

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



Photo Courtesy American Bible Society

Wycliffe Reading the Scriptures to the Illiterate People of His Day. His Bible Was Copied by Hand

The Bible—A Creative Force

By Francis C. Stifler, D.D.

Secretary, American Bible Society

THE Bible is not just another book. Ever since the early Christians began to make copies of it, translate it into other languages, and circulate it among their churches, it has been an irresistible and creative force in ever-widening circles in the world's life.

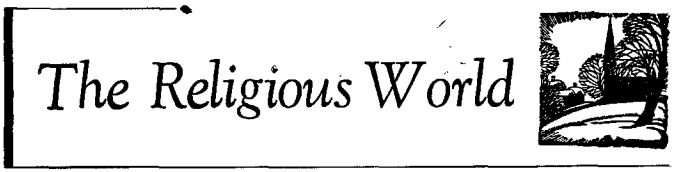
The story may well begin right in the New Testament itself. We read in the twenty-sixth verse of the eleventh chapter of Acts about the success of the gospel in Antioch, where the followers of Christ were first called Christians.

Antioch became a great missionary center from which Barnabas and Paul were the first to be sent forth but which for a century or more expanded its program until its missionaries had gone as far east as China and Ceylon and as far west as what is now Germany. Everywhere they went they

took the Bible with them, but not in the Greek language, for only the most scholarly among the Syrians of Antioch spoke Greek. No, they had put the Bible into their own language, the Syriac. The translators who did this knew the Greek and the Syriac equally well, so that the Syriac translation became one of the most clear and beautiful of any that has ever been made. The Syriac Bible had far-reaching influence. In Europe it passed over into old Saxon, a parent language of both English and German. In simple poetic forms its message reached the hearts of our illiterate forebears and prepared the way for Luther's German and Wycliffe's English Bibles.

The question is often asked, Why is England so different from her neighbors on the

(Continued on page 4)



Contents

[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.]

FRONT PAGE - - - The Bible—A Creative Force

GENERAL ARTICLES - - - Page 3

Cease From Idolatry—Every Christian a Soul Winner—“It’s Hard to Be a Christian!”—Endeavoring to Keep the Unity—Grandparents in the Home—Which Direction Are You Going?—Calendar Reform Status—Fairy in Rags—The Face of Jesus—Arise and Shine!—The Great Conference of 1901

EDITORIALS - - - Page 13

Fellowship With Christ—Theosophy, Christian Science, and Humanism—Biographical Sketch of W. A. Spicer—“If Any Man Hear”—Others Have Said

NEWS FROM THE WORLD FIELD - - - Page 16

Sabbath School Centennial Celebration at Rochester, New York—Medical School Alumni Actively Aid the Church—A Camp Meeting in the Redwoods—Camp Meetings in Alberta, Canada—Upper Peninsula, Michigan, Activities—The Alabama-Mississippi Camp Meeting—Work Conference for Nurse Educators—Brief Current News—Church Calendar for 1952

POETRY

My Record Clear; p. 3

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► Baptist Tent Missions Tour Germany

Five groups of evangelists belonging to the German Baptist Tent Mission are touring larger cities of Western Germany. Each team is equipped with a large tarpaulin tent having a seating capacity of 1,200. The teams hold preaching services, usually accompanied by choir singing and trombone music. A wide banner, hung up between two high poles in front of the tents, bears the inscription: “Nobody Can Evade Jesus Christ,” the motto of the evangelism campaign.

► Court Upholds Tax on Church Building Rents

The State Superior Court upheld the right of the city of Philadelphia to levy taxes on rent paid to the Board of Christian Education of the Presbyterian Church in the U.S.A. by commercial tenants of its Witherspoon Building headquarters in Philadelphia. Judge Claude C. Reno issued the ruling on an appeal from an earlier common pleas court decision. The tax involved amounted to only \$100.11, but the appeal was a test of the city’s right to tax commercial rent receipts of properties owned by nonprofit organizations.

► Survey Finds TV Cutting Church Attendance

Television has cut attendance at evening church services in the Louisville, Kentucky, area by 10 per cent, according to a survey conducted by the Reverend J. Dan Williams, pastor of a Baptist church at nearby Shepherdsville. Questionnaires were sent to 476 Protestant clergymen by Mr. Williams in an effort to find out what was happening in their parishes, and 190 filled-out replies were received. The ministers evaluated the effect of TV programs on viewers as follows: Harmless, 8; morally poor, 75; too sexy, 19; irreligious, 36; satisfactory, 8.

► First Volume of New Catholic Bible Translation

The first volume of a new Roman Catholic translation of the Old Testament was published in Washington, D.C., by the Confraternity of Christian Doctrine. Sponsored by the Catholic hierarchy of the United States, the new volume contains the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth. The project was begun in 1945 under the direction of scholars of the Catholic Biblical Association in conjunction with the confraternity. It is the first English translation by Catholics from the original languages in which the books were written.

► “Old-fashioned Religion” in New Buildings

Building activity among churches was saluted by the Atlanta Constitution, morning newspaper in Atlanta, Georgia, but the editorial urged that “old-fashioned religion” be carried into new edifices. The editorial stated: “We find much to say these days about our fine new school buildings, already in use or under construction. We talk about our health centers and our hospitals, new courthouses and city halls. But we have neglected to comment on another phase of building activity evident in almost any community. That is the erection of new churches and the improvement of the old ones. . . . We must remember that as it takes a good teacher to make a school and a skilled surgeon to give meaning to a hospital, so does it take a soul to make a church. Leaving the old-fashioned country church behind in favor of the modern building, complete with air-conditioning, is fine, but it is a good idea to carry that old-fashioned religion right along into the new edifice.”

Cease From Idolatry

By MRS. E. G. WHITE

As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as His representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation. . . .

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in His service. They choose to follow plans for their own selfish pleasure while souls are perishing whose blood will be required at their hands.

Conforming to the World

Brethren and sisters, we must put on the whole armor of God, and work while it is called to-day. Many are doing nothing who could do much for God, if they would give themselves wholly to Him. Their minds are now crippled with selfish thoughts and desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by my sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they profess to be followers of Christ, the Saviour does not abide in their hearts by faith.

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing.

Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very

fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God.

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? . . .

Peter writes concerning the apparel of women, saying, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." And Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shame-

facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." . . .

Limiting One's Influence

The church is weakened, her power is enfeebled, her influence is limited, because church members fail to live in accordance with the directions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day.

My sisters, let us face the mirror of God's holy law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, mind, and strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul-temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts. "Thou shalt love the Lord thy God with all thy heart."

"Thou shalt have no other gods before me." Examine your thoughts and actions in the light of God's law, and see if you have not failed in your duty to your fellow-men. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means intrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratifi-

My Record Clear

By JAMES MARCHMAN HAMMOND

Just give me simple faith, dear Lord,
To truly love Thy precious Word,
And act upon it day by day,
That it may in my life portray
The love and kindness of my God.

Just make me kind to all I know,
My neighbor, friend, and e'en my foe;
Thus demonstrate Thy love to all,
Both high and low and great and small.
Let all harsh words my lips forgo.

Just make me gentle as Thou art,
Give me a sympathetic heart,
Words to speak in time of need,
That I may sow the gospel seed
And to lost souls Thy truth impart;

That I may have my record clear
When Jesus Christ shall soon appear.
Having done my very best
To live for Christ, my righteousness,
Heaven's reward I'll then count dear.

cation of selfish desires in dress or in any other way, is money lost to the cause of God.

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church.

Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on His ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the attention, and souls are drawn away by fashion from the things that pertain to their eternal interest. None can afford the outlay necessary for dressing in the height of style, for it involves robbery toward God, nor can any afford the loss of spirituality that is sure to follow. They will become bankrupt in the things of God. . . .

Look at the Facts

Let all who profess to be members of Christ's body, look at the facts candidly and carefully, and put the question to their souls, "Am I living in obedience to the first four commandments? Do I love God supremely?" We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticize our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God's precious word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meetings? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol.

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They de-

clared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom He died.

Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with Him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under His guidance to teaching others the way of truth, and to building up the spiritual interests of His cause. Many who make these excuses show by

their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men.

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life. —*Review and Herald*, June 2, 1891.

The Bible—A Creative Force

(Continued from page 1)

Continent? The Bible is the answer. England had the Bible in her own tongue one hundred years before any other European country. It is well to recall the story. John Wycliffe was a teacher of theology at Oxford and also a parish priest. He knew the Bible and he knew the people. He knew that if the people knew what was in the Bible, their lives would be mightily enriched. Said he of his fellow Englishmen, most of whom were illiterate: "Give the people the Bible and I predict they will learn to read and will be born again. Until they learn to read, let them hear at least. . . . Then and then only will they stir themselves on the issue of their freedom and education and act on it religiously, politically and socially."

A Book for the People

Wycliffe brought together scholars who translated the Latin Vulgate, the only Bible fourteenth-century England knew, into the native tongue. To circulate a knowledge of the book among the illiterate public, Wycliffe organized groups of poor priests who covered England from door to door reading the Scriptures to the people in their own tongue.

As a means of further guidance Wycliffe had his itinerant priests organize the people into conventicles, which met in the village squares to discuss the import of the Bible's teachings. These prayerful gatherings were the seed plots of the town meetings such as those the Pilgrims were to inaugurate in New England. They gave the English people, almost a century before the discovery of America, a taste for free inquiry into the bearings of the gospel on the problems of individual worth and sovereignty. No wonder Wycliffe has been called the Morning Star of the Reformation.

Well, an England so conditioned was ready a century later when William Tyn-

dale came along with his superb New Testament in printed form, translated not from the Latin Vulgate but from the original Greek. England, as the historian Green says, became "a people of a Book." Such an England also naturally produced the Puritan movement, in which the people looked upon God's Word as their direct guide in all things, political, cultural, educational, personal. Thus it may be found true as Queen Victoria once said to a courtier who, when he had observed the grandeur of England, asked how it had been achieved, "The Bible is the secret of England's greatness." Thus it may be also said that America, whose foundations were laid by the Pilgrims at Plymouth Rock, was literally born out of the Bible. Wherever English culture has gone, there the Bible has gone to bring enlightenment, culture, freedom, and personal salvation.

Volumes could be written on the story of the patience, heroism, persistence, and achievements of those who have by 1952 enabled the Word of God to speak in almost eleven hundred languages. China had the first taste of the Scriptures more than a century ago. By 1940 she was absorbing nine million copies a year. In spite of a deep prejudice against all foreign literature, the Bible has come to a place of its own in China's life.

What the Bible in the native tongue can do for a people who accept it is possibly nowhere more clearly seen than in the story of the Gilbert Islands, in mid-Pacific, just below the equator. When Hiram and Minerva Bingham went there one hundred years ago the people were cannibals—about thirty thousand of them. The Bingham, against the almost constant ravages of illness, had first to master a strange unwritten tongue, build an alphabet, compile lists of words, construct a grammar, and prepare a dictionary before they could begin the work

of translation. It took them forty years to do all this, for their translation work was only one part of the overwhelmingly busy life of a missionary family. Today the Gilbert Islands present a model Christian community.

Bible Playing a Large Role Today

But one must not get the impression that the story of the creative power of the Bible is a thing that belongs only to earlier days. The Bible never played a larger role in the world's life than it is playing today. For the past forty years some part of the Bible has been appearing in a language hitherto without it at the rate of about one language a month. In 1951 it so appeared in fourteen new languages, which means one in about every twenty-six days. In every case these were languages that the missionary had first to reduce to written form. Of these fourteen languages three are spoken in Burma, three in Africa, three in India, three in Latin America, one in Formosa, and one in Papua.

What happens when a tribal language that has had only a spoken form is thus reduced to writing? The answer comes close to the very heart of our theme in this whole story. To reduce a language to writing is somewhat like planting a bulb in warm, moist fertile soil. It flowers out. It reveals possibilities that those who have used it never dreamed of. In its spoken form it carried the people no further than their own petty round of gossip, conjecture, and folk tales. In its written form it may appropriate to itself not only God's Word but also tales from the life of other peoples in the world and instruction in child care, hygiene, political science, and a thousand other horizon-shattering matters to which the human mind flies as the sparks fly upward. But our point is this, almost never in Chris-

tian history has a language been reduced to writing except by missionaries for the purpose of giving their people the Pentecostal experience of hearing in their own tongue the mighty works of God. In this sense missionaries are the world's foremost educators and diplomats.

But there is another phase to this world-shaping movement, and one that was never more active than it is today. It is the matter of revising existing Bible texts. Just as the Bible has earned for itself the title "the liveliest thing in literature" for having moved not only into all the great languages men speak but also into hundreds of the smaller tribal tongues, so has it kept pace with the changes within those languages themselves.

Revision of Existing Texts

Were you and I to read our English Bible in the text of Wycliffe, we should find it very difficult, for English has profoundly changed since the fourteenth century. And not only has the language changed, but the present-day translator has a far greater fund of sources to aid him in his work. Wycliffe had no Greek New Testament or Hebrew Old Testament. Today the translator has not only these but thousands of sources unearthed, most of them by the archaeologist, sources that even the revisers of the King James Bible in 1901 did not have.

Major revisions are now being made in the Bibles of several of the world's principal languages, including not only the English but the Spanish, the Portuguese, and the Japanese.

In many of the great literary languages it was originally deemed appropriate that the Bible should be translated into the classical form of that tongue. So it was in the Chinese. The first translation was made into the form of the language used

only by the scholars, and was unintelligible to the man on the street. Happily this has long since been overcome, and the Chinese have the Bible now in many of the forms used by the common people. There is, however, great need for a thorough revision of even these common speech versions.

The officers of the Japan Bible Society recently put away in the vaults in the basement of the Bible House in Tokyo five cases containing a revision of the Japanese Bible that they have been working on for the past ten years, their work having been only slightly interrupted even during the war. And why have these precious sheets been put away? Because the committee is now convinced that, just as the gospel was originally written in the Greek as it was spoken by the common people, so they must prepare for the Japanese people a revision of their Bible in the popular speech. This conclusion, naturally distasteful to Japanese scholars, was forced upon them by the fact that now for three years the New Testament has been far and away the best seller in Japan, with thirteen million copies of the Scriptures having been sold there in the past seven years.

The enormously rapid growth in the popularity of the Bible in Brazil has similarly brought about the necessity of a revision of the Portuguese Bible, which is now in the process of being made. Likewise, the version of the Spanish Bible used in the other Latin-American countries.

God's Word for All Men

The demand that God's Word be clearly understood by the man on the street comes home to us with fresh emphasis here in the United States just now because of the revision of the English Bible, which appeared on September 30. We love the King James Version. Its matchless phrases employing the superb Anglo-Saxon of the seventeenth century are poetry to our ears. We are reluctant to see them changed in any way. The American Standard Bible, which came out fifty-one years ago, has hardly affected the popularity of the King James. The scholars, however, who worked on the Revised Standard Version of 1952 share our feeling about the King James, and have sought to retain as much of its beauty as is consistent with the accuracy they seek in reflecting the exact meaning of the original and in replacing English words that have changed their meaning since 1611 or have gone entirely out of use.

That every man in the world may hear with all the clarity possible and with the beauty consistent with its importance the greatest news that ever broke in all history, missionaries, revisers, and scholars, working in scores of languages, are hard at work today, for the Bible is God's Word, the word of a God



Missionaries Working on the Translation of the Scriptures Into the San Blas Dialect Spoken by Indians Off the Coast of Panama

who sent His Son to save not some men but all men, and He must be heard, and heard as clearly as possible by all men.

In spite of bitterly contending ideologies that would divide our world, the world today is one in the sense that communication and transportation have made it a world that hears almost instantly across every continent of everything significant that transpires. The Bible is a

book for all peoples. We should rejoice when we remember that Christ's Word is available in all the major languages of men as no other book, that it is being kept up to date in many tongues and is finding its first opportunity to speak in many others. We must press our advantage that this Book with its unrivaled power may bring new life to men and nations.

knowledge of God's message. Paul counted himself in debt to every heathen person in the world. How was this? Did he owe them for things he had bought from them or received from them? No. He had received nothing from them except persecution and abuse. It would seem that he was under no obligation to them. But he declared, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Rom. 1:14, 15.

Paul recognized that he owed a knowledge of God's saving truth to every unsaved person in the world. And he was ready, as far as lay within his power, to proclaim the gospel to all men everywhere.

You and I, like Paul, owe Jesus Christ an infinite debt for His infinite love and sacrifice. This debt has been made payable to the lost and needy who have never heard the good news of His salvation. Every effort we make to give a knowledge of Christ's saving truth to the honest who are waiting for it is credited on our debt to Christ. Thus in the great day of awards He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Every Christian a Soul Winner

By J. L. Shuler

There is a growing tendency among Adventists to allocate evangelism to a few ministers who devote their entire time to teaching our doctrines to non-Adventists. This policy is directly contrary to God's plan for His church. The divine plan is based on every convert's being a convert maker.

"It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow-men. . . . Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals."—*The Desire of Ages*, p. 822.

Participation in some phase of soul-winning endeavor should be the chief object of every believer. William Carey had the right idea when he said, "My business is to win souls; I cobble shoes to pay expenses."

The gospel of Jesus Christ, by which we are saved, is a gospel of sharing. The nature of evangelism is to share. Evangelism is knowing and experiencing Jesus Christ as Lord and Saviour, as revealed in the Word, and then sharing that knowledge and experience with all within our reach. Christ's command to His followers is, "Go; teach; make disciples." Everyone who receives His gospel is to share it with others until every man and woman in all the world shall have had the opportunity of learning and accepting the good news.

When the four lepers discovered the abundance left behind in the abandoned camp of the Syrians, they felt impelled to share the good news with others. They said, "We do not well: this day is a day of good tidings, and we hold our peace." 2 Kings 7:9. Let him today who knows the truth for this crisis hour, and is making no effort to tell others, remember that failure to share this truth with others is a fatal mistake.

Unless the grace of God makes a person a co-worker with Christ in saving the lost, he has received this divine grace in vain. "We then, as workers together with him, beseech you also that ye receive not the

grace of God in vain." 2 Cor. 6:1. God saves us, that we may go forth by the Holy Spirit and save others.

Here is the highest and holiest privilege open to a human being—that of being a co-worker with the Son of God in helping to save the lost. How thankful we should be that God, instead of committing this task to angels or of using other means at His command, chose to make us co-workers with Himself, that we might share in His divine joy!

"God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which result from this unselfish ministry."—*Steps to Christ*, pp. 83, 84.

Pass It On to Others

It is Christ's plan that every soul who receives the message of truth shall in turn pass it on to others, until all men shall have had the opportunity of learning God's truth. Just before He returned to heaven, He charged those to whom He had taught the way of truth to go into all the world and tell every creature about it.

Every Christian is to put on the whole armor of God, and a part of this armor is for the feet to be shod with the preparation of the gospel of peace. We use our feet to go places. This means that when our feet are shod with the preparation of the gospel of peace, we will go and preach the gospel to those who know it not.

It is Christ's plan that every Christian should be a soul winner in his sphere. The Son of man came "to seek and to save that which was lost." Luke 19:10. This was His mission. This is our mission; for as the Father sent Him, even so He has sent us. (John 20:21.) "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving."—*Testimonies*, vol. 7, p. 19.

We owe the unsaved all around us a

Reward of Unfaithfulness

If we deny a knowledge of God's last-day truth to those within our reach, Christ will declare, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Verse 45.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24:11, 12.

When an honest man is in debt he does everything he can to pay it. So, we as debtors, to the wise and the unwise, to the great and the small, and to the rich and the poor, will stand ready to do everything in our power to give them a knowledge of God's saving truth.

Salvation is only by grace. There is no such thing as salvation by works in respect to actual achievement. However, one of the elements of grace is a burden for the lost, a disposition to work for the salvation of souls. Hence there is a close connection between the doing of the special work that God has assigned to each of us and the securing at last of the special mansion in heaven. Mrs. E. G. White says, "Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation."—*Testimonies*, vol. 5, p. 607.

"In saving your own soul, you save others. In lifting yourself, you lift others. In fastening your grasp upon the truth and upon the throne of God, you aid others to fix their trembling faith upon

His promises and His eternal throne."—*Ibid.*, vol. 2, p. 49.

The evangelistic urge is synchronous with the new birth. The first impulse of the renewed heart is to bring others to the Saviour. Evangelism is the first law of regeneration. "Let him that heareth say, Come."

"Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with Him."—*Ministry of Healing*, p. 102.

Unselfish effort for the good of others is necessary for one's own spiritual development. "Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others."—*Review and Herald*, April 4, 1907. "Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ, are the best developed in spirituality and devotion. Their very active working formed the means of their spirituality."—*Evangelism*, p. 356.

Jesus said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:25. The person who holds to himself

all that he receives, and saves his life for himself, and does not help others, will lose his own soul, whereas he who loses his life in working for others, will gain eternal life.

If a man has a good arm, but binds it in a sling, and never uses it, he soon loses the use of it. So one cannot maintain spiritual vigor without exercise, or working for souls. It is true that "the purest and most elevated devotion to God is that which is manifested in the most earnest desires and efforts to win souls to Christ."—*Testimonies*, vol. 3, p. 187.

No Christian will be pronounced guiltless before God unless he works earnestly and unselfishly to save souls. We are told that "all can do something in the work. None will be pronounced guiltless before God unless they have worked earnestly and unselfishly for the salvation of souls."—*Ibid.*, vol. 5, p. 395.

"If we make no effort to win souls to Christ we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence."—*Ibid.*, vol. 6, p. 332.

[This is the third article in a series on the church and evangelism.—EDITOR.]

Endeavoring to Keep the Unity

By L. K. Dickson

When Jesus prayed "that they all may be one," He expressed the greatest desire of His heart and the most important characteristic of the church in these last days. The church cannot endure without unity any more than a barrel can hold its useful form without bands to unite the staves, or sand can be hardened into concrete without cement to bind it.

The unity of purpose and spirit that the church requires can arise from within our hearts only when we love God supremely and one another sufficiently to sublimate our selfish interests to the best good and advancement of the cause of God. When we fail in this we thwart the purposes of God, vex the Spirit of God, and limit the Holy One of Israel. Almost all our weakness and failures arise from these issues.

Renewed Vision Needed

Unless leaders and people alike face these facts with renewed vision, there is trouble, serious trouble, ahead for the church, trouble that will not arise from without but from within.

Unity of the spirit, unity of action, unity of love, and unity of perfect fellowship cannot be withstood by men or demons. It will prevail. Such unity will triumph gloriously, for it is born of God. When we fail in this we become subject to the lash of the enemy—our work for God becomes merely labor and drudgery, our profession becomes sounding brass, and our witnessing becomes ineffective and lifeless.

Interests of God Must Be Supreme

True unity is born of true love and perfect fellowship with Christ. This makes the interests of God supreme in our lives, our trust and dependence in Him perfect, and our consecration to Him complete, and brings to our witnessing for Christ a compelling power that cannot be denied. Let us seek for more and more of this true unity of spirit in our lives by a complete and continuous surrender to His revealed will and an utter abandonment to the best interests of His cause. Then our lives will have a meaning and purpose that will hold us and keep us from becoming confused and bewildered in the midst of a world of chaos and mixed ideas and ideologies.

God's plans are simple plans. His ways are ways of peace and calm assurance. To know them and to have our lives controlled by them, we must abide in Him and He in us. The control must be from within and not from without. Paul had learned this secret when he said, "But none of these things move me." Acts 20:24.

Questions From Youth

ANSWERED BY ARCH A. O. DART



"It Is Hard to Be a Christian"

It is hard to be a Christian, especially when you are the only Adventist in town. All the other fellows can do a lot of things that I cannot do since I joined the church four years ago. I am not thinking about the rowdy boys who are constantly in trouble with the law but the respectable fellows who are my classmates over at the high school. They can eat anything that is served at the cafeteria, but I am limited to certain dishes. They can attend any movie, whether shown here at the school or in the theater. They can go to the library and read any novel or thriller that might attract their attention. I can play ball about as well as the next fellow, but I cannot join the team. I even had to give up playing my trombone in the band because they played so often on Friday nights. All the others can get jobs around here, but no one wants me unless I can work on Saturdays. Why is it there are so many things a Christian can't do?

Why not add a few more items to the list of things that some people can't do while the others can? A skater can't ride in a wheel chair, but invalids can. A surgeon can't take ether during an operation, but sick people can. Those who are accomplishing something cannot do the things that inactive people may do. A builder must build; he cannot throw his materials away. A farmer must farm; he cannot fold his hands in slumber. A radio announcer must be in his

studio; he cannot be wandering all over the countryside. An engineer must run his engine; he cannot be looking at the scenery along the way. A Christian must be Christ-like; he cannot be like the world. An athlete who smokes, drinks, or abuses his body cannot expect to keep his muscles in trim. A doctor who is ignorant, careless, and indifferent cannot expect to combat disease. A businessman who is lazy, shiftless, or indolent cannot expect to make a success.

A Christian cannot be a sinner. He cannot keep his mind pure while thinking impure thoughts; he cannot be honest while he is taking that which does not belong to him; he cannot be truthful while he is deceiving; he cannot be kind while he is cruel; he cannot be honoring his father and mother while disobeying them; he cannot keep the Sabbath while desecrating it; he cannot glorify God in his body while he is defiling it; he cannot belong to God while he is following the pathway of Satan.

But, you know, although there are many things a Christian cannot do, there is no text that says, "It is hard to be a Christian," I do find in Proverbs 13:15, "The way of transgressors is hard." Also, "Fret not thyself because of evil men, neither be thou envious at the wicked." Prov. 24:19. Jesus says, "My yoke is easy, and my burden is light." God always provides something better than the world affords if we are willing to choose His way.

Grandparents in the Home

By Mrs. Kenneth A. Wright

There were times when houses were homes and home meant children, a set of grandparents (maybe two sets), a cousin or a great aunt, and a large variety of pets, including a family of dogs and cats, besides the farm animals and birds. There was a wealth of contentment and real living in those old homes.

The modern young mother may be horrified at the thought of one extra in her household. She wonders how the other generation ever managed. In the first place, of course, there were larger homes, with plenty of land, trees, and fences. The trees and fences were planned for the young. There they might develop their muscles by climbing or jumping. Fond memories of childhood events carry me back to times often spent in the tree-tops or on a high limb reading a book. Old age now would faint at the thought of high places, but when grandmother starts telling stories of her girlhood, her adventures in climbing, horseback riding, Indians, and trips by covered wagon or sailing vessel, she brings a kindred spirit of understanding between age and youth.

It is more ideal for older people to live in their own environment rather than to crowd into tiny apartments with young son or daughter who is already frustrated by life's complexities. Young people in general do not feel as secure as in the olden times when son worked with father and later inherited his home and possessions. Life is different today, so we have to meet it differently.

Children who have enjoyed visits to their grandparents' home and loved them dearly will not resent it when either or both come to join their family circle. It is a fine thing for them to have their own rooms even under the same roof, with a few of their treasured belongings of the years around them. We too are growing older, and how our children respond to us will be largely determined by how we respond to our aging parents—their grandparents. There must be compromises on both sides. Our modern and compact living leaves much to be desired.

If the general health of the grandparents is good and they are active, the new accommodations will offer some advantages—with just a room to care for. There's more time to garden, study birds, visit the library, study music, or to do something they've always wanted to do.

One dear grandmother comes to mind. This dear lady was the mainstay of her daughter's home. She fitted in so comfortably in any situation. The daughter had heavy surgery when her children were small, so grandma cared for the

children, cooked the meals, and cheerfully did her part in everything. On one of our first visits to their hospitable home Grandma Cole made most delicious pies and was pleased to share her recipe. She suggested how to get along with less eggs than were usually called for in some recipes, and that meant a lot to a new bride on an intern's budget.

I haven't heard about her for years, but if Grandma Cole is still living, I know she's cheerful no matter what has come. She was able to make herself needed and loved by everyone she met. A happy, contented person usually has no more trouble at the end of the road than a contented child earlier in life. If they indulge in fearful, dissatisfied grumbling in youth, this trait will usually be magnified with advancing years.

Willing Hearts and Hands

Grandfathers too learn how to adjust themselves to new circumstances. Grandpas have spent countless hours in baby sitting, telling stories to little wide-eyed people, fixing screens and locks, and mowing lawns, to say nothing of the many little cars, wagons, and other toys they've helped to mend.

For every grandfather who has so attached himself there's a grandmother somewhere making a rag doll, telling stories, baking cookies, or mending socks. Think for a moment, dear reader, of the millions—yes, millions—of socks darned by those dear, tired fingers. Some grandmothers do all the mending, crochet the pretty baby things, knit socks and sweaters for the family—not just the ones they're staying with, but for the other little grandchildren far away.

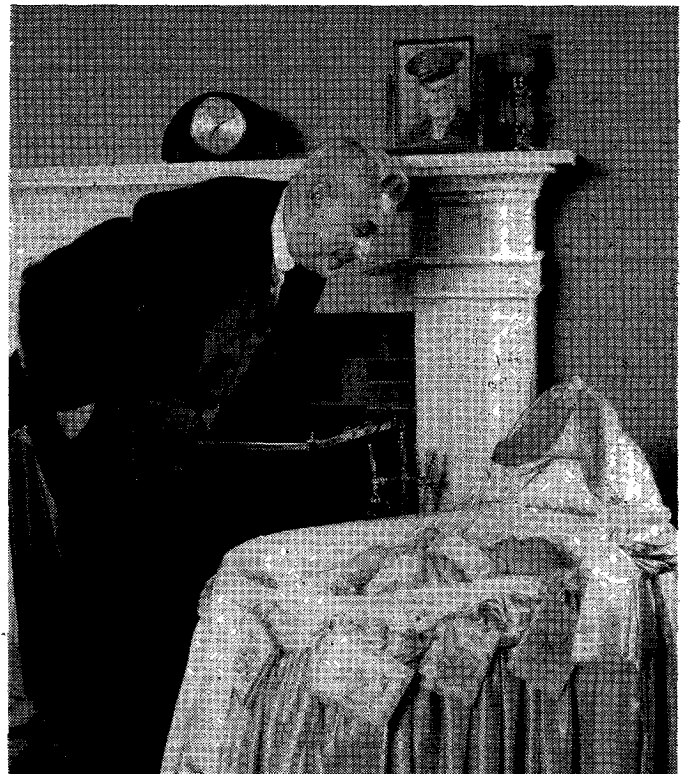
Dear Grandmother Lambert, totally blind for years, lived with her daughter in Florida. She was always cheerful although her world was as black as night. Her room was arranged for her alone so she could find things by feeling.

She was an active member of the Dorcas Society and knitted for the Red Cross. There are many like her, and rich will be their reward for their faith and cheerfulness, and rich also will be the reward for those who make their lives comfortable and happy in their last days.

Mutual Love and Confidence

Grandparents love children, and children usually adore grandparents. Little folks hold no grudges. A family were taking turns looking at a few colored slides through the viewer. Little Sylvia looked from one picture to another without comment. Suddenly her eyes brightened, and with the most affectionate tones she said, "Oh, there's Nana, dear Nana." No question to the listeners about her love for her grandma, who was many miles away. Nana sent some picture books to little Bobby, Billy, and Dickie. After the gifts were distributed Bobby, the baby, said, "Mommie, Nana loves us, doesn't she?" Would that they could always keep their natural sweet affection and not be spoiled by older critics.

The problems arising from three or four generations in one home often are due to the many stages of life being enacted under one roof at one time, for example, the new baby whom we all love, the growing child with his much noise and activity, the adolescent with his daily changing problems, and the college youth intellectually and socially involved with graduation and plans for marriage. Add to these the parents trying to house, feed, and clothe their brood as well as



H. M. Lambert

No One Gets More Delight Admiring Baby Than Does Grandfather

caring for grandmother or grandfather. How can they manage? Even great-grandpa gets around—true he's a bit childish, but he's able to walk. Make him as happy as possible. Keep baby's toys out of his road as well as throw rugs (so well named). Provide him with two or three simple, well-balanced meals—light in starch but heavier in protein and calcium. You don't want him to break a leg because of obstacles or lack of protection, for old bones do get brittle. He may enjoy sitting in the yard or on the porch by the hour, and his lunch may appeal to him more on a tray. Often much more goes on in those dear old heads than we think, and to listen in on a conversation between two old-timers is most thrilling.

Suppose a letter should arrive with the word that "dad is coming to spend his last days with us." Immediately a picture would present itself of a dear old Christian gentleman being transported to the home of his son. It could be a beautiful picture—with the Master Artist's retouching, but the actual picture is a sad one. Do they not have room? you ask. Oh, yes, they have ample space in a very attractive house, in a delightful little town. The house is surrounded by a spacious lawn and beautiful trees. Just across the valley are the rolling hills and the changing colorful sky. Here he could watch the glorious sunsets.

In dad's case he is financially independent and has medical care for life. He could do his share financially. Should this fail, the other children would cheerfully share his expenses aside from medical care, which is already provided. Many children throughout the land send a check to someone who is caring for a loved one as faithfully as they pay their tithes. Burdens thus shared are not too heavy to bear.

Back to dad. Is he loved and wanted in his son's home? The answer here is a questionable Yes and No. They want him, but don't want any inconveniences. His presence in their home may interfere with their lives.

I heard recently that dad was still living—I wondered how! He had understood the situation and had established himself in another relative's home where he is wanted, loved, and enjoyed. Here the children eagerly listen to his Bible stories. The house is not so large, money is not so free, but he has freedom to worship God, to think aloud, to breathe pure air. There's room in their hearts and home for dad.

Our Saviour, dying on Calvary, sets the pattern for us: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19:26, 27.

Which Direction Are You Going?

By L. A. Skinner

A vigorous debate was engaging the attention of the House of Representatives of the United States Congress. It had to do with an appropriation. There were voices being raised against it, and powerful forces were advocating it. To the open-minded there was a question as to its propriety. One of the members favoring the bill argued in its behalf with the final statement: "Gentlemen, if this bill called for tens of millions of dollars, there might be some reason for reluctance and question. But this appropriation is only six hundred thousand dollars, a mere pittance. I urge my opponents to cooperate in giving this appropriation bill a yes vote."

Immediately a member of long experience arose, and newspapers dropped as colleagues paid close attention. "Mr. Speaker, the Representative from New York has urged us to vote in favor of this appropriation because it is a small one. The size of this appropriation has nothing whatsoever to do with its evaluation. The purpose to which the money is proposed will not stand the scrutiny of honest men. I cannot be a party to such an illicit project. Gentlemen, it is not the length of the step that counts, it is the direction. I call for a negative vote."

It is the direction that counts any time. Many of life's simple acts are significant indicators of the direction a soul is facing.

Take Gideon's men. The record says, "Bring them down unto the water, and I will try them." Judges 7:4. Such a simple, common act as drinking water became a test. One would think there couldn't possibly be a right and a wrong way to drink water. Yet that day men of faith and dedication were separated from the ordinary mass by the way they drank water.

An unusual tragedy took place on the plains of Sodom. Lot's wife looked back just once, and she became a pillar of salt. Rather severe punishment, someone says. But Mrs. Lot's fate was not the result of looking back. Not only had she disobeyed that direct command of the angel, but she inwardly complained about leaving Sodom. She criticized the decree of God in destroying the city. She had become so attached to material things that she loved them more than she loved God. Her look was in the direction of her heart.

God has shown many times that He looks beyond the outward act. There was Uzzah, who was especially chosen to accompany the ark to the capital city. Passing over a piece of rough uneven road, the cart appeared to shake, and so en-

danger the ark of God. Uzzah put forth his hand to steady it. Immediately the death sentence was executed upon the man. Why? A careful study reveals that because of familiarity with sin and idolatry, Uzzah had lost his sense of the presence and power of God. He had forgotten that no hands should touch the ark except those especially consecrated to this duty.

Look and Live

Israel had turned away from God to the gods of the heathen. The Lord loved them and tried to win their hearts. Finally a judgment of fiery serpents was sent into the camp. These venomous serpents did a fearful work. The dead and dying were everywhere. Moses interceded for the people, and God suggested a way of healing. Moses made a serpent of brass and put it upon a pole. He lifted it up in the midst of the camp. Everyone who had been bitten and looked upon it lived. Many were saved from an awful death. Others died because they neglected to look upon the brazen serpent. Of course the metal reptile had no power to save or destroy. The look was a simple evidence of an inner conviction that divine power was the only hope.

This generation is characterized by the hustle and bustle of ceaseless activity. There is speed and nervous tension. Youth seem to drift where impulse or circumstance may carry them. But Adventist Christian youth must establish and follow another pattern. A sense of mission and direction can so motivate us that every act will indicate our determination to please God. An indwelling Presence will unerringly guide us toward our desired destination.

When the question facing us is to do or not to do, the issue is not only Is it right? or Is it wrong? The deeper questions are, What direction is it taking me? Which nature is it feeding? Remember the words of the veteran legislator, "It is not the length of the step that counts, it is the direction."

Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God.—*Christ's Object Lessons*, p. 327.

You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God.—*Steps to Christ*, p. 87.

Calendar Reform Status

By Carlyle B. Haynes

The advocates of calendar reform have not given up. They are only biding their time. Their hopes have been often defeated. But they are more determined than ever to bring about the adoption of a calendar that sets aside the Sabbath of the Bible.

They have learned many lessons from their defeats. They do not propose to repeat their mistakes. At first they thought their proposal would win instant and enthusiastic support. It did not. They thought that introducing it as legislation into the United States Congress would rally support from scientific, patriotic, and business organizations sufficient to carry it through with acclaim. They discovered they were wrong.

They thought a deluge of letters to legislators would overcome indifference and reluctance. They learned that opponents to any calendar that breaks the historic week outnumbered their letters ten to one. They thought it would be easy to stampede the Department of State into supporting their scheme in the United Nations. Now they complain at the indifference and apathy of the State Department.

But they are not through. They have fixed their aim on 1956 as the year for the World Calendar to go into effect. January 1 of 1956 falls on Sunday. And on that day, and date, and year, both the present Gregorian Calendar and the proposed World Calendar coincide. They consider that a propitious and appropriate time for the change to be made.

They made every effort to get their proposal on the agenda of the United Nations Assembly in 1951, but failed. They pulled every string to get it on the agenda at the present session of the United Nations General Assembly. They failed again.

So they have turned to the sixty-one individual nations that are members of the United Nations. To these nations they are submitting a proposed resolution asking that the United Nations General Assembly, now meeting, request the Economic and Social Council, one of its subsidiary bodies, to consider the World Calendar in the spring of 1953 and to submit its findings and recommendations to the eighth session of the General Assembly in the autumn of 1953. They hope to bring such pressure to bear on ECOSOC as will cause it to recommend the adoption of the new calendar on the first day of 1956.

Calendar Advocates Launch Crusade

They roundly demand, "What stands in the way?" And they supply their own answer, "There are three dragons which must be overcome—Fear, Do-Nothing-ism, Apathy."

"The world," they add, "is too much in the grip of this threefold menace which impedes progress and advancement. It must be subdued and conquered. Nations need a David with the strength and faith to kill Goliath, a Hercules to perform heroic labors, a Saint George to vanquish the dragons."

So the World Calendar Association calls on all its supporters, in all of the sixty-one member countries of the United Nations, to initiate a united crusade of action and pressure to persuade the United Nations to support the proposed resolution.

Would this not be a good and appropriate time, then, for the supporters of the true, original, and historic Sabbath, and

the unbroken seven-day week, to go similarly into action? In all these sixty-one nations information should be submitted to statesmen, molders of public thought, editors, and particularly the delegates representing the nation in the General Assembly, of which there are ten for each nation (five delegates, five alternates), letting them know that the claims of improvement, regularity, convenience, economy, and perfection made for the World Calendar are only claims. They are not facts.

It is not an improvement. It brings disorder into the reckoning of time.

It is not regular. It is definitely irregular, breaking the historic week.

It is not convenient. It scrambles birth-

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—7

Fairy in Rags

"What fun to have daddy with us today," said mother to all the little Norrises and their cousin Elvie. "We'll go out in the woods and see what we can find, and maybe there'll be a story or two."

That meant the twins too, for they had had their afterdinner nap, and now, this Sabbath afternoon, they were as lively as the big girls and George, eager to see and search and find some new thing in the great outdoor house of their heavenly Father.

Daddy took Larry and Lucie by the hand, and mother came along with Elvie and Angela and George. The woods were very near, and they headed for the part that was made up mostly of evergreen trees—red cedars or junipers.

Daddy flung himself down on the flaky juniper leaves under a big cedar, and the twins piled on top of him. Just like puppies playing with a big dog, tumbling all over him and roughing him up a bit.

"Did you ever hear of a man who went to sleep under a juniper tree, and the angels woke him?" asked mother.

"Tell us!" Every one of the children was always ready for a story.

So she told them the story of Elijah falling asleep under a juniper tree in the wilderness and being awakened by an angel who had his dinner all ready for him. But it's too long a story to tell you here. You can read it in 1 Kings 19.

"I'm awake," said daddy then, "and I see about six angels. But I see something else too, and it's not something to eat. It's hung up in the tree above our heads. In fact, I see more than one; there are at least a dozen."

They all looked up and searched with their eyes.

"Bags," said Elvie, "little gray bags. Did the cedar tree grow them?"

"No," said daddy. "Red cedar fruit is blue berries. Look, and you'll find them. But look too at these little pointed bags. The season

is not very late, and maybe you can find a chap that's making one."

He pulled down a low branch that had several of the little bags on it, and there at last they found—what do you think?

"Lookit!" shouted Larry, all excited. "Lookit! He's a worm inside."

"And she's got a raggedy dress, all made of cedar leaves," said Elvie.

"Fact!" said daddy. "But it's a caterpillar, not a worm. From the time it hatched out of its egg, it's been going around, eating leaves, and spinning some silken threads, which it wraps around itself. Then it picks up some little sticks or bits of leaves, and sticks them on. You see, they make a very ragged-looking dress. In fact, it looks like a bag stuck all over with tiny shingles. People call it the bagworm, but the moth that lays the eggs that hatch into these caterpillars has a much prettier name; it's Psyche (si-ky)."

"And when Psyche caterpillar has finished with this life," said mother, "she goes to sleep in her inside silken gown and her outside patchy coat, and sleeps all winter. It's a very different-looking house from monarch butterfly's, isn't it?"

"Psyche is a prettier name, I think," said Angela.

"I think so too," said mother. "And she has a very cunning way of making her house. But I must tell you that Mr. Psyche isn't as pretty a moth as Luna or Io. And Mrs. Psyche is so shy she never comes out of her house at all. In the spring, when she wakes up, she just comes to the door at the bottom, and meets Mr. Psyche, who has flown over. Then she goes back in, lays her eggs there, and dies. Her eggs hatch out into little caterpillars, who travel around, eating leaves and making up raggedy dresses like this."

"Fairy in rags!" exclaimed Elvie. "I like that. Maybe she's not a very beautiful fairy, but she changes from rags to wings anyway."

"And Psyche is a very pretty name," said Angela.

days, holidays, annual recurrences of historic and personal occasions and celebrations.

It is not economic. The claim made that the change will save billions of dollars is so much wind.

It is not perfect. It ignores and sets aside the perfect arrangement of days inaugurated by the Lord of time and the Creator of the world.

It is not even scientific. True science is based on facts. The World Calendar deliberately ignores facts, purposefully blinds itself to the existence of facts, declares a day that occurs every year is no day, refuses to recognize that day, will not allow that day to be placed in either a week or a month or a year. That is not science.

And it cannot be said too often or emphasized too strongly that the proposed World Calendar is antireligious, being anti-Protestant, anti-Jewish, anti-Catholic, anti-Mohammedan, positively destructive of their great religious days, inasmuch as it breaks the historic week and thus disrupts all observances of days which require a fixed day for celebration.

No, the proponents of calendar reform are not asleep. They are carrying forward their activities with greater vigor than ever, but with less noise than before.

Is it, perhaps, the supporters of the true and historic week who may be facing the danger of sleeping?

The Face of Jesus

By Curtis Quackenbush

"Christ is sitting for His portrait in every disciple."—*The Desire of Ages*, p. 827. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Surely artists and sculptors have exercised their finest skills to portray His face. The face of Jesus on canvas and in stone is earnestly studied by millions. Multitudes sing with pleasure such hymns and sacred songs as "Face to Face," "When I Look in His Face," "The Beauty of My Saviour's Face," and many others. To give attention to the face of Christ as reproduced entirely from human imagination doubtless has its merits.

But "the glory of God in the face of Jesus Christ" does not refer exclusively to the physical features or facial characteristics of Jesus. Human experience reveals that the face is not always an adequate index of the character. The words of the poet Sir Thomas Moore say:

"In vain we fondly strive to trace
The soul's reflection in the face;
In vain we dwell on lines and crosses,
Crooked mouths and short probosces;
Boobies have looked as wise and bright
As Plato or the Stagyrite;

And many a sage and learned skull
Has peeped through windows dark
and dull!"

The countenance of Jesus reflected the true beauty of noble living and of holiness. This is what Mary, the mother of Jesus, saw when she met Him at the marriage of Cana after an absence of several months. His countenance was changed, and bore the traces of his conflict in the wilderness. A new expression of dignity and power gave evidence of His heavenly mission. (See *Ibid.*, p. 145.)

When Pilate gazed upon Jesus what did he see? "On His face he saw no sign of guilt, no expression of fear, no boldness or defiance. He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven."—*Ibid.*, p. 724.

Determination in Jesus' Face

Earnestness and the determination to accomplish His work must have been reflected upon the face of Jesus. Luke indicates this in recording the last journey of Jesus to Jerusalem. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." Luke 9:51. Isaiah, in his prophecy of Christ, says: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. 53:2. "His visage was so marred more than any man, and his form more than the sons of men." Isa. 52:14.

Only a look by the suffering Saviour toward His unfaithful disciple caused Peter to weep tears of repentance. What Peter read in that one brief glance wrought a great change in his life. It is the privilege of every one of us to see in the face of Jesus exactly what poor Peter saw. The effect would be as profound in our lives as in the life of Peter.

In a sermon titled "The Mirror," by Lloyd C. Douglas, Zacchaeus is described as having experienced conversion as a result of looking into Christ's face. Zacchaeus had just made his confession. He resolved to give half his goods to feed the poor and to make restitution. In the sermon Jesus the carpenter of Nazareth asks Zacchaeus, "What did you see that made you desire this peace?" And Zacchaeus is purported to have replied, "Good Master, I saw mirrored in your eyes the Zacchaeus I was meant to be!"

Whether there was anything about the face of Jesus that effected the change in the life of Zacchaeus, the Bible does not reveal. One thing is certain: Any sincerely honest person who lingered in the presence of Jesus, and in the spirit of submission considered His matchless life and character, experienced a miraculous change in his own life.

"The face of Jesus Christ," referred to by the apostle Paul, is His holy character, His life of devotion, His ministry of reconciliation, His compassion, and His

service of love. All this is revealed as we prayerfully and carefully study His life. His Word contains the "light of the knowledge of the glory of God in the face of Jesus Christ."

Stress Written Upon the Modern Face

The strain of these times is written upon the countenances of multitudes. Worry, care, and expressions of intense hurry and concern are plainly seen on the faces of many today as never before.

In contrast, members of the Advent family, even in such difficult times as these, should be characterized by quietness of soul. This peace comes only from Jesus Christ.

The light of Bible truth must illuminate our lives. Personal study of the Bible is God's method of divine illumination. As followers of Jesus, the light of the knowledge of the glory of God will shine in our hearts. This light, this knowledge, this glory, as it shines in our hearts, will then be reflected in our very countenances, as it shone in the face of Jesus our Lord.

Arise and Shine!

By P. K. Peterson

Three feet from my cottage here in the mission field is an old abandoned graveyard. The passage of time and the pouring rains of Shillong, Assam, have made it a level patch of grass. However, the stones that were placed at the head of the graves still stand, but not in their original position. There are also three huge tombs covered with moss and dirt.

My cottage, though three feet away stands on low ground, and my bedroom floor is almost on a level with the bed of the graves next to me. Many times I have thought that the living and the dead sleep three feet apart, yet are unable to waken one another. Another question jarred me: The remains next to me are the result of physical death; am I a bundle of flesh, bones, and breath, but spiritually dead?

It is said of the dead that they know not anything, and that their memory and love are vanished, and have no share in anything on the earth. (Eccl. 9:5.) Am I letting my forgetfulness of God lead me to overlook my open and secret sins? Has my love for God and man vanished, and I know it not. If so, there is not much difference between me and the dead who "sleep" next to me.

Am I dead to the events transpiring in the world about me, so spiritually dead that I am unable to understand their relationship to the second coming of Christ? If I understand their meaning, what is my share in helping the people around me to prepare themselves to meet Him?

When the day dawns I wake up, but my neighbors still sleep on. These neighbors have been sleeping for more than

three hundred years, and they will continue to sleep until the resurrection. The daylight tells me that the night is gone. I am set as a light in this world. (Matt. 5:14; Eph. 5:14.) I feel that I am duty bound to awaken the people around me from their spiritual slumber and bid them, "Come ye, and let us walk in the light." Isa. 2:5. Am I faithfully shedding my light, so that my neighbors and friends may not grope in darkness? If I am a light, what evidence of it do I show in my life, that my friends and the people around me might also be brought to the Light of the world and prepare for His Advent?

If I have been only a twinkling light in my Christian experience, I must now shine full and clear. My daily petition to God is, "Lord, give me a pure heart, so that I may shine and win the hearts of many to thee." I must show signs in my life.

My dead neighbors have to await the resurrection morning. But the call to me is louder and clearer—now saying, "Peter-son, get up from your spiritual sleep."

"Yes, Lord, here am I. Help me shine; help me resurrect the people around me who are spiritually dead."

How is it with you, my brother and sister?

ing in the college library of the heads of the work—conference officials, educators, physicians, publishers—and outlined to them in unmistakable language the course that must be followed. There must be an end to "kingly power"; there must be a reorganization, in which greater liberty, responsibility, and authority should be distributed; there must be a change in financial policies, to shun debt; there must be a pressing together in place of division, suspicion, and discord. It was a preview of what she was to say to the conference on the following day. Her words were not the orders of a taskmaster; they were the counsel of a commissioned servant of God, who had earned the respect and reverence of a people she had helped to guide from the beginning.

The story of the conference is long and involved. In brief, it accepted the counsel given. Men were converted and mellowed by the influence of the Holy Spirit in their meetings. A complete reorganization was effected, which brought into a united body, as departments, the various interests of the separate organizations. The world was divided into union conferences (later, also, divisions), and the direction and management of these constituent divisions was left, within certain bounds, to the local workers, in counsel with the general brethren. What was not completely effected at this session was finished at the next General Conference, in 1903.

The General Conference Committee was enlarged to contain representatives of all the interests. Departments were formed to compass the work of the Sabbath school, education, publishing, medical missionary, religious liberty; others were added in years to come as special interests developed.

Here began an administration that filled the ensuing years with progress and enthusiasm, which doubled, trebled, quadrupled the membership, vastly increased resources, fostered the upspringing interests, pressed its forces into every country on earth. The president of the General Conference for the next twenty-one years was A. G. Daniells, at this time fresh from seeing and devising great developments in Australasia. The secretary of the Mission Board (which in 1903 was merged in the General Conference), and therefore secretary of the General Conference for nearly the same period, was W. A. Spicer; and for the greater part of the period the treasurer was W. T. Knox. Experienced, devoted men and women were put in charge of the departments, for "in the multitude of counselors there is safety."

From the great conference of 1901 the last legion of Christ marched forth as an army with banners, conquering and to conquer in the name and power of Christ, to bring to a conclusion the wars of God and to hail the glorious appearing of our Lord and Saviour Jesus Christ to redeem His own.

Men and Events of Our Early Days



The Great Conference of 1901

By Arthur W. Spalding

"This will be the most important conference ever held by the Seventh-day Adventist people." The words were spoken by President George A. Irwin, in the Tabernacle at Battle Creek, Michigan, at the opening of the General Conference of 1901. He was right. Though the historic conference of 1863, when the organization was effected, is an indispensable foundation, though there have been great and important conferences since, dealing with many more peoples, appropriating vastly greater sums, sending forth many more laborers to the ends of the earth, yet the General Conference of 1901 stands out as the most epochal of all.

For in that conference the Spirit of God worked mightily to convert and tender hearts and bring into harmony elements and bodies that had been more or less at cross-purposes. In that conference there was evolved the plan of organization that, with revisions necessitated by growth, has proved adequate and effective for the cohesive and militant movement that is carrying the last gospel message to the world. In that conference the Seventh-day Adventist Church threw off its adolescent concepts, realized its maturity, and faced its world problems like a man.

In the smallness and compactness of the early work the conference organization was adequate. As there developed special interests, such as the Sabbath school, the literature work, the medical work, the religious liberty work, it seemed right to the men of those times to form separate organizations for these special interests. So there came to be such bodies as the International Sabbath School Association,

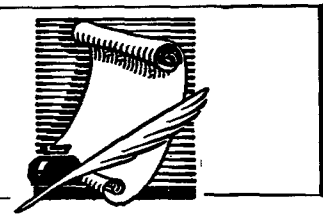
the several publishing houses, the educational societies owning and controlling the colleges, the International Medical Missionary and Benevolent Association, the Foreign Mission Board, and the Religious Liberty Association.

These were all, in a way, children of the General Conference, and men of that organization usually sat upon their boards; but some of them were not very obedient or respectful children. They controlled their own funds, which in several cases were much more than the income of the General Conference (the cash in hand at this time was \$32,93, and it owed \$15,000); they managed their own affairs; they employed their own workers, who in one case numbered more than all the workers in the General Conference.

In turn, the General Conference, like a distraught parent of adolescents, sometimes exercised arbitrary authority. With the best of purposes, there was failure, because of the loose and irresponsible organization, failure to work well together in harness; and there was fear on the part of many that the cause was headed for division over the question of organization and control.

Delegates came to the conference with many forebodings of disaster. But from the first the hand of God was manifest in His work. Mrs. White came reluctantly to this General Conference from her home in California. Her health was precarious, and she feared the burdens that must fall upon her. But God gave her directions to come, and she came. And when she came she went immediately to work. The day before the conference opened she called a meet-

EDITORIALS



Fellowship With Christ

To be a Christian in the truest sense means to have personal, conscious fellowship with Christ. In the whole realm of Christian life and experience there is nothing more fundamental and necessary than this. The Christian is called to forsake and have victory over sin, and to live a life of righteousness. How is such a life possible? The apostle Paul gives us an insight into such living by describing his own experience in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

In His own teaching Christ has given us a striking illustration of this experience of fellowship. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4, 5.

The experience set forth in this scripture is discussed by the messenger of the Lord in these graphic words:

"There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. . . .

"Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, 'I am the Vine, ye are the branches'? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ and draws his nourishment from Him.

"This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.

"When this intimacy of connection and communion is formed, our sins are laid upon Christ, His righteousness is imputed to us. He was made sin for us that we might be made the righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved. . . .

"The power of evil is so identified with human nature that no man can overcome except by union with Christ. . . . But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is that they try to attach themselves to Christ without first detaching themselves from these cherished idols. . . .

"Believers become one in Christ, but one branch cannot be sustained by another. The nourishment must be obtained

through the vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, 'Abide in Me.'"
—*Testimonies*, vol. 5, pp. 228-232.

To this we would add the words of the apostle John: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

Personal, conscious fellowship with Christ is the privilege of every believer. He stands at the door of every heart and knocks. To those who hear and open the door He promises to come in. Dear soul, hasten to open the door and let Him in.

J. L. M.

Humanity Hailed as God—5

Theosophy, Christian Science, and Humanism

In previous editorials we referred to a Spirit of prophecy forecast of extraordinary manifestations in the realm of religion. According to this inspired testimony, we may look for the majority of human beings to seek security in false philosophy and in the many false prophets and false christs of our time. The tendency is to "look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God."—*Testimonies to Ministers*, p. 365. We have already discussed the bearing that Romanism and Spiritualism have upon this prophetic forecast, but there are other implications, as we shall see.

In the year 1875, just ten years prior to the time when Mrs. White penned the foregoing lines quoted, the Theosophical Society was founded in New York City by Madame Helen Blavatsky and her associate, H. S. Olcott. The principal aim of this society, which was one of the first of the well-known mystic cults to arise in the Western world, was to investigate the unexplained laws of nature and the psychic powers latent in man. Having traveled widely in the Orient, where she imbibed her mystical tendencies, and being a Spiritualist herself, Mme. Blavatsky, as we might expect, taught doctrines that were of a distinctly unchristian character.

Her Theosophy (the word means "wise in the things of God") was borrowed from Buddhism and Brahmanism. Buddhism is a self-centered religion almost atheistic in its concepts, and Brahmanism is polytheistic and centers its worship in the high-caste Brahman teacher, who conceives of himself as a divine being.

At the heart of the new doctrine was the old idea of pantheistic evolution and the reincarnation of man. By philosophical speculation and mythical insight Theosophy explored the depths of the human mind and soul hoping to find God. Those who followed the Theosophy phantom sought self-realization, which was really equated with God realization.

Pantheism taught that God was not personal, but "God is all, and all is God. God is wholly imminent." Theosophy taught practically the same thing, and served to divert attention from the personal God of the Christian

to man himself as object and creature of all true worship. Thus was the prophecy fulfilled in part; at least, they "look for a God in humanity. . . . Humanity is hailed as God."

Many Cults and Isms

In the past seventy-five or one hundred years the Theosophical idea intruded itself into the minds of numerous mystics in the Western world, resulting in the founding of many cults and isms, most notable of which are Christian Science, the Unity School of Christianity, and New Thought. The I Am Movement, the Peace Mission Movement of Father Divine, and Psychiana are manifestations in remarkably varied and different forms of the same fatal adulation of humanity conceived and taught by Theosophy.

In all these mystic cults a spirit is at work contrary to truth and righteousness. We have been told:

"If Satan can so befool and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do. They acknowledge not a superior power. They give not God the glory which he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished, and he exults that fallen men presumptuously exalt themselves as he exalted himself in heaven and was thrust out. He knows that if man exalts himself, his ruin is just as certain as was his own."—*Testimonies*, vol. 1, p. 294.

Christian Science is really a product of Oriental mysticism, though differing from Theosophy in many regards.

Mary Baker Eddy, its founder, taught that God was "mind, soul, spirit, life, truth, love, all substance, intelligence." She believed "the principle of all harmonious mind action to be God." To the Christian Scientist, God is not a person but a principle. Heaven is not a reality but "harmony, the reign of spirit, government by divine principles, spirituality, bliss, the atmosphere of soul." Hell is "mortal belief, error, lust, remorse, hatred, revenge, sin, sickness, death, suffering, self-destruction, self-imposed agony, effects of sin, that which worketh abomination or maketh a lie." Here in Christian Science, as in Theosophy, the enemy of souls directed worship away from the one true personal God to a deity existing only in the mind, the soul, and the spirit of man.

It is little wonder that the first two commandments of the Decalogue sound the solemn warning against substituting false gods for the true. If Satan can make gods out of men, out of ideas, out of anything, he will do it to secure patronage for himself. His avowed purpose is to wean men away from the worship of the true God, who is the only source of salvation from sin. This accomplished, he can achieve the ruin of the human race. At times the devil achieves his ignoble ends by leading men to denounce God entirely. He knows that when they do this they do not cease to worship but simply substitute stubborn pride and a determined will for the worship of the Lord.

He succeeds in making gods out of materialism, secularism, and militarism. Millions of people today worship gods made by human hands, the machines and weapons of

Biographical Sketch of W. A. Spicer

[We present herewith in condensed form the biographical sketch that was read by D. E. Rebok at the funeral service held in the Sligo church, Takoma Park, Maryland, October 19. A personal tribute to Elder Spicer by J. L. McElhany was published on the last page of the REVIEW of October 30.—EDITOR.]

William A. Spicer was born December 19, 1865, in Freeborn, Minnesota, and quietly passed away about four-thirty on Friday morning, October 17, 1952, at his home, 7506 Carroll Avenue, in Takoma Park. He lacked two months and two days of being eighty-seven years old. His was a long, busy, and very useful life, seventy years of which were given to the Seventh-day Adventist Church.

William A. Spicer was the youngest of three children born to Ambrose Coates Spicer, his father, and Susanne Coon, his mother. His was a Seventh Day Baptist home. His mother attended the Alfred University, and was one of the few women of her time to qualify for teaching. The Seventh Day Baptists sent his parents from New York State to help found Milton Academy in Wisconsin. Later the family moved from Wisconsin to Minnesota where William was born.

The Spicer family heard the Advent message at a tent meeting, where they sat night after night on the board benches common to such meetings in those early days. In his early teens William A. Spicer decided to join the Seventh-day Adventist Church. The reading of the book *The Great Controversy* settled the question for him, and had much to do with his conversion.

At the age of sixteen he was a call boy in the Battle Creek Sanitarium, and in 1882 he began his career as a worker in the cause of God. Soon he was the secretary to Dr. Kellogg, the medical superintendent of that institution.

In 1887 William Spicer went to England as secretary to S. N. Haskell, and while there served as editor of the *Present Truth*. Georgia Eleanor Harper, whom he had met while at the Battle Creek Sanitarium, where she was taking the nurses' course, went to London, England, and was joined to William

A. Spicer in marriage by D. A. Robinson in April, 1890. A son, William, was born during their service in England. In 1892 the Spicer family returned to Battle Creek to take up work with the General Conference. The following year, 1893, he had much to do with the establishing of our first mission station in South Africa on the twelve thousand acres made available to our people.

Late in 1897 the family moved to India, where Elder Spicer served as editor of the *Oriental Watchman*. After almost three years of mission service in India, where today Spicer College, near Poona, stands as a memorial to him, Elder Spicer returned to Battle Creek and a General Conference assignment. For twenty-two years he was the secretary of the General Conference. He, with his family, moved to Takoma Park in 1903 and continued to live there to the day of his death. He was president of the General Conference from 1922 to 1930. From 1930 to 1940 he was a general field secretary of the General Conference.

For fifty years Elder Spicer made regular contributions to the REVIEW AND HERALD, most of that time as an associate editor, for a brief period as editor. His smooth-flowing, friendly style of writing won the hearts of many readers. Though he retired from active work in 1940, he continued as an associate editor on the REVIEW AND HERALD staff, contributing editorials up to a few months of his death.

He was the author of numerous books, among which are *Our Day in the Light of Prophecy*, *Miracles of Modern Missions*, *The Hand That Intervenes*, *Pioneer Days*, *Providences of the Great War*, *Certainties of the Advent Movement*, and *The Spirit of Prophecy in the Remnant Church*.

Elder Spicer is survived by his widow, Mrs. W. A. Spicer; a son, William Spicer, M.D., of South Arlington, Virginia; two daughters, Mrs. Dorothy Andrews, of Silver Spring, Maryland, and Mrs. Helen Menkel, of McMinnville, Oregon; five grandchildren; and one great-grandson.

peace and war—the tools and the products of industry. The humanists of our time (practical-minded realists, found in many Christian churches, who have contributed much to intellectual, scientific, and even social development) follow the philosophy of “one world at a time.” They affirm “the area of man’s experience, his values, his social obligations, his present world as a sufficient limit for the loyalty of his faith and commitment. What lies beyond this, e.g., another existence, a supernatural realm and the like, is beyond the pale of interest. (One world at a time.) God indeed may (or may not) exist; but the practical value of such a belief is the important consideration.”—VERGILIUS FERM, *A Protestant Dictionary*, p. 225.

This humanistic concept glorifies the secular world and makes man the center about which all worth-while activity revolves. So far as building faith in God is concerned, humanism is entirely negative. It is little better than agnosticism, for it neither asserts nor denies the existence of God or a future life. The humanist may pray the same prayer as the unbeliever: “O God, if there is a God, save my soul, if I have a soul.”

Humanism is secularism exalted into a philosophy with a ghost of God in it. May Heaven deliver us from this and other idols of human greatness and save us from the evil heart of unbelief and the fool’s fatal error of saying, “There is no God.” Yet the fool has a god. His own proud concepts and ideas are an idol that he worships. With reverence he follows the dictates of his own carnal mind. Surely he hails humanity as God, and by his skepticism fulfills unwittingly the prophecy given to us so long ago by the messenger of the Lord.

If ever the commandment-keeping church of God had opportunity to give witness to the reality of God’s existence and His gracious plan to save sinners, that time is now. Multitudes are being deceived by the specious errors and sophistries of the devil. Our hearts should go out to them in loving interest and personal labors of love for their salvation.

D. A. D.

“If Any Man Hear”

Again and again Jesus repeated the words, “He that hath ears to hear, let him hear.” This was a plea for attention. Jesus felt the urgency of His message. He longed to impart spiritual knowledge to needy people and to turn men from their unrighteous ways. How could He do this if they did not take earnest heed to His words?

As the Scripture says, “He knew what was in man.” John 2:25. Jesus knew human frailty. He knew how easy it was for minds to wander or for one to suspect that the teacher was referring to someone other than one’s self.

Jesus meant to say to each one among His hearers, “I am speaking to you. What I am saying is worthy of your attention, for it is vital to your eternal welfare.”

Take Heed to the Message

Today, as when Jesus called upon the multitudes in Galilee to hear what He had to say, He still is saying to each one, “He that hath ears to hear, let him hear.” As He speaks to us through every sermon on the Sabbath day, every Bible study in the prayer meeting, we should give careful heed to the words being spoken, lest some needed message be missed.

How much we hear of profit to our souls that is snatched from us by some momentary inattention or distraction. In the parable of the sower Jesus referred to this when He said, “And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.” Matt. 13:4.

This is the inattentive hearer whose mind and heart

have not been opened to receive the message. One may come to a service merely as a matter of routine. There has not been a purposeful determination to obtain some definite spiritual blessing from the hour of worship. When this is so the enemy of souls is only too glad to send his agents to distract the hearer by various means, who, like the birds in the parable, snatch away the seed of truth before it is lodged safely in the heart.

We have what is called the outer ear and the inner ear, but this is true in more ways than one. How often we have heard clearly with the outer ear, but somehow the message does not register on what is the inner ear of the conscience. In order for a message to be of any benefit, this inner ear must say, as it were, “This is for me. This is what I most need. This is good for my soul.”

An Alert and Quiet Spirit

However, this never can take place with a listless or doubtful hearer. There should be an alert and quiet spirit. Those who watch the preacher rather than listen to his words, those who come with a critical attitude, are the ones who have ears but do not hear to their profit.

There are other voices we must hear besides the preacher’s. Sometimes the spirit speaks to us when we are all alone. In the hour of meditation and prayer God may whisper to us through the still small voice, “This is the way; walk ye in it.” How can one hear if he never takes time to listen?

To us today come the words, “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Rev. 3:20.

The danger is that we will not hear when the Master calls. The preoccupations of life may so absorb our attention that the Caller must pass on unanswered. It is only the loving persistence of the Saviour that leaves most of us with any hope at all. We did not hear His knock last time. We hope He will call again.

But how much is included in that little word “if.” “If any man hear . . . , and open the door.” How much we lose by this lack of attention to the most important concerns of life! We could feed on the sweet manna of heaven instead of the husks of the earthly market place. We could feast our souls on the living bread instead of the unsatisfying pleasures that the world has to offer.

So let us make the most of our opportunities. Let us go to church with a spiritual purpose. Let us sit down before the Word of God with a definite intent. And as we go about doing our daily duties, let us not permit the distractions of life to cause us to lose our connection with heaven. Only thus may we grow in grace and finally sit down with Christ before a bounteous board in our Father’s house.

F. L.

Others Have Said



The most important social agency in any community is the home. Neither school nor home should hold itself apart from the life of the other. Unified action may be felt in the better development of the education of our boys and girls.—Edwin A. Nelson.

A great deal of water can be gotten from a small pipe, if the bucket is always there to catch it.—*National Safety News*.

No man can be born a second time without his own consent.—Edwin Lewis.

The Ten Commandments are far more specific than the Atlantic Charter and much better written.—*Origin unknown*.



News From the World Field

Sabbath School Centennial Celebration at Rochester, New York

By Harvey A. Morrison

As the dawn of the year 1952 made its appearance, the New York Conference, together with the Atlantic Union Conference, began to make plans for a centennial program celebrating the one hundredth anniversary of the Sabbath school and the *Youth's Instructor*. This led to a study of the beginnings of these two important factors in our church history. The conditions that existed then and the experiences through which our pioneers were called upon to pass are so filled with human interest that the preparation of such a program proved a great pleasure and inspiration to those who participated in this project.

It was a hundred years ago this summer that the first Sabbath school was organized in Rochester, New York, and in this same setting the *Youth's Instructor* had its beginnings.

The centennial program took place in the Masonic Temple in Rochester, Sabbath, October 4, 1952. About fifteen hundred believers and friends from Rochester and other churches in the conference assembled in the auditorium to celebrate this anniversary.

Some of the prominent participants in the program were J. J. Reiswig, president of the New York Conference; O. D. Wright, pastor of the Rochester district; V. A. LaGrone, Sabbath school secretary of the New York Conference; L. E. Lenheim, president of the Atlantic Union Conference; L. E. Esteb, Sabbath school secretary of the Atlantic Union Conference; L. L. Moffitt, secretary of the General Conference Sabbath School Department; and W. T. Crandall, editor of the *Youth's Instructor*. The young people from Union Springs Academy provided most of the music. Many others had a part in contributing to the success of the day.

The first service was in the Browning Memorial church on Friday evening, when Elder Lenheim presented the possibility of a great achievement when one lets God direct his way as the pioneers did one hundred years ago. He also stressed the importance of our Christian schools in bringing our youth to those decisions which lead them into the service of God.

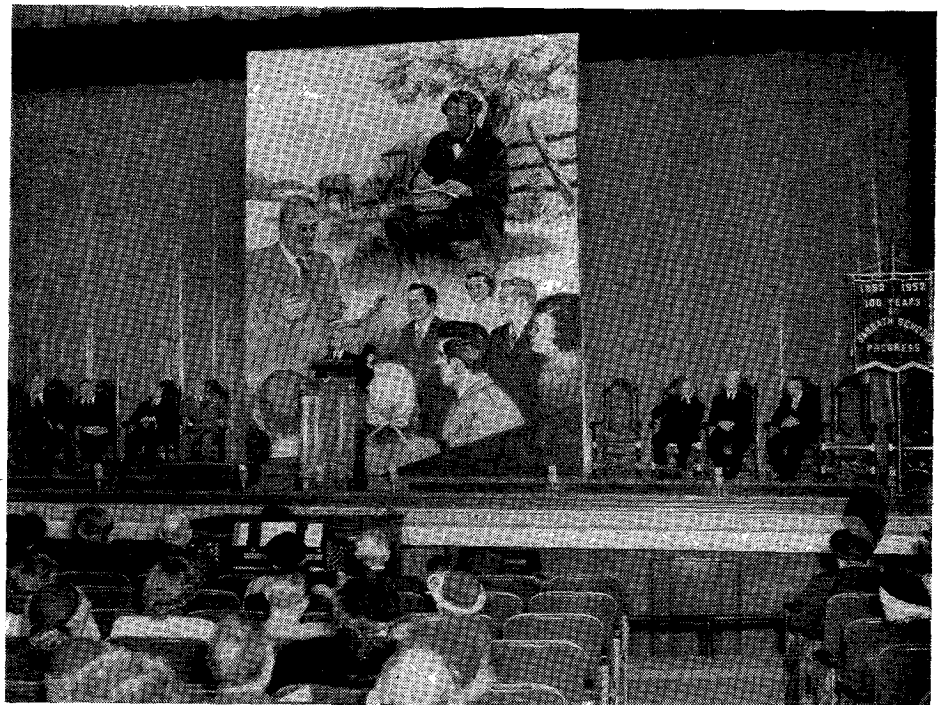
The Sabbath morning service in the

Masonic Temple consisted of Sabbath school and preaching services. As the Sabbath school lesson was presented to the large audience, various illustrations were drawn from the experiences of our early workers, which gave life and point to the lesson of the hour. The sermon by L. L. Moffitt pointed out the growth and some of the changes that had taken place in the Sabbath school work during the past hundred years. In the early days no offering was taken. By about 1880 a penny offering was taken, and this has now grown until the Sabbath schools are raising more than one million dollars a quarter for foreign mission work.

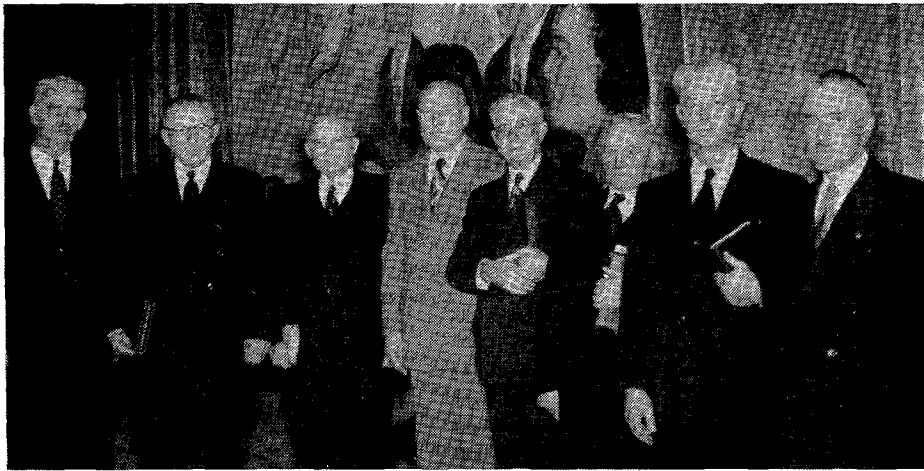
The first Sabbath school lessons were prepared by James White when he stopped to let his horse feed by the roadside while he ate his lunch. A lunch basket was used as a table while preparing the lessons. There was some argument among the believers as to whether or not they should have Sabbath school in con-

nection with our church services, and also some argument as to whether or not it was wise to prepare lessons for the children and youth, and whether they could afford to do so. Elder White's conviction was sufficiently deep to convince the group that a Sabbath school should be organized. As a result of that conviction we have today more than seventeen thousand Sabbath schools throughout the world and more than a million Sabbath school members.

In the afternoon the following topics were presented: "The Heritage of the New York Conference," "The Miracle of the Publishing Work," "*The Youth's Instructor*," and a pageant showing the beginnings of the Sabbath school. It was at Rochester that Elder and Mrs. White set up housekeeping for themselves for the first time with their own furniture, though they had been married for a period of six years. In order that they would have money to help establish the publishing work, they were very frugal in getting supplies for themselves. They purchased two bedsteads for twenty-five cents each, and six chairs, no two alike, for one dollar. They could not afford to serve potatoes as part of their meal, but used turnips instead. This gives us an insight into the sacrifice and consecration



L. L. Moffitt, Sabbath School Secretary of the General Conference, Addressing Those Who Had Gathered to Celebrate the Centennial of the Sabbath School in the Masonic Temple at Rochester, New York. In the Background Is a Large Painting of James White Writing Out the First Lessons, and a Modern Sabbath School Teacher in Front of His Class



Ministers Who Participated in the Sabbath School Centenary Service at Rochester, New York, Sabbath, October 4, 1952. Left to Right: R. W. Moore, President, Northern New England Conference; L. E. Esteb, Sabbath School Secretary, Atlantic Union Conference; H. A. Morrison, Manager, Review and Herald Publishing Association; L. E. Lenheim, President, Atlantic Union Conference; L. L. Moffitt, Secretary, General Conference Sabbath School Department; J. J. Reising, President, New York Conference; O. D. Wright, Pastor, Rochester District; G. E. Jones, President, Ontario-Quebec Conference

on the part of these early workers. They lived in the same house where they began the publishing work, and the other five workers connected with the publishing work lived with them. This printing press, together with auxiliary items, cost \$652.95.

Then and Now

Today, instead of one small shop, there are forty-three publishing houses distributed at strategic points in all parts of the world. These institutions have assets of more than eleven million dollars. There were no colporteurs then; now there are 6,321. No books were being published at that time; today there are more than one hundred new titles a year. No books were being sold then; now, ten million dollars' worth a year are being sold. Two periodicals were being printed in those pioneer days; now there are 342. There were six employees then; now there are 1,600 in our publishing houses. Printing was done in one language then; at the present time it is done in 197 languages.

A few hundred pieces of literature were distributed each year, and the converts through reading were rather limited. Today tens of millions of pages of literature are distributed, and thousands are added to the church each year because they have found the way of life through reading.

The pageant representing the beginning of the Sabbath school work was impressive and revealed the growth that has taken place in a hundred years as we compared it with our present situation.

In the evening the new Sabbath school film was shown, and created great interest. One of the most impressive lessons of the day that seemed to enter into the minds and hearts of all present was the possibility of great achievement in presenting the Advent truth to all the world, and finishing the task that is given to us, if we would experience the same spirit of sacrifice and consecration that our pioneers had in the beginning.

Medical School Alumni Actively Aid the Church

By T. R. Flaiz, M.D.

Few alumni organizations in America are committed to a more vigorous program than that of our C.M.E. alumni. Organized into chapters in all parts of the country, our C.M.E. alumni have for many years taken an active interest in worthy, worth-while projects, more especially those affecting the welfare of the college and its graduates.

The organization has edited a high-class monthly journal, one issue each year being set up as a directory listing the names and addresses of the C.M.E. graduates of medicine as well as Seventh-day Adventist dentists. This service alone is of inestimable value to the college, to alumni members, and to the Mission Board in making contact with personnel for the mission field.

The Alumni Association annually conducts the finest postgraduate assembly in the West. The highest names in the entire field of medicine are listed among the speakers on this occasion.

One of the most appreciated services of the association is their placement bureau. This office, under the direction of Mrs. Esther Hackman, assists physicians in finding the most useful locations and assists communities and institutions in finding physicians and other professional personnel. This office works in cooperation with the General Conference Medical Extension office in helping new graduates and other physicians find locations in the Middle, Southern, and Eastern States, where they are so much needed.

The women's auxiliary of this association is active in its sponsorship of missionary projects, providing many foreign mission stations with improved equipment and other facilities.

The 1952 president of this organization, Dr. Philip Vogel, Mrs. Evelyn

Strachan, the office secretary, and the alumni board are bending every effort to make the Alumni Association of C.M.E. serve to strengthen the medical college and advance the work, of which the college is so important a part.

A Camp Meeting in the Redwoods

By H. M. Blunden

The churches of Humboldt County in northern California gathered for an open-air camp meeting over the week end of August 22-24 in sublime surroundings. The canopy above was God's own heaven, and the carpet beneath was formed of crushed leaves and bark of redwoods and pines, filling the air with the perfumes and aromas of the forest. The sunlight filtered through the lacy leaves of the great trees, producing a lighting effect far more beautiful than the stained-glass windows of any cathedral. There were varying shades of greens and browns burnished to gold by these shafts of sunlight between the sculptured columns of these upright giants pointing straight as arrows to the heavens above.

Here and there throughout the forest were pitched in all thirty-five family tents, but these by no means represented the size of the attendance.

A redwood grove is like a place enchanted, where the spirit of man soars above the lesser things of life, for nowhere on this variety-packed globe is there natural splendor surpassing the stately groves of the world's oldest and grandest trees. To stand in their midst is to behold a beauty and to gather a sense of strength and steadfastness so profound that the silence welling up is eloquent.

That silence was broken on the Sabbath day by more than one thousand voices raised in praise to God. Those in attendance gathered from the surroundings a new sense of His presence. The strains of the electric organ pealed through these wooded cloisters with rich sweetness. A loud-speaker was erected high in the trees, which gave the impression of a high pipe organ, the erect and tall redwoods forming the pipes of varying size of the world's greatest instrument.

Very much in keeping with the natural surroundings, the platform was formed by huge redwood logs decorated with the lovely ferns from the forest and flowers from the homes of our people living in nearby Fortuna. From this platform the messages delivered had the ring of old-time religion and brought a hearty response from our dear people in renewal of spiritual values. This gathering in the redwoods was a time of refreshing and deepening confidence in the truth of God.

The preaching was shared by Carl Becker, the Northern California Con-

ference president; F. W. Schnepfer, the secretary-treasurer of the Pacific Union Conference; Graham Maxwell, of Pacific Union College; the writer; and others.

The intangible values of these glorious forest surroundings certainly intensified the deep impressions of the spoken word. Beside the platform was a giant fully fifteen feet in diameter and towering more than three hundred feet straight into the heavens, and hundreds of trees of gigantic size surrounded the natural amphitheater. Such environment brought to these seekers after God a serenity and refreshment of spirit. We feel sure that the good people of the churches who were so fortunate as to be present at this open-air camp meeting found peace and inspiration and respite from the worries of ordinary life. At least they voted to come again next year to a similar gathering at the same place.

The electric organ was lent for the camp meeting by Samuel Hooper. This was an outstanding contribution to the pleasure and success of the meetings. The women of the Fortuna Dorcas Society carried the heavy burden of feeding the multitude, and they did a most commendable job. The beautiful grove in which we met was freely placed at our disposal by the graciousness of the Hammand Lumber Company, and we are sure that all those who were in attendance will pay tribute to the pastors of Humboldt County for a well-organized and splendidly operated camp meeting.

This season in northern California assures good weather, although a little chilly in the open air at night. But to meet under the canopy of God's heaven, surrounded by these giant columns of His own open-air temple, was certainly a novel and long-to-be-remembered experience.

Camp Meetings in Alberta, Canada

By Elmer Walde

Throughout picturesque Alberta—open prairie and farmland in the south, merging into foothills and the Rocky Mountains of the west, a central parkland area and the wooded north—members of God's remnant church found their way to camp meeting. They faithfully responded to the call given long ago by the messenger of the Lord, "Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you need most to have done." As I strolled about the grounds between services and visited with the people, I was impressed with the fulfillment of that assurance.

The conference brethren provided three camp meeting sites, and it was my privilege to attend each one. The first was conducted on the spacious grounds



Exhibit at Upper Michigan State Fair, Showing Miniature of Church Recently Built in Wilson, Michigan

of the Canadian Union College in Lacombe. Many fine things could be said about the location, appointments, and product of this college. George E. Taylor, the conference president, and his associates had everything beautifully arranged and organized. It was here that the conference session was held during the opening hours of the convocation. A wonderful spirit of harmony and gratefulness for past mercies of God maintained, and all the conference leaders were re-elected.

In addition to the union and local representatives in attendance, the meetings in Lacombe were blessed with the services of W. A. Martin, from Thailand; C. C. Cleveland, from Singapore; and G. S. Butler, recently returned from Australia; as well as Miss Helen Smith, H. T. Elliott, N. F. Brewer, and R. Ruhling, from the General Conference. On the last Sabbath of this encampment R. Carlill was ordained to the gospel ministry.

Next we moved our interests and endeavors far to the north—the Peace River area—for another well-planned and God-blessed camp meeting. Heavy rains made some roads almost impassable, yet few permitted this to rob them of the richest experience ever gained at such gatherings. In some instances entire families were loaded onto tractors, coming through rain and mud for forty and fifty—yes, in one case seventy miles—in this fashion. Surely the spirit of the pioneers of this message is still in our midst.

The ministry of the Voice of Prophecy radio group was a high light of this encampment. Although the Voice of Prophecy program is broadcast in this area, this was their first visit in person to this outpost so near the Land of the Midnight Sun.

We then turned to the east for the third and final camp meeting, which was held in Beauvallon for our Ukrainian brothers and sisters. There again the vis-

itation of the Holy Spirit was so apparent.

The mounting opportunities and challenges for an ever-enlarging soul-winning program were repeatedly emphasized by the enthusiastic conference president and his associates in all the meetings. I left Alberta with a feeling of gratitude, grateful for the privilege of ministry among such devoted members of our worldwide family, and thankful too that the evidences of a bright future of progress and growth, under God, could be seen everywhere.

Upper Peninsula, Michigan, Activities

By Alonzo R. Mohr

The General Conference resolution to double our membership during this quadrennial season is being taken seriously by the laity and workers of the Upper Peninsula of the Michigan Conference. Through public and personal evangelism the message is going. Bible studies and cottage meetings are being conducted throughout the field.

At the present time an exhibit at the Upper Michigan State Fair is receiving a great deal of attention. In the large exhibit building on the State fairgrounds are many and various exhibits, but there is none that has had so much popularity or has been so great an attraction as the Seventh-day Adventist booth. The center of attraction is a miniature church, built and decorated by Brother and Sister A. J. Berger, members of the newly built Wilson church. The church is set up in a beautiful wedding scene, well lighted to attract attention. At least 150,000 people have stopped to admire this little Seventh-day Adventist church.

Before the fair closes we will have

passed out about one hundred thousand copies of truth-filled literature, which includes approximately twenty-thousand copies of *Survival Through Faith*. The publicity we are receiving would cost us many thousands of dollars, and we feel this has been a fine way of breaking down prejudice.

Already arrangements have been made to give Bible studies in many homes, and we are praying for many more to enroll in the Bible correspondence course. Beside the many lay members who helped in the distribution of literature the writer was ably assisted in this project by Tedford Rasmussen, pastor at Iron Mountain, and Reo Clyde, pastor at Manistique.

The Alabama-Mississippi Camp Meeting

By D. E. Rebok

Secretary, General Conference

Seventh-day Adventists enjoy their camp meeting. They look forward to it and plan for it from one year to the next. Many arrange their annual vacation time to coincide with the camp meeting period. The camp meeting is their vacation, and what better vacation could one possibly arrange? The physical rest and change plus a spiritual blessing are the best way to prepare for the business of living the day-to-day grind and routine that is the common lot of man.

About seven hundred people from the churches in the Alabama-Mississippi Conference were present throughout the entire period of their camp meeting. They were joined by another seven or eight hundred for the two week ends of the camp. All were delighted with the new permanent campground site and the new dining hall and administration building just completed.

The business sessions of the conference re-elected the conference officers and secretaries for another period of service. I. M. Evans and A. C. McKee, president and secretary-treasurer of the conference, were gracious and efficient in the operation of the workers' meeting and the camp meeting. Time and again we heard the people exclaim, "This year was the best we have ever had!" Unusual progress in every phase of the work in the conference was reported by the various conference workers and their leaders.

It was a new experience for most of us to leave the campground each evening and attend Robert Spangler's evangelistic meetings in progress in the canvas cathedral about half a mile nearer the city of Meridian. The Lord blessed this plan, and the people caught the spirit and enthusiasm of public evangelism.

Excellent provision was made for the children attending the camp. Every age group was cared for with intensely in-

teresting meetings. The smaller tents were scenes of busy activity, and the children were delighted. The main pavilion, a six-pole tent, was filled to overflowing during the Friday to Sunday meetings. In fact, the attendance this year was the largest in the history of the conference. One hundred seventy-five family tents and many cabins in nearby tourist courts were filled.

The camp meeting was favored with strong and deeply spiritual leadership. From the mission fields came H. J. Welch, from the Gold Coast in West Africa; W. Duncan Eva, from South Africa; Paul Boynton, from Iran; and Alvin Cook, from New Zealand. From the Southern Union, V. G. Anderson, the president, H. E. Schneider, L. M. Nelson, R. H. Wentland, A. O. Dart, W. A. Higgins, and E. L. Cardey were present. All brought powerful messages and made their influence felt throughout the camp.

President K. A. Wright, E. C. Banks, Robert Haege, and Roy Crawford, from Southern Missionary College, assisted many young people and their parents in making one of the greatest and most far-reaching decisions that Seventh-day Adventists are called upon to make. There is nothing so vital and all-important as a Seventh-day Adventist education, be it church school, academy, or college. Every Adventist child and youth should be in an Adventist school this year.

A former captain of United Air Lines, J. W. Bielicki, and the layman who brought the truth to him, H. S. Campbell, from Bethlehem, Pennsylvania, thrilled a Sabbath afternoon capacity audience with what God is doing through laymen. Brother Bielicki is now teaching a Seventh-day Adventist school in Birmingham and guiding boys and girls as carefully and as skillfully as he piloted strato-cruisers in days gone by.

R. E. Crawford made the Faith for Today television program so real that many in the audience could hardly wait to bring forth their donations to support that work in a greater way.

H. P. Evens, from the Southern Publishing Association, brought with him their latest publication, and one of the finest E. G. White books—*The Adventist Home*. Every Seventh-day Adventist family in the English-speaking world will surely want this volume, for it is a sort of spiritual handbook for parents and their children. Here is God's counsel on how to make successful Adventist homes.

The General Conference sent Dr. J. Wayne McFarland, A. L. Ham, Mrs. W. H. Williams, and the writer to give instruction in Christian life and service. The Holy Spirit was present in a very marked manner, and real victories were gained.

Everyone left the campground full of enthusiasm and spiritual vigor to carry on and finish the work of God in Alabama and Mississippi.

Work Conference for Nurse Educators

By D. Lois Burnett, R.N.

Seventh-day Adventist college teachers of nursing met in Takoma Park, Washington, D.C., June 23-30, 1952, in a work conference for the study of ways and means for more effectively educating nurses to meet denominational and professional needs. This meeting was one of the sectional meetings for college teachers that is arranged quadrennially by the General Conference Educational Department through Autumn Council action.

These quadrennial meetings for college teachers are conducted through group study of current professional problems and trends and are administered from within the groups. Nurses were in attendance from nineteen institutions in North America and two overseas divisions.

Miss Mazie Herin, of Union College, served as chairman; and Miss Maureen Maxwell, of College of Medical Evangelists, as secretary. The interests of overseas nursing schools were represented by Rachel Anderton, Southern African Division, and Emma Binder, Southern Asia Division.

Panel Discussions

Topics of general concern to the total group were presented by a panel discussion, and covered such subjects as ways and means for more fully meeting the missionary objectives of nursing educational and service programs, improved personnel relationships, status of graduate work in nursing education with an analysis of needs and resources for such an educational program in a Seventh-day Adventist college, opportunities for utilizing the educational resources of denominational institutions by more regional cooperation, and social and cultural preparation of the missionary nurse.

Topics relating to the special curricula in nursing—such as pre-nursing, basic professional nursing, advanced professional nursing, and education for nonprofessional nursing—were given intensive study by group members specifically concerned with each type of educational program. Their recommendations were presented to the entire group for discussion and approval.

Devotional Studies

The devotional studies were given by members of the General Conference and Washington Sanitarium staffs. Other staff members from these groups served as resource persons.

It is the purpose of these nursing leaders that this privilege of Christian fellowship and mutual study of the problems and opportunities of missionary nurses shall result in more effectively realizing God's will through the ministry of nursing.

Brief Current News



Central Union

OVERSEAS

South American Division

● The South American Division has the slogan: "A baptism in every church every quarter." The eleventh Sabbath of each quarter has been designated as special baptismal Sabbath. On September 13, according to the latest reports, 1,387 persons were baptized. We rejoice that the Lord, by His grace, has called these people to the light of the gospel.

● Daniel Hammerly Dupuy, of the Austral Union staff, has been holding an evangelistic series in the new church building in the city of Paraná, Entre Ríos. He reports that he has 260 in his Bible class and expects to baptize from 25 to 50 by the end of his course of public lectures. We are sure there will be a still larger number to be baptized as a result of the follow-up work in charge of Victor Aeschlimann, the local pastor.

● J. F. Carvalho, evangelist of the Bahia and Sergipe Mission in the East Brazil Union, held a public effort in the city of Pernambuco, the sugar center of Brazil, early in the year 1952. He is now engaged in two simultaneous series of public meetings in the capital city of the state of Espírito Santo, Vitória. Early in his effort he reported that he had some 600 people who desired visits or Bible studies.

NORTH AMERICA

Atlantic Union

● Churches in St. Johnsbury, Vermont, and Rochester, New Hampshire, were dedicated in October. Carrol E. Perry is pastor at St. Johnsbury, and A. W. Perrine at Rochester. On November 1 the new building at Fitchburg, Massachusetts, where Donald Sandstrom is pastor, was dedicated.

● Our health and welfare center in New York City is sponsoring a series of health lectures by Dr. E. E. Wareham on Tuesday evenings in the chapel of Greater New York Academy, with the purpose of interesting souls in the truth by means of the health message.

● The fastest growing work in the Greater New York Conference is among the Spanish-speaking population. Manuel Lopez, of the class of 1952 of Atlantic Union College, has recently been appointed assistant pastor of the Spanish Bronx church.

● Miss Doris Davis, who was formerly engaged in secretarial work in this union but has more recently served in some of our offices in the South, has returned to take up work in the treasury department of the Greater New York Conference office.

● Faith for Today has recently added to its television staff a ladies' trio, all former students of Southern Missionary College. They are Marilyn Dillow, soprano; Mary Ellen Carden, second soprano; and Frances Bumbry, contralto. These girls are also secretaries, so their talents are fully devoted to God's work.

Canadian Union

● The Voice of Prophecy rallies held recently in the Ontario-Quebec Conference were well attended. At the Victoria Hall, Westmount, Montreal, 600 were in attendance and a large number of interests were obtained. In Ottawa, at the Chateau Laurier, every seat was filled, and as a result 120 new names of interested folks were reported. The large banquet hall of the Royal York Hotel in Toronto, seating 1,700, was filled almost to capacity. There too a large number of names were obtained.

● On Sunday, October 5, C. A. Reeves with his associates, Brother and Sister Carl Wessman and Miss Ethel Hull and Mrs. Reeves, opened their fall series in the Palace Theater, in Hamilton, Ontario, to an estimated audience of more than 1,700. Nearly 500 names of interests were received at this first meeting.

● The same night V. W. Collins began his evangelistic effort in the Awde Street church in Toronto, and he reports a good attendance.

● Peter Uniat reports growing interest in the Ukrainian language broadcasts over station CKPC Brantford each Sunday. He has just completed arrangements for his broadcast to be heard also over station WHLD Niagara Falls, New York. This is a powerful 5,000-watt station that is heard not only throughout the Niagara Peninsula but also in Toronto and Oshawa as well.

● Dr. J. Nussbaum, religious liberty secretary of the Southern European Division, accompanied by D. L. Michael, religious liberty secretary for the Canadian Union, recently called upon key government and church officials in Toronto, Ottawa, and Quebec City in the interest of calendar reform and religious liberty. The reception accorded in every instance was warm and genial and elicited sympathetic support for these basic principles that Seventh-day Adventists cherish and take pride in championing.

● Interest in expanding the opportunities afforded by the publication of our activities in the public press is growing among the ministry and laity of our churches throughout the Dominion. Every day brings reports to our union press secretary that there are churches and pastors who sense the vast evangelistic potentialities of a favorable relationship with the public press.

● On September 26 at the Missionary Volunteer meeting 343 Missionary Volunteers of the College View church and Union College were organized into seven Share Your Faith bands. M. W. Deming, pastor of the church, and Gerry McGill, leader of the MV Society, cooperated with Robert Cleveland and L. W. Welch, band activity coordinators, in directing these 343 youth into the various bands.

● The enrollment at Union College has reached 730. This includes 68 who are in the clinical division of the school of nursing at Boulder and Porter sanitariums.

● C. E. Bradford and D. B. Reid have baptized 35 believers as a result of their tent effort in Kansas City, Missouri. They are still studying with a number who are in the preparation class.

● George Sherbondy, pastor of the northeast district in Missouri, reports seven baptisms for the month of September; and J. Howard Matthews, pastor of the Joplin district in the same State, reports that four were baptized on Sabbath, September 20.

● The following are recent baptisms in the Nebraska Conference: R. A. Bata, Omaha, two; W. K. Chapman, Lincoln city church, two; E. S. Funk, Scottsbluff district, six; K. Kurz, Grand Island, one. This brings the total baptisms for 1952 in the Nebraska Conference to 201.

Columbia Union

● C. V. Anderson, president of the Chesapeake Conference, baptized five persons for C. G. Jackson. The baptism took place on Kent Island in the Chesapeake Bay. One joined the Rock Hall church, one the Chestertown church, and three the Grasonville church.

● Stephen Pauly, pastor of the Trenton, New Jersey, church, reports the recent baptism of six persons, brought about through the combined efforts of the pastor, Bible instructor, and laymen.

● The West Virginia Conference reports a fine interest in meetings and efforts being conducted at present. F. J. Strunk, with the aid of laymen, is conducting three cottage meetings a week and says there are at least 50 interested people. W. E. Snider states that the attendance is good at his meetings in Valley Head; and the Grafton city-wide effort is drawing capacity crowds.

● On Sabbath, September 13, the Franklin, New Jersey, church members witnessed the baptism of two new converts by their pastor, Donald S. Robbins.

● The Rockaway, New Jersey, church members gave away 10,975 pieces of literature at their exhibition tent at the Morris County Fair.

● On October 9 a ceremony was held officially opening a welfare center in the city of Dayton, Ohio.

● From October 3 to 7, 250 delegates attended a child evangelism institute held in Mount Vernon, Ohio.

Sabbath School
LESSON HELP
 First Quarter—1953



The BIBLE The SPIRIT of PROPHECY and The CHURCH

By W. E. READ

The theme of the interesting Sabbath school lessons for the first quarter of 1953 will be the relation of the Bible and the Spirit of prophecy to the remnant church. God's divine revelation recorded by the prophets and apostles in ancient time has been magnified by His special messages to His church in these latter days. These revelations in written form are intended by God to be supplemented and demonstrated by the lives of converted men and women, in order to present a threefold witness of God's grace in the saving of lost humanity.

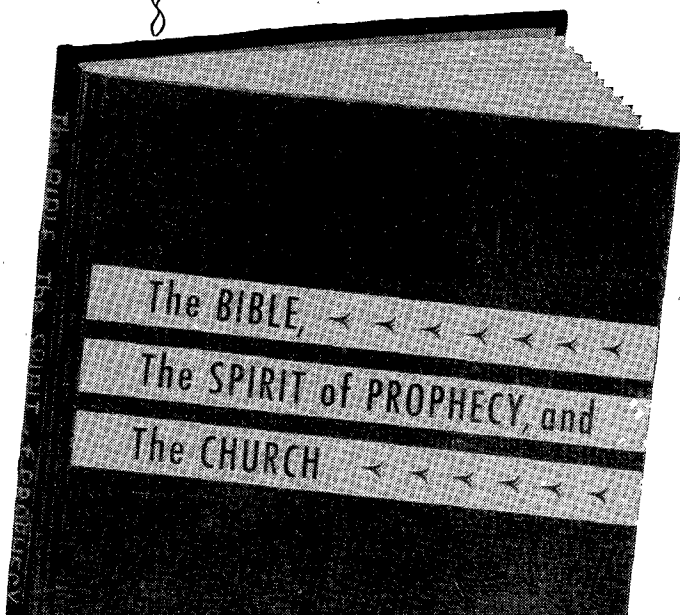
These profound lessons make this NEW book a **NECESSITY**—for Sabbath school **TEACHERS** to make a thorough preparation—for Sabbath school **MEMBERS** to gain a complete understanding.

In this volume Elder Read has gathered much interesting material **NOT FOUND** collected elsewhere.

For the best comprehension of the fundamental subjects under study in these lessons, **THE BIBLE, THE SPIRIT OF PROPHECY, AND THE CHURCH** is a must book for every Sabbath school teacher and member.

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Lake Union

● October 7 was Ingathering field day for Emmanuel Missionary College. When the solicitors returned they reported the sum of \$10,516.59, which means they gathered in one day almost as much as they raised for the entire year in 1951. At the Adelphian Academy field day 36 cars filled with students went out. They brought back \$3,016.90, which gives the academy church more than a Minute Man goal.

● Dedicatory services were held for the Ladysmith, Wisconsin, church on Sabbath, October 18. A large group attended the all-day program. M. L. Rice, president of the Lake Union, gave the morning sermon, and H. J. Capman, the Wisconsin Conference president, spoke in the afternoon.

● By September 16 L. H. Davis, educational superintendent of the Lake Region Conference, had visited all the church schools in the Lake Region. He reports that they have one of their largest enrollments, and there are also a number of fine improvements in the various schools.

● J. W. McComas, with the assistance of several of the Wisconsin workers, gave a series of nightly evangelistic sermons in the Eau Claire church October 12-19. From there he went to Rice Lake for a series of meetings from October 22 to 29. J. S. Jameson has been following up the interest in Eau Claire, and M. H. Odegaard will study with those interested at Rice Lake.

North Pacific Union

● H. J. Apigian was guest speaker in the afternoon during an all-day district meeting held at Astoria, Oregon, September 27, and at the close of his service he officiated at the baptism of four young people.

● The work in the furniture factory at Auburn Academy is progressing very well. The sales for the month of September were just a few dollars short of \$26,000. At present about 80 students earn a substantial part of their school expense in this department. There is now a herd of 44 cattle and a flock of 400 New Hampshire Red pullets on the school farm.

● The church school teachers of the Oregon and Washington conferences met in convention at Gladstone Park, Oregon, on October 5 to 8. Sectional meetings were under the direction of J. T. Porter, Miss Audrey Ashby, and Miss Katheleen Kachuck. Miss Bernice Searle and Dr. Ray Underhill, from Walla Walla College, led out in discussions, as did also many of the local conference leaders.

● Using "Power in Christ" as his central theme, R. M. Whitsett, of the General Conference Ministerial Association, conducted the fall Week of Prayer, October 17 to 25, at Walla Walla College. Assisting him was Miss Louise C. Kleuser, also an associate secretary of the Ministerial Association. Miss Kleuser had charge of joint worship services for the girls and assisted in the counseling program with the girls.

● Approximately 100 delegates from 11 Montana towns assembled at Mount Ellis Academy, October 5, for the semiannual meeting of the Montana Federated Dorcas. The delegate reports were very interesting, and indicated that more than 1,200 boxes of clothing had been sent to Korea and much relief work had been done at home.

Northern Union

● Allen Bidwell, the district pastor at Spencer, Iowa, reports a district meeting on September 27 at which five were baptized.

● On August 30 a baptism was conducted at Leola, South Dakota, for five persons. On September 13 another took place at Aberdeen, when two candidates were baptized. J. O. Herr, the district pastor, performed the rite.

● The conference evangelist, N. J. Johnson, has begun a series of evangelistic meetings at Wahpeton, North Dakota. Meetings one night a week are also being held at Wyndmere. Palmer Wick and Max Torkelsen, the district leader, are associated with Elder Johnson.

● A laymen-ministers' effort has been launched in Minneapolis by the Auditorium and First English churches. An instruction period is held every Sabbath afternoon, and evangelistic meetings began on October 19. Larry Burgeson is assisting S. M. McCormick in the First English church and Byron Lighthall is assisting H. H. Schmidt in the Auditorium church.

Pacific Union

● An effort conducted in North Fontana, California, was closed September 14. Baptisms totaled 17, with others studying. The conference workers employed in the effort included Bernard Cayton, Jr., S. Mills, and Mr. and Mrs. J. W. Burnett.

● The new church in Reno, Nevada, is not completed, but services are being held there. Travelers are invited to join the worshipers in the new brick church at the corner of Arlington and Monroe streets. The Reno church school enrollment is double that of last year, and two teachers are caring for grades 1-10.

● F. W. Stuenenberg has joined the ministerial staff of the Northern California Conference, in the Yreka-Fort Jones district. He had formerly served as Bible teacher in the Pacific Union College preparatory school.

● Colporteurs of the Northern California Conference designated August as harvest month, and delivered \$23,500 worth of literature, a record for that field.

● The Holbrook Mission School for Navajo children, in Arizona, is accepting a larger group this year, and has 100 enrolled, the ages ranging from 5 to 17.

Southern Union

● The Kentucky-Tennessee Conference reports the following baptisms for September: 3 at Augusta, Kentucky; 22 by H. R. Veach in Louisville, Kentucky, making a

total of 103 for his effort so far in 1952; C. A. Boykin baptized one in Paducah and four in Mayfield, Kentucky; and Jack Griffith added another by baptism to the Jenkins, Kentucky, group.

● W. J. Ostman, of the Alabama-Mississippi Conference, has accepted a call to the Florida Conference, as principal of the Tampa Junior Academy.

● G. E. Carter, of the Florida Conference, held a ten-week evangelistic effort in Okeechobee, a city with a population of about 2,000, and baptized 24 as a result of the meetings.

● The Florida Sanitarium and Hospital has just graduated a class of 19 nurses, 15 young women and 4 young men.

● The church at Fort Lauderdale, Florida, has just opened a representative welfare center. The mayor of the city participated in the official opening of the center.

● R. S. Blackburn, treasurer of the Georgia-Cumberland Conference, has accepted a call to become treasurer of the Texas Conference.

● During the month of September there were 538 persons baptized in the Southern Union, making a total of 2,025 for the nine months. We praise God for these new members.

Southwestern Union

● W. D. Kieser reports that a community Bible school, or Sunday school, has been organized at Thomas, New Mexico. The same people are coming back, and the attendance is expected to grow.

● H. J. Harris has written that four were baptized in his district on September 27. Others baptized recently in the Oklahoma Conference have joined these churches: one, Tulsa; one, Sapulpa; and one, Guthrie.

● A new Sabbath school with 18 members was organized in Rusk, Texas, on September 6, so now we have a light shining in this hitherto dark county. One person has been baptized since the organization of the Sabbath school. It is our expectation that this little company will soon grow into a church.

● Brother and Sister M. L. Tidwell, parents of 5 children and grandparents of 15, are literature evangelists in the Texas Conference. In eight years they have placed \$81,829.14 worth of our books and magazines in the homes of non-Adventists. Their goal is to reach the \$100,000 mark in 1953. Surely many will be saved in the kingdom of God as the result of the work of this faithful couple.

Church Calendar for 1952

| | |
|----------------|---------------------------------------|
| Nov. 1-22 | Review and Herald Campaign |
| Nov. 27 | Thanksgiving Day |
| Nov. 29-Dec. 6 | Week of Prayer and Sacrifice |
| Dec. 6 | Week of Sacrifice Offering |
| Dec. 27 | 13th Sabbath Offering (Southern Asia) |

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



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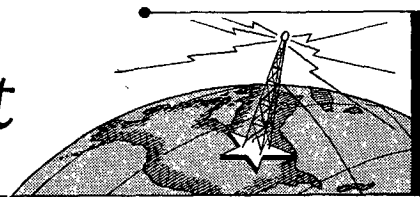
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Items of Special Interest



Child Dedication Services

Sabbath, September 27, the centennial Sabbath school day, provided a unique opportunity for the dedication of children.

At our large Sligo church in Takoma Park, 21 babies were dedicated to God. The plan was followed of having both parents in the front row, and having as many ministers on the rostrum as there were babies. After appropriate remarks the ministers walked down, and each took a baby in his arms for the dedication prayer which was offered from the rostrum in full view of the congregation. It was a heart-warming service.

On the same day at Berrien Springs, Michigan, after the morning service in the college church an announcement was made that in the afternoon there would be a dedicatory service for babies. Forty babies were dedicated by their parents to Christ and His service.

These were the largest dedication services ever held in these two churches. Other churches held similar services the same day.

There is great value in such a service, not only because of the joy of seeing parents give their children to God, but because where there are divided homes the church often makes a lasting contact with the non-Adventist parent. Fathers seldom refuse to come to a service where their offspring are the center of attraction, and there are many such parents in the church today because of this beautiful little act of dedication to the Lord.

H. W. LOWE.

Recent Missionary Departures

Paul Kemper, returning from furlough to the Dominican Mission, left the States September 22. His family will follow later.

Dr. and Mrs. H. C. Smith and daughter Marita, of Chula Vista, California, sailed from Los Angeles for Mollendo, Peru, on the S.S. *Santa Juana*. Dr. Smith will serve as medical director of the Juliaca clinic for a year while Dr. David Duffie is on furlough.

Elder and Mrs. Percy W. Manuel and two children, Carol and Kenneth, left Miami October 12 for Trinidad, returning from furlough to the Caribbean Training College, of which Elder Manuel is president.

Miss Alice L. Bentley, of the Upper Columbia Conference, left San Francisco

October 12 for Taiwan, Formosa, where she will connect with the South China Island Union as a teacher for the children of missionaries.

Mr. and Mrs. C. G. Oliver and son Ronald sailed on the S.S. *Indian Bear* from San Francisco for Guam, October 14, returning from furlough.

Elder and Mrs. Donald R. Christman and three children, Kenneth, Robert, and Ronald, left New York for Santos, Brazil, October 15. Elder Christman, recently of Hawaii, is to serve as home missionary and Sabbath school secretary of the South Brazil Union.

Mr. and Mrs. Dan A. Edge and two children, Dan and Carol, of Angwin, California, left Miami on October 16 for Trinidad, where Brother Edge is to become industrial manager and teacher at the Caribbean Training College.

Miss Ruth Munroe sailed October 17 on the S.S. *China Transport* from San Francisco for Yokohama, Japan, returning after furlough from Bangkok to her new duties at the Tokyo Sanitarium and Hospital.

Elder and Mrs. J. P. Anderson sailed from Los Angeles October 17 on the S.S. *Taiwan*. After a short time in the homeland Elder and Mrs. Anderson are returning to the Orient to connect with the South China Island Union for pastoral work in Hong Kong.

Dr. and Mrs. D. A. Brueske and three children, Dewane, Kathlene, and Carola, of Loma Linda, California, left Los Angeles on October 22 en route to Singapore for medical missionary work.

Prof. and Mrs. C. H. Tidwell and two children, Charles H., Jr., and Dennis, of Lincoln, Nebraska, sailed on the S.S. *Rondo* from New York on October 24 for Bombay, India. Brother Tidwell is to be principal of the Roorkee High School.

Mr. and Mrs. S. E. White and two children, Esther and Donald, left Miami for Kingston, Jamaica, October 16, returning from furlough to Brother White's new duties as secretary-treasurer of the British West Indies Union Mission.

Elder and Mrs. Victor R. Lebedoff left Miami for Port-au-Prince, Haiti, October 23. They are returning from furlough to the Haitian Mission, where Elder Lebedoff is a departmental secretary.

Elder and Mrs. C. R. Jepson and two children, Gail and Douglas, of Spokane, Washington, sailed October 27 for Bangkok on the S.S. *Seafarer* from San Francisco. Elder Jepson is to serve as a chaplain-evangelist in the Malayan Union.

Dr. and Mrs. David Zinke and two

sons, Ernest and David, of Holtville, California, passed through Laredo, Texas, October 30 en route to Montemorelos, N.L., Mexico, where Dr. Zinke is to connect with the Montemorelos Hospital and Sanitarium.

W. P. BRADLEY.

More News From the London Meeting

The London evangelistic campaign continues to make news. From 2,500 to 3,000 persons eagerly listen each Sunday to the appealing songs of Ben Glanzer and the stirring messages of G. E. Vandeman.

Beginning immediately, regional meetings will be held throughout the metropolis, convening every night, Monday through Friday. Thus many more will be enabled to hear the messages, and these smaller suburban meetings will consolidate the interest. A special feature of these week night meetings will be health messages by Dr. Wayne McFarland, of the General Conference Medical Department. He joins the staff this week.

A large group of workers are trying to encompass the task of visiting thousands of homes. The tremendous publicity given these meetings by the leading newspapers of London has made everybody aware that this is an Adventist campaign.

Men in the business world have been favorably impressed by what is happening. A prominent advertising man who has been attending the meetings made this remark a few days ago: "You people accomplished on your opening night what every businessman in London longs to accomplish—that is, to create such a situation as to 'make' all the newspapers. How in the world did you do it?" Then continuing he said, "You know there is something about this that is a mystery. No one can understand how it happened."

It may seem mysterious to some, but our brethren in London feel that God has indeed been going before them. Having to turn away so many may have appeared unfortunate, but this has proved the opportunity for real publicity. News of it has been flashed to many lands.

A special reporter representing a group of newspapers in three different countries was sent to London to get the story. He is still there attending the meetings. The interest is large, and we solicit the prayers of God's people that through these meetings London may be awakened.

R. A. ANDERSON.