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Harry Anderson, Artist

Every Day We Ought to Come Apart With Christ and Ponder the Question of Our Relationship With God

Are We GENUINE Christians?

By MRS. E. G. WHITE

FOR ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." The Captain of our salvation made himself of no reputation, and took upon him the form of a servant, in order that humanity might be allied to divinity. Man is to represent Christ. He is to be long-suffering toward his fellow-men, to be patient, forgiving, and full of Christlike love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Where the love of Christ abounds in the soul, there will be an expression of that love that will be understood by the world.

God would express his character in humanity; but the attributes of Christ can only be revealed through those who

labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellow-men. I cannot say it is well with you when you have little concern as to what kind of impression you are making upon the minds and the characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom they deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Not all who name the name of Christ are one with Christ. Those who do not have the Spirit and the grace of Christ are none of his, no matter what may be their profession. By their fruits ye shall know them.

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The Religious World



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

► Trade Paper Urges Day of Prayer

American industry should call for a national day of prayer, the *Cotton Trade Journal*, published in Memphis, Tennessee, stated in a front-page editorial. In making the plea the trade paper said that for many years Americans have worshiped at the false altars of material pleasure and the amassing of material wealth. "Now, if ever, is a time to rise to a higher concept of life and its significance. As a nation and individually, our greatest need today is to seek Divine guidance."

► Tour of Three Faith Centers

A "heritage tour" will be conducted to Jerusalem, Rome, and Geneva this spring to promote better understanding among religious, national, and cultural groups, Dr. William Lindsay Young, vice-president of the National Conference of Christians and Jews, announced in Los Angeles. "It is believed," Dr. Young said, "that a visit to historic sources of Jewish, Catholic, and Protestant groups will do much to advance better understanding among these major faiths of the Western world."

► Bilingual UN Hymnal Issued in Korea

A bilingual United Nations hymnal for use in joint worship services by American and Korean troops has been issued by the United Nations Command in Korea. The hymnal, containing familiar Christian hymns, has the Korean text on one page and English on the other. It was prepared by Chaplain (Colonel) Ivan L. Bennett, who has been designated by General Douglas MacArthur as United Nations Chaplain in Korea. In a foreword to the hymnal General MacArthur declared, "No race or nation or creed can claim the authors and composers of these hymns, for here is the language of unshackled spirits, the voice of God's freemen in the sanctuary."

► Religious Training of Church Youth

Increased Protestant activity in the fields of religious education, evangelism, and missions was called for in Columbus, Ohio, by Dr. Samuel McCrea Cavert, of New York, general secretary of the National Council of Churches. Speaking at the annual meeting of the council's Division of Christian Education, he stressed the importance of church-sponsored religious instruction in view of the negative attitude toward religion shown by public educational institutions. "We cannot be satisfied merely to have a Sunday school, not even if it is a good Sunday school," he said. "The whole Church must think of itself, in every respect of its life and activity, as a teaching Church."

► Salvation Army Activities

Salvation Army shelters around the world served 24,387,817 meals and provided 9,332,887 lodgings last year, according to the organization's *International Yearbook*. The Salvation Army also served 613,944 patients in 105 hospitals and clinics operated in 89 countries and territories, the annual disclosed. Ten new hospitals were opened during the year, and the total number of patients increased 50,000. The Army operates 20,108 social institutions, day schools, Red Shield Clubs and Hostels, and religious centers. Full-time Salvation Army officers numbering 26,803 preached the gospel and conducted work in 81 languages last year. Their ranks were supplemented by 16,469 lay employees. Lay volunteers included 34,593 who played in Salvation Army bands and 53,098 who sang in choirs of the organization.

Waging War With the Liquor Interests

By J. A. BUCKWALTER

The cash tills of America's liquor merchants received about \$9,000,000,000 in 1950; the final figures have not yet been released. In 1949 the alcoholic beverage industry took in \$8,550,000,000. Since the repeal of the Eighteenth Amendment the alcoholic beverage outlets have multiplied more than twofold and have increased from 177,000 in the preprohibition year of 1918 to 494,450 in 1950. The American Business Men's Foundation has estimated that the heavy cost of this traffic to the nation since repeal is in excess of \$94,000,000,000, which has been diverted from regular retail merchandise into the coffers of the alcoholic beverage trade.

The year 1950 found the temperance and liquor forces joined in the greatest war since repeal. The first public battle of the year was fought before the Senate Committee on Interstate and Foreign Commerce, from January 12 to 14, when the dries, in support of the Langer bill to prohibit alcoholic beverages advertising in interstate commerce, produced a formidable array of distinguished leaders with their marshaled scientific facts.

Although they lost out to the politically and financially entrenched liquor interests by a close vote of six to five, they nevertheless registered the strongest antili liquor-advertising legal strength within the last decade. Thirty-six denominational groups representing more than 17,000,000 American church members registered their

declaration of protest against interstate liquor advertising and in favor of the Langer bill. The American Temperance Society, in addition to its national leaders, was represented by the distinguished Dean F. D. G. Ribble, professor of constitutional law, University of Virginia.

This legal battle is an indication of the growing strength of the temperance sentiment of the nation. The witnesses of the opponents of the bill were practically all representatives of the liquor trade, but many nontemperance leaders testified in favor of Federal restriction of liquor advertising.

Failure at the Polls

The past achievement of Oklahoma in retaining prohibition was not repeated in the 1950 State-wide battle. In other States the wets won out. In Oregon a bill that would have, to all practical purposes, outlawed liquor advertising was defeated, and in South Dakota the dries lost out. Arizona succumbed to an avalanche of liquor pressure and propaganda, and turned down a proposition for a State-wide local-option law, and Arkansas lost a strongly fought battle for State-wide prohibition.

In spite of these losses, there is indication of a growing prohibition vote. All that is needed is for modern Christendom to arouse and register its opposition to liquor at the polls.

Another disconcerting omen in this great struggle is that consumption trends appear to be on the upgrade once more, after the temporary slight decline from the 1947 all-time high. In the calendar year 1949 (the latest figures available at this writing) America consumed approximately 2,907,000,000 gallons of alcoholic beverages. This represents 19.38 gallons for every person in the United States. This figure represents a beverage consumption increase of 118 per cent above the 1934 figure, the first full year of repeal.

The report of the alcohol tax unit of the Treasury Department gives the total production of distilled liquors from July 1, 1950, to October 31, 1950, as 144,468,779 gallons compared with 63,564,244 gallons for the corresponding period of the previous year.

At the present time alcoholic beverages cost the nation approximately \$90 apiece for each person above twenty-one years of age. The American Business Men's Research Foundation observes that the amount of money wasted for intoxicants in twenty-one years would provide our country with one million \$10,000 homes, ten million \$2,500 automobiles, and forty million \$250 television sets, with enough left over to provide every American with a \$300 bonus.

Growing social disintegration is closely associated with the higher alcoholic-beverage consumption habits of recent years. In a recent survey conducted by *Listen* magazine a questionnaire was sent out to more than 2,000 judges in an effort to determine the judiciary estimate of the alcoholic factor in crime. It is interesting to note that in the returns received to date 31 judges have indicated that they have found liquor a *major* factor in 75 per cent or more of the criminal cases under their jurisdiction.

Out of the first 207 replies 108 of the judges declared liquor was involved as either a major or a contributing factor in 75 per cent or more of the criminal cases. As Judge A. A. Dawson, of the 86th District of Texas, put it, "If the drinking of intoxicating liquors were to cease, two-thirds of our courts could be abolished, and 85 per cent of law-enforcement costs would be saved."

We have sufficient space to list only five of the main factors that give strength to the liquor merchants:

1. *Liquordom's "good-will" and charity front.* No subtle means is forgotten or overlooked in the liquor interests' attempt to ingratiate itself into the good will of the people. Liquor firms frequently provide university scholarships and greatly



Members of the Board of Directors, Institute of Scientific Studies for the Prevention of Alcoholism. The Directors of This Institute, Including Such Notables as Dr. Andrew C. Ivy, Vice-President of the University of Illinois (Second From Left, Front Row), Are Using the Sword of Science as a Potent Weapon Against the Liquor Industry

publicize community projects sponsored by the trade. Liquor producers recently furnished 1,200,000 cans of beer for immediate shipment to Korea. Certain training camps in America have also received free cans of beer.

2. *The confused effect of liquor propaganda.* Liquor interests' propaganda constitutes an insidious effort to deceive. Artistic advertisements portraying pleasant home associations or scenes of traditional or historic significance glare at us from every side, television brings the bar into the living room, and behind the scenes the most powerful lobbies are influencing public leaders. Meanwhile, the industry's own pseudo-temperance movement thrives on the gullibility of the public, which swallows its moderation doctrine along with its cocktails.

"Temperance" Association Against Total Abstinence

During 1950 the recently organized Temperance and Tolerance Association of America, founded by a Mrs. Thurber, of Lincoln, Nebraska, came into the public limelight. This temperance organization has been endorsed by the Nebraska Beer and Liquor Retailers' Association, the Wisconsin Tavern Keepers' Association, and the International Brewery Workers' Union. This so-called temperance association is against total abstinence and prohibition and advocates the liquor industry's philosophy of moderation and liquor control.

3. *The vast program of liquor advertising.* The report of the Committee Against Liquor Advertising released in January of this year provides statistical evidence in support of an estimated \$200,000,000 expenditure in the various advertising media by the manufacturers, wholesalers, and retailers of alcoholic beverages for the year 1949. The *Life*, *Time*, and *Fortune* magazines' liquor advertisements in 1950 amounted to more than \$11,764,000 and *Life's* pre-Thanksgiving and pre-Christmas advertisements in 1950 netted over \$1,100,000.

4. *The fact that the illicit liquor trade is legally entrenched.* This past year the liquor industry, because of a new Government concession, has enjoyed exemption from taxation of all money spent for fighting the temperance movement. There have been numerous indications of liquor dissipation and demoralization in administrative circles, and highly paid lobbyists have had plenty of money to spend where it could do the most good. Lobbying and pressure have resulted in State and Federal concessions.

5. *The inadequacy of Christian peoples in meeting the challenge.* The churches could check the advancing inroads of the liquor evil almost overnight if they would. An aroused Christendom could demand legislation curtailing or eliminating liquor advertising, and it could close down

the sale of alcoholic beverages in certain types of retail merchandising shops.

There are many encouraging signs of growing interest in the temperance cause indicated by the increasing support of the total-abstinence position by scientific, medical, and social authorities who have marshaled their facts against the narcotic effects of beverage alcohol.

The year 1950 was an outstanding year for temperance publications. Over 2,500 magazines and newspapers with a total circulation exceeding 110,000,000 still refuse to accept liquor advertising.

The organization of a National Committee for the Prevention of Alcoholism, with Dr. Andrew C. Ivy, of the University of Illinois, as chairman, was one of the past year's outstanding scientific achievements in the temperance world. The wide publicizing in Los Angeles papers of the work of the Institute of Scientific Studies conducted at Loma Linda, California, gave some indication of the popular reception of this move.

January 1 also saw the beginning of the operation of the National Temperance League, which is the new name of the former combined Temperance League of America and the National Temperance Movement. Merger of these two groups was effected at Des Moines, Iowa, November 17-21, 1950. Dr. Robert G. Lee, pastor of the Bellevue Baptist church, Memphis, Tennessee, and president of the Southern Baptist Convention, was elected president. W. A. Scharffenberg was elected one of the six vice-presidents.

The eighteenth triannual world convention of the W.C.T.U. at Hastings, Eng-

land, June 3-10, 1950, had in attendance representatives from forty-one countries. They stressed international cooperation of temperance education. The seventy-sixth national convention of the W.C.T.U. at Denver last September 12-19 launched a program to popularize "the use of pure fruit juices and alcohol-free beverages in social relations."

The American Temperance Society

The American Temperance Society enjoyed an active year in 1950. It was during this year that *Listen* passed the one-hundred-thousand circulation mark. Our educational service now includes a series of ten beautiful silk-screen posters for schools. A poster is mailed out every month for ten months to a school or organization for a total charge of six dollars. During this last year our temperance organization launched the preparation of master radio transcriptions for local broadcasting and special programs. These consist of true-life experiences, of actual court trials involving liquor, and are professionally produced by professional actors from professionally prepared scripts. The year 1950 also saw the birth of the new international bulletin *Alert*, a miniature magazine similar in style to *Quick*.

Great opportunities are open to our organization, and we need many more helpers to step into these open doors. In our warfare against the liquor merchants we have adopted the slogan from the pen of inspiration—"No compromise and no cessation of our efforts until the victory is gained."



The Youthful Temperance Flying Squadron of Southwestern Junior College, Keene, Texas. This Group of Energetic Young People Represent Similar Teams in Other Adventist Schools Who are Waging War Against King Alcohol

Whence Came Evil?

By Leonard C. Lee

We often hear the question asked, "If God is a God of love, why does He allow all the misery and suffering that is taking place in the world?"

The answer to that question involves a study of creation, not only of this world, but of all created things and beings. It involves the nature and character of God, and the manner in which He rules the universe.

We know God only by that which is revealed. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. 29:29. In the Holy Scriptures we find a special revelation of God's character and purposes. Let us search its pages and peer into its mysteries to find the answer.

In the Beginning

"In the beginning God created the heaven and the earth." Gen. 1:1. This refers not to God's beginning but to the beginning of this earth's history. God has always been. He never had a beginning. Our minds cannot fathom that, for we are finite. To us everything had a beginning.

The Father and the Son were together before the earth was created. In Christ's prayer He said, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. "For thou lovedst me before the foundation of the world." Verse 24.

As far as our finite minds can comprehend there was a time when there were no created beings. But because God is love He longed to share the joy of existence with others. With infinite wisdom He foresaw the danger of giving life to free moral agents that could choose to serve or to disobey the laws of heaven. It was then that in planning for the creation of angels and men the Father and the Son made the plan of salvation. Christ is called "the Lamb slain from the foundation of the world." Rev. 13:8.

Among the angels that were created was one Lucifer, called "son of the morning." (Isa. 14:12.) He it was through whom sin entered the universe. Lucifer was one of the most highly honored of all the angels. God said to him:

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering . . . : the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy

mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:12-15.

It was this beautiful angel that started sin in heaven. He was not satisfied to be a worshiper of the Creator; he wanted to be worshiped. His beauty and brilliance made him feel that he deserved a higher place. He became jealous of the Son of God. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17.

When God created man and put him in a beautiful garden, there was the chance that he too might be infected with the disease of sin. God warned man of this when He forbade him to touch one forbidden tree, on penalty of death. But He left man to make his own choice. God could have made man an automaton, but not even God wants the love and adoration of a machine. Man must be free to love or not to love, if he would fulfill God's purpose for him.

God could have destroyed Lucifer, but that would not have solved the problem. Only unjust dictators destroy their enemies without a fair trial, and the universe had not had a chance to see that Lucifer's ideas would cause untold suffering and misery. There was freedom of speech in heaven, and Lucifer was allowed to tell others of his grievances against God. Though they had always been treated

with perfect love and justice, some angels sympathized with Lucifer and indulged in jealousy and suspicion.

Lucifer wanted to be a god. He wanted to be a king and have subjects to worship him as God had those to worship Him. But he could not create a world or living beings. Wrote the prophet, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:13, 14.

With jealous eyes Lucifer, or Satan as he became known, watched the creation of the new world. Into this world he was cast. Here was his opportunity to gain a kingdom. He could not create a world, but he could usurp a kingdom. If he could get our first parents to believe that God was unjust, they would follow him instead of God. Using a serpent as a medium, he enticed Eve to eat of the forbidden fruit. Then Adam was induced to eat for the love of Eve.

This World a Proving Ground

Since God had warned man and he had in spite of the warning deliberately chosen to follow Satan, God allowed this world to become the proving ground for Satan's rebellious ideas.

But God did not abandon man. Man was allowed to choose evil in a perfect world, but God made it possible to choose good and right in a wicked world. Through the divine plan of salvation every man is still a free moral agent who can choose to be on God's side and have available all the resources and protection of heaven.

Satan has great latitude in running his kingdom and his subjects. If God should interfere, the universe would not know the true nature of his kingdom. But Satan is not allowed a free hand with those who choose God and His way. To them is promised all the care and protection of heavenly angels. To Satan, God says, "Hitherto shalt thou come, but no further." The story of the book of Job is an example of this. God allowed Satan to tempt Job, but set a limit. Job was a sample of those who cannot be induced to follow Satan no matter what the temptation.

Could we always see behind the trials and afflictions, we too would realize that God allows some things to prove us and to train us in the ways of truth and righteousness.

When Jesus came to earth Satan tried to destroy Him. In the wilderness he tried to corrupt Him. Satan had stolen the world from Christ; he offered to give it back if Jesus would worship him. At last Satan stirred up the multitude to crucify the Son of God. That act unmasked his jealous hatred, and the angels and un-fallen worlds saw sin as the hideous thing

Twilight

By Willard Dessain

Twilight, the twilight of the world,
Settles on sea and land;
Time's night is falling swift and sure,
With dread on every hand.

The nations gnash in angry rage;
The air with threats resounds.
The fear of Armageddon's scourge
In land and sky abounds.

And demon forms incite to war
Before our quailing eyes,
"For peace is crucified on greed,"
The whole creation cries.

A few more hours yet remain;
Then time will be no more—
A little space, then Heaven will close
Probation's fearsome door.

It's twilight for this world of ours;
Our King is at the door.
O soul, put on your robes of light;
Earth's day is almost o'er!

it is. Satan was no longer allowed access to heaven. The prophet exclaimed, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

The human race must make up its mind. The great strife, the awful misery, and suffering help us to see where sin leads. God destroyed the earth once when it became too wicked to bear. But He saved the righteous out of it. He will destroy it again when all have decided on which side they stand. Jesus will take His people out of it, and leave the world a desolate wilderness for a thousand years. This will show Satan how helpless he is to create anything or anybody. He deceived thousands and millions with false promises, and led them to ruin. For a thousand years he can brood on the folly and misery of his course. The whole universe will see that God's ways lead to life and Satan's ways lead to death.

The Last Deception

At the end of the thousand years Satan will again have his followers back. They will all be raised to stand before the judgment bar of God. Also they will be shown the final end of sin. Each had seen but a little part of the great drama; now he can review it all and see the result of his choice.

But Satan will again deceive the nations and lead them against God. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10.

There will be no question then. The whole universe will know that sin must be blotted out. All who choose the way of sin will be utterly destroyed, that the universe may be clean. God said to Satan, "I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

Satan is a conquered foe, and his doom is already sealed. Millions are following in his footsteps. Selfishness, pride, and jealousy all come from him. It all leads to death. Obedience to God leads to life. God is love, and He is pleading with us to choose the way of love. To each one He says with pleading love, "Choose you this day whom ye will serve." "Therefore choose life."

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.—*Christ's Object Lessons*, p. 331.

Union of Church and State

By Frank H. Yost

The sentiments of Tertullian and Lactantius, concerning religious freedom, referred to in last week's article, were expressed while Christianity was still an illicit religion in the Roman Empire. This is not surprising. It is those least likely to enjoy benefits from government who emphasize most clearly the importance of religious liberty through separation of church and state. The pen of Lactantius, which expressed such noble sentiments concerning religious liberty, was hardly dry of its ink when a new attempt at theocracy was made by the emperor Constantine, who had become deeply interested in Christianity.

In A.D. 313 he legalized Christianity until then so severely persecuted. This set the church on a wholly new course, with a philosophy of relationship between church and state totally different from its former philosophy of protest and dissent. The sentiments that had been expressed, emphasizing the dangers when government intrudes upon religion, were largely

If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.—*Mount of Blessing*, p. 150.

forgotten. They had had meaning when the government was an enemy to the church.

But now the government was friendly. Surely there could be no danger, under amiable circumstances, for the church to form an alliance with the state. Hence, Christian writers contemporary with Constantine's Edict of Toleration expressed great joy because the severe persecutions under which the church had been suffering were ended, and the church accepted material benefits and political powers from the state. Everything looked marvelously good to the churchmen as they basked in the favor of the emperor. In spite of Christ's statement, "My kingdom is not of this world" (John 18:36), a fresh and disastrous attempt at theocracy was made.

Constantine and succeeding emperors showered benefits upon the church. The bishops became judges not only in ecclesiastical but also in civil and criminal cases. Gifts of money and grants of property

were given to clergymen and to the churches of which they were overseers. Bishops became the favorite counselors of emperors and governors. When during the declining days of the empire, particularly in the west, Roman Government in the provinces broke down, and governors and town councilmen fled, oftentimes from their civic responsibilities, the bishops of the church were the only ones left in many communities competent to direct public affairs.

They acted as mayors, and occasionally as commanders of battling soldiers. By this process the church became virtually a department of the state. The centuries following, down through the Middle Ages, present a picture of a struggle between church and state, not for separation, but for domination. At first the state dominated the church; then the church, as the spiritual power, struggled to gain supremacy over the state. Indeed, the history of the Middle Ages is largely the tragic story of the struggle of the church to dominate the state.

Not only did this struggle write many pages of history, but it shaped the philosophy of the church. The church claimed to be the active agent of God on earth, with the state as the church's policeman. The church's goal was a society unified in its opinions, beliefs, theology, and way of life. Church and state must work hand in hand to maintain this unity for the good of society. Of course, anyone who rebelled against the state was adjudged a criminal. But anyone who presented beliefs or followed religious practices different from those taught by the church was punished by the state. Hence, the long record of persecution during the Middle Ages.

Error Perpetuated by Protestants

One might expect that the Reformation would bring religious liberty, but this did not happen. While Luther and Calvin talked about religious liberty, they both looked to princes for the protection of the protesting churches they founded. Unions of church and state were formed in countries where the Protestant teachings prevailed. Thus not only the Roman Catholicism of the Middle Ages, and the Orthodox Church in the East, entered into union with the state; the great national Protestant churches arising out of the Reformation, under the pressure of seeming expediency and necessity, also formed unions with governments friendly to them. The result was that European society was constructed around the church-state unions that Constantine had introduced.

The Roman Catholic Church has not

changed its demand for a society unified under its own spiritual control, recognized and fostered by the state. Under necessity it concedes that where Roman Catholics are not in the majority, toleration of Protestant and antireligious groups must be exercised. Indeed, in such areas it will talk of the blessings to the church of the separation of church and state. But where it includes a majority of the population, the Catholic Church insists that the state must give its support to it as the only authoritative religious body, and must restrict the activities of non-Catholic and antireligious organizations, if not stop them completely.

In certain countries where one or another Protestant church holds a commanding majority position, Protestants are not quite so blatant in their claims. But when they have formed unions of church and state, they have often acted in relation to government and to dissenters

too much as the Catholic Church does. In theory there is little difference. They have been less pretentious in their partnership with government, and have usually been more tolerant toward dissenters. But it cannot be too often emphasized that toleration and religious liberty are very different. Toleration is a permission, a concession. Religious liberty is a right.

The problem of the relation of church and state, so troublesome during the Middle Ages and Reformation periods of history, has become acute again with the emergence since World War I of the socialized state and the fascist state. Ideas concerning methods of government, and concerning social and economic controls, differ in socialism and fascism, but in one respect they are dangerously similar: They all tend toward total domination of society. This invariably leads to curtailment of personal liberty and restriction of religious liberty.

Hence the Catholic Church is fighting a life-and-death struggle with Communism. The totalitarianism of Communism cannot permit the intrusion into the civil realm that has always been practiced by the Catholic Church.

But Roman Catholicism is itself totalitarian. It claims to speak authoritatively for God, and denies to any not in its fold the right of dissent from its creeds and ritual. Where it is in the majority, it seeks to secure the aid of government in restricting liberty of conscience, and is too often successful in this.

The difficulties of minority religious bodies in countries where Catholicism is dictating the religious policies of government, or where totalitarian governments are controlling every phase of life, are as acute today as they were in the Middle Ages. Religious liberty is less than an empty phrase in too many countries in this otherwise enlightened age. It is not foolish to ask the question, Can religious liberty survive?

The answer should be given by those who hold freedom as an article of political and religious faith. In free countries where a church is established with the government, toleration is so prevalent, as in England and the Scandinavian countries, for instance, that it appears no different from religious liberty. In countries where separation of church and state is a fact, as for instance in Uruguay, Switzerland, and the United States of America, religious liberty is a fact. But even in these countries there are problems to be solved and dangers to guard against.

A Solemn Warning

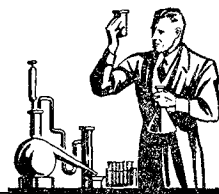
No church is safe when joined with the state. In any union either the church must be strong enough to dictate the state's policy respecting religion, or it must accept state dictation. Any other alternatives will be but temporary. Hence comes the warning: "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world."—*The Great Controversy*, p. 297. This is particularly true in these times of increasing government control.

Therefore, churches dwelling beside governments that respect freedom must be exceedingly careful in all their relations with government. It is easy to accept in a free country benefits from government. It seems safe. But it is exactly through material benefits offered that some governments have secured the dominating power they now exercise, including their control over religion. Nor is it enough to say that a church can accept the material favors of government until they become dangerous, then refuse them. The refusal may come too late.

This is the fourth in the series on religion and freedom.

Science Confirms Our Faith

BY J. DEWITT FOX, M.D.



Psychosomatic Medicine

With so much talk these days about psychosomatic medicine, perhaps a bird's-eye scanning of this so-called new approach to medicine would be in order.

Psychosomatic medicine derives its name from the Greek *psyche*, meaning "mind" or "spirit" or "soul," but actually including all of them, and *soma*, "body." The interlocking relationship that exists between the mind and the body is the broad base upon which this "new" science is founded.

Modern physicians, like the old country doctor, have come to treat physical disease in the light of the patient's emotional background. Formerly this constituted the art of medicine. The family physician practiced it unconsciously. He knew the patient, his family, his background, and his way of life. This knowledge gave him a full picture of the patient as an individual, and not simply as a case.

He realized that youthful Mary's palpitation of the heart could as likely be caused by a sudden loss of Johnny Jones's attention as by rheumatic heart disease. His reassurance of Mary's mother and an understanding talk with Mary were enough to quiet the fluttering "heartsick" girl. The doctor's bedside manner then, as now, played a major role.

Psychosomatic medicine has contributed much toward a better understanding of the so-called functional illnesses, those bodily diseases and symptoms produced by distraught or overactive minds. Peptic ulcer is an outstanding example of a psychosomatic disease. It occurs most commonly among high-tension executives and workers. Doctors

find that a jangled mental state is more often the cause of a peptic ulcer than a jaded appetite or a tangy menu. Therefore, in treating the ulcer patient the physician takes into account not only the type of diet that goes into the patient's stomach but also the type of thinking that goes into the patient's brain. He surveys the work the patient does, the kind of boss he works under, the marital life he comes home to, and other environmental factors that make up the patient's life.

The mind and the body are inseparable. Every physical illness, however minor, produces mental reverberations. Surgeons tell us that one of the major problems they have to face is not the pain incident to an amputation or a fracture but rather getting the patient to reconcile his mental outlook to his new handicap.

The successful surgeon today must practice psychiatry as well as surgery. This, of course, is as it should be. It is high time to cease dividing the human body into airtight compartments—the nervous system, the genito-urinary system, the intestinal tract. The close relationship between a man's mind and his stomach, as illustrated by the peptic ulcer patient, should be proof enough that human beings must be treated as individuals.

The precaution we must take in order to avoid psychosomatic illness is to keep our minds at ease, our bodies in tiptop tone, and our souls at peace. The prevention, similar to the cure, may be summed up in the active, happy, worry-free life. This is in full accord with the principles of life so clearly set forth in the Bible and the Spirit of prophecy.

“Perfectly Joined Together”

By W. P. Bradley

It is profitable that we take time for a backward glance, as we have been doing in reviewing the development of the organization of the Seventh-day Adventist Church. From the vantage point of today, as we look both backward and forward, there is everything to encourage us. Said the Lord's messenger:

“As we have advanced, our system of organization has still proved effectual. . . .

“In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.”—*General Conference Bulletin*, 1893, p. 24.

“What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success.”—*Ibid.*

The witness of experience has confirmed the wisdom of those who struggled to bring the organization into being. There has been ample evidence of the truth of the statement that came at an early time through the Spirit of prophecy: “God is leading out a people, not a few separate individuals here and there, one believing this thing, another that.”—*Testimonies*, vol. 1, p. 207.

The message from the Lord back there was, “Press together, press together.”—*Ibid.*, p. 114. It was their only safety when strong influences were at work to scatter the flock and bring the message to nought. Strong were the warnings spoken to the church.

“O how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order.”—*Testimonies to Ministers*, p. 228.

Five Steps in Organization

In the organization of the Seventh-day Adventist Church as a whole there are five steps from the individual believer to the General Conference, as stated in the *Church Manual*:

“1. The Church, which is a united body of individual believers.

“2. The Local Conference or local mission field, which is a united body of churches in a state, province, or local territory.

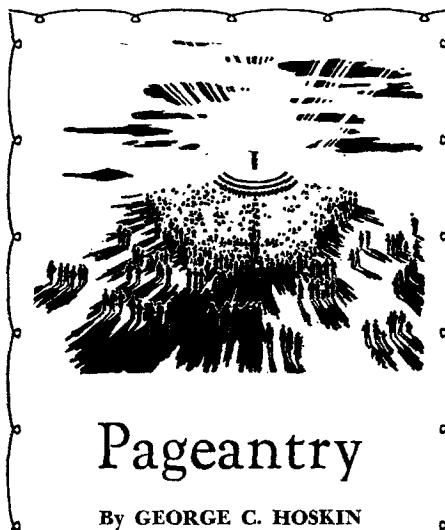
“3. The Union Conference or union mission field, which is a united body of conferences or mission fields within a larger territory.

“4. The Division, which is a division or section of the General Conference, embracing local or union conferences or mission fields in large sections of the world field.

“5. The General Conference, which is the general body embracing the church in all parts of the world.”—Page 8.

In the Bible the community of believers, the church, is compared to the human body.

“As we have many members in one body, and all members have not the same office: so we, being many, are one body



The tread of countless footsteps march along
Devoid of sorrow, weariness, or pain.
Hark to their tuneful melody of song
As from afar we catch the glad refrain.

Eternal bloom of youth has been restored.
Sweet are the joys of journeyings afar.
Their songs reflect the oneness of accord;
The gates of pearl in welcome stand ajar.

In that glad day when Jesus they behold
Upon the shining strand and see His face;
From distant lands as garnered sheaves of gold,

There will be many trophies of His grace.
In that blest day our Saviour calls His own
To share His joy in that eternal home.

in Christ, and every one members one of another.” Rom. 12:4, 5.

“As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” 1 Cor. 12:12.

“Now ye are the body of Christ, and members in particular.” Verse 27.

The body is an example of highly developed organization and unity. Each organ or member has its proper function, and all these functions are coordinated and directed through the higher powers of the body. Christ is the head of the church, and when He established that church He provided leadership. “He ordained twelve” (Mark 3:14), and these twelve were to be in the forefront in spreading the gospel and leading the church. He furthermore “appointed other seventy also” (Luke 10:1) to share the burdens of evangelism with the twelve. In the organization of the apostolic church men were chosen to care for the interests of the church itself. The twelve directed, “Look ye out among you seven men of honest report” (Acts 6:3), and thus the first seven deacons were chosen.

In those apostolic days vexing questions arose, such as the application of the ceremonial law to the Christian. So the “apostles and elders came together for to consider of this matter.” Acts 15:6. Thus was held the first church council of which we have record. As to how the matter was handled we are told:

“The entire body of Christians was not called to vote upon the question. The ‘apostles and elders,’ men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches.”—*Acts of the Apostles*, p. 196.

Here we have the principle of representative counseling in the administration of the church, not popery, which is ecclesiastical dictatorship, but the voluntary cooperation of all the elements that make up the church body, through their leaders, to seek God's wisdom and to find right solutions. Concerning the question of willingness to submit one's judgment to counsel by others, we have this instruction:

“Ministers of experience, who realize the sacredness of the work, and feel the weight of the cause upon them . . . consider it a privilege to advise with their brethren.”—*Testimonies*, vol. 1, p. 444.

Function of the General Conference

The highest council in the church is the General Conference, and concerning its function we are told:

“I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.”—*Ibid.*, vol. 3, p. 492.

The members of the churches have their duties and also their proper rights. The members have a plain duty to contribute their rightful share in service, money, and spiritual living in order that the whole church may prosper. They have also a duty to uphold their officers and conference leaders. "Obey your leaders and be submissive to them, because they are keeping watch over your souls, as those who will have to give account." Heb. 13:17, Weymouth. The rights of the members include the right to the spirit-

ual blessings of the church's fellowship, the right to vote on church business, the right to be treated with consideration by their leaders.

The leaders have their duties and their proper rights. They must set a good example to the members and must stand ready to admonish and lead the members in the way of truth. Whenever necessary it is their duty to lead out in the correction of faults, doing so according to the Scriptural plan (Matt. 18:15-18) and in harmony with church policy. "Take heed

therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:24. A leader who conscientiously and faithfully carries out his appointed duties deserves the respect and loyal cooperation of the members.

The church is also likened to a building, a beautiful temple, a fitting tribute to the divine Architect. The church has a noble foundation, the apostles and prophets, and Jesus Christ Himself takes the honored place as the chief cornerstone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22. A good architect likes to make the building both attractive and serviceable, and so the church has a service to perform.

"Our work is plainly laid down in the word of God, Christian to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God."—Mrs. E. G. WHITE in *General Conference Bulletin*, 1893, p. 421.

Too Much Organization?

The church in its organization should reach out after efficiency, but never after that efficiency which subordinates the spiritual to mere expertness. There can be too much organization as well as too little organization. We are admonished:

"There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided."—*Testimonies*, vol. 4, pp. 600, 601.

It is possible that we may be tempted to glory in the mere mechanics of the movement, that we may become vain in our self-sufficiency, that we may become satisfied with mere organization, to the exclusion of spiritual life, goodness, meekness, and humble dependence upon the Source of our life. But let us not condemn the organization as wrong. We have been told, "Evil does not result because of organization, but because of making organization everything, and vital godliness of little moment."—*Christian Education*, p. 134.

A divine Providence has been at work in the history of this people. By 1846 the main doctrines had begun to take shape, and we had become a little people with a great message. By 1874 our eyes had been turned to the unwarned world, and we have become a little people with a great vision. By 1901 the parts of an expanding whole were taking their rightful relation-

A Story for the Children

By ARTHUR W. SPALDING



A Heathen Boy Turned Christian

Down in Burma, which is near India, there came to the school at Ohn Daw a boy named Ba Twe. He was tall and awkward, fresh from the jungle; but he wanted to go to school.

Teacher Hare asked him what was his name, and who were his parents, and where was his home; and he told him. Then he asked him whether he was a Christian.

"No," said Ba Twe.

"Are you a Buddhist?"

"No," said Ba Twe.

"Are you an Animist?"

"No," said Ba Twe.

"Well, what is your religion?"

"I guess you must just say I am plain heathen," said Ba Twe.

So he was written down. And he started in school. Right away he began to change from being a heathen into being a Christian, but he did not know it. He bathed and he wore clean clothes. He stopped chewing betel nut, which is worse than tobacco. He came to all the Sabbath services. But he would not take any part in the services.

"Oh, no," he would say, "God would not like me to do anything; for I'm a heathen."

But when he went home during vacation, he found he was very different from the heathen boys in his village. Then one day, while he was tending his father's buffaloes out in the field and woods, he fell asleep, and they wandered away, and he lost them. He searched and searched, but he could not find them. He climbed a tree to look for them.

Then he thought he heard a voice saying, "Pray to God to find your buffaloes for you." "Oh, no," he said, "I can't pray to God. I'm a heathen."

But still the voice urged him to pray. And at last he said out loud, "O God, help me to find my buffaloes."

Then, right below him, he heard, "Moo-oo!" And there were his buffaloes! So Ba Twe decided he must be a Christian after all, because God had heard and answered his prayer. And when he went back to school, he started in being a Christian in earnest.

When he had finished school, after some years, he went back home. And he decided he must go and tell of Jesus to the Karen people up in the hills toward Siam, where no one had ever gone to teach the gospel.

So he got together a pack of medicines, and with this and a Sabbath school picture roll and his Bible, and with a sack of rice for his food, he started out into the hills and woods to carry the gospel. No one at home saw anything of him for months and months, though they heard he was going farther and farther teaching the truth. But after nearly a year there came down to the school at Ohn Daw a little old lady from the hills.

"I want some medicines," she said, "some medicines like the missionary had for sick babies."

"Where do you live?" asked Nurse Yeh Ni.

"In Siam."

"Away over in Siam? We have no missionary up there."

"Oh, yes, you did have," said the little old lady, "a big, tall boy with a big sack over his shoulders. He treated the sick with his medicines, and he told the children stories from the Golden Book. Oh, how we loved him! His name was Ba Twe. And before he died, he told us to come here to get some more medicines."

"Died!" cried the nurse. "Is Ba Twe dead?"

"Oh, yes. He got the bad fever, and his medicines were all gone. He had given them to us. So he died, and we buried him on the hill above our village."

But that was not the end of Ba Twe's mission. For when it was told in the school, it was asked, "Is there anyone who will go to take Ba Twe's place up in the hills of Siam, among the Karens?" And there arose Kale Paw, who said he would go; and there arose Yeh Ni, who said she would go. So they were married, and went together to carry on the work of Ba Twe, the one-time heathen boy who had become a Christian missionary.

* Acknowledgment to Eric B. Hare, *Treasure From the Haunted Pagoda*.

ship; and we had become a little people with a great organization.

Two momentous experiences lie ahead of the church before the end shall come: a great outpouring of God's Spirit for the finishing of the work, and the final struggle with Babylon. As we face these issues we could do no better than to remind ourselves of the appeal of Paul to

the Corinthian believers: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. United in Christ, the church is sure to triumph gloriously in the end.

The Child and the World He Lives In

By Lois Snelling

"Since you have moved to New York," Lucy Parrish said to her cousin, who was visiting her in Chicago, "the twins are going to miss most of the things about which they talk so intelligently. A child in a big city doesn't get much chance to see the world's outdoor wonders. Mine know only their own home premises and the surrounding neighborhood."

Mabel French gave her a questioning glance. "But, my dear, Harold and I have spent practically all our time in cities since the children were born."

"Really?" Lucy exclaimed in surprise. "But the way they talk! Why, they know so much about things with which my children are pathetically unfamiliar—birds and flowers and trees, animals, fish and, oh, all of the things that a country child enjoys and the city child doesn't know!"

"But haven't you ever heard the twins speak of things that the city child knows and the country child doesn't—" questioned Mabel, "factories, museums, zoos, and so forth?"

"Yes, I have. Just this morning I heard John telling my Bernice about a trip he took through a big candy factory. Bernice probably didn't understand what he was talking about, for she has never been closer to a candy factory than the corner drugstore where she gets her sweets. I certainly wish, though, that she and Ruth could talk about things the way John was describing that factory."

Wonders for the Children to See

"They could, if they had a chance! Forgive me for being so frank, Lucy, but I saw as soon as I came here that you are making a mistake that so many parents make, one Harold and I have tried to avoid. I mean the mistake of not showing the children the wonders that are in the world. These wonders are everywhere, are they not? They are in the city, the small town and the country. Harold and I have formed the habit of taking our children wherever we think they may find things of interest and learn worthwhile lessons.

"You say Bernice and Ruth know only

the immediate neighborhood. Why, dear? You have a car! Why don't you show them some of the outstanding features of Chicago? My youngsters have learned more from an afternoon at a zoo than I could teach them in a week of lessons! And Jane is already interested in cooking because she so loves to cook over a campfire."

"My girls never cooked over a campfire," Lucy mused, suddenly wistful. "We just never thought about it. They are still so small and—well—"

"Children are never *too* small to be introduced to the things that will interest and amuse them," Mabel suggested. "Of course, interest cannot be forced, and its

spontaneity depends on previous experience and also on mental age level. A five-year-old and his twelve-year-old brother may be equally interested at the zoo, but their interests will differ. We should never forget that the young child's span of attention is short, and in planning trips on which he is to go, we should see that the possible interests are many and varied.

"One trouble with waiting for boys and girls to 'become older' before they are introduced to the woods with its birds and flowers and its campfire spirit, besides their present loss, is that they may grow up not to care for those things. You have seen people like that—both old and young! Never having gone out to seek for interesting things, they know nothing about them and care nothing. Naturally, they are never so well educated, no matter how many colleges they may attend, as they would have been had they learned to take advantage of what lay around them."

"I want my children to have the very best education possible," Lucy declared. "I'm going to start right now. Where shall we go?"

"Well," said Mabel, "the twins once visited a big dairy with their Daddy and they came home telling me more about cows and milk than I had ever heard before. Suppose we hunt up a dairy—it has interests for all development levels. The twins would like nothing better, and just watch your little girls!"—National Kindergarten Association.

Mother's Responsibilities

It wasn't a very long letter I received from someone very dear to me the other day, but it was crammed full and overflowing with the pure joy of perfect contentment. Baby had arrived, and—oh, you could almost feel the breathlessness of it all—he was *such* a beauty!

And then there followed something of how she, the little mother, felt, and her words set me thinking. Everything was so awesome to her, and she felt her need of wisdom intensely. It was such a big thing God had entrusted to her, and she was afraid lest, through her lack of judgment, she would not cooperate with the great Gift-giver in the fulfilling of His purpose. But she prayed that by "line upon line" and "precept upon precept" He would guide her mind and hands in the perfecting of this child that He had committed to her care.

"Here, at least," I thought, "is one mother who realizes the greatness of true motherhood." And my mind turned to a very beautiful quotation from F. W. Boreham that I read not very long ago. I will copy it that you may read it too.

"A century ago men were following with bated breath the march of Napoleon,

and waiting with feverish impatience for news of the wars. And all the while, in their own homes, babies were being born.

"But who could think about babies? Everybody was thinking about battles.

"In one year, midway between Trafalgar and Waterloo, there stole into the world a host of heroes. Gladstone was born in Liverpool, Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts; and the very same day of that same year, Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Felix Mendelssohn at Hamburg.

"But nobody thought of babies: everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809. We fancy that God can only manage His world with big battalions, when all the time He is doing it by beautiful babies. When a wrong wants righting, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it."

He Has Prepared Himself a Man

And that's the truth. Ever since the world began that has been the rule of things. From the time that Jochebed hid her baby Moses among the rushes

by the river, it has been the same. In anticipation of crises that God knew the muddled minds of men would bring about, just a little while before He has sent a tiny baby into some humble, Christian home, and there, within the shadow of a lowly mother's love, He has prepared Himself a man to clear away the clouds and lighten the darkness.

It is the same now. Some of us may be feeling that our land is overrun with sin and that the lamps of witness are all extinguished, but God is never at a loss, and all the time He is preparing some greathearted mother's son, perhaps in some obscure highland village—maybe in your home—and in the moment of greatest need will send him forth, His answer to the worst plottings of His foes.

So it has been, and so it shall be again. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." In the measure that we cooperate with God and in that measure only can He bless and use us to His glory. If the consecration is entire, He will work wonders, more than we can ask or think.

Shall we not take care, then, that our consecration is entire? Maybe the sacrifices will need to be greater than we can now make, but in some big fundamentals at least the way is very clear. The atmosphere in which our children shall be nurtured will need to be the atmosphere resulting from constant association with Him in daily, importunate prayer, and in the study of His blessed Word.

We shall need to feel within our hearts something of the yearning that the Saviour felt as He loved the world and died for it, else we shall not join in the ultimate sacrifice. We shall need hearts at leisure from themselves. Every hour of every day will be required of us unremitting service and self-abnegation.

Nevertheless, in the end such joy will be ours as we have never known before. Will it not be glorious, when the grand final achievement has been accomplished, to hear the words—a wonderful testimony to the home that we lived for and established, and coming from the lips of God Himself—"This man was born there?"
—Selected.

Questions From Youth

ANSWERED BY ARCH A. O. DART



Am I Wasting Time in College?

Wouldn't it be better if I quit school and went to work? Inasmuch as I finished the academy last year, I feel that I have a pretty fair education as it is. My father owns a planing mill, and I plan to go into that kind of business myself as soon as I can. These subjects that I am taking in college now will never help me in my line of work. I could stop today and make as much money as I would if I went on four years more and got a B.A. degree. It seems to me that I am wasting time and money. What do you think?

You may be. There are some who go to college and waste time, and some go to church and waste time. They come away from the service with nothing gained, for while their bodies were in the church building their minds were somewhere else. They could have stayed at home or wandered about the neighborhood and wasted just as much time.

Wasting time is often determined by what we are rather than where we are. Some individuals improve their time while waiting at the bus station or traveling on the train. One man at least improved his time in a most marvelous way while he was in jail—John Bunyan, you will remember.

But coming back to this school problem, hundreds of young men have asked this important question all down through the years: Is a college education worth the time and effort it requires? What is their reply years

later when they are in a better position to know the answers? From every part of this country we hear those who stopped school lamenting, "I wish I had gone on and finished my education." And would you believe it? Many of these same persons are successful too in their business.

On the other hand, up to the present moment I have never heard of a man who regretted completing his work at college. No one, so far as I know, has ever said, "If I had only dropped out of school before I got that B.A. degree, I would be further ahead today." With such an overwhelming vote in favor of finishing, there must be a great deal more to a college education than the accumulating of several notebooks full of facts.

What will college do for one who is going into the planing-mill business or some other work, besides giving him factual knowledge? It broadens one's experience and enriches one's understanding so that life becomes more interesting and purposeful. Each year of formal schooling might be compared to a new height attained from which a better view of life can be had. As one learns more and more, his interests multiply and his horizons widen. In a word, education adds to one's ability to make his life worth while and prepares him to be more useful as a servant of God and man. It is left with you to decide at which level of preparation you wish to stop.

Are We Genuine Christians?

(Continued from page 1)

The customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of his Spirit nor express his character. Christlikeness will be revealed only by those who are assimilated to the divine image. Only those who are being molded through the operation of the Holy Spirit are doers of the word of God, and express the mind and the will of God. There is counterfeit Christianity in the world as well as genuine Christianity. The true spirit of a man is manifested by the way in which he deals with his fellow-men. We may ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural, selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us members of God's royal family above.

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which he is to cooperate with God, in blessing, uplifting, strengthening, and ennobling, not himself only, but others with whom he associates. This work of blessing others we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me scattereth abroad."

It is necessary that we should closely examine ourselves, and inquire, Is this Christ's way? Would Christ pursue this course of action? What kind of impression am I leaving upon the mind of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of anyone with whom I deal, and cause him to think lightly of the Christianity that I profess? Shall I be uncourteous, unchristlike, unmerciful toward the purchase of the blood of Christ?

Words of Warning

I would speak words of warning to the brethren of our churches; for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasures of knowledge that were committed to his trust. God has given precious light to his people with which to enlighten the world, and are not many treating it with indifference, and acting as though the heavenly gift was of little consequence? Christ said, "Ye are the light of the world." Who did he mean were the light of the world?—He meant those who are

following in his footsteps. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." It is those who are branches of the living Vine, who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that he manifested, and be actuated by the same motives, and be pure, peaceable, and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world.

Fair-weather disciples will not answer to the Lord's call in the time of peril toward which we are hastening. It will take those who not only hear but do the works of Christ, to be active disciples, "not slothful in business; fervent in spirit; serving the Lord." A new energy proceeding from beneath is taking possession of the whole synagogue of Satan; and a new life descending from Heaven is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to his service. The Lord said to Moses, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand."

Copartners With Christ

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the written word. The voice of God calls from heaven and demands the use of every intrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are copartners with Christ in the saving of the world, it is now. Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent me to trade upon? The way in which we use God's intrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be intrusted with greater gifts, even with eternal riches.

Precious light is shining in order that we all may become doers of the word of Christ, and may diffuse the light of truth to others. As you see set before you the standard of what you ought to be, review your past experience, and remember that whoso confesseth and forsaketh his sins shall find mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the

times of refreshing shall come from the presence of the Lord." But do not sleep now on the very brink of the eternal world. Obtain the experience where you will hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ.

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Every human agent knows for himself whether his feet are tending toward



The Camel's-hair Shirt

By R. L. Hubbs

To have ease and contentment and at the same time enjoy the thrill of accomplishment is impossible. How can one turn a grindstone backward and forward at the same time?

Contentment always seems more interesting than work, and comfort is easier to accept. It is difficult to bring ourselves to endure hardness as a "good soldier" when all about us are people wrapped in the downy folds of ease.

The world has always had its lovers of ease, but they have never advanced God's kingdom one scintilla. The great things have been done by those who were not concerned with comfort, much less with ease. It was John the Baptist who had a camel's-hair shirt that he wore to work. This shirt was the kind that would scratch and irritate the skin, but it was the best he had. He was so interested in the task God had given him to do that he was oblivious to the comforts others insisted upon.

There is no merit in wearing a prickly shirt, but there is merit in being so earnest and so consecrated to the task God has given you that you pay little or no attention to the small unpleasant things that mean so much to so many people. John had a task to do, and he went about it assiduously. The uncomfortable shirt was incidental in relationship to the needs of the hour.

Millions of people would do great things if they did not require so much effort and if there were not so many unpleasant things indirectly related to the great tasks.

A philosopher once gave a formula for raising oneself above the self-satisfied

the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." As sons of God, we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul.—*Review and Herald*, April 9, 1895.

masses. His prescription was simple and direct. He said, "Be hard on yourself, and you will immediately be outstanding in any group." This is one of the best ideas that has ever come from a worldly philosopher.

Labor-saving devices have made washing, churning, cooking, traveling, farming, and manufacturing easier, but the way to learning and worth-while service and accomplishment is no easier than it was for Amenhotep, Erasmus, Daniel, George Washington, Abraham Lincoln, or your grandfather.

Study, discipline, and thinking are just as hard as ever, but perhaps more essential and necessary just now because of the task before us. Probably the best plan for a life would be not to concern oneself about ease and comfort at all, but to do as John did—set about to do something that needs to be done. One should determine the course of his lifework, and recognize that it may lead through storms, across sun-parched plains, over mountains, and through narrow vales. He should follow it relentlessly, even though it keeps him in constant hardship. This is what it takes to get and keep that which is worth while.

Churchill during the last war promised the British people "blood and toil, tears and sweat"—and from that hard hour to this the fortunes of the British Empire have grown brighter. This is the camel's-hair-shirt idea in the extreme.

Some young people work too little and too easily. Contentment is a dangerous virtue. We must remain uneasy about our friends and neighbors, who live in an easy age in earth's history.

EDITORIALS



Heart-to-Heart Talks

The Greatness of Little Sins—5

The Sin of Falsehood

Ananias stands convicted by the Sacred Record as the chief of liars. He and his wife were among the early converts to Christianity. It was a time of temporal need for the church. Many were poor and needy. Some who had abundance were impressed to sell their possessions and donate the proceeds to a common fund by which many were supplied with food. The experience of Ananias and Sapphira is told in these words:

"Under the direct influence of the Spirit of God, Ananias and Sapphira had made a pledge to give to the Lord the proceeds from the sale of certain property.

"Afterward, Ananias and Sapphira grieved the Holy Spirit by yielding to feelings of covetousness. They began to regret their promise, and soon lost the sweet influence of the blessing that had warmed their hearts with a desire to do large things in behalf of the cause of Christ. They thought they had been too hasty, that they ought to reconsider their decision. They talked the matter over, and decided not to fulfil their pledge. They saw, however, that those who parted with their possessions to supply the needs of their poorer brethren, were held in high esteem among the believers; and ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property, and pretend to give all the proceeds into the general fund, but really to keep a large share for themselves. Thus they would secure their living from the common store, and at the same time gain the high esteem of their brethren.

"But God hates hypocrisy and falsehood. Ananias and Sapphira practised fraud in their dealing with God; they lied to

the Holy Spirit, and their sin was visited with swift and terrible judgment."—*Acts of the Apostles*, pp. 71, 72.

"In the case of Ananias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after-history of the church, and is committed by many in our time. But though it may not be attended by the visible manifestation of God's displeasure, it is no less heinous in His sight now than in the apostles' time. The warning has been given; God has clearly manifested His abhorrence of this sin; and all who give themselves up to hypocrisy and covetousness may be sure that they are destroying their own souls."—*Ibid.*, p. 76.

The spoken word is not necessary to constitute one a liar. "A glance, a word, even an intonation of the voice, may be vital with falsehood, sinking like a barbed arrow into some heart, inflicting an incurable wound."—*Testimonies*, vol. 5, p. 59.

Sins of this character may appear very small to fallible mankind, but God measures them by the fruit they bear. Read Revelation 21:8.

F. M. W.

"This Do in Remembrance of Me"

The celebration of the communion ordinances should be one of the most cherished services of the church. It is then that we contemplate in a special way the marvelous provision God has made for our salvation and the wonderful love of Christ for sinners. When Jesus inaugurated the Lord's supper He said to His disciples, "This do in remembrance of me."

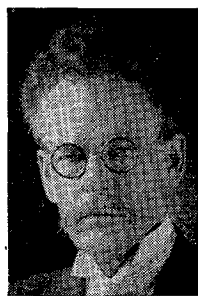
Mindful of the forgetfulness of man, Jesus sought through this celebration at stated periods throughout the history of the church to bring to the memory of His faithful followers the holy and sacrificial work that He had done in their behalf. He fully realized that only as the repentant sinner continually rehearsed the scenes on Calvary, would he be able to gain victories over worldly forces.

When God tells us to remember something it must be most important to our eternal good. Again and again He asked the children of Israel to remember certain experiences that had to do with their deliverance from Egypt. To remind them of this, He instituted the Passover celebration. On the very day of their deliverance God said to them, through Moses, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place." Ex. 13:3.

Commemorates Deliverance From Bondage

The children of Israel were to remember how God by a mighty hand had delivered them from harsh servitude in Egypt. A lamb had been slain, and its blood applied to the doorpost of their homes. And as they waited through that last night of the Egyptian plagues, the angel passed over the homes of the children of Israel who had made such a provision. How wonderful was their deliverance the next day when they left Egypt forever. This was an experience that they could not easily forget, and God wished them to remember it each year in a special way.

As the Passover was given to commemorate the de-



Brief Biographies

As a young lad growing up in the foothills of New York, he had as his goal to fit himself for the legal profession, and to this end he worked in many lines to obtain an education. Later his mind turned to religion, and he took an intensive course at a Methodist seminary. When he was twenty-five years of age his attention was called to the teachings of Seventh-day Adventists, and he accepted this faith. He entered evangelistic work and shortly afterward was ordained to the ministry. He attended our college at Battle Creek, and while in this place assisted Uriah Smith in editorial work. Going to England in 1884, he started the publication of *Present Truth*, a journal still published in that field. Three years later, on returning to America, he took up work as assistant editor of the *Signs of the Times*, later becoming editor in chief, which position he held for twenty-five years. These years were filled not only with editorial work, the writing of tracts and Sabbath school lessons and various books, but in service on many institutional boards and committees. At the same time he ministered for many years as a faithful pastor of the Oakland and Mountain View churches. By his writings, his preaching, and his personal contacts with young and old, his life was an inspiration to many. What was his name? To identify, see page 22.

liverance from Egyptian bondage, the ordinance of the Lord's supper was given to commemorate the great deliverance from the bondage of sin wrought out as the result of the death of Christ. We are told that this ordinance "is the means by which His great work for us is to be kept fresh in our minds."—*The Desire of Ages*, p. 653.

The experience of those who have been delivered from sinful habits and thoughts through the sacrifice of the Lord Jesus Christ and the efficacy of His continued ministry are just as real as that which came to the children of Israel in ancient times. But men are prone to forget spiritual experience much more easily than that which comes through the physical senses. It is Satan's purpose to dim the memory of our first contact with Jesus as a personal Saviour. He would have us forget our first love.

A Check Against Sin

The communion service was to keep the memory of Christ alive in the church. The broken bread representing His body that was wounded on the cross for us, and the wine, His blood that was spilled for our redemption, are to center our thoughts upon the sacrificial work Christ did in our behalf. What a marvelous change would take place in the lives of the believers if this were always kept in memory. How often we then would say in the face of temptation, "How then can I do this great wickedness, and sin against God?" Constant memory of the great love of Jesus for us would check our straying feet, would put a curb upon our lips, would cause our eyes to turn aside from evil things. We would consider no sacrifice too great that we might add happiness to our Lord.

As we participate in the Lord's supper and the ordinance of foot washing, our love for the One who died for us and our love for our fellow brethren who walk with us in the heavenly way will be greatly increased. Thus we read:

"As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. . . .

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. . . .

"He who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love."—*Ibid.*, p. 661.

Blessings to Be Gained

What will this service do for us?

1. We will learn the helplessness of man. In the words of Jesus to Peter, "If I wash thee not, thou hast no part with me," we are reminded of what He said on another occasion, "Without me ye can do nothing," and of the words of the apostle Peter on a later occasion: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

2. We will know the blessedness of ministry for one another. In the fellowship of foot washing we remember the words of Jesus: "The Son of man came not to be ministered unto, but to minister." "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an ex-

ample, that ye should do as I have done unto you. . . . If ye know these things, happy are ye if ye do them." John 13:14-17. It is in this ordinance that we can follow out the admonition of Paul: "By love serve one another." Gal. 5:13. Of this ministry we read:

"In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledged themselves in like manner to serve their brethren.

"Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry. And this, not only for one another. Their field of labor is as wide as their Master's was. The world is full of those who need our ministry. The poor, the helpless, the ignorant, are on every hand. Those who have communed with Christ in the upper chamber, will go forth to minister as He did."—*Ibid.*, p. 651.

3. We will be brought into unity with the brethren. When Christ some time before this occasion said to the disciples, "All ye are brethren," they did not have a brotherly spirit one for another. It was only after Christ set them an example in humility by washing their feet that they became one in heart. Out of this service should come oneness in the church today.

Effect Upon the Character

4. We will become more Christlike. This service elevates the mind and opens the heart to the good things that Christ has offered to us. It gives us a desire to follow our Master more closely.

5. Our longing for the second coming of Christ will be deepened. "As often as ye eat this bread, and drink this cup," said Jesus, "ye do shew the Lord's death till he come." Here we have another promise of Christ's return. And we are reminded of this promise each time we par-

Others Have Said



No life can be pure in its purpose and strong in its strife, and not make all life purer and stronger thereby.—*Owen Meredith*.

The faith that cannot carry you to your duty will not carry you to heaven.—*Selected*.

Children need discipline, but discipline without love means over-severity. Love without discipline means over-indulgence.—*Homiletic and Pastoral Review*.

Experience is the name everyone gives to his mistakes.—*Koppers*.

Hate: A luxury no one can afford.—*Selected*.

He who works in a rut will always be narrow.—*Crosby Clipper*.

Kindness is not a passive acceptance of wrong and stupidity; it is paying hate with love, and greed with the joy of giving; it is turning fear into caution, resistance into co-operation, ignorance into intelligence, irritation into benediction.—*Origin Unknown*.

A bad book is a dose of mental poison. It may not kill, but lowers the vitality of the spirit and weakens what is best in mind and heart.—*Defender*.

Moral lassitude seems constantly to deepen. The American people find it increasingly difficult to be shocked.—*Fulton Oursler*.

Most of us know how to say nothing—few of us know when.—*Woodmen of the World Magazine*.

The thing that breaks our back is not so much the load we are carrying now, as the weight of what we fancy may be tomorrow's burden.—*Sentinel*.

take of the Lord's supper. "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples."—*Ibid.*, p. 659. On Calvary the pledge of our redemption was paid, but we will not know the full joy of that deliverance until we see our Lord face to face at His second coming. Thus through this service the whole plan of salvation is revealed and kept fresh in our minds.

What the church needs today as much as anything else is a new revelation of the sacrifice of our Lord Jesus Christ and a revival of love for Him and for our fellow men. These blessed ordinances, if entered into through faith, will bring to us just such a blessed refreshing as this.

F. L.

Medical Corpsmen "the Bravest"

Last week we discussed the fact that Seventh-day Adventists throughout their history have been noncombatant. In other words, the church has set before its youth the ideal of serving their country in some capacity in which they will not have to bear arms, and thus not have to take life. When the first world war broke out, our young men sought to secure the noncombatant status that the United States Army offered to those who had conscientious convictions. Due to the fact that a soldier could perform a very necessary service in the Medical Corps without bearing arms, and because it was possible to care for the sick without violating the Sabbath commandment, our youth rather generally sought to be placed in the Medical Corps.

Because of their position they were often considered cowards, men who were afraid to risk their lives in the forefront of the battle. But when the smoke of battle had cleared away and the statistics were compiled for the first world war, it was revealed that some of the heaviest casualties were in the Medical Corps.

Better Status in Second World War

With those statistics as a background our youth in America did not face so difficult or embarrassing an experience on entering the Army in the second world war. It was known to all men how dangerous was the work of the medical corpsman on the battlefield, and yet here were Adventist youth seeking to be placed in that branch of the service. Evidently these youth must be sincere when they declare that their refusal to bear arms is not because they want to save their own lives but because they do not want to take the lives of others.

The decorations for valor that were won by our youth during the second world war provided still further evidence that their noncombatant position was in no way due to cowardice, but rather the contrary. At the close of the war our Adventist boy Desmond Doss received the highest award given by the United States Government for valor beyond the call of duty. He received the Congressional Medal of Honor, pinned on him by the President of the United States. So far as we can discover this is the first instance in which a soldier listed as a conscientious objector—and our Adventist noncombatant youth were thus listed—has ever received the Congressional Medal of Honor.

Medical Corps and Korean War

Now comes the Korean war, with its heavy casualties. It is too early to know what any particular Adventist medical corpsman may have done in this war, but the brave work of those who constitute the Medical Corps is already being written in letters of gold. Not long ago Naval Commander William J. Lederer wrote an article concerning this corps entitled "They Were the Bravest." His article, written from Korea, opens thus:

"If only one medal could be awarded for the entire Korean campaign, who would be the man to deserve that one medal? . . . Everyone—brass hats, dogfaces, fly boys, sailors and leathernecks—gave me the same answer."—*This Week*, Dec. 10, 1950.

And what was the answer? That the medal ought to go to a medical corpsman. Commander Lederer goes on in his article to quote what different wounded men—soldiers, sailors, aviators—said concerning their experience in being wounded and then saved from almost certain death by the heroic action of one of these corpsmen. He quotes one marine as saying of them: "They rush in fast where sergeants fear to tread."

Probably the medical corpsmen are no braver in the Korean war than they were in the second world war. Someone has simply taken time to write up their bravery more fully. The important fact is that on all sides today these corpsmen in the armed services stand high on the roll of valor for courage above the call of duty. And it is to this branch of service that our Adventist youth, with their conscientious, noncombatant views, asked to be placed, quite routinely, as they came up for the draft in the first world war, the second world war, and now in the war in Korea.

Shallow Thinking Confuses Conviction and Cowardice

Of course it is only shallow thinking and great ignorance of history that could ever lead anyone to think that conscientious convictions are synonymous with cowardice. History is replete with instances to support the declaration that some of the bravest deeds that men have ever done have been prompted by deep conscientious convictions. The record of the martyrs is one of the choicest proofs of this. They suffered untold persecution and even death because they would not violate their consciences. The history of many missionaries who have pioneered in difficult and dangerous areas of the world is a further proof. The gravestones of missionaries who have died in lonely places are silent proofs that the most heroic deeds are done by those who have a deep conscientious conviction of a duty to God.

To all our Adventist youth who are facing possible service in the armed forces we would say, There comes to you a great challenge to measure up to the record of those who have gone before, and to make evident to all men that your conscientious convictions in the matter of war spring not from a fear of man but from a love for God, not from fear of losing your own lives but from a love for the lives of other men, even your enemies.

Seventh-day Adventist youth ought to provide the finest exhibit of men devoted to their homeland. They ought to be outstanding for the loyal service and obedience they give. They ought to be men known everywhere as capable of being trusted under any and every condition. They ought to be known as men against whom nothing can be said unless it be in the matter of their God and their conscientious obedience to Him.

F. D. N.

EVERY one who shall at last enter the kingdom of God will be tested. It will be manifest whether we desire to know and do the will of God, or merely to please ourselves. When called to give up all for Christ, who will stand the test? Many have been guided by their own understanding, and have indulged the desires of their own heart. The treasures of divine grace and love do not overbalance the inducements and attractions of the world. They choose self-gratification rather than Christ and his grace at the price of self-denial and self-consecration.—Mrs. E. G. WHITE in *Review and Herald*, Nov. 7, 1882.



News From the World Field

The Northeast India Union Mission Constituency

By E. D. Dick
Secretary, General Conference

[This on-the-spot report of our work in Northeast India was air-mailed from Bangalore by Elder Dick, who is traveling in the Orient in the interests of our mission work.—EDITORS.]

I write this from the very heart of the Orient—Calcutta, India. This great city has an estimated population of 6,500,000. The crowds surge back and forth through its narrow streets like the ebb and flow of the ocean tides. As I come back to India again I am impressed anew with the needs of the masses. Unless one has visited the Orient he can scarcely comprehend its numbers. Lying within a circle with the center at Calcutta and a radius of 3,500 miles live one half of the population of the earth. There are people everywhere in overwhelming numbers.

I am attending the constituency meeting of the Northeast India Union Mission. This union comprises the territories of Assam, Bengal, Bihar, Orissa of India, and the countries of East Pakistan, Sikkim, Bhutan, Nepal, and Tibet. The population of this union is 146,500,000—almost the population of the United States of America.

Here too is a babel of languages. Within India are 225 languages. In this union there are literally scores of languages used.

Facing the huge task of carrying the message to the millions is a thin line of faithful workers consisting of fifteen ordained ministers, fifteen licensed ministers, thirty-six missionary licentiates, five regular colporteurs, and twenty-seven other workers—ninety-eight in all. Of these twelve are foreign workers. The others are national workers. They are a loyal, stouthearted group, working with unity and devotion. But they are overworked.

Workers Carry Heavy Loads

The laborers are too few. O. W. Lange, besides serving as superintendent of the West Bengal local mission is pastor of the Calcutta church. He carries two departments of the Northeast India Union; namely, the educational and Missionary Volunteer, and at the same time is leading out in a successful tent effort in the city of Calcutta.

Elder Lange is assisted in this effort by E. F. Buck. A good interest has prevailed, and there are prospects that a goodly number will be baptized. Similar heavy loads are carried by a number of the workers.

They are seeing results for their labors, though not so large as they would like. But there is reason to be of good courage. The present results are best understood by contrast with the beginnings of the work.

With the leaders of the local mission I visited the house where Miss Burris, our first missionary to India; W. A. Spicer; and others began the work in this great land of darkness and need. Bow Bazaar Street is now a cheap, crowded, filthy market area. One could hope that it was better then than now.

This was the place of the beginnings of our work. Now planted here and there all over India we have schools and medical institutions, scores of churches, mission homes, office buildings, a strong publishing house publishing our literature

Two Stars in His Crown

By A. W. Bauer

Jim Harder, of Prince George, British Columbia, had experienced a miraculous deliverance from the drink habit and was rejoicing in his first love for the message. When the Prince George church sponsored the Field Adventuring program one Sabbath last spring, Brother Harder began calling on homes and giving out literature, wishing that he might win a precious soul to the truth.

At one of the homes a woman said, "I am glad you came. I was a Seventh-day Adventist when a little girl and attended Bethel Academy in Wisconsin. I fell away from the truth forty years ago. I have wanted to come back, and because of your visit today I have decided to return to Christ."

On the next Sabbath it was Brother Harder's happy privilege to bring this woman to Sabbath school. A few months later she and her daughter were baptized. It means two stars in Brother Harder's crown.

in many languages, and, best of all, a membership of 10,373 in the division. Truly a wide contrast with those "good old days" when the work first began in the heart of Calcutta!

But the greatest reason for courage is to be found in the omens of a larger work in the future. As one visits with the workers and listens to their reports at the constituency meeting, one is deeply convinced that we shall in the very near future see a much larger increase in our membership than we have at any time hitherto. A new day has dawned in India. The birth of two independent nations, Pakistan and India, brought shocking tragedies and a thrill of liberty and independence, and awakened in the hearts of many a spirit of inquiry and a willingness to seek after a better way of life.

Success Attending Correspondence School

This is seen in the phenomenal response to the Voice of Prophecy Correspondence School, in which some ninety thousand searchers for truth have enrolled. These come from every class, the rich and the poor, the learned and the unlearned, the high and the low, from all over India. There is an unheard-of outreach for an understanding of the meanings of the times to which we have come.

Further indication of this new spirit of inquiry is seen in the enlarged and regular attendance at evangelistic efforts. In former times it was most difficult, even disheartening, to those who led out in efforts. Attendances were small and irregular. Now a new attitude has developed. True, we have not as yet seen phenomenal results, but the prospects are cheering.

The new day is also seen in the changed attitude toward our literature. Not long ago it was difficult for our colporteurs to make a living. In fact, it was necessary that they be heavily subsidized. Most of their sales were then health books—non-religious literature. Now our colporteurs are having phenomenal sales. In one union the sales have quadrupled in the past four years. And, too, the proportion of religious books to health books has greatly changed. A larger part of the colporteur sales are now of religious books.

So the work is onward. The workers are of good courage. Pray for the work in this great land of need. I leave tomorrow for the South India Union constituency meeting.

Hartford Seventh-day Adventist Church

By E. S. Chace, Jr.

The current evangelistic series conducted by J. M. Clemons and the writer has been drawing a large group of non-Adventists to the new Seventh-day Adventist church in Hartford, Connecticut. This new church home is the result of many years of earnest prayer and diligent labor by the local members and their leaders.

The present property, originally one of the finest homes in the city, was purchased in 1947. This transaction was consummated after much searching for a place with suitable facilities and location. The church is in one of the finest residential sections of the city. On one side is the governor's mansion. Also bordering the property is one of the most beautiful parks in the city. The city bus line stops at the church door. This is convenient for our elderly members.

Owing to certain restrictions and legal difficulties, renovation on the property was not begun until late in 1949. The work was largely done by the husband of one of our members. Many of the leading businessmen of the city have expressed their praise of his craftsmanship in making this church one of the beauty spots of the city.

The work of renovation was completed in the fall of 1950, and the opening service was held in September. The church was filled to overflowing as the members and their many friends attended this long-awaited service. Many of the local

conference leaders participated in the all-day service, which included a baptism in the afternoon. L. C. Evans, newly elected president of the Southern New England Conference, made his first public appearance in that capacity by preaching at the morning service.

This new church property is a solid brick building, substantially built, and richly decorated in the interior.

Several changes have been made in the interior to provide needed facilities for the church. On the first floor the main hallway, the living room, and the library have been combined to make the main auditorium, capable of seating approximately 240 persons. To the left of the auditorium is the young people's room, which is equipped with a loud-speaker. Thus the room serves as an overflow for the Sabbath service. Directly across the main lobby from this room is the reception room, tastefully decorated and appointed.

Spacious Second Floor

On the second floor is the minister's apartment, which occupies one wing of the building. The main portion of the second floor provides room for the pastor's study, the kindergarten division, and other departments. At the present time the third floor is not in use.

The basement of the church has also provided much-needed accommodations. In this part of the building is the primary

department. Adjacent to this room is the Dorcas Society workroom.

In the rear of the main building is a three-car garage, over which is a four-room apartment. There is also a large plot of attractively terraced and flowered land, providing an ideal place for outdoor activities.

The members of the Hartford church are much encouraged to have such a representative home in which to worship the Lord. We are grateful for the way God has blessed us in providing this outstanding property.

Lake Union Conference Session and Ministerial Institute

By H. T. Elliott

The eighth quadrennial session of the Lake Union Conference was called to order at 10 A.M., February 12, in the First Methodist church in Milwaukee, Wisconsin, and continued until February 15. The latter part of the meeting was devoted to a ministerial institute.

The workers of the Lake Union Conference were present as well as members of the union committee and delegates and workers from the various conferences of the Lake Union. Those in attendance from the General Conference were W. H. Branson, W. B. Ochs, R. A. Anderson, H. T. Elliott, W. E. Phillips, C. L. Torrey, and Howard Weeks. Representatives from the Review and Herald were H. A. Morrison, J. D. Snider, D. A. Bailey, and J. M. Jackson; and from the Pacific Press, Merlin L. Neff and Ivar T. Johnson.

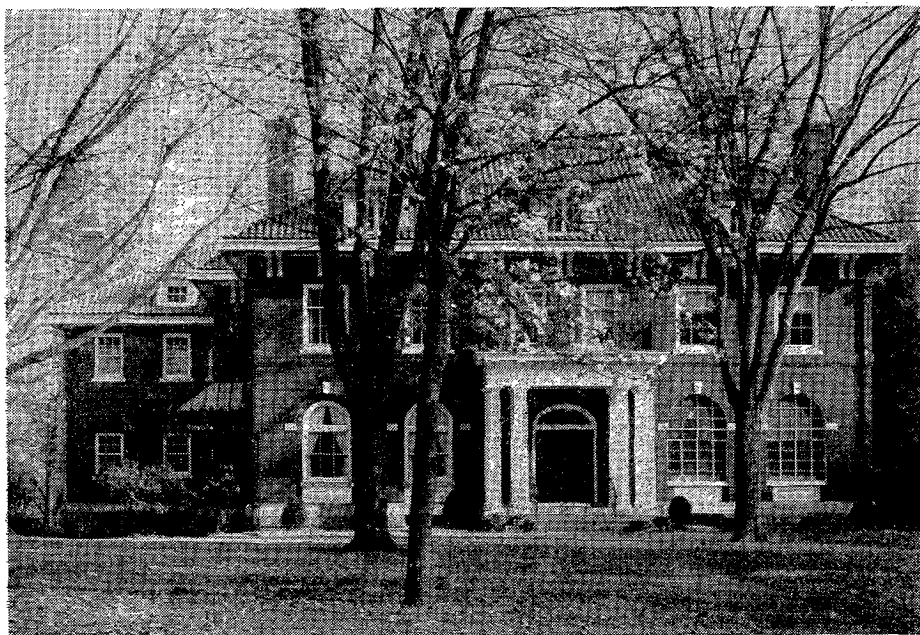
In the president's report L. E. Lenheim brought out the fact that there are about 400 churches in the Lake Union Conference, with 29,537 members. The net gain in membership during the quadrennial period was 1,404. Evangelistic and institutional workers number about 900. In addition there are approximately 150 colporteurs carrying forward the message in the printed page.

Tithes and Offerings

The report of tithe income showed that \$9,370,624 had been received during the quadrennial period, which is an increase of \$2,341,641 over the figure for the previous quadrennial period. The total amount of foreign mission funds raised in the Lake Union during the last quadrennial period was \$3,397,202, of which amount the Sabbath schools have contributed \$1,833,582.

It is encouraging to note that all the conferences and institutions in the entire territory of the Lake Union, with the exception of one or two parsonages, are free from debt.

The reports of the conference presidents revealed a consistent emphasis on evangelism in all the local fields and



New Church in Hartford, Connecticut, Situated in One of the City's Finest Residential Areas. Originally a Well-known Mansion, the Building Has Been Completely Renovated

demonstrated the progress made. The reports of all departments indicated definite growth during the past quadrennial period.

The conference session and ministerial institute were conducted in a fine spirit of worker fellowship. In the ministerial meeting such subjects as broader evangelistic planning, building the evangelistic team, coordinating every church department in evangelism, the ministry of music, preaching for decisions, and various phases of the pastoral work and responsibilities of a minister in caring for his flock were studied.

During the time of the session legal meetings were held for the choosing of board members and other business, for Emmanuel Missionary College, Hinsdale

Sanitarium, Michigan Sanitarium, and the Lake Union Conference Association.

The following were elected as officers and departmental leaders for the forthcoming quadrennial term: president, M. L. Rice. (Two men were elected, but each in turn found it impossible to accept. At a meeting of the Lake Union Conference Committee, held February 22, M. L. Rice was elected); secretary-treasurer, H. A. Shepard; auditor, A. E. Mobley; educational department secretary, W. A. Nelson; home missionary and Sabbath school department secretary, H. K. Halladay; publishing department secretary, R. G. Campbell; Young People's Missionary Volunteer, temperance, and War Service Commission secretary, John H. Hancock.

Colporteurs on the March in West Africa

By D. L. Chappell, *Publishing Secretary
West African Union Mission*

The publishing department in West Africa is experiencing growing pains. The year 1950 was a year of marked progress in literature evangelism in West Africa, especially in the Gold Coast Mission, where L. H. Davidson, Jamaican, is the local publishing department secretary. Not until he was appointed in March of 1950 did the mission have a local publishing department secretary, and until then there were only a few men canvassing, without definite supervision. Nor was there any union publishing department secretary until I arrived, in April.

That was how the year began. By the end of December more than twelve men had become regular colporteur evangelists, and a goodly number were doing part-time work. Their total deliveries for 1950 amounted to \$10,078.67, an excellent record for this country.

A much larger work is expected, however, in 1951. A fine group of men attended the annual colporteur institute held at our Bekwai Training School last December. This group of colporteurs set the following combined goals for 1951: 26,465 hours, \$18,610.50 in deliveries, 600 new converts (a person is a convert if he starts attending our church), and 62 colporteur recruits. Surely, under God's blessing, men with such determination will do a good work for Christ this year.

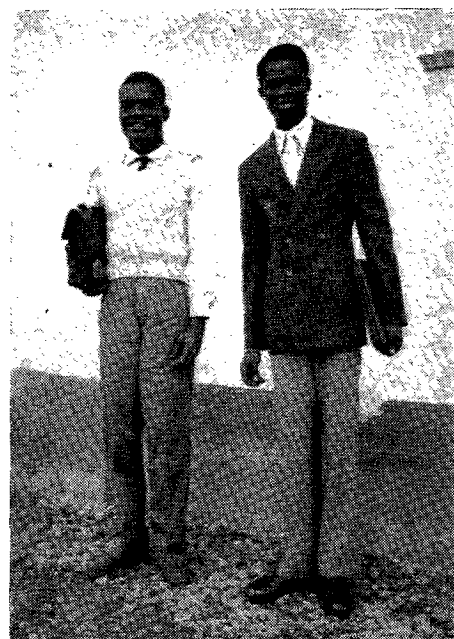
Recruiting New Converts

It was also in the Gold Coast that one of our colporteurs, Andrew Daitey, had a definite part in winning Frank Mensah to the truth. He is now a full-time colporteur.

A. Ahuchaogu, African, is the local pub-

lishing department secretary in the East Nigerian Mission, the only other mission in our union having a local publishing department secretary. Although the colporteur work has been organized in this mission for some years, for various reasons the field did not have so large a delivery as did the Gold Coast Mission. But plans are being laid to strengthen the colporteur work there this year. During 1950 the eight colporteurs in East Nigeria delivered \$1,833.07 worth of truth-filled books.

In the other five missions, which have no local publishing department secretaries, only a little part-time work is being



Colporteur A. N. Daitey (Right) and Frank Mensah, Whom He Won to the Truth and Persuaded to Take Up Canvassing Work

done, but here too we are studying ways to establish the colporteur ministry on a firm basis during 1951.

Another hopeful aspect for the future of our publishing work in West Africa is the plan to construct a modern printing press in Accra for the purpose of printing vernacular literature, thus increasing both our colporteur prospects and our prospective customers. At present the great majority of the books being sold are in English.

As to the over-all union progress, the 1950 union deliveries of \$12,035.19 exceeded the 1949 deliveries by \$8,036.36, a 200 per cent increase. We exclaim with Balaam of old, "What hath God wrought!" and praise the Lord for His wonderful blessings bestowed upon the colporteurs of West Africa.



D. L. Chappell With the Colporteurs Attending the Gold Coast (West Africa) Colporteur Institute Held at the Bekwai Training School in December, 1950. L. H. Davidson Is Fifth Man From Right in the Second Row

Central Union Conference Session and Ministerial Institute

By W. B. Ochs

The fifteenth quadrennial session of the Central Union Conference was held in Kansas City, Missouri, February 18 and 19. The Little Theatre Municipal Auditorium, in which the meetings were held, was an ideal place for these important meetings.

It was very evident from the beginning of the session that M. V. Campbell, president of the union, enjoys the confidence of the workers and believers in the union conference. The nominating committee finished its work in about fifteen minutes. A spirit of harmony, unity, and fellowship was very prominent throughout the meetings. Elder Campbell and his entire staff were re-elected for another term.

The reports that were read indicated progress along all lines of work. The president's report revealed that 4,446 souls were added to the church during the quadrennium through baptism and on profession of faith. This is a 26 per cent gain over the number for the previous period.

Our believers in this union have been most loyal and liberal in their support of God's cause. During the four-year period nearly \$5,000,000 tithe was brought into the treasury of the Lord. This is an increase of \$1,500,000 over the amount for the previous quadrennium. Our people have also remembered the mission field. In the last four-year period \$1,750,000 was given to missions, or a gain of \$500,000. The operating gain of the union conference during the four-year period was \$34,666.

The president's report also revealed that much is being done to give the boys and girls and young people a Christian education. The Central Union Conference has 5 academies and 65 elementary schools with a total enrollment of 2,340 students. Union College at Lincoln, Nebraska, serves three unions—the Central, Northern, and Southwestern. Our young people in these schools, together with hundreds of others no longer in school, are very active in the "Share Your Faith" program.

Slogan for the Session

"Soul-winning Evangelism" was the slogan for the session and the ministerial institute. Three days were spent in seeking the Lord and studying plans and methods that should mean much in winning more souls to God and His eternal truth.

The Central Union Conference has accepted the challenge of the last General Conference session to double its membership in the next four years. The following recommendation from the plans committee was voted: "That we adopt the denominational objective of doubling our

membership and that we press forward with this in mind." God has promised to do great things for His people when workers and laity have a real burden to see the work finished. He will honor their desire by giving them a harvest of souls.

M. K. Eckenroth, associate secretary of the Ministerial Association, gave excellent help through the timely instruction that he brought to the workers. H. L. Rudy, one of the vice-presidents of the General Conference, attended the session and institute. His most timely messages were greatly appreciated. R. J. Christian, from the Review and Herald; Howard Weeks, assistant secretary of the General Conference Press Bureau; the union staff; and the local conference presidents all brought inspiration to the ministerial council and enthusiastic leadership engendered courage to go forward in a great soul-saving evangelistic program.

Far-reaching Influence of New Book

By R. Allan Anderson

A few weeks ago the Voice of Prophecy sent the name of a certain man to the pastor of a district in New Brunswick, Canada. That was the beginning of an interesting chain of events that undoubtedly will have far-reaching consequences.

Ira Follett was the minister who was asked to call on Lloyd Hill, who had been

listening to the Voice of Prophecy for some time. It was a very encouraging interview, and before he left, Brother Follett introduced this Christian man to the new book *Drama of the Ages*, written by W. H. Branson.

That interview was on Friday. By Tuesday morning Brother Follett received a letter from his new-found friend, in which he spoke of the deep impression the book had made upon him. It was the beginning of an interesting correspondence. In the first letter he said:

"I have just about finished the wonderful book *Drama of the Ages*, and it has opened up a new field of vision in regard to things that are to come in this great world of ours. It is such an inspiring book I want to have you send copies to President Truman, Prime Minister Attlee of England, Trygve Lie, the President of the United Nations at Lake Success, Prime Minister St. Laurent of Canada, and the French Representative to the United Nations. . . . I enclose my check for \$30.00 which if it is not sufficient, let me know and I will send more. . . . And now, Brother Follett, haste in this. I shall pray God to help and keep you in all your ways. He knows our hearts, and He can act on the hearts and minds of those sixty representatives as He has on ours."

Elder Follett was requested to write letters to those mentioned, explaining that the books were being sent with the thought that the information contained in their pages would be a help to the men who carry the weight of the world on their shoulders.

"This Is My Church"

By Helen F. Smith

A newspaper announcement that Seventh-day Adventists had bought a new church in a neighboring town ended the twelve-year search of a New England woman.

A tract left on her doorstep twelve years before stirred in Mrs. Mary Brittin's mind memories of long-forgotten cottage meetings held in her mother's home when she was a little girl. The tract referred to the same seventh-day Sabbath that she remembered hearing about as a child.

Her interest quickened by eager reading of the tract, Mrs. Brittin began to look for a "seventh-day church." She asked everyone she knew whether he had heard of such a church; she searched her telephone directory, but to no avail.

During all those years that Mrs. Brittin searched, a Seventh-day Adventist congregation was meeting in a hall less than ten miles away!

Then one day she read a newspaper article about the work of Seventh-day Adventists, and with it was a picture of the local pastor. She remembered that she had seen the same picture several years before in connection with an announcement of a series of evangelistic meetings. There had been no

mention of the church he represented, and because of gas rationing she had been unable to investigate.

Then came the announcement of the opening of the new Adventist church, and the next Sunday evening Mrs. Brittin walked up its steps to hear an evangelistic sermon, saying to herself, "This is my church—this is where I belong."

Today Mrs. Brittin is a happy member of the Adventist Church. But there is one shadow. "I might have been in the message years ago," she explains wistfully, "had I known there was a hall nearby that our people had used since 1916. I regret those wasted years, not only for myself but for my children, who might have heard the truth when they were young."

Small wonder that she is one of those who have a strong conviction that we should not "hide our light under a bushel so that people have to hunt us up," as she did. Adventist newspaper reports would help here.

With newspapers everywhere open to Adventist news, and people like Mrs. Brittin searching for truth, dare we neglect a single opportunity to tell the world about Seventh-day Adventists?

Mr. Hill is a member of the Baptist Church, a stanch Christian. It was not long before a number of other names were added. He asked that books be sent to the Russian delegate, Mr. Malik, also to Mr. Benegal Rau, the Indian delegate at Lake Success, and to General Eisenhower, General MacArthur, and others who are internationally known.

A number of letters of appreciation have been received from those who were sent books. We quote the following as a sample of the encouraging replies already received from some of these important men:

"DEAR PASTOR FOLLETT:

"Thank you for your letter and your heart-warming assurance of prayerful support. Mr. Hill's book has arrived and, while these days are extremely crowded, I am looking forward to the opportunity of reading it through.

"Sincerely,

"[Signed] DWIGHT D. EISENHOWER."

Others have expressed the thought that only as God guides through the problems can an effectual way be found to preserve peace in this difficult time.

Elder Follett has had some encouraging visits with this good man, and he has indicated his determination to follow his Lord into all the truth of God's Word. Let us pray that these books sent by a humble Baptist layman to fourteen of the key personages of the world will be greatly blessed of the Lord.

Medical Missionary Forces in the Southern Union

By T. R. Flaiz, M.D.

Many of our people will not only be surprised but highly gratified to learn that we now have in the Southern Union 135 of our C.M.E. graduates, in addition to a large number of dentists, most of them graduates from the old Atlanta Dental College.

There is perhaps no part of our home base in America that is more active in developing its medical and dental resources than the Southern Union. It has become almost traditional with this union conference to encourage physicians and dentists to associate themselves with the conferences in promoting the evangelistic program in the different fields.

G. R. Nash, formerly president of the Zambesi Union Mission in Southern Africa, and now president of the Georgia-Cumberland Conference, has been one of the most enthusiastic promoters of this plan of cooperating with physicians and dentists in planning the work of the conference.

On Sunday evening, January 14, most of the twenty-seven physicians and eighteen dentists of the Georgia-Cumberland Conference, with their wives, braved the

wintry night and the icy roads of eastern Tennessee's mountains to attend a dinner meeting called at Southern Missionary College. After a delightful Southern dinner served in the college dining hall, our medical evangelistic program was discussed. The general gathering was presided over by R. S. Blackburn, the treasurer of the conference. Dr. J. S. Cruise, medical secretary of this conference, gave a brief report of some of the activities being carried on by this group in their field work.

It is most heartening to see these fine young men and women recognizing this neglected part of the country as a challenge to their professional skills and Christian missionary spirit.

Representatives from the local, union, and General Conference staffs present in this area for board meetings were in attendance at this gathering, and spoke briefly on the possibilities before us in the fuller development of this plan of medical-ministerial cooperation in the promotion of our evangelistic program throughout the field.

Similar meetings are planned for the Kentucky-Tennessee, Carolina, and Florida conferences at a later date.

Spiritual Ministry in the Manila Sanitarium

By Esmeraldo A. de Leon, Chaplain

When visiting patients I at once tell them that I am the chaplain, so they will not think I am a doctor and begin to ask me questions about their illness. But when I do this they become frightened, because in a Catholic country like the Philippines a priest generally does not visit a sick man until the doctor pronounces his case hopeless.

One day while visiting our patients I approached a man who was suffering from a violent headache. When I told him I was the hospital chaplain he became greatly agitated, thinking that he did not have long to live. I quickly assured him that there was nothing wrong, and that

I was only on my regular round of visiting everyone in the ward.

Further conversation revealed that the patient was a Catholic by baptism, but he was not sure when he went to church last. He asked for a book that would help him have faith in God. I visited him frequently. His Protestant wife, who never left the sickroom, told me that she never had felt nearer God in her life than when she was here in the sanitarium by the side of her sick husband.

Early one morning a young man stepped into my office saying, "My sister requests your presence in room No. 215 right now." Following the young man, I found the woman in bitter tears as she bent by the side of her prostrate and dying husband. As I stepped nearer the patient the wife muttered, "Our private physician has given him up, and the priest already has pronounced the absolution. Will you please pray for us?" At that time their family physician with the priest was in the lobby of the hospital.

I asked her whether she believed that God could do something to save her husband. Her answer was yes. We knelt and sent our petition to the Great Physician. After words of comfort to the wife I immediately left the room. Before noon I had been informed that the sick man asked his wife to give him something to relieve him of his intense hunger. The man was healed.

One morning the wife said that her husband had told her that before his coming to this hospital he had had a very erroneous impression about the *Sabadistas* (Sabbathkeepers). "They must be a very queer people," he had thought. But as he lay on his bed here in the sanitarium he confessed that as he observed the Seventh-day Adventists in their conversation, in their speech, and in their actions, he had come to believe that they are the best people he ever saw.

When one of the nurses visited this patient after he left the hospital, he was handed a copy of the *Signs of the Times*. He remarked, "Is that for me? I have a special interest in that paper now, for I know your God saved my life."

Brief Current News



NORTH AMERICA

Atlantic Union

- The baptism of 14 on February 10 brings to 19 the number baptized by A. D. Livengood in the present Corning, New York, effort. Forty-seven cottage meetings are being conducted in the district.
- A regional meeting of the Atlantic Un-

ion College Alumni Association was held at the Greater New York Academy on March 11, preceding the opening of the union conference session in New York City.

- B. F. Hartman is having good attendance at his effort in Olean, New York.
- A new welfare center opened recently in New London, Conn. The building, on one of the main streets, was built as a

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Blessed Be Drudgery	<input type="checkbox"/>	Our Father's House	<input type="checkbox"/>
Book of Books	<input type="checkbox"/>	Pen Pictures of the Face of Jesus	<input type="checkbox"/>
Bricks for Sale	<input type="checkbox"/>	Prayer for the Sick	<input type="checkbox"/>
Candle in the Kitchen	<input type="checkbox"/>	Quiet Thoughts for Meditation	<input type="checkbox"/>
Carpenter of Nazareth	<input type="checkbox"/>	Rich Man, Poor Man	<input type="checkbox"/>
Celestial Visitors	<input type="checkbox"/>	Steps to Christ	<input type="checkbox"/>
Cup of Cold Water	<input type="checkbox"/>	Story of Magadan	<input type="checkbox"/>
David Dare	<input type="checkbox"/>	Straightening Out Mrs. Perkins	<input type="checkbox"/>
Down Lilac Lanes	<input type="checkbox"/>	Sufferings of Christ	<input type="checkbox"/>
Friendship Flames	<input type="checkbox"/>	Supremacy of Love	<input type="checkbox"/>
Gateway to the Kingdom	<input type="checkbox"/>	Testimony of the Birds	<input type="checkbox"/>
Gleanings	<input type="checkbox"/>	Testimony of the Flowers	<input type="checkbox"/>
Golden Stairs	<input type="checkbox"/>	Testimony of the Trees	<input type="checkbox"/>
Greatest Thing in the World	<input type="checkbox"/>	Think It Over	<input type="checkbox"/>
Heart of the Rose, The	<input type="checkbox"/>	This Basket of Words	<input type="checkbox"/>
Homespun	<input type="checkbox"/>	Under the Juniper Tree	<input type="checkbox"/>
I Shall Be Satisfied	<input type="checkbox"/>	Victory in Christ	<input type="checkbox"/>
Jesus	<input type="checkbox"/>	What Is a Gentleman?	<input type="checkbox"/>
Learn of Me	<input type="checkbox"/>	Wheel-Chair Reveries	<input type="checkbox"/>
Life's Red Sea	<input type="checkbox"/>	When Your Knight Comes Riding	<input type="checkbox"/>
Lord Is My Shepherd, The	<input type="checkbox"/>	Which Day Did Christ Sanctify, Bless, and Keep?	<input type="checkbox"/>
Man of the Other Mile	<input type="checkbox"/>	Wonderful Father	<input type="checkbox"/>
Mark of the Beast	<input type="checkbox"/>		
Memory Book	<input type="checkbox"/>		

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store, and has double display windows. Mrs. Sophie Burmester is leader of the Dorcas Society, assisted by Mrs. Marie Collins.

● V. A. LaGrone, home missionary secretary of the New York Conference, reports that laymen helped win 145 souls during the past year.

Central Union

● The Central Union Conference held its quadrennial business session February 18-22, in Kansas City, Missouri. The following were re-elected: M. V. Campbell, president; W. B. Mohr, secretary-treasurer; G. R. Fattic, educational secretary; D. R. Reiner, home missionary secretary; and P. D. Gerrard, publishing secretary.

● On February 3 the members of the Willow Springs, Missouri, conference church were organized into a church. Ralph Watts, president of the Missouri Conference, made the presentation of the names of the 21 charter members of the new Willow Springs church. H. F. Roll gave the message of the hour.

● The 90 members of the Grand Island, Nebraska, church have pledged almost \$1,000 toward a church school for the next school year.

● L. J. Ehrhardt, pastor of the Lawrence, Kansas, church, baptized five people on the first Sabbath of February. Seven others are in the baptismal class and plan to unite with the church soon.

Lake Union

● There were 132 church missionary officers and 12 conference workers from five districts in the western part of Michigan at the church missionary council at Cedar Lake Academy, February 4. G. E. Hutches, president of the conference, opened the meeting with an address on "Organization in God's Work." After this a number of workshops were conducted by the various ministers from these districts.

● On the last Sabbath of 1950 the 25 believers in the Wilmette group in Illinois, who have been meeting as a company for some time, were organized into a church.

● The Lake Region's Morgan Park church in Chicago is a progressive one. Five new members were baptized recently. The church now has a choir. The church school, which is making steady progress, is also helping to support the program of the church, and recently raised \$25 for the academy drive. Red Cross first-aid classes will soon be conducted. C. A. Higgs, Jr., opened an evangelistic campaign with an intensive one-week revival, beginning February 18.

Northern Union

● A young woman who had been taking the Bible correspondence course was baptized at Thief River Falls, Minnesota, on December 30 by R. E. Cash, the district pastor.

● H. R. Coats, the Sabbath school secretary of the Iowa Conference, reports a remarkable Investment Fund accomplishment by the Terril Sabbath school. Forty-

two members raised a total of \$1,366.18 for missions or an average of \$32.53 per member.

● Fred Schultz, the district pastor, reports the baptism of nine new members at Mason City, Iowa, on January 27, following a short series of revival meetings conducted in the church.

● Mrs. Emma Olson, church school teacher at Hot Springs, South Dakota, in a recent letter tells of the school children's raising almost \$100 in the Ingathering and finding several places to give Bible studies with the projector and films furnished by the church. She mentions that two of the school children were recently baptized.

● L. L. McKinley, president of the South Dakota Conference, reports seven new members baptized in that conference during the month of January.

● Under the direction of E. D. Sorensen, conference publishing department secretary, five colporteurs, working together in Bismarck, North Dakota, sold \$532 worth of literature in one week's time in spite of a severe snowstorm. In addition to receiving over \$200 in cash as deposits, they secured 50 enrollments for the Bible correspondence course.

North Pacific Union

● The Spillman-Lyman company reopened its evangelistic campaign in the Temple of Prophecy in Spokane on Sunday night, February 18, with a capacity attendance. New members of the evangelistic company are Mr. and Mrs. Edward Ammundsen, Mr. and Mrs. Fulmer Eise-man, and Mr. and Mrs. Wayne E. Moore. Mrs. Oldham and Miss Viola Brooks will continue their work as Bible instructors.

● A colporteur institute for the Upper Columbia Conference was held in the Yakima, Washington, church, February 17 and 18. Visiting workers were Wesley J. Siegenthaler, of the Portland branch of the Pacific Press; M. V. Tucker, of the Union Conference; A. L. Zumwalt, of the Alaska Mission; and Ben Buck, Ray Van Voorst, and James McKinstry, of the local conference office.

● At a recent meeting of the Washington Conference committee, D. A. Neufeld, pastor of the Tacoma church, was chosen to be home missionary and Sabbath school secretary for the conference. R. W. Engstrom, pastor of the Sunnyside church in Portland, Oregon, has accepted the invitation to become pastor of the Seattle Central church.

Pacific Union

● Melvin Lukens, pastor of the Central church in Los Angeles, has accepted a call to become chaplain of the Loma Linda Sanitarium and Hospital. Phillip Knox will become pastor of the Central Church, with S. O. Martin, present chaplain of the Glendale Sanitarium and Hospital, as associate pastor.

● In four years a small branch Sabbath school has grown to a church organization at Crestline, California. This mountain church was organized January 27 with 17 members. A church school has been in operation since September, 1950. The church is meeting in the school building.

NOTICES

FAITH FOR TODAY

Log of Television Stations

Station	Location	Channel	Time (Local)
WJZ-TV	New York	7	12:30 PM
WFIL-TV	Philadelphia	6	12:30 PM
WMAL-TV	Washington	7	12:30 PM
WXYZ-TV	Detroit	7	12:30 PM
WENR-TV	Chicago	7	11:30 AM
WTCN-TV	Minneapolis	4	11:30 AM
KMTV	Omaha	3	2:30 PM
WAFM-TV	Birmingham	13	1:00 PM
WBAP-TV	Fort Worth	5	2:30 PM
WAAM	Baltimore	13	12:30 PM
KECA-TV	Los Angeles	7	12:30 PM
KGO-TV	San Francisco	7	12:30 PM

Review and Herald Publishing Association Biennial Meeting

NOTICE is hereby given that the fifth biennial meeting (42d meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:00 A.M., March 28, 1951, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Publishing Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Publishing and Home Missionary Secretaries and Book and Bible House Managers within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

E. D. DICK, President.
C. E. PALMER, Secretary.

Brief Biographies

Answer: Milton C. Wilcox. Born April 9, 1853; died Sept. 16, 1935.

Church Calendar for 1951

March 24	Television Offering
March 31	13th Sabbath (South Africa)
April 7-May 19	Ingathering Campaign
May 5	Medical Missionary Day
May 12	Family Altar Day
June 23	Sabbath School Rally Day
June 30	13th Sabbath (South America)
July 14	Midsummer Offering
July 28	Educational Day
July 28	Elementary Schools Offering
Aug. 13	College of Medical Evangelists Offering
Sept. 1	Colporteur Rally Day
Sept. 8	Missions Extension Offering
Sept. 29	13th Sabbath (China)
Oct. 6	Home Foreign Day
Oct. 13	Voice of Prophecy Offering
Oct. 13-20	Message Magazine Campaign
Oct. 27	Temperance Offering
Nov. 3-24	Review Campaign
Nov. 10-17	Week of Prayer
Nov. 17	Week of Sacrifice Offering
Nov. 29	Thanksgiving Day
Dec. 29	13th Sabbath (Inter-America)

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



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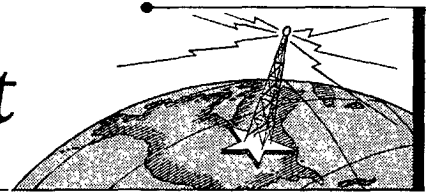
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Items of Special Interest



New Missionary Volunteer Journal

The manuscript for the first issue of the Missionary Volunteer Department's new journal, *MV Program Kit*, was sent to the publishing house this week. Interest is running high in this new quarterly publication, which will carry 132 pages of program material for society meetings and an enlarged service for all who carry responsibility in the various plans and activities of the Missionary Volunteer Societies. The first number, July-August-September, 1951, is scheduled to be in subscribers' hands in mid-May. The subscription price is \$1.25 a year.

Recent Missionary Departures

Mr. and Mrs. H. J. Bennett and their two children, Harry and Marilyn, returning from furlough to the Ndora Mission Station, in the Belgian Congo, sailed from New Orleans for Cape Town, February 26, on the S.S. *Velma Lykes*.

Dr. and Mrs. William Wagner and their two children, Carol Jean and William, sailed from New York, March 3, on the S.S. *Queen Elizabeth*, returning from furlough to Nigeria, West Africa.

Elder and Mrs. W. L. Barclay and their daughter, Jean Marie, of California, sailed from New York for Bombay, India, March 5, on the S.S. *Steel Advocate*. Elder Barclay was elected at the General Conference session as home missionary and temperance secretary of the Southern Asia Division.

Miss Edna York sailed from New York for Bombay, India, March 5, on the S.S. *Steel Advocate*. Miss York is returning from furlough to her work in the Giffard Mission Hospital, at Nuzvid.

E. E. ROENFELT.

Blessings of God in Jamaica

From a letter just received from H. S. Walters, president of the West Jamaica Conference, we quote this short paragraph:

"At the present time throughout the West Jamaica Conference the spirit of evangelism is growing. There are now over one hundred lay efforts in progress. Eleven of our workers are at the present time also engaged in major efforts. We have joined with the world field in an endeavor to double our membership in four years. Every church is planning to

have each quarter a baptism of at least five candidates. From all present indications, with the blessings of God, we expect to see our membership more than doubled in four years."

What Brother Walters has stated for the West Jamaica Conference is also the goal for the East Jamaica Conference, under the leadership of Harold D. Colburn. Brother Walters states that the goal for each church is to have a baptism each quarter, with at least five candidates. There are approximately 242 organized churches in the two conferences, and this would mean close to 5,000 baptisms as a minimum, as the objective for 1951. There are now nearly 18,000 baptized believers in Jamaica.

We earnestly solicit the prayers of our people, for the work in Jamaica, and for the remaining 26 countries in the Inter-American Division, that the Spirit of God may speak to the hearts of all our leaders, our workers, and our people, and that the onward march of world evangelism may also set on fire the Latin countries of this Division.

GLENN CALKINS.

Wonderful Deliverance From a Bolt of Lightning

From G. S. Stevenson, editor, Sentinel Publishing House, South Africa, we have the story of a remarkable deliverance that came to Miss Mary Bell, of Kalomo, Northern Rhodesia, who was struck by lightning and her home destroyed by fire.

"On the afternoon of December 14 she was seated in her house, close to the home of her brother, W. Bell, on their farm at Kalomo. Suddenly she knew no more, and lay unconscious for some moments.

"When consciousness returned she felt as though she had received a heavy blow on her head. Her ears felt as though they were bursting, and she thought she was dying. She committed herself to God's keeping, confessed her sins, and resigned herself to His will. When this was done she opened her eyes and saw a red glow in her cottage. She received a powerful impression that she must run. Not knowing how or why, or whence came the strength to do so, she stumbled outside, and to the bungalow nearby, where her brother and his family sat, unconscious of her peril.

"As they hurried to her aid they found her house enveloped in flames. It was impossible to save a single article, and our sister has lost every worldly possession.

Only the clothes she was wearing remained to her, and these did not include even a pair of shoes. But God has graciously spared her life, and for this she is very grateful. Had not God sent his angel to revive her and command her to flee for her life, she would have been consumed in the flames which destroyed her worldly goods.

"Though still suffering somewhat from the effects of the lightning stroke, Sister Bell is feeling better and gives glory to God for this deliverance. Surely the angel of the Lord is near to watch over God's children in moments of unexpected peril."

A Remarkable Transfiguration on Bougainville

We were visiting our people on the island of Bougainville, off the coast of New Guinea, and had come to the mission station at Inus. The church members and friends were happy to see us, and all enjoyed the study of God's Word. The blessed hope of the soon coming of Jesus is very precious to them. They are widely scattered, and have suffered much for the truth of God.

From a village two days' walk inland came Trocher Imona with several of his people. He is a humble man, but God has used him in a remarkable way to bring the Advent hope to the hearts of many people in that primitive and isolated section of Bougainville.

When Trocher Imona went to his present location two years ago he was bitterly opposed by the headman of the district, and urged to leave. He felt, however, that he had a work to do for God, and in the face of determined resistance he taught the children and preached the Advent message. Now we learn that God has so abundantly blessed our brother's work that we have approximately fifty adherents to the faith. The headman has also accepted the truth and been baptized. A great change has come about in the several villages now being worked by Brother Imona, and our teacher and work are now held in the highest esteem.

God is richly blessing our workers and lay people in the South Pacific islands as they witness for the Advent message. Doors are open on every side for the proclamation of the truth of God. Our workers and believers are of good courage, for they see abundant evidence of the early completion of our task.

N. C. WILSON.