being with this particular young man for his own sake, or do you enjoy the concerts, dinners, and auto rides he provides? Do you want to be with him more than any other person you know? Is it you he

likes, or your hair, voice, or social standing? Are you proud to introduce him as your friend, or are you ashamed of his manners, school record, or the kind of job he has?

Further, do you feel at ease and comfortable in his presence, or do you feel that you must be constantly on guard lest you make some mistake in your speech that he might criticize? If these questions bring satisfactory results, you have a plant worth considering. But remember, the plant, no matter how beautiful it appears today, may wither and die if its roots do not penetrate into good, rich soil. Unless your love has something on which it can feed permanently it will die.

What kind of "vitamins" are necessary to keep love growing?

1. Character.—Does he take God as his counselor and guide in everything, and is he willing to follow His leadings in his marriage as well as in everything else?

2. Health.—Does he have a good constitution, and does he consider it a sacred duty to protect his health?

3. Intelligence.—Does he improve every opportunity to increase his wisdom and learning, or is he willing to allow his mind to feed on chaff?

4. Industry.—Is he willing and anxious to put to use the talents and wisdom God has given him, or does he waste his time, his money, his energy, and expect others to do his work for him?

If the young man measures up to these standards, and you can meet them too, you are safe in knowing that your love has the food necessary to permit it to live, and with proper cultivation it will grow day by day.

# EDITORIALS



## "Before Many Peoples . . . and Kings"

The latter verses of Revelation 10 clearly depict the disappointment that came to the 1844 believers in Christ's immediate Advent. He did not come to earth in the clouds of heaven that October day as they had expected from the prophecy of Daniel 8:14: "Then shall the sanctuary be cleansed." But Christ did then come in the clouds of heaven even as another prophecy of Daniel had described: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. 7:13.

He came there, into the most holy of the heavenly sanctuary, to open the priestly service of the judgment hour, called the cleansing of the sanctuary in the typical earthly service. When that work of our High Priest is finished He will come to this earth the second time. "And every eye shall see him."

### Bitterness Swallowed Up

On that October day in 1844 our earliest pioneer believers passed through an hour of disappointment. They often told us of its bitterness. But all that bitterness was swallowed up in the glorious truth shortly revealed to them. Those who held fast their confidence were led into the light of the threefold message of Revelation 14. Thus they became the agents in beginning the Advent Movement bearing the message of "the commandments of God, and the faith of Jesus" to the world.

They told of the joy that came when they understood the commission of Revelation 10:11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Think how that word would sound to men and women who had expected the gospel work to be finished in 1844, with the coming of the Saviour in glory. For the moment they had been at a loss to know what next to do. Then came the commission to take up the task of carrying the last call of the gospel message to all mankind—the great system of truth in which we today rejoice. And we have seen the message reaching "many" peoples and "many" nations and "many" tongues. Even kings have not been passed by. I thought of this latter specification when the news came not long ago of the death of Sweden's aged and beloved ruler.

### In the Royal Palace

Our colporteurs and home missionary workers in Sweden had now and then told us how the publications bearing this Advent message were given entrance to that royal palace. Years ago we heard how the late queen of Sweden had at one time bought three copies of *Bible Readings*, to present to ladies of the court. And not many years ago a colporteur was showing his book to the king, who took the book from our brother and turned through the pages. He laid the book on the table by them. His majesty looked at the book thoughtfully, then took it up again, and glanced over the chapter headings and illustrations. He laid it down again. After a moment he picked up the book and turned the pages swiftly again.

Then the king said to our colporteur, "Well, now I have looked through your book three times. I will take three copies."

We may be sure experiences like this give cheer to the colporteurs on their way. Only the heavenly watchers know what seeds of truth have been sown by our publications' entering royal palaces of earth. In the days when there were many kings our workers never passed by a palace without making an effort to leave some pages of truth. The bookmen's motto has always been: "Pass Not By a Single House." And when the next house was a palace in went our colporteur with the message from the King of kings.

It is too long a story to tell here. But I like to think of that queen of a Balkan kingdom who loved our books and our people—three or four of whom were in service about the palace—and who wrote a preface for Sister White's *Ministry of Healing* when it was translated into the language of that people.

And it was this same book, in German translation, that one of our believers in the days of old Czarist Russia succeeded in getting into the hands of the Czarina. It was shortly before the Bolshevik revolution of 1917, which the next year swept the whole royal family to their death. Our sister who gave the book, herself of a titled family, had word from the court that the queen was reading the volume and enjoying it. Years later in London I saw in a Catholic paper a reprint of what was supposed to be the last letter written by the Czarina. It expressed beautiful sentiments of resignation and forgiveness and trust in her Saviour. As I read some of these paragraphs I felt that the ideas might well have been molded from *Ministry of Healing*.

How literally and truly, by voice and printed page, the people called out in 1844 have indeed prophesied "again before many peoples, and nations, and tongues, and kings."

W. A. S.

### The National Council of Churches—5

## Our Emphasis on Prophecy Creates a Gulf

Our distinctiveness as a religious movement resides not simply in the fact that we have a different Sabbath day, a different view of the nature of man, or a different view of the end of all things. Rather our distinctiveness lies in the fact that we hold all these beliefs, and others that might be mentioned, *in a framework of prophecy*. We focus on the prophetic portions of the Bible. We believe they are as much a part of the inspired guidance for our lives as any other portion of the Scriptures. What is more, we believe that their revelation of certain truths concerning the plans of God for man gives them a prime significance. We believe that though the study of prophecy does not permit us to know the day and the hour of Christ's coming, it does enable us to know when "it is near, even at the doors." Matt. 24:33. We believe that Bible prophecy reveals that we are living in the very last days of earth's history.

It is this belief and preaching that have made us

really what we are, that have given to us our fervor, our crusading zeal, our large gifts to the church, regarding which other Protestant people sometimes express wonder. There is really nothing to wonder at. Those who believe that they find in the Book of God the undebatable proof that the end of all things is near at hand cannot fail to have fire and fervor in their souls, cannot fail to be sacrificial and give their first energies to the movement that proclaims this belief.

#### The Difference Is in the Message

We are in no wise better than other men. Far from it. We are simply sinners saved by grace. The difference lies in the message that we preach, a message which we believe is timed for our day, a message which we are confident finds greater proof and demonstration as every year goes by. We do not wish to turn aside here to examine the proofs of how the passing years have provided confirmation for our prophetic preaching. We would sum it up in one sentence and say: Statesmen, educators, and others who once ridiculed our preaching about wars and destruction and an end to the world we know, now make declarations strangely like ours, with the exception of this, that their dark declarations are not lighted with the glory of a second coming of Christ to bring in a new earth.

We find also in the prophetic portions of the Bible declarations that lead us to believe that the doctrine of the Sabbath is intended of God to be a distinguishing mark of those who in the last days are true witnesses for Him. We do not imply by this that only those who have kept the Sabbath have ever witnessed truly for God. Far from it. God holds men accountable in terms

of the light they have had opportunity to receive. We hold only that the Sabbath is intended of God to be a great mark and sign of allegiance to Him when the very last hours of testing come ere probation's day closes.

We see the doctrine of the nature of man, particularly his state in death, in a prophetic setting. We see a day coming when Spiritualism will be much more potent than now as an agency of the evil one, to ensnare men to their final destruction. Hence, we see a mighty warning and protection against the delusion of Spiritualism in the preaching of the truth that man is silent in the grave until the resurrection.

And, as already stated, we see the doctrine of the second coming of Christ not merely as an abstract theory concerning a final distant, divine event. We see it rather in the setting of prophecy, which leads us to view the Second Advent as something near at hand, for which we should prepare, and for which we should seek to prepare others.

#### The Call to "Come Out"

Finally, we believe that prophecy discloses that in the last hours of earth's history there must go forth a call to men to "come out" of all religious bodies that have failed to take hold of the great truths so vital to readiness for the day of God, and to band themselves together as a movement making ready for the soon return of Christ. We believe that in all the churches of Christendom there is a great company of sincere men and women—the prophetic call is, "Come out of her, my people." Rev. 18:4. The purpose of this coming out is most certainly not to create one more religious body in the world but to gather together in one all those who hold the same faith and hope and objective, that they may reinforce each other's faith, and, equally important, may most effectively preach to all men everywhere the final message of the approach of the day of God.

How then could we, in sincerity and with wholehearted enthusiasm, join hands with the National Council? We could not. It would be hypocrisy for us to do so. We may love those who constitute the council. And we do. We may regard them as sincere. And we do. But at the same time we must follow the light as God gives us to see the light, and go forth with fervor and zeal to spread that light.

In these dark hours of earth's history far be it from us to bring in dissension and discord, but we must preach what we believe is the truth for these momentous days. We believe that unless we preach that truth the blood of men will be on our garments. We do not minimize the good work that others have done by social reforms or legislative actions. But we believe that all these reforms still leave us with a world in tragedy and facing destruction. That is why we call on all men to make ready for the day of God, that we may rejoice at His coming and find the deliverance that can truly save us out of this doomed and evil world.

F. D. N.

God has reposed confidence in us in making us stewards of means and of his rich grace. How shall we show our appreciation of his care and love and unparalleled mercy, except in grateful returns to him of our talents of means and ability with faithfulness and integrity. We cannot possibly enrich the Lord by bestowing any favor directly upon him, for he is the giver of all our bounties. But he points us to the poor and suffering and oppressed, and to souls bound in chains of superstition and error, and assures us that if we do good to these he accepts the deed as though done to himself.—Mrs. E. G. WHITE in *Review and Herald*, Oct. 31, 1878.

## Others Have Said



What a grand world this would be if we all did as well today as we expect to do tomorrow.—*Hoard's Dairyman*.

Empty lives, like empty houses, soon go to pieces and become useless.—*Adviser*.

As freedom increases, a sense of responsibility must increase or there will be disaster.—*NEA Journal*.

Example is contagious behavior.—Charles Reade.

Successful men are those who believed in success long before they achieved it.—*Voice of Youth*.

Burning candles at both ends never seems to make the outlook brighter.—*Indianapolis Times*.

More men fail through lack of purpose than through lack of talent.—W. A. (Billy) Sunday.

Often a dash of judgment is better than a flash of genius.—Howard W. Newton in *Advertising Agency*.

Pleasant memories must be arranged for in advance.—Ray D. Everson in *Indiana Farmers Guide*.

It is said that man will work 8 hours for pay, 10 hours a day for a good boss, but 24 hours a day for a cause.—*Electrical World*.

Little self-denials; little honesties; little words of sympathy; little nameless acts of kindness; little silent victories over favorite temptations—these are silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar in *Christian Observer*.

A wise man profits by his own experience. A wiser man profits just as much by the experiences of others.—Le Digeste Français, Montreal.



## Spiritualism in the News

The Washington Post of December 29 printed a news item from London announcing that the government-owned British Broadcasting Corporation was going to try to televise the ghost of Catherine Howard, fifth wife of Henry VIII of England. Catherine, who was beheaded by King Henry in 1542, is supposed to be one of Britain's best authenticated ghosts. According to the Post, she "rooms the 'haunted gallery' in suburban Hampton Court Palace. . . . Three BBC television cameras will be focused on the chamber in hope that Catherine appears. Technicians will have sound apparatus ready to record any ghostly moans. There will be a special infra red spotlight in case that Catherine does appear but ordinary light does not reveal her."

By the time this editorial appears in print the results of this experiment will likely be known. It is an eerie commentary on the public interest in spiritualism, especially in Britain.

### "Avocation in Ectopiffle"

In this country, however (as well as in Britain), the majority of the people still label spiritualistic phenomena as nothing more than "piffle." Joseph F. Rinn, eighty-two-year-old magician and former friend of Harry Houdini, recently wrote a voluminous book called *Sixty Years of Psychical Research*. It is a labored attempt to debunk spiritualism. To Mr. Rinn spiritualism is nothing more than "ectopiffle." (*Ecto* from "ectoplasm," emanation from spirit medium.) A book review in *Time* magazine covering this interesting volume is titled "Avocation in Ectopiffle." Mr. Rinn tries to show that modern Spiritualism, as it began with Margaret and Katie Fox in Hydesville, New York, in 1848, was nothing more than "absolute fraud." He maintains that the Fox sisters themselves toured the country and confessed that their psychic powers were nothing more than fraud.

In the year 1854 interest in psychic research had expanded to the place where fifteen thousand believers "had signed a petition demanding that Congress appoint a committee of scientists to investigate such phenomena." —*Time*, Dec. 25, 1950. After a brief debate in the Senate the petition was pigeonholed.

### Controversy of Long Standing

This controversy between spiritualists and scientists regarding the nature of modern spiritistic manifestations has been going on for a century. The recent BBC television experiment reminds us of the time during the second world war when *Life* magazine came out with twelve spirit photographs from the private collection of Sir Arthur Conan Doyle. The "spirits" of animals as well as human beings appear in these sensational pictures along with living characters. This article declared that "after the last War, with its heavy losses, interest in spiritualism increased enormously, and the end of this war will probably see a similar revival of spiritualism."

The photos belong to a collection now owned by Denis P. S. Conan Doyle. He inherited these pictures from his father when Sir Arthur died in 1930. The son of the famous writer and spiritualist believes that these pictures present "high evidential value that spirits exist and that psychic photographs taken under test conditions obviate fraud." Dr. Hereward Carrington, an American investigator, stated positively, however, that in thirty years he has not found a genuine spirit photograph. Other opponents claim that "there are 200 ways of surreptitiously producing 'psychic' markings."

Debate over spirit photographs has been going on since 1861, when a Boston engraver took the first spirit photograph and was later unsuccessfully prosecuted for fraud.

Adventists are not disposed to admit that all so-called spiritistic phenomena are trickery. Yet we do not believe in spiritualism as a manifestation of benign beings or divine intelligence. We believe it to be of satanic origin. Bible prophecy tells us that there will be greater and still greater manifestations of this delusion till the end of time.

Meanwhile we have received word that the British Broadcasting Corporation telecasters were unable to photograph their ghost. Catherine Howard did not appear as expected. Why, we cannot say. If the television engineers ever succeed in photographing Catherine, it will be nothing more than a clever imitation of the former wife of King Henry. Satan has the power to appear in any form, to deceive, if possible, the very elect. But we know from the Scriptures that the dead do not appear again to the living.

Speaking concerning modern occult phenomena as was first manifested through the Fox sisters, the messenger of God said:

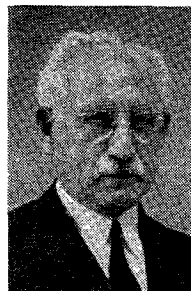
"The rapping delusion [introduced by the Fox sisters] was presented before me, and I saw that Satan has power to bring before us the appearance of forms purporting to be our relatives or friends who sleep in Jesus. It will be made to appear as if these friends were actually present; the words they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the world and ensnare them into the belief of this delusion. . . .

"If we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan."—*Early Writings*, p. 262.

### Deeper Interest in Spiritualism

The varied manifestations of spiritualism will doubtless make front-page news in our daily papers as time goes on. Mounting lists of war casualties will stimulate deeper interest in occult research. Multitudes will ask, "Can we truly feel the touch of a vanished hand and hear the sound of a voice that is still?" Millions of living human beings will yet commune with the "spirits" of the dead, thinking to find comfort for their broken hearts. But God's people will find their solace in the promises of the Scriptures and the hope of the resurrection when our Lord returns. "To the law and to the testimony" will be our strength in the hour of temptation so soon to come upon us.

D. A. D.



## Brief Biographies

Born in London of Orthodox Jewish parents, he came to New York City when a young man. Moving later to Massachusetts, he was led by circumstances to find a home with Seventh-day Adventists, and it was here that he was converted to Christianity. He took up colporteur work for a time, and then spent four years at the South Lancaster Academy.

After graduation he worked in the New York and New England conferences. He later served in the Atlantic Union Conference and the North American Division field. Ever bearing a burden for his own people, he labored earnestly to bring them a knowledge of Christ and the third angel's message. For a time he was secretary of the Jewish Department of the denomination, and in 1922 became a field secretary of the General Conference. His worldwide travels in this connection made him a well-known evangelist. He was also the author of several books. What was his name? To identify, see page 22.

## A Lesson From Elijah's Experience

"What doest thou here, Elijah?" This was the question addressed to the prophet at Horeb, the mount of God. Who was Elijah, and why was he at the mountain? In answering these questions we must consider the historical background. Elijah was one of the noblest, greatest, and most heroic characters pictured in the Holy Record. He was the prophet in Israel in a time of widespread national apostasy. King Ahab occupied the throne. He was married to Jezebel, a woman of great ability and of great wickedness.

"Ahab the son of Omri 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.

Because of Israel's great apostasy, and that His chosen people might be brought back to the worship of the true God, the Lord brought a terrible famine upon the land.

It fell to Elijah to make this announcement to the king: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. By this message the prophet incurred the hatred of Ahab, who sought not alone within the bounds of the nation but in surrounding countries to apprehend Elijah in order to take his life. During the years of famine God hid and miraculously fed the prophet as related in this chapter. Near the end of the famine period Elijah was sent with another message to Ahab.

### Meeting of Prophet and King

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth." 1 Kings 18:1. The prophet was met by this taunting inquiry: "Art thou he that troubleth Israel?" To this Elijah fearlessly responded, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verse 18.

To Ahab was given the pre-emptory command, an order Ahab dared not disobey: "Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Verse 19.

Of what occurred at Mount Carmel we have the graphic account in Verses 20-39. Will the reader please turn to this and read the divine record?

After this wonderful victory the prophet became the executioner of the prophets of Baal. Then followed the longed-for outpouring of rain.

By the futile efforts of the false prophets in bringing down fire to consume their sacrifice, and conversely the marked manner in which God responded to the simple prayer of Elijah, King Ahab had been greatly humbled before the nation. The prophet, in order to show his own recognition of Ahab as the nation's official chief, girded up his loins and through the dark and dangerous mountain passes ran before the king to the capital city.

Then there came to the prophet the natural physical and nervous reaction to this day of strenuous labor. Wearied and hungry, he sought sleep outside the city walls. He was awakened by a messenger from Jezebel telling him that he would be slain even as he had

executed the prophets of Baal. Elijah fled for his life. Reaching Beersheba, he left there his servant, and went a day's journey into the wilderness. Finding a juniper tree, he sat under its shade to rest and sleep.

His heartbroken prayer to God was, Let me die, for "I am not better than my fathers." He felt that his life-work was a failure. But the loving heavenly Father had other plans for His faithful servant, who had played such a noble and heroic part in his ministry. God's great love overlooked the momentary weakness of His servant. An angel touched the weary sleeper. He awakened with a start, fearful that the messenger of death had overtaken him. Instead he heard the musical voice of the angel of God, saying, "Arise and eat." The prophet found bread and water by his side. He ate and slept again. The second time he was awakened by the angel's gentle touch. Again came the loving, tender command, "Arise and eat; because the journey is too great for thee." In the strength of this miraculous food Elijah went for forty days and forty nights unto Horeb, the mount of God.

### Elijah's Sad Lament

Here the Lord asked His tried servant, "What doest thou here, Elijah?" Why did you leave the place appointed of God? The prophet poured out the bitterness and sorrow of his soul. He had been very jealous for God and His glory, but all Israel had forsaken Him, except Elijah, and his life was in jeopardy.

To this sad lament the divine Voice answered:

"The Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:15-18.

Wicked Ahab and still more wicked Jezebel received their just deserts.

God did not permit His faithful but discouraged servant to die as he had requested. Rather, shortly after his visit to Mount Horeb he was translated without seeing death. And nearly a thousand years later, in company with Moses, he appeared to Christ on the mount of transfiguration, conversing with their divine Lord about the sacrifice He was soon to make for the salvation of mankind. (Luke 9:30, 31.)

The redeemed will be composed of two classes: those rising from the dead in the first resurrection and those translated without suffering death. Moses symbolized the first class; Elijah, the second class.

"Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be 'changed in a moment, in the twinkling of an eye, at the last trump;' when 'this mortal must put on immortality,' and 'this corruptible must put on incorruption.' Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*The Desire of Ages*, pp. 421, 422.

F. M. W.



# News From the World Field

## Our Message by Radio in the Indian Ocean

By Jean Zurcher

For five years now we have employed the most powerful means of preaching the good news of the kingdom. God has opened the doors of radio broadcasting stations so that His message for our time may reach even those who belittle and avoid it.

In our vast Indian Ocean Union field we have been able, at different times and in different ways, to witness in favor of the gospel over the radio networks of Madagascar, Mauritius, and Réunion. God has favored our field in this respect. It is a particularly difficult one to evangelize by ordinary means, owing to the fact that the islands that make it up are far distant one from another.

Madagascar, an island as large as France, Belgium, and Holland combined, and with a population approximately equivalent in size to that of Switzerland, is the center of our work. It truly is providential that after the close of the war Radio Tananarive was one of the first networks in the numerous territories of the Southern European Division to proclaim the Advent message. And it is all the more providential that since December 7, 1946, it has been possible for us continually to improve our programs, to multiply them, and to enlarge our sphere of influence.

Up until December, 1948, we did not have the programs of the *Voix de l'Espérance* (Voice of Hope), but we presented the chief prophetic and doctrinal themes of our message, and that with complete freedom of speech and action. At different times the local newspapers gave us favorable publicity, and Radio Tananarive's annual reviews discussed our favorite themes with a grain of humor. Our adversaries themselves could not keep silent. They went to those in authority asking that our broadcast be canceled, declaring that now everybody knows that the end of the world is near.

Finding their efforts in this direction in vain, they asked that our programs be broadcast at a different time of day, suggesting that our alarming declarations would hinder the good digestion of the noonday meal. (Would to God that their consciences would be similarly disturbed!) This request of theirs was granted, and we were permitted to change our broadcasting hour from Saturday noon to six-thirty Friday evening. This in turn permitted us to broadcast our programs throughout all the islands of the Indian Ocean and thus reach new listeners.

After our first Friday evening broadcast a group of listeners in Mauritius sent a



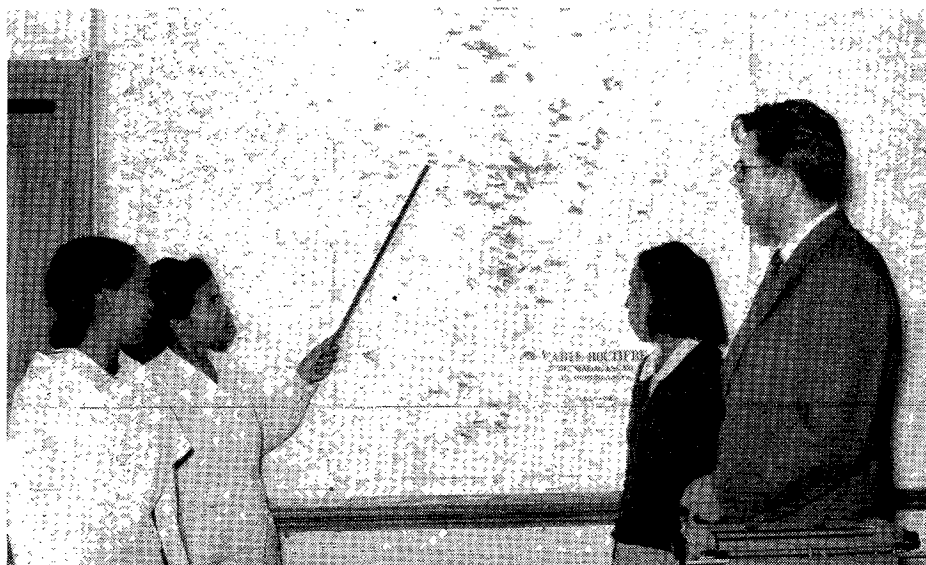
Jean Zurcher, Rajvelison, and Marnoe, Voice of Prophecy Radio Staff in Front of the Microphone of Radio Tananarive, Madagascar

cable to the manager of Radio Tananarive expressing their pleasure on being able to hear us. And we learned from the Seychelles and Réunion that henceforth our program could be heard there too. Even from the Comoro Islands, where we still had no organized work, we received several letters from listeners who are now faithful followers of our Bible course by correspondence.

Since the close of 1948 we have been privileged to broadcast here, the same as in France, the programs especially prepared for the Voice of Hope broadcast. We have also launched our correspondence course bearing the same name. And both are meeting with good success.

In addition we have been able, thank God, to launch a broadcast in the Malagasy language. This broadcast has been going out at our former broadcasting time for our French program. It has been well received by the native population in a position to hear it. It has enabled us to reach the cream of the Malagasy population and to gather in hundreds of enrollments for our Malagasy Voice of Prophecy Course. Moreover, this broadcast has been so warmly welcomed that we have been offered a forty-five-minute broadcast. Unfortunately, with the means at our disposal we have not felt able to ensure a forty-five-minute program.

But we are presenting a thirty-minute program. Thus since June, 1950, we have been able to include in our program more hymn singing by the student choir from



The Secretarial Staff of the Voice of Prophecy Correspondence School Observe Points of Radio Interest Represented on the Map of Madagascar

our seminary and more religious music in general. Soon we shall have a tape recorder, and that will enable us to improve still further our broadcasts.

To be complete, I cannot omit mentioning other blessings God has given us in the world of radio. Since only a short while ago, we have a monthly broadcast especially intended for Malagasy young people. Brother Riemens and his associates in the Missionary Volunteer department are responsible for this broadcast. His musical broadcasts are a happy complement to those given by the choirs of

our various churches in Mauritius and to the educational broadcasts presented by Sister Belloy and the writer.

These numerous possibilities of spreading the gospel directly by the means of radio broadcasts prove most encouragingly that in the Indian Ocean, the same as in the rest of the world, the angel of Revelation 14 is flying rapidly through the heavens proclaiming with a loud voice the eternal gospel. The word of the Lord is coming to pass; His praise is being declared in the islands, and "the multitude of isles" are "glad thereof."

## Spiritual Outpouring in the South Pacific

By A. D. Pietz  
*President, New Hebrides Mission*

And it shall come to pass afterward that "I will pour out my spirit upon all flesh." So spoke the prophet Joel of these days in which we live. As I recently visited among the people on the different islands throughout the New Hebrides group, the thought was constantly impressed upon my mind that God is here and now pouring His Spirit upon these people and leading them to a knowledge of His truth.

An interest was awakened some time ago on the island of Tongoa, an island right in the center of the group. However, the work there was short-lived because of opposition from the local natives, missionaries of another mission body, and the government. The islands in this vicinity were declared to be a restricted area, and permission had to be obtained before anybody could anchor. Curiously enough, everybody except Seventh-day Adventists was granted permission on request. It was clearly a boycott on Seventh-day Adventists. The few people who had a desire to worship God on Sabbath were forbidden by the local chiefs to do so in public, thus the work suffered.

A few weeks ago, however, without any apparent reason I received a letter from the government saying that the restriction had been lifted. This was what we workers had been praying and longing for, for years. We lost no time in paying a visit to our lonely believers on Tongoa, for many of them had done their best to stand true and keep the light of truth burning.

About a week before we anchored, Moari, a local native who had been chosen as the leader of our believers, found it necessary to leave his own village and take refuge with the chief of another village. In befriending him the chief began making inquiries about our message. Day and night Moari talked and prayed with him. Finally, the night before we arrived (at 3 A.M.), the chief made his decision. All this, and our arrival just

at the psychological moment, gave him great confidence that what he was doing was the right thing.

It was Friday when we arrived. We decided to spend Sabbath in the chief's village. I wish it had been possible for many more to get the thrill I received as I met with those folk on Sabbath. How they had longed for news of the work of God, and how Fandanu, the chief, drank from the wells of salvation!

Upon our arrival we found native mats spread under the shade of a large tree, and as soon as the customary welcomes were complete Fandanu came along with a large bowl of food nicely cooked. The food, however, was forgotten, and we talked until it was time for the Sabbath.

From what I have heard since, it would appear that the chiefs have refused Fandanu the privilege of starting a mission station, but nothing daunted, he and some of the other boys paid a visit to government officials in Vila, and there they won the day. They were told that they could worship on the day they liked and according to whatever teaching they liked.

I have now received a request that I pay them another visit and at that time bring with me a teacher and his family. They promise that they will have a house and a mission station started by that time.

I could tell you of Bouninga, of Epi, of Pauma, of Ambryn, of Pentecost, and of many other places here in the New Hebrides where a similar work is being done by God's Spirit.

Next week we expect to leave for a trip to the Banks Islands. Reports have come of interests up there. This group of islands lies between the New Hebrides and the Solomon Islands.

Never have I received so much inspiration and blessing from visiting the field as I have from the last trip made a few weeks ago. *Aore, New Hebrides.*



Dedication of Yokohama Church, Japan

The accompanying picture shows the group in attendance at the dedication of the Yokohama church. This new edifice is a beautiful building capable of seating 250 and represents the fulfillment of many a dream.

In the city of Kisarazu a new center for our work was dedicated on Sunday, November 26. This wide-awake church will do much in future evangelism, for it has caught the spirit of those whose missionary work made it possible in the beginning—the teachers and stu-

dents of the nearby Japan Junior College.

On December 10 in the prefectural capital of Chiba another newly finished church building was dedicated. This church also reflects the missionary spirit of the ministerial students of our college, and now there is a nucleus of thirteen members to carry on what J.J.C. students and teachers began about two years ago.

RETHA H. ELDRIDGE,  
Tokyo, Japan.

# The Berlin Council

(Continued from page 1)

Darmstadt we felt that we had never seen a finer group of serious-minded youth in any of our institutions anywhere in the world. They will soon be out bearing burdens in the work, and will make an excellent addition to the somewhat depleted staff of the fields of the division.

The division headquarters have been re-established in a splendid section of Berlin in a commodious building now owned by the denomination; and our large church and headquarters building for the East German Union, known as the Advent House, has been repaired and is now in full use again.

But the need of further rehabilitation throughout Germany is very great. The brethren told us of 150 congregations, of more than 50 members each, that have no meeting place. Where buildings were owned before the war, they were destroyed by bombing. Where halls were formerly rented, these too were wiped out and have not been rebuilt.

This situation poses a great problem as it serves to handicap our work greatly throughout the field. The German brethren ordinarily would tackle such a problem alone, but with economic conditions as they are in that country, it is impossible for them to handle this situation without help from their brethren in other lands.

The churches in the West German Union enjoy great liberty in prosecuting their work, and they are making the most of the present opportunity to proclaim the Advent message throughout the land.

The German radio program of the Voice of Prophecy from Luxembourg can be heard over great sections of Germany, and the hundreds of letters from interested listeners indicate the influence that this work is exerting throughout the country.

A Bible correspondence school has now been started to care for these radio interests, and already scores of those taking these courses have been baptized and have become members of our churches.

The shadows of war and suffering are, to a large extent, still lingering over the German people. Many of their cities are in ruins, and the land is overrun with refugees who have fled into the western sections for refuge. There were 16,419

Seventh-day Adventist families found among the great throngs that fled to western Germany after the war, and of this number 8,201 lost their earthly possessions by being bombed out of their homes during the air raids over Germany. Many of these believers have not as yet been rehabilitated, and as late as March of 1950 the leaders found the following situation prevailing among our refugee members: 2,558 unemployed; 8,455 on public relief; 3,144 widows and children; and 1,990 still in refugee camps or temporary shelters. Since that date more have been added to their numbers.

Our German people will never cease to be grateful for the relief sent to them by the members of our churches overseas since the war. Their reports show that they received 4,233,344 pounds of food, and 500,000 pounds of clothing.

To this the members of our German churches added their own gifts and sacrifices, which amounted to no inconsiderable sum. The report of this local welfare work appears on this page.

The courageous outlook of our German youth was well illustrated in some songs that were rendered by them in the large gatherings in Berlin during the week end of the Berlin council. With great fervor and pathos they sang of their firm hope and trust in God even in the hours of trial and suffering.

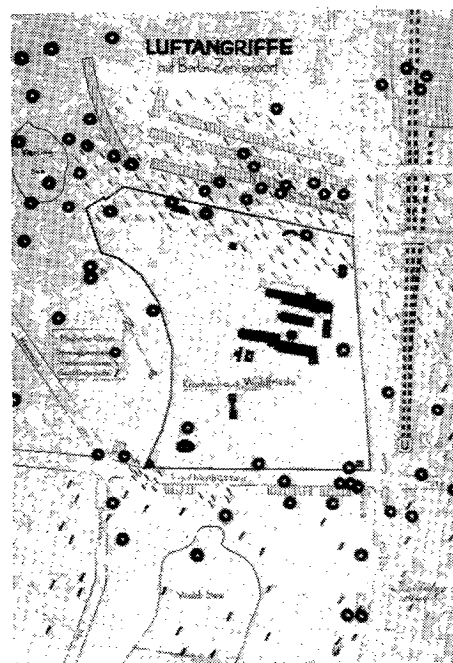
They sang a song of endurance:

"Only be still and wait for God;  
He knows and will do all things well.  
He drives away sorrow and mocking,  
He brings glory and joy.  
Everything must be according to His will,  
Only be thou still.

"Only be still and wait for God,  
To you it may seem long.  
But you are afraid of suffering,  
He will give you comfort,  
Only be thou still.

"Only be still and wait for God,  
Soon the sun will shine again.  
Go on and be of good cheer.  
Do not complain or weep,  
All things must be according to God's will,  
Only be thou still."

We came away from Germany with the



This Diagram Shows How Bombs Fell All Around the Buildings of the Waldfriede Sanitarium in Berlin, Germany, During the Late War Without Striking the Institution Once. Sanitarium Buildings Are Represented by Oblong Figures in the Center, the Bomb Craters by the Small, Black Circles

deep conviction in our hearts that our believers in that great field are fully consecrated to God and to His truth, and that the German church is being manifestly blessed of God in its endeavors to complete its task quickly and prepare for His appearing. Let us pray for our believers in Germany.

## Remember Our Soldiers Overseas

By W. H. Bergherm, Secretary,  
International Medical Cadet Service

We are beginning to hear from Seventh-day Adventist youth in the service of their country overseas. We know of a few men who are seeing service now in Korea. Doubtless as this is being written many others are on their way to this and other lands abroad. Never has any group of men stood in greater need of our prayers and our moral support than our own young men who are leaving their home shores in these uncertain times. The International Medical Cadet Service of the General Conference will make every effort to follow these men with letters and church literature, but this activity will not be enough.

We have felt that we should share with the readers of the REVIEW round the world certain portions of an unusual letter that has just come in from a Seventh-day Adventist brother, who with the forces of the United Nations was serving along the Manchurian border. The letter comes from Seoul, where he had just arrived. Awaiting him there was a letter from the Commission for Medical Cadet Service. He writes:

### German Welfare Work

	1946	1947	1948	1949	1950
Persons taken care of	51,621	112,541	119,463	106,605	70,401
Treatments given	56,100	103,059	148,936	184,148	143,916
Hours of Christian help work	99,984	190,842	243,282	287,369	237,888
Clothing repaired	11,189	23,286	36,804	46,631	36,104
Articles of clothing given away	22,654	40,439	52,645	76,348	63,592
Cash value of food	\$36,769	\$60,517	\$76,730	\$61,799	\$45,677
Cash	\$66,277	\$233,602	\$110,324	\$71,928	\$49,660



"This past two or three weeks have been the most horrible days of my life. Many times I was so close to death that I thought sure I would never see another sunrise. I shall never be ashamed to tell anyone that my Father and yours is the only reason that I am able to draw breath into my body. He is the only Friend to whom I could turn when everything was lost. I will not go into the story of what has happened to me, for it would take miles of paper to relate the very narrow escapes we went through. When 65 per cent of a division are either dead or wounded you don't need anyone to tell you what they went through. I only know that it is wonderful to have an all-knowing Power to turn to at any time, a comfort such as I have never known before. I can't thank Him enough for my life.

"Being a medic gives you a choice which no other service can, except the chaplaincy. On the twenty-eighth, twenty-ninth, and thirtieth we were attacked, and some of the companies came back with less than a fourth of their men. One that I can speak of came back through our battery with the captain, first sergeant, and eighteen men out of a two-hundred-man company. It was pure slaughter. There have been times when I was sure I had reached the breaking point. But there again the Lord extended His loving hand, and calmed the storm that was raging in my head. What a wonderful Person to know! I feel I can say I truly know Him, for He delivered me from a hopeless situation. . . . Thank you again for writing."

#### Advantages of Cadet Training

The tribute that our brother pays to the advantages of the Medical Corps for Seventh-day Adventists deserves most careful attention by our youth. There is no arm of the defense forces of any land where a Sabbathkeeper and a noncombatant can serve with less interference to the services than here. Has not the time come, therefore, when all our youth of potential military age should enter diligently into the splendid training for this service offered by the Medical Cadet Corps in our colleges, schools, and churches? There is not a moment of time to be lost. Our password and battle cry must be *urgency* in this training program.

Then to our fathers, mothers, wives, and those who remain, let me say as one who has been with our men over there, They need your prayers, your letters, your encouragement, and your support. There is not the slightest question about God's power being able to meet the needs of these coming days. He is every whit equal to the challenge we face. The question is, Are we? God will not fail these men who go to the hardest places any more than He failed our brother last month on the Manchurian border. But will we fail them? Are we going to forget them when they go?

Plans are being prepared now that will, with your cooperation, assure every mother's son who goes out from Seventh-day Adventist homes that his church is still in

there behind him. They are not being lost from our midst when they go. They are added to a nobler list. They become ambassadors, serving without the gate in humanity's name. They go forth not to

kill but to save and to heal. Like our brother in Korea, they will discover that God is working over there, and they will be able to report back to us someday that they now truly know Him.

## Upper Columbia Conference Session

By L. K. Dickson  
*Vice-President, General Conference*

It was my privilege to attend the regular biennial session of the Upper Columbia Conference, in Spokane, Washington, December 18 and 19. From the reports rendered at this meeting it was evident that God's rich blessing has been upon the work in that large conference over the past two years.

The membership showed a very healthy increase of 934 souls, 888 of whom were added by baptism and 59 others were received on profession of faith. The tithe for the biennial period amounted to \$1,487,479.66, which was a gain of \$282,709.91 over the previous two-year period. This conference shows the highest per capita tithe in the North Pacific Union, a fact which speaks of the loyalty of the believers making up its constituency.

The foreign missions offerings showed a good gain throughout the 67 churches in the conference for this biennial term. Through the Ingathering work alone \$113,459.91 had been received. Evangelism in all its forms is moving forward throughout the Upper Columbia field. Every minister in the field has either directed or participated in evangelistic efforts the past two years, and the support on the part of the laity to these soul-winning endeavors has been splendid.

The conference session was held in the auditorium used by Don H. Spillman and his company of evangelistic workers in his recent effort, in which one hundred or more believers have been brought into the truth. Another large effort by this same company is contemplated for the near future, and it is expected that these results will be doubled.

All the departments are functioning strongly and reported encouraging gains in all phases of activity. This field is blessed with a strong working force, which includes some promising young ministers of ability. C. Lester Bond, the president of the conference, holds the respect and full confidence of the constituency and working force in the field as does H. J. Perkins, the secretary-treasurer. These brethren, who are giving strong leadership to the field, were unanimously re-elected for the coming biennial period. All the departmental secretaries and the Book and Bible House manager were returned to their places of leadership for the new term of service.

We believe that, with the increasing blessing of God and the unity of the brethren that is being seen throughout this promising field, the future is bright with prospects for greater growth and fruitage in souls.

#### New Ocean Park, Washington, School

This six-thousand-dollar, flat-roofed, aluminum-sided school building, with a seating capacity of twenty-one students, was recently built by the donated labor of our Ocean Park, Washington, believers without one cent of indebtedness. Nine students are enrolled in the school, the first ever conducted by Ocean Park church, which has a membership of twenty-three.

The building is 42 by 22 by 9 feet and is heated by radiant panel heat laid in the concrete floor. Construction was begun last May and completed early in November by members and interested non-Adventist men of the community working Sundays and evenings. Since this faith project was begun two families have moved to Ocean Park and enrolled their children.

Plans were drawn and building operations supervised by Harold C. Sprague, local elder. Miss Joy Manley is the teacher.



# Brief Current News



## OVERSEAS

### Southern Asia Division

● On Sabbath, December 16, 5 candidates were baptized at Kalimpong, near the frontiers of Sikkim and Tibet. On the same day the first church in this section of Southern Asia was organized.

● Up to the end of December, 1950, 32 candidates had been baptized at Bangalore as the result of the effort there, conducted by E. L. Sorenson and his associates.

● In December a property consisting of a duplex bungalow and an excellent plot of ground was purchased by the Southern Asia Division at Kalimpong, to serve as headquarters for promoting the entrance of the message into Sikkim, Bhutan, Nepal, and Tibet, which territory is now organized as the Himalayan Mission.

● In November, F. E. Spiess, president of the Northeast India Union Mission, and N. O. Dahlsten, president of the Assam Mission Field, on a tour among the Lushai Hills villages baptized 22 candidates. The first Seventh-day Adventist church in the north Lushai Hills was organized at Aijal, the capital of the hills.

● In December an excellent property consisting of a large house and three acres of land, advantageously situated, was purchased in Delhi to serve as headquarters for the Northwest India Union.

● In December a party consisting of R. H. Pierson, M. E. Kemmerer, and E. M. Meleen, of the Southern Asia Division; F. E. Spiess, of the Northeast India Union; and W. A. Hilliard, newly appointed president of the Himalayan Mission, made the first Seventh-day Adventist exploratory tour into Sikkim as far as Gangtok, to "spy out the land" with a view to securing entrance for the message. The country had been opened up for such visits only a week previously.

● On Sabbath, December 23, Pastor Peter, of the Delta Mission in Burma, baptized 8 persons as the result of an effort that he and his assistant, Maung Twa, had conducted in Shwedaung village.

### Inter-American Division

● Early in 1949 a young Chamulan Indian, Lucas López, was chosen by the laymen of the South Mexican Mission as their special missionary to the Chamula Indians of that area. He left his home for extended periods of time and went out into the mountains to preach. Part of his equipment, which he carried strapped to his back, was a portable victrola and a number of records containing the hymns sung by the King's Heralds. Within the 9 months allotted to this project he raised up 8 groups of believers. This noble beginning is now sponsored by the mission

from funds provided from the Thirteenth Sabbath overflow.

● The 1950 vacation of the F. H. McNeil family, of Colombia, South America, became more than a missionary venture on the islands of San Andrés and Providencia. The boat on which they traveled missed the islands entirely and went as far as the coast of Nicaragua before turning back. Then followed an interesting time with our brethren on the islands. On the return journey they suffered the dilemma of motor trouble and the precarious situation of being lost at sea! Their vessel drifted more than one hundred miles, but they managed to send out SOS calls. A Colombian navy plane set out in search of the lost ship, and soon guided a navy vessel to the rescue. When they arrived back in Cartagena, Colombia, the supply of salt, sugar, and other commodities had given out, and there was but a day's supply of water left on the boat!

## NORTH AMERICA

### Atlantic Union

● Seven were baptized by F. Hilliard at the White Memorial church in Portland, Maine, near the end of December. Three of these were first interested through the Twentieth Century Bible Course. The local radio broadcast was instrumental in bringing the Bible course to their attention.

● Eleven were baptized in Hamilton Harbor, Bermuda, in December, and joined the Southampton church. This was largely the result of labors of lay members. There are more than 20 now in baptismal classes. Beaman Senecal has charge of the work in the Bermuda Mission.

● The Babylon, New York, church is meeting in the basement of their new building after 18 years of meeting in public halls. Hundreds of hours of volunteer labor have been given by the members.

● An Italian church was organized in the Bronx, New York, in December. M. D. Howard, treasurer of the conference, directed in the work of organization, assisted by A. M. Petrone, pastor of the church.

### Canadian Union

● H. P. Evens, who has served as manager of the Canadian Watchman Press for the past four years, has accepted a call to the Southern Publishing Association as general manager. C. G. Maracle, former superintendent of the Review and Herald Publishing Association, has been invited to fill this vacancy and has already taken up his new responsibilities. Before being called to the Review and Herald, Elder Maracle previously served as manager of the Canadian Watchman Press for a number of years.

● R. C. Spangler, publishing department secretary of the Manitoba-Saskatchewan Conference, has accepted a call to connect with the Maritime Conference in the same capacity. Brother Spangler will be replacing Carl Wessman, who has accepted a call to Kingston, Ontario, as a ministerial colporteur.

● All-day services were held in Riverside, New Brunswick, on December 2, when the Riverside company was organized into the Riverside church. Three years ago, when Dr. and Mrs. M. R. Hoehn moved there and opened a small hospital, there were no Seventh-day Adventists in Riverside. As a result of their personal work and the help of their consecrated staff, it was possible to organize a church with 25 members.

### Central Union

● Central States Mission reports that as a follow-up program to the colporteur work done by Robert E. White in Kinlock, Missouri, 140 people have been enrolled in the Twentieth Century Bible Course. The home missionary and Missionary Volunteer bands of the St. Louis Berean church report distributing a record total of 62,076 copies of *Present Truth* during 1950 and the maintaining of 50 tract racks throughout the city.

● The Kansas City, Missouri, Central church, under the leadership of Charles Keymer, has raised \$6,200 of its \$9,000 Ingathering goal in only five weeks.

● The 37 members of the Greybull, Wyoming, Sabbath school raised \$1,346 for Investment last year, which amounted to nearly \$40 per capita.

● Singing bands in the Ingathering work were considered a success this year. Up to January 6 the Central Union had \$123,600, whereas at this time last year it had only \$32,000.

● On Sabbath, December 23, 4 adults and 3 youth were baptized in the Rock Springs, Wyoming, church. Edwin Shafer is district pastor. E. R. Osmunson, president of the Wyoming Conference, performed the baptismal rites.

● For the Seventh-day Adventist servicemen at Fort Leonard Wood a service center is being established at Rolla, Missouri.

● P. D. Gerrard reports a good Central Union colporteur institute at Manhattan, Kansas, December 27 to January 2, when 60 regular colporteur-evangelists pledged deliveries that when realized will show 30 per cent gains over those of previous years. C. L. Paddock and W. R. Wollard represented the Pacific Press, and R. J. Christian was present from the Review and Herald.

### Columbia Union

● H. L. Yates baptized two persons in the Mount Jewett, Pennsylvania, church December 16. Eight persons were baptized December 29 in Greenville, Pennsylvania, by O. G. Carnes. These workers are in the West Pennsylvania Conference.

● Five persons were baptized in Cumberland, Maryland, December 16 by O. B. Gerhart, pastor of the Cumberland and

# *A Book That Will Stir Your Heart !*

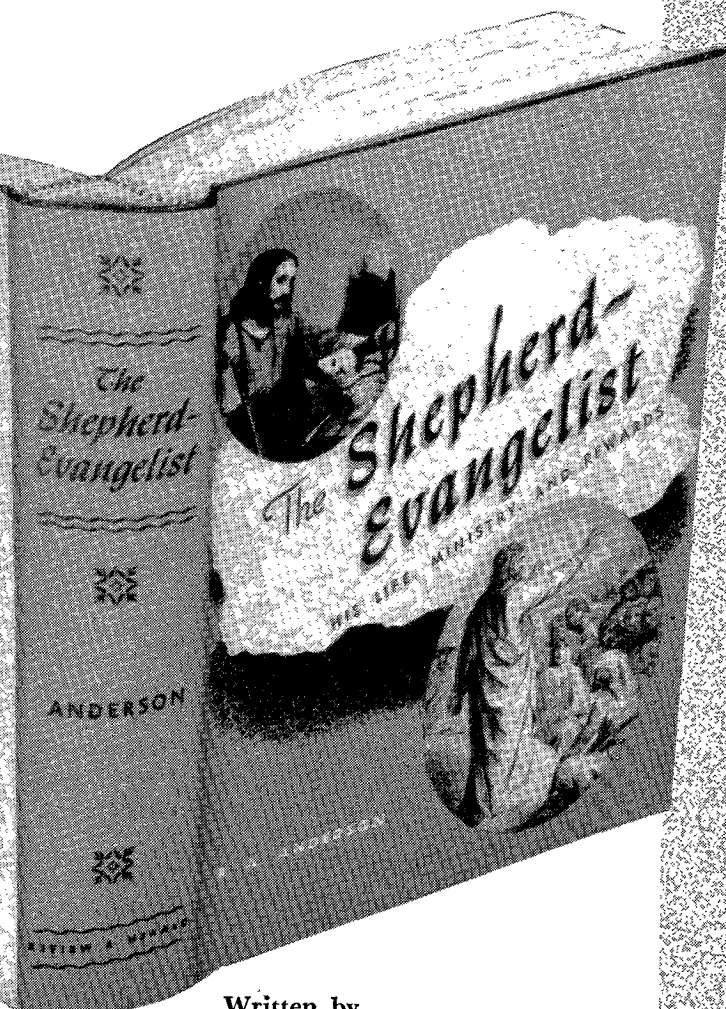


The Author

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Frostburg, Maryland, churches of the West Virginia Conference.

● The Temple church of Philadelphia was dedicated free of debt December 16 in special services held at the church. Assessed at \$135,000, the building was purchased from the Methodist church in December, 1944, for \$50,000. Estimated to have cost originally about \$500,000, the church contains a \$25,000 pipe organ and a \$10,000 stained-glass window, a gift of the late John Wanamaker, department store magnate.

● Seventeen persons were baptized in the Akron, Ohio, church October 18, part of a total of 100 individuals added to the Akron district membership under the ministry of W. G. Gibson, who has now taken up new work as Ohio Conference evangelist. Thirteen persons were also baptized in Columbus, Ohio, by Richard T. Minesinger, pastor of the Eastwood church of that city.

#### Lake Union

● The Indianapolis North Side M.V. Society was host to 10 churches in the central part of Indiana, Sabbath, December 16. There were about 425 present to hear the principal speaker, Reuben Manalaysay, a teacher in our Philippine Union College, who is taking work at the Indiana University at present. In the evening an amateur hour was conducted. The net result was about \$200, which amount will be used by the society to purchase literature for distribution.

● Charles E. Moore, assistant publishing department secretary in the Detroit, Michigan, area for the Lake Region Conference, gives a good report. The regular colporteurs in that section show a gain of \$6,971.54 for the first ten and one-half months of 1950. Several have been baptized as a result of colporteur contacts, and some of the colporteurs have some encouraging interests among their customers.

#### Northern Union

● E. W. Amundson, the district pastor, reports a baptismal service at Burlington, Iowa, on December 30, in which 10 new members united with the church, 6 at Keokuk, where A. H. Liebelt is the pastor, 2 at Fairfield, and 2 at Burlington.

● M. C. Horn, the pastor of the Austin, Minnesota, district, reports the baptism of 10 new members on December 16, and one other member received on profession of faith. Four of these baptisms resulted from public meetings held at Blue Earth. A company of about 13 members was organized there.

● C. A. Edwards, who served as publishing department secretary of the Northern European Division until the 1950 General Conference session, has accepted a call to serve in a similar capacity for the Northern Union Conference.

● At a recent effort held in Minneapolis under the Canvas Cathedral, 24 were baptized by A. L. Kirk, one individual turning in more than \$700 in tithe to the Glendale church. Altogether 26 individuals have been added to this church during the year 1950 through baptism.

#### North Pacific Union

● R. T. Emery, treasurer of the Oregon Conference, reports that 1950 was the best financial year in the history of the conference. The December tithe was \$140,584.97, and the mission offerings were \$34,139.74. Reports from the ministers for the month of December list 123 baptisms.

● On December 16, 1950, the new Lents church building, in Portland, Oregon, with a membership of 229, was dedicated. J. J. Dollinger, the pastor, gave the welcome; C. A. Scriven, the dedication sermon; and L. E. Biggs, the dedicatory prayer.

● On Friday evening, December 15, a baptismal service was held for 12 people in Tacoma, Washington. One family was baptized as the result of the faithful Bible work of one of the laymen.

● The Hardin, Montana, church has responded to the appeal of the General Conference president and has doubled its membership since the General Conference session. Twenty-two persons were added to the church, which previously had a membership of 20.

● Recent baptisms in the Montana Conference include eight souls at Missoula on December 23 and four in Great Falls on December 16.

● The Taft district in the Oregon Conference are happy to report their goal of 50 baptisms during 1950 was realized by December 23.

#### Pacific Union

● Our church schools in Nevada have received the approval of the Nevada State Department of Education.

● The company of believers at Lone Pine, California, was organized into a church December 2, 1950, with an initial membership of 15.

● Two new churches have been organized on the island of Oahu in the Hawaiian Mission. Both are the outgrowth of branch Sabbath schools. The Nanakuli church was organized December 16, with 28 members. The Waipahu church was organized December 30, with 27 members. The Waipahu church membership is almost entirely Filipino.

● Baptisms in the Southern California Conference totaled 189 in the month of December, 1950.

● A. D. Bohn has been elected home missionary secretary of the Pacific Union Conference, succeeding A. A. Esteb, who has connected with the Home Missionary Department of the General Conference.

● An evangelistic campaign in the western section of Riverside, California, has resulted in the baptism of 17, with 14 more in a baptismal class; one has been accepted into the church on profession of faith. This campaign was conducted by one conference-employed worker, students from La Sierra College, and a group of volunteers from the churches. Many interests are still being followed up.

● The enrollment in the 25 elementary schools of the Southern California Confer-

ence is more than 2,500; 87 teachers are employed.

#### Southwestern Union

● Three young people from De Queen, Arkansas, were baptized Sabbath afternoon, December 16, 1950, as the result of a one-week meeting held by A. E. Eubanks.

● September 23, 1950, a church with a membership of 20 was organized at Raton, New Mexico. J. W. Burgess is leader of that district.

● Six candidates were baptized from the Holman district in northern New Mexico, December 23, 1950.

● Mrs. Ida Hunt, a member of the Mount Pleasant, Texas, church reports that through prolonged effort and prayer the small group at Mount Pleasant were able to secure the I.O.O.F. Lodge for Sabbath school and church services. Within the last few months the membership has grown from 5 to 48.

● Monday, December 11, a prairie fire, fanned by westerly winds, swept over 15 miles toward Keene. Radio reports said that Keene was engulfed by fire. The fire was broken just a few hundred feet from the dwelling area. It is believed that Providence worked to avert calamity to Southwestern Junior College, though barns, feed supplies, and poultry flocks were lost.

#### NOTICE

##### Michigan Sanitarium, Inc.

NOTICE is hereby given that a meeting of the constituency of the Michigan Sanitarium, Inc., is called to convene in the First Methodist Church, 1010 W. Wisconsin Avenue, Milwaukee, Wisconsin, at 11 A.M., February 13, 1951.

Trustees for the ensuing term will be elected and such other business transacted as may properly come before this meeting. Delegates to the regular Lake Union Conference session are delegates to this meeting.

L. E. LENHEIM, President.  
E. L. GREEN, Secretary.

#### Brief Biographies

**Answer:** Frederick C. Gilbert. Born Sept. 30, 1867; died Aug. 31, 1946.

#### Church Calendar for 1951

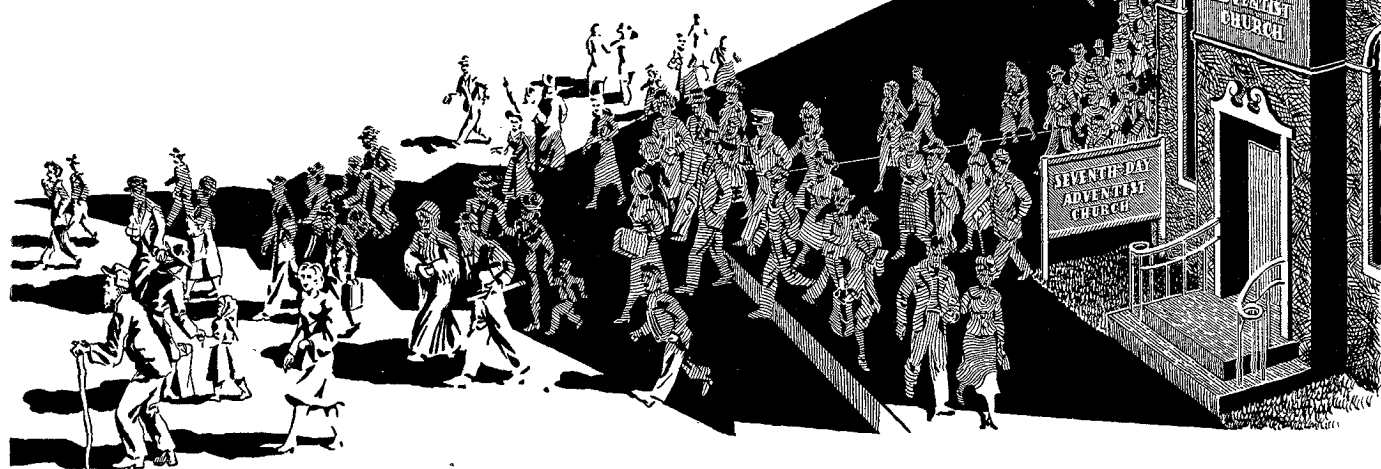
Feb. 17-24	Signs Campaign
March 10-17	Missionary Volunteer Week of Prayer
March 10	Riverside Sanitarium Offering (In colored churches only)
March 24	Television Offering
March 31	13th Sabbath (South Africa)
April 7-May 19	Ingathering Campaign
May 5	Medical Missionary Day
June 23	Sabbath School Rally Day
June 30	13th Sabbath (South America)
July 14	Midsummer Offering
July 28	Educational Day
Aug. 18	College of Medical Evangelists Offering
Sept. 1	Colporteur Rally Day
Sept. 8	Missions Extension Offering
Sept. 29	13th Sabbath (China)
Oct. 6	Home Foreign Day
Oct. 13-20	Message Magazine Campaign
Oct. 13	Voice of Prophecy Offering
Oct. 27	Temperance Offering
Nov. 3-24	Review Campaign
Nov. 10-17	Week of Prayer
Nov. 17	Week of Sacrifice Offering
Nov. 29	Thanksgiving Day
Dec. 29	13th Sabbath (Inter-America)

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

# "MUCH REMAINS TO BE DONE within the shadow of our doors

—in the cities of California, New York, and many other states."—"Testimonies," vol. 8, pp. 34, 35.

10,000,000 readers of foreign-language newspapers in America should have Seventh-day Adventist missionary literature coming to their homes regularly.



## Danish-Norwegian, EVANGELIETS SENDEBUD (Gospel Messenger).

An 8-page weekly missionary paper.

## German, ZEICHEN DER ZEIT (Signs of the Times).

An 8-page weekly missionary paper.

## Italian, I SEGNI DEI TEMPI (Signs of the Times).

An 8-page monthly missionary paper.

## Spanish, EL CENTINELA Y HERALDO DE LA SALUD (The Sentinel and Herald of Health).

A 20-page monthly missionary magazine.

## Swedish, SIONS VAKTARE (Zion's Watchman).

An 8-page weekly missionary and church paper.

## Ukrainian, SIGNS OF OUR TIMES.

A 16-page monthly missionary paper.

Per Year  
in U.S.

Canada,  
Foreign

\$1.75

\$2.25

1.75

2.25

1.10

1.20

1.35

1.35

1.75

2.25

1.25

1.25

Less per copy in clubs of five or more to one address. These prices effective until June 30, 1951.

English churches that are located in areas where there are Danish-Norwegian, German, Italian, Spanish, Swedish, and Ukrainian people should provide foreign-language missionary journals for mailing and distribution to their communities.

Churches that have no foreign-speaking people in their communities may contribute funds to send missionary journals to the heavily foreign-populated sections. Order from your Book and Bible House the amount your church will provide. Names of persons to whom foreign-language periodicals may be sent can be supplied by the publishing house.

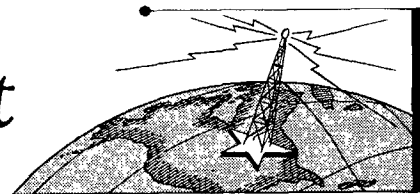
**Foreign subscriptions count in reaching your SIGNS goal.**

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# Items of Special Interest



## Takoma Park Evangelistic Effort

I have just attended the opening meeting of a great evangelistic effort that George Vandeman is beginning in Takoma Park, Washington, D.C., at the very headquarters of our work.

The meeting was held in two sessions, in the Sligo church. Some 2,000 crowded into the second session and gave undivided attention as Elder Vandeman caused the searchlight of prophecy to shine into the dark abyss of a war-torn world.

How great the Advent message is! How full of comfort and hope! It is the only panacea for a world groping in darkness and rushing headlong to its final doom. It has salvation in it. It is a message of hope. It alone shows the way through the gloom to the gates of the Holy City.

This is the *Advent* message, which brings mankind face to face with Jesus as He comes riding forth leading the armies of heaven to save His people.

As I left Brother Vandeman's meeting and went home I said in my heart, "I am glad I am a Seventh-day Adventist. I thank God for 'the blessed hope.'"

Oh, that all men everywhere might hear and believe it!

W. H. BRANSON.

## Word of Evacuation From Seoul

Miss Irene Robson, formerly director of nurses of the Seoul Sanitarium and Hospital, has written of the evacuation of Dr. and Mrs. George Rue and herself from Seoul to Pusan, Korea. She states:

"We were able to send some medical supplies from the Seoul Sanitarium and Hospital to southern Korea. Three nurses were among the group of Korean workers who stayed by the property at Seoul. Mrs. George Rue and I were flown out by military plane, and have been staying in the nurses' quarters in an Army hospital. Every place is crowded, and it is impossible to get a house. We feel fortunate to have such comfortable quarters. Dr. George Rue drove his car with the last convoy that left Seoul. All civilians were ordered to be out of Seoul that evening by six o'clock. The convoy reached the pontoon bridge crossing the Han River about 5:45 that evening, and the traffic was so congested that it took them three and a half hours to get across the bridge. As we left Seoul it looked like a ghost town. The framework of bombed buildings was standing everywhere. The streets for the most part were empty. It

seemed that only the lame, the halt, and the blind remained.

"Most of our Korean believers who came to Pusan as refugees were taken by ship to the Island of Cheju Do. This island is 75 miles south of Korea. Many other refugees have also been taken to Cheju Do, including a thousand orphans. A Red Cross worker has come from this island saying that our people arrived safely and were sent to Song Song Po on the west part of the island. Furthermore, there is a building there for our mission to use as a hospital. The government officials are in favor of our mission opening up this medical work.

"Our people in Korea are having a very difficult time. Life is so uncertain for them. They have gone as far south as they can go. Pray that God may continue to protect and care for them."

D. LOIS BURNETT.

## Growing Enrollment, Philippine Union College

A. N. Nelson, president of Philippine Union College, near Manila, writes encouragingly of the conditions at the college. He says:

"You will be glad to know that we have passed the 1,000 mark in our college enrollment for the first time in history. Of these, 257 are in the academy, 458 in the college, and the balance in the elementary department. This gives us strength in many ways. Financially it has enabled us to become fully self-supporting, with the exception of missionary salaries.

"We have had outstanding success this year in a new type of Ingathering program. We organized into bands and went forward with prayer and enthusiasm. The Lord gave us courage and success. We secured 12,000 pesos in six weeks, more than three times our basic goal"

## Recent Missionary Departures

Dr. C. C. Schneider, returning to Brazil from furlough, left New York for Rio de Janeiro, January 7. His family will remain in the homeland a little longer.

Dr. G. A. Nelson, of Fresno, California, who at the time of the General Conference session was elected medical secretary of the Southern Asia Division, left New York for Karachi, Pakistan, January 14. Dr. Nelson will serve also as medical director of the new hospital that is being established in Karachi.

Miss Gertrude Green, returning to the Far Eastern Division from furlough, sailed

from New York for Bangkok, January 20, on the *M.S. Slaterdijk*.

Mr. and Mrs. John K. Griswell, Jr., and their little son, of Hyattsville, Maryland, left Miami for Medellin, Colombia, January 24. Brother Griswell is responding to a call to service as a district leader in Colombia.

W. P. BRADLEY.

## Impressive Gains in Mexico

Those who attended the committee meeting of the Mexican Union held early in January were deeply impressed with the progress of the work in that field when the president of the union, Henry J. Westphal, rendered his report.

During the past three years the number of elementary schools has increased from 17 to 53. The increase in baptisms has also been encouraging. In 1948 there were 825. In 1949 there were 1,168, and in 1950 the baptisms totaled 1,590. Eleven men were ordained to the ministry in 1950.

The Sabbath school membership has now reached 21,535, and the brethren have set their hearts on doubling that membership by the time of the next General Conference session.

The progress of the work in Mexico seems the more remarkable when it is realized that it is against the law in that country to hold public evangelistic efforts in tents or tabernacles. But souls are won in spite of hindrances.

N. W. DUNN.

## Index for 1950 Review

At the urgent request of a number of the librarians in our colleges we have prepared a detailed index of the REVIEW for the year 1950. Every article, poem, editorial, and report, no matter how small, is listed. There is a list not only by subjects but also by authors. There is a grand total of entries in the two listings of approximately 3,500. The index is printed on the same size page as the REVIEW, and even though in small type, it fills the space of a regular number of the paper.

This index has been prepared at heavy expense and only a limited number of copies have been printed. Those subscribers who wish a copy may secure it simply by sending 25 cents to defray cost of handling. Address: Periodical Dept., Review and Herald, Takoma Park, Washington 12, D.C. There will be no reprint of the index. You must order at once to be sure of securing a copy. Librarians will make special note.