

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



Paul Thompson

St. Sophia's, a Picturesque Mohammedan Mosque in Istanbul, Turkey

FORWARD STEPS IN BIBLE LANDS

By R. H. HARTWELL

President, East Mediterranean Union Mission

IT IS evident that the Spirit of God is working in Eastern lands in a much stronger way than heretofore. By very unexpected means the message is being carried in the most difficult places. This brings courage to the workers in the field, and doubtless will bring courage to all our believers, who are supplying the necessary means to keep workers in these mission lands.

A few days ago, while visiting our believers in Istanbul, Turkey, I noted an incident which illustrates this fact. In one of the churches in that city the pastor prayed every Sunday in public, "Lord, save these people from the Sabbatists." In the congregation were many who had never heard of Sabbatists, but as they listened to this prayer from Sunday to Sunday their attention was called to the fact that there must be somewhere a people who were keeping the Sabbath of the Lord. Two of these people began to make inquiries, and I was very pleased to find that they were keeping the Sabbath, were paying tithe,

and were otherwise making earnest preparation for baptism.

B. J. Mondics, the president of the Turkey Mission, has been on furlough for several months, but upon his return he will be happy to meet these new believers, and doubtless there will be a number of others who will want to be baptized as soon as he returns. Just before he went on furlough it was possible for him to see several precious souls uniting with the church in Istanbul. The Voice of Prophecy Bible Correspondence Course is being translated and will doubtless help in reaching many others in Turkey.

Together with the division officers I recently had the pleasure of visiting the Tartus district in Syria, where Chafic Srour and his fellow workers have been earnestly preaching the message in spite of many difficulties, including the closing of at least one of our churches. Pastor Srour holds the record for baptisms in 1950, and he reports that our membership in Syria has now reached 125.

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REVIEW and Sabbath HERALD

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► Moslem Missionaries to Work in Sudan

A law has been passed by the Sudan Legislature permitting Moslem missionaries to work in the South Sudan under the same conditions applying to Christian missionaries. Meanwhile a Moslem missionary movement has been organized in Khartoum, Anglo-Egyptian Sudan, to promote the spread of Islam among the pagan tribes. Also passed by the legislature was a law which puts a new burden on Christian mission schools by making Arabic the official language of the whole of tribal Sudan.

► Religious Teaching in Schools

Religious teaching in Iowa public schools would be broadened under the terms of a bill now being considered by the Iowa Senate schools committee. The bill provides that teachers in all schools may "teach the philosophy of Christianity," say the Lord's prayer, and read and discuss the Bible as it is recorded in the Old and New Testaments. It also specifies that children in public schools "may read and discuss Holy Scripture," and schools "may discuss and explain the Ten Commandments."

► Wisconsin Churchmen Study Church in Politics

About 70 Wisconsin Protestant churchmen spent a day in Madison, Wisconsin, discussing lobbying, pending State legislation and the general goals of the church in politics. They attended the first churchmen's Legislative Seminar, sponsored by the Wisconsin Council of Churches. Forty-eight Wisconsin communities and 10 Protestant denominations were represented. A lively discussion followed talks about lobbying by State Senator Gordon A. Bubolz, Roberta A. Arthur (former Dane County district attorney), and Guilford Wiley, former Republican assemblyman from Galesville.

► Lutheran New Guinea Missions Unified

Missionaries in New Guinea representing four Lutheran bodies of three nations have drafted a permanent constitution for the first unified international missionary administration in Lutheran history. The Board of Foreign Missions of the American Lutheran Church, one of the partners in the enterprise, announced in Columbus, Ohio, that the step was taken at Finschhafen, New Guinea, during the fifth annual meeting of the provisional unified missionary conference set up there at the close of World War II. Establishment of a unified New Guinea Lutheran Mission would be preparatory to the organization of a single indigenous church in an area where Lutherans now claim more than 100,000 baptized members.

► Moral and Spiritual Values in Public School Teaching

A "blueprint" for schools in times of crisis, presented to the annual convention of the American Association of School Administrators in Atlantic City, New Jersey, called upon the people of the United States "to rededicate themselves to the great task of moral reconstruction." The 100-page statement on "moral and spiritual values in public schools" was compiled by 20 of the nation's leading educators, including General Dwight D. Eisenhower, president of Columbia University, and Dr. James B. Conant, president of Harvard. It was issued by unanimous vote of the educational policies commission of the National Education Association, and the American Association of School Administrators. Some 14,000 teachers, superintendents, college officials, and other educators attended the convention, which brought together representatives from 60 leading educational groups. "If the United States is to survive as a democracy," the educators declared, "it is essential that education lead in developing intelligent and fervent loyalty to moral and spiritual values."

"BEWARE"

A Statement by the General Conference Committee

"Beware lest any man spoil you through . . . vain deceit." Col. 2:8.

From the days of the apostles there have been those who have seceded from the true church, "speaking perverse things, to draw away disciples after them." Acts 20:30. In the early days of the Advent Movement Sister White wrote: "The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness."—*Testimonies*, vol. 1, p. 333. And further: "The work of God moves steadily on. Yet notwithstanding all the evidence that God has been leading the body, there are, and will continue to be, those who profess the Sabbath, who will move independent of the body, and believe and act as they choose."—*Ibid.*, p. 420.

And so it has been. Back in 1865 there were a few who, though professing the Sabbath, left the church and formed a "party" of their own. Though small in number, and now divided into two groups, they are still endeavoring to recruit members from us. And there have been other groups who have left the church, but still the work moves on.

Nearly seventy years ago this significant prediction came through the Spirit of prophecy: "As the coming of Christ draws nigh . . . men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."—*Ibid.*, vol. 5, p. 295. This forecast is being fulfilled today, so "beware lest any man spoil you through . . . vain deceit."

"Beware," wrote the Lord's messenger, "beware of those who arise that have a great burden to denounce the church."—E. G. WHITE, MS. 21, 1893. There are now a few such groups whose "great burden" is "to denounce the church," claiming that the denomination has rejected vital truth or entirely apostatized. And they are doing just what was foretold: "There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these

messages will be sounding at the very time when God is saying to His people, 'Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.'"—*Testimonies to Ministers*, p. 42.

Yes, now at this "very time," when the call is sounding forth to all our people to seek God for a deeper experience, a genuine revival of true godliness, these "messages of accusation against the people of God" are heard. Some of these accusers of the brethren even make light of our efforts for revival and reformation. And it is stated that we are really calling for "a revival without a reformation"; that the leaders do not really believe that God's grace is "strong enough to cope with the wiles of the devil in this world."

Propaganda Methods

Note the following accurate description of the character and methods of those who bring messages of accusation against the remnant church: "It will be found

that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the 'Testimonies' of Sister White, and use her name to give influence to their work. They make such selections from the 'Testimonies' as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God."—*Ibid.*, p. 42.

It is a favorite method of those detractors who profess faith in the testimonies, to quote many excerpts from these writings. However, discerning readers easily recognize the truth of the foregoing statement that "they *misinterpret and misapply*" what "God has given to *warn, counsel, reprove, comfort, and encourage*." (Italics supplied.) The warnings and reproofs that God has graciously given down through the years are gathered up and presented as though none of them has ever been heeded by the church.

Years ago Sister White wrote "An Appeal to the Church," in which she spoke of the church as being in a backslidden state and warning that nothing short of perfection and holiness would give the members success in carrying out the principles God has given them. She mentioned one man by name as being especially reprehensible in spite of the great light and opportunities he had been given. In the midst of this testimony of reproof she said:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, . . . but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. . . . They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name. . . . God rebukes, reproves, and corrects them, that they may be refined, sanctified, elevated,



MRS. ELLEN G. WHITE

The Messenger of the Lord Has Written the Following Concerning the Church: "The Church of Christ Enfeebled and Defective as It May Be Is the Only Object on Earth on Which He Bestows His Supreme Regard. . . ." "He Is Leading Not Stray Offshoots, Not One Here or One There, But a People."

and finally exalted to His own throne." *Testimonies*, vol. 2, pp. 452, 453.

We have never known of this statement being quoted by the critics. Neither have we seen in their literature the following encouraging words from Sister White's last message to a General Conference session, which was held in 1913: "I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*The Remnant Church*, p. 70.

However sincere may be some who have joined these offshoots, it is certainly true of their leaders that they do not have "a high sense of honor and integrity." Not only do they "misinterpret and misapply" the testimonies, but they make false statements regarding the church. A professedly inspired leader of one of these groups says that one of the seven blasphemous heads of the leopard beast of Revelation 13 represents the Seventh-day Adventist Church, and that the organization is forsaken of God. The leaders are called "conference prelates," who yield to a "Demon power" "to prolong their lukewarm condition indefinitely." Thus is fulfilled the words of the Spirit of prophecy, which, in speaking of opposing groups that would arise, says: "They will deride the order of the ministry as a system of priestcraft." And this advice follows: "From such turn away, have no fellowship with their message, however much they may quote the testimonies."—*Review and Herald*, Sept. 5, 1893. And we have been warned that "the worst enemies we have are trying to destroy the influence of the watchmen on the walls of Zion."—*Testimonies*, vol. 5, p. 294.

Church Institutions Maligned

The institutions of the church are maligned. Our sanitariums are called "slaughter houses." Our colleges and our theological seminary are denounced. It is said that the very church which is urging people to keep the Sabbath is making an image to the beast by the way our meetings are conducted; that we "beg, press, coerce and steal on God's Sabbath day."

These are only a few samples of the scurrilous statements that are made in printed and mimeographed documents that are broadcast to our people in North America and to some overseas. Very few of our people pay any attention to them, but as Sister White foretold, some are deceived. Several months ago a man in a distant State held "an effort" for our Takoma Park church by mailing to a large number of the members, through a period of weeks, letters and leaflets promoting the teachings of one of these groups, though not revealing its name.

It is not unusual to find the Takoma Park address on literature of this kind. More than one dissenting group and several individuals have used this address, evidently believing that this would influence favorable consideration.

An outstanding manifestation of the lack of "honor and integrity" is the effort of some of those who carry "messages of accusation" to try to make it appear that they have the support of some of our denominational leaders. In their efforts to persuade individuals to come with them it is said that some General Conference men approve of their efforts. One writer of scurrilous diatribes against the church, in a letter to the president of the General Conference, denouncing the sanitariums, the schools, our teachings on prophecy, et cetera, said that he had "testimonials" regarding these things from some of the



Meeting Life's Problems With God

BY J. L. TUCKER

Does God Answer Prayer?

"Please do not think me foolish, but if someone were to ask me, in a general way, whether I believed God answers prayer, I would say yes; and yet, to be really honest with myself, I have to confess that I cannot put my finger on a single definite answer to prayer in my whole experience."

"I read and hear others talk of prayer answers, but the question still persists with me: Are there real answers to prayer? What has been your own personal experience along this line? My religious experience seems so empty. I feel that there must be facts and not always theory."

The question you have put to me is a real one with many people who are church members. So many lives are barren of spiritual power, and this condition is accepted as the standard or plane of living. If one has some rich experience in prayer, either it is called "most unusual" or its genuineness is questioned.

Answered prayer ought to be the regular thing with all of us. We ought to take ourselves seriously in hand if there are no definite answers to prayer. We ought never to be satisfied to read of the wonders wrought by prayer in the lives of Moses, Elisha, Gideon, Paul, Peter, and other Bible characters. Their experiences were written down for our admonition.

As we read the account of their triumphs in prayer, it is to challenge our faith and our prayer life. The same God that heard their prayers still lives and declares that He has not changed. (Mal. 3:6; Heb. 13:8.)

There are altogether too many of us in the church like the brother of the prodigal son. He never wasted his substance in riotous living. Women and wine were no stumbling block to him. He was a hard worker. Family standards were carefully upheld. He maintained an outward piety, but he lacked the inward graces which are born of the Spirit. There was no joy in his life. He was his father's only heir, but he lived as a slave. He did not enjoy his sonship.

Friend, that earthly father was a type of

leading men of the General Conference, the sanitarium, the Review and Herald, the ministry, and the laity.

A leader of one of these offshoots wrote to this man stating that "there are honest men and women from the General Conference to the rank and file of the laity that are praying for you that you weary not in well doing."

The man thus quoted was asked about this. The conversation ran substantially as follows: "Do you mean to say that there are General Conference men who are in sympathy with your work?" "Yes, they have told me so." "Do you mean that

our heavenly Father, and He too is saying, "All that I have is thine." If we have been born again, we are sons of God and "joint-heirs with Christ." Rom. 8:17. As sons we have a right to the treasures of God. Jesus lifted His eyes to the Father, and said, "I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41, 42. We too may have that same confidence and experience.

We read in *Christ's Object Lessons*:

"The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised."—Page 149.

I believe that God is putting in your heart a discontent with your past and present religious experiences. The fact that you are tired of forms and theories, and are longing for something real and tangible is a most hopeful sign. Do not let this inner urge die. Fan that spark of holy desire into a flame of fire.

May I mention a few points to bear in mind. First, we must believe that God is, that He is a God of love who delights to give, that His resources are unlimited and so is His knowledge, and what He has promised we can claim, confidently expecting that, if our Father sees it is best for His child, He will give it.

Second, we must be very definite in our praying. Some people pray so indefinitely that they would never know if a prayer was answered.

Third, believe and wait upon God. It may take time to answer some prayers. So, friend, hold on by faith, and you will see the answers.

God will be gracious to you as you persevere. God answers prayer, and He will answer yours, for He is no respecter of persons.

Remember that all rich experiences in spiritual things come to those who go "the second mile." We need not be spiritual pygmies. We may be spiritual giants if we are willing to pay the price.

members of the General Conference Committee have said that?" "Well, I don't know that they are members of the General Conference Committee now." "Then you refer to men who were members of the General Conference Committee?" "Well, I'm not really sure that they were members of the Committee, but I think so."

Reader Must Evaluate Statement

We leave it to the reader to evaluate this statement that men and women from the General Conference right down through the rank and file of the laity are praying for the success of those who are denouncing the leaders and institutions of the Seventh-day Adventist Church. We warn our people not to be ensnared "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

The General Conference Committee wants it clearly understood that we have no sympathy whatsoever with those who carry on these campaigns of criticism and denunciation of the church. We know that the church is not perfect, and we thank God for the messages that "God has given to warn, counsel, reprove, comfort, and encourage." We believe with all our hearts that "a revival of true godliness among us is the greatest and most urgent of all our needs." This was especially emphasized at the last General Conference session and also at the recent Autumn Council.

Nothing said here is meant to encourage a spirit of self-satisfaction. Quite the opposite. Let all our ministers and people unite together in prayer for a great revival in our own hearts and for the outpouring of the Holy Spirit that will finish the work. Let us all be admonished by these words from holy writ: "Seek ye the Lord . . . ; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

God Is Leading His People

We thank God that "the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard," and that "He is leading, not stray offshoots, . . . but a people."—*Testimonies to Ministers*, pp. 15, 61. Let us then heed the counsel given concerning these false movements: "From such turn away, have no fellowship with their message."

Let us thank God for the words of encouragement in that last message of Sister White to the 1913 General Conference session: "We are to cherish as very precious the work that the Lord has been carrying forward through His command-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances."—*The Remnant Church*, p. 71. The church is soon to triumph. Let us all resolve to triumph with it.



The Peoples of the United Nations Organization Seek Earnestly for World Peace. Will Their Efforts Succeed, or Will They Fail as Did the League of Nations?

Lengthening Shadows—4

Today's Urgent Quest for Peace

By W. L. Emmerson

The "time of the end," the Scriptures declared, would be an epoch of unprecedented advance in knowledge. At the same time it would be a period of intensifying perplexity and chaos. It would be characterized by spreading conflicts with futile efforts for the organization of world peace. "When they shall say, Peace and safety," as never before "sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

We have seen how, true to the prophetic delineation, the early nineteenth century was marked by a sudden burst of progress which was ere long turned by human ambition and greed to destructive ends. We have seen how 150 years ago a momentous development took place in the history of military organization, which set the stage for the "total war" of our day.

In this climactic period of history can we now trace any similar crescendo of propaganda for peace which would throw into relief the last-mentioned sign of the approaching end? Let us look.

The quest for peace is, of course, as old as the spirit of strife, for even the aggressors have invariably preferred to attain their ends by pacific means rather than war.

So through the centuries a variety of

plans have been fostered, with varying enthusiasm, for keeping peace between the nations.

The method of intermarriage between the ruling families of neighboring tribes and nations is probably the oldest device. For example, Egyptian Pharaohs married Mesopotamian princesses and Seleucid rulers of Syria married Ptolemaic princesses.

The prophet Daniel predicted that one of the most popular methods of assuaging the hostility between the broken fragments of the Old Roman Empire would be by a mingling of the "seed of men," and almost as soon as the Barbarian kingdoms came into existence this policy was put into operation.

Theodoric, the Ostrogoth, for example, married Audeflada, daughter of Childeric, king of the Salian Franks; and then married two of his daughters to Sigismund, king of the Burgundians, and Alaric II, king of the Visigoths. His sister, Amalfrida, was also married to Thrasamund, king of the Vandals.

"The names," says C. Delisle Burns, in *The First Europe*, "are of no importance; but the policy implied in all these dynastic marriages evidently aimed at a form of peace between the new states which now

covered the area of what had been the western parts of the Roman Empire from Belgium to northern Africa."—Page 214.

In subsequent centuries the nations of Europe continued to "speak peace" one to another by links of intermarriage right on into the nineteenth and twentieth centuries, and immediately before World War I, Europe's various sovereigns were almost all connected by such ties.

However, not only did these alliances fail to keep the peace of Europe and the world when major issues became involved, but the overthrow of so many thrones during the past century and a half has now destroyed the possibility of their efficacy, and the practice has thus ceased to have any real political significance.

Something other than this age-old method must be looked for as a fulfilment of Paul's prediction of the intensification of peace efforts in the final era of spreading conflict.

Looking back at the strivings for peace in days gone by, therefore, we note that in the fourteenth century a new idea was broached by the Frenchman Pierre Du-bois, for keeping the peace of the civilized world. His plan was that the representatives of the European states should come together under the leadership of Philip of France to pledge themselves to peaceful relations and to set up a supranational authority for the settlement of any disputes that might arise between them.

About the same time Dante in Italy proposed a similar scheme in his *De Monarchia*, with a central organization and a system of international law.

Excellent, however, as these ideas were, the hostility between the developing nations of Europe at that time precluded even the discussion of such proposals.

During the fifteenth century a proposal by the king of Bohemia for a league of Christian nations and one by Cardinal Wolsey for a grouping of Christian princes under papal auspices also got nowhere.

An International League of Nations?

Toward the end of the sixteenth century the Duc de Sully, minister of Henry IV of France, launched his Grand Design for an international league of nations, headed by France. But once again, before anything could be done, the king of France was murdered, and the plan fell through.

In 1712 the Abbé de Saint-Pierre suggested yet another federal scheme for the peace of Europe, picturesquely suggesting that the president should be called the "Prince of Peace." It got no further than any earlier proposal, nor did any of the twenty-five other schemes for preserving the peace of Europe which were published during the eighteenth century.

Thus for no less than five centuries the "new idea" for speaking peace between nation and nation received only casual attention. This fact throws into striking relief the even more remarkable one that

as the world entered the fateful "time of the end" at the beginning of the nineteenth century the "new idea" suddenly caught on!

Serious Peace Efforts

Influenced, no doubt, by the European revolutions, the growing conscript armies, mounting military costs, and the ever more deadly munitions of war, the nations for the first time began seriously to say, "Peace, peace," to one another. As a result, the idealist czar, Alexander I of Russia, succeeded in inducing every sovereign of Europe except the pope, the prince-regent of England, and the sultan of Turkey, to unite in a Holy Alliance for the perpetual preservation of the peace of Europe.

Article 63 of this treaty of alliance, signed in 1805, actually stated, "The confederated states engage . . . not to make

war against each other, on any pretext, nor to pursue their differences by force of arms, but to submit them to the diet, which shall attempt a mediation."

Sad to relate, although Alexander was hailed as the White Angel and universal savior, it soon became apparent that the "words" of the signatories bore little relation to their real intentions, and after thirty-three years of rather strained co-operation the concert of Europe was dissolved in the revolutions of 1848.

The remarkable thing, however, is that the Holy Alliance was the first concrete attempt on the part of the nations of Europe to speak peace one to another, and its inauguration almost exactly coincided with the beginning of the "time of the end."

True to the prophetic Word, the nations had begun, however ineffectively, to

A Story for the Children

By ARTHUR W. SPALDING



The Voice of the Shining Person

Far over in South Africa there was a black boy who had lost both his father and his mother, and he had no one to help him or teach him or be a comfort to him. So, sorrowful and alone, he sought in his mind to find God, though he knew Him not.

He lived in a part of the country where there were many white people, but they had not told him anything about the Bible or about Jesus. He knew the white men had a God, and he understood that their God was good and kind, at least to white people. He wondered if God ever took any notice of black people, and especially if He knew there was a black boy who was wanting Him and searching for Him.

So he prayed: "O God, hear this black boy. Help this boy. Listen to this boy. He wants to rise. He wants to know you, God."

And Jesus, who is the Friend and Saviour and Comforter of all men and women and boys and girls, whether they are white, or black, or brown, or yellow, or any color under the sun—Jesus answered this boy.

One night in his dreams a shining person appeared to him, and said, "Do you really want to know the way to a higher life?"

"Yes, oh, yes," answered the boy.

"Then," said the shining person, "write to my servants at the Voice of Prophecy."

That was all he dreamed, and that was all he knew about it. He could read and write a bit, for he had been to school a little. So he took a piece of paper, and he wrote on it: "I pray you send to me what the shining person, your master, say you have." He signed his name and address. On the other side of the paper he printed: VOICE OF PROPHECY—only that and nothing more. He did not know where the broadcast studio was, so he could not put on its address.

Neither had he any stamp. What do you think would happen to a piece of paper, if you should write on it, Voice of Prophecy—only that and nothing more, no street, no number, no city, no State, and if you had not even a stamp to put on it? What do you think would happen to it? Why, it would just go into the wastebasket, wouldn't it? The Voice of Prophecy would never get it.

But the shining person whom he had seen in his dream, whether it was an angel or the Lord Jesus Himself, saw to it that that piece of paper would get to the Voice of Prophecy office. He put it into the heart of the postmaster into whose hands it came, and who knew where the Voice of Prophecy was, to put on the address and send it forward immediately in the mail.

Two thousand five hundred miles it traveled, until it came to Cape Town, and was delivered to the office of the Voice of Prophecy.

"There is postage due on this letter, four pence," said the carrier. That was about 8 cents. So the people at the Voice of Prophecy office paid the postage. They read the message from the boy away up country: "I pray you send me what the shining person, your master, say you have."

And they did send it to him. What? The printed lessons about Jesus, how He saves, and how He is coming in glory soon, and about the Sabbath, God's holy day. And they sent him a Bible. And when the boy received those lessons and that Bible, how glad he was! He learned to read much better, so that the Bible would be plainer to him. And he learned to know Jesus as a Friend and Saviour. That boy is now a worker for Jesus, and with us he is looking for His coming soon.

take the words "peace, peace," seriously upon their lips!

After the major clash of France and Germany in 1870 the growing dangers to peace evoked still another effort on the part of the czar of Russia to get the nations to speak peace to one another.

In the Hague conferences of 1899 and 1907 no fewer than twenty-six and twenty-four states respectively were brought together. But while a number of lesser disputes were settled, the major antagonisms again proved irreconcilable, and eventually resulted in the first world war.

Birth of the League of Nations

It was this fearful catastrophe which brought home to the leading statesmen of the world that unless something effective were speedily devised in the way of international cooperation, civilization must inevitably annihilate itself. So, with the signing of the peace treaty in 1919, there was created the most far-reaching and comprehensive organization for the speaking of peace among peoples that had ever been set up—the League of Nations.

A Palace of Peace was built in Geneva, and for two decades the nations talked peace within its halls. But in the secrecy of their chancelleries at home the statesmen of some of the nations were acting very differently.

Significantly Dr. Harold Butler wrote in his book *The Lost Peace*, "From 1931 onward one felt that the sun had departed from Geneva and the cold shadows were creeping on the League."—Page 42.

In 1939 the peace talk was rudely cut short by the outbreak of World War II.

Yet even before this new world conflict was over, the leaders of the nations were planning still another organization wherein the nations might come together to speak peace, and no sooner had hostilities ceased than the United Nations Organization came into existence.

Ten Thousand Words of Peace!

In a document of some 10,000 words, divided into 19 chapters and 111 articles, the determination of the nations was expressed, in the words of the preamble, "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and . . . to practise tolerance, and live together in peace."

Again the enthusiasm of statesmen and people was voiced in resounding words. "On this historic day fifty nations are grasping each other's hands in brotherly union," declared the representative of the Iranian delegation as he signed the UN Charter.

"We have made it possible to move one step nearer to that divine goal when it will be possible to convoke the Parliament of man and establish the Federation of the World," proclaimed Sir Ramaswami Mudaliar, of India.

"This charter is a compact born of suffering and of war. With it now rests our hope for good and lasting peace," said E. R. Stettinius, signing for the United States.

I well remember sitting in the press gallery of the Westminster Central Hall at the opening session of that first assembly and seeing, as if in response to the heart cry of the world, the great floodlight over the center of the hall suddenly come on, illuminating in a blaze of splendor the chairman's gold-painted disk, the speaker's rostrum, and the crowded delegates' tables.

But within a few days of the opening of the assembly the light began to dim, and the pattern of the future began to take shape. One of the member nations, Iran, lodged a serious complaint against another member nation, Russia, which had joined in the acclamation of the United Nations possibilities for peace. As we looked down at the Security Council grappling uneasily with the vast problems so early forced upon it, we realized yet again that the old spirit that had wrecked every earlier effort was still there, threatening to give the lie to all the fervent protestations of peace.

Despite these first setbacks, however, and others which have arisen during the

four subsequent years, the creators of the United Nations have pressed on with their truly noble purpose, and today on the Manhattan bank of East River, New York, the skyscraper of the world's greatest peace organization is nearing completion. Soon the work now divided between Lake Success, Flushing Meadows, and various of the world's capitals which will be concentrated there in the most gigantic effort for peace the world has ever known. The work done there will have great significance.

The Time of Which Paul Spoke

So today, just as the divine Word declared nearly two millenniums ago, cries of peace are to be heard incessantly and on every hand.

How soon all will be rendered inaudible by the din of a new world conflict none can say. But no one who compares the unerring predictions of the Word with their grim reflection in the events of our time can doubt that we are witnessing today the crescendo of both the peace cry and the preparations for world destruction.

The shadows are lengthening swiftly; the sunset hour is near. If we are to be ready when the moment of destruction and salvation comes, we must hurry, hurry, hurry!

Freedom to Propagate Religion

By Frank H. Yost

It is right to take alarm at the first threat to liberty. This axiom, stated by a great thinker 150 years ago, is still true. Freedom of worship is a precious boon, which should not be jeopardized by any seeming benefits of the moment. A glance back at experiences of the church in the past will show how dearly Christians have paid for the freedom to worship and serve their Lord.

As previously stated, the primitive Christian Church was outlawed by the Roman Government. Under some emperors Christians were put to death as soon as they confessed their faith. At other times they were hunted down, exiled, imprisoned, and killed.

Life's First Duty

But in spite of persecution in its various ugly forms, the early Christians continued to worship the Lord as their first duty in life. So did the later Waldenses, who were forced to hide in their mountain glens to worship in secret. So too did the Huguenots, the early Baptists of Holland, and many other groups. It was dangerous to worship and serve their God, but worship and serve Him they knew they must.

But worship is not enough. The Christian must also witness for Christ. The command Christ gave to His followers to

preach the gospel to all men (Matt. 28: 19; Mark 16:15) is a mandate. It is an order, the marching order of a General to His army. It applies to each Christian in every age. To disobey it is to fail the Lord. If governmental policies interfere with the carrying out of the gospel commission, the servant of Christ must find means of propagating the gospel in spite of the commands of men. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men." Acts 4:19; 5:29.

In obeying the gospel commission under adverse circumstances the Christian will proceed wisely. He will adapt himself to the circumstances. But he will preach the gospel. He will pray with the apostles of old, "Grant unto thy servants, that with all boldness they may speak thy word." Acts 4:29. Where freedom exists the Christian must be watchful; and when need arises he will assert, through appropriate means, of course, but firmly, his right to propagate his faith.

To accomplish the work of the gospel, a system of church schools must be maintained to train the messengers of Christ. Although government has the right to see to it that the child, as a future citizen, shall receive a basic education for life, Chris-

tian parents should see that their children receive training for God's service.

The right to propagate one's religious faith involves two important civil liberties, freedom of speech and freedom of the press. Without these freedoms the propagation of the gospel is difficult. Peter knew this, and when told not to preach, answered readily and courageously: "We are his witnesses . . . ; and so is also the Holy Ghost, whom God hath given to them that obey him." "We ought to obey God rather than men." Acts 5:32, 29.

The Attitude of the Christian

This must be the attitude of the Christian. In some countries where extreme nationalism prevails, and where the prophetic teaching of the Advent message is repugnant to the authorities, caution must be exercised in public preaching. The testing truths will frequently need to be presented privately to individuals who are found hungering for truth. But the truth must be taught. Where freedom is a fact, however, the Christian must actively assert and use his freedom of speech. Any effort of government in a free land to censor speech, or to control it through a licensing process, should be challenged, and the challenge should be carried to the courts if necessary.

However, in these strange times, when freedom is abused by fanatical religious elements in the population and by subversive political groups, care will be exercised by the witness for Christ that he not be identified with such movements. He will voluntarily keep the authorities and the public informed as to his purposes and work, and will be completely frank and open in his presentations.

In countries where even toleration is grudgingly granted, freedom to distribute literature is often restricted. Care as to methods of distribution used, as well as in what is printed, must be exercised. Attempts at control over religious liberty by government through censorship or licensing should be met firmly, for when a right is licensed it ceases to be a right. Milton, the great Englishman, writing in the seventeenth century against censorship of the press, said, "Give me the liberty to know, to utter, and to argue freely according to conscience above all liberties."

Autumn Council Recommendation

With this vigorous plea Seventh-day Adventists concur, and are ready to participate. At the Autumn Council of 1948 the General Conference Committee recommended:

"WHEREAS, The gospel commission lays upon every Christian the duty of going into all the world and preaching the gospel to every creature (Mark 16:15); and,

"WHEREAS, Laws and ordinances are being enforced in many places to hamper or prevent the distribution, by sale or gift, of religious literature, and the solicitation of funds for religious propagation and church welfare work;

"We recommend, 1. That every legitimate and appropriate effort be made to defeat the adoption, procure the repeal, or resist the enforcement of such restricting laws and ordinances, as contrary to Biblical principles of freedom of conscience, by educational activities with legislative bodies and responsible officials, through interviews, and by the circulation of *Liberty, Conscience et Liberté* (Conscience and Liberty), and other appropriate literature; and,

"2. That where feasible, and in keeping with General Conference actions, the constitutionality of such laws or ordinances which cannot be otherwise dealt with be challenged in the courts, with the aid of expert legal counsel."

The freedom to donate funds for religious purposes and the freedom to solicit such funds are as fundamental as the right to propagate the gospel, and are indeed a part of it. But in some countries

economic necessity has caused governments for a number of years to restrict freedom in the circulation of funds. Transfer of money out of some countries is illegal. Solicitation and even the use of funds for religious purposes are restricted. Here the Christian needs wisdom in asserting his liberty of giving or of expending funds for the cause of God.

But in free lands restrictions upon the receiving or soliciting of funds for religious purposes, whether within a denomination or from the general public, by any attempt at licensing or requiring of a permit, should be challenged. The right to propagate the gospel must be accompanied by the right to secure means for its propagation. The Christian will not, through indifference or timidity, permit this freedom to be lost.

This is fifth in the series on religion and freedom.

Teen-Age Dating

By Archa O. Dart

The first time a beardless youth appears at the door and calls for Linda Gay, mother has a cold chill run up and down her spine and a strong urge to slam the door hard. Father rises out of his chair as quickly as if the first lady of the land had entered the home, not from force of habit so much, but more in defense of his child who is about to be "snatched" from the home. But both father and mother make a quick recovery (outwardly), and try to be as social as possible to the "intruder."

To Linda Gay and Tom this first date is a new and thrilling adventure, the joy of which they would like to share with their parents, if they are not frozen out. The dangers of dating such as their parents conceive are the farthest from their thoughts. How could any delightful experience such as this be anything but desirable? Of course, they would like to know whether they are following the correct social standards and just what kind of impression each is making on the other, but anything beyond this is incomprehensible.

Why this wide difference of feeling as experienced by parent and child? Can it be that mother never thrilled at her first date, or that father is so old that he has forgotten the delights of youth?

Why are young people attracted toward each other anyway? Was it not God Himself, the One who is ever seeking to bring happiness to His children, who originated the plan of the home? Young people are but carrying out a part of God's great plan when they find themselves attracted toward each other and have a desire to be in each other's company. If the young

people are both Christians, dating will have its advantages if it is understood.

The alarmed attitude of the parents can be appreciated when the dangers of dating are taken into consideration. Parents are anxious for their children to have true happiness. They very well know that Satan is the archenemy of God, and will do everything in his power to destroy God's plan or ruin its beauty. Fortunately, indeed, are the young men and women who have Christian parents to guide them through this important period of life and point out God's way to happiness.

The "Window-Shopping" Age

A short time ago these same boys and girls cared nothing for one another. In fact, the girls felt tormented by the presence of boys, and the boys were humiliated if compelled to sit with the girls. A short time hence they will be selecting companions for life. But right now they are in the "window-shopping" age. They are observing, watching, studying one another, classifying talents, evaluating character, and judging suitability. This is as God would have it. They must be able to judge character and suitability before they make a decision to join hands for life. This age must be kept free from entanglements. They are not ready to start down payments—they are only window shopping right now. The selection comes later.

But many young people—most of them in fact—do not realize the dangers and are unable to comprehend the results of wrong acts. Several years ago the baby did not comprehend what mother was talking about when she said, "Hot, mustn't touch, burn baby." Mother did more than

instruct. She protected the child by placing a guard in front of the stove or by keeping the baby away from the fire. Now at this age mother and father must do more than tell their teen-agers to be good; they must protect them. They cannot allow them to come and go as they please, to be out late at night, to take automobile rides unchaperoned, or to attend unplanned parties. Neither can they close their eyes and ears to the fact that association is needed and desirable.

A Wholesome Program for the Teen-ager

The urge for association is so very strong at this time that if parents do not provide a wholesome program for the teen-ager, he may be sorely tempted to make plans of his own, which may be dangerous. The wise and understanding parent will help to arrange for delightful social occasions.

Young people are very appreciative when their parents teach them how to invite and how to accept an invitation, what to say and what to do when with others, and how to have a good time without bad aftereffects.

There must be something planned at these occasions. Let them go to the kitchen and pull taffy or make cookies. True, some of the syrup may spill against the newly painted walls, but cleaning the spots from the kitchen is much easier than cleaning the spots from daughter's character. Usually it is much safer to turn the kitchen over to the young people than the parlor. They can have loads of fun if they plan and cook a meal together. The girl will seek to improve her culinary arts without further urging from mother, and the young man will have something to occupy

his time and attention. Cooking a meal together is more fun than going to the best restaurant in town.

Although attending a concert occasionally adds variety, prepared entertainments cannot compare to the joy of making one's own music. Let them sing or play duets together or practice solos. A musical instrument is far more worth while for a teen-ager than a motorcycle. Sheet music of the highest type is less expensive than gasoline. There is more wholesome enjoyment per hour with the right kind of music than with the best automobile in the country.

Every teen-ager should have a *Master Guide Manual*, if for no other reason than to look over the list of suggestions made in the MV honors section. There are things to do indoors; there are suggestions for outdoor delights summer and winter. The happy person is one who is doing something worth while.

Although the teen-ager feels a strong urge to have association, he feels more or less uncertain of himself when he is alone with a young woman. Therefore, group association makes everyone feel more comfortable. Instead of having only one boy and one girl make popcorn balls, invite in three or four. (Too many would take on the form of a party.) A carful of young people well chaperoned will enjoy the trip to the falls or the zoo or the museum more than a lone couple. Hiking, cycling, canoeing, track, and trailing have added value when several are along. Teen-agers enjoy group association.

So often the anticipated pleasure turns out to be disappointing, the expected joy fails. The thoughts afterward are bitter because something went wrong. Parents

should help their young people to succeed. They must not be left to grope their way through the trial-and-error method. To ensure a happy time, one that can be remembered with pleasure, an older person should accompany them. The mother of one of the girls or an older married sister or some other charming hostess can help to fill in an awkward pause or smooth over an otherwise embarrassing situation or suggest a way out of a predicament in which teen-agers are so likely to find themselves. With something worth while to do, a charming hostess, and a congenial group, teen-agers can have a very delightful and worth-while time together.

Without guidance or something to do young people are likely to drift into petting. It is well for parents to understand this danger in order to guide and instruct their young people aright.

During the window-shopping age young people are making a pattern for their adult life. If they have wholesome activities while they are together, they will not have occasion for petting. If they ignore decency, and give loose rein to their feelings, they are likely to carry this careless attitude over into married life and thus wreck the happiness of their homes. If, during this period, they form the habit of self-control and self-mastery, they are adding to their future happiness. It is easy for them to live a normal married life. The privileges of married life are for married people. Such joys never cheapen but add to the sacredness of the home. Then the little home here becomes a foretaste of the home awaiting them in the life to come.

The following words from God's messenger offer good guidance:

"Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.

"If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study His word with prayer.

"Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love."—*Messages to Young People*, pp. 435, 436.



Ewing Galloway

Of Course Linda Gay Will Introduce Tom to Her Father

[This article appears in the REVIEW through the cooperation of the Parent and Home Education Section of the General Conference Department of Education.—EDITORS.]

Why Not Try Singing?

By Mrs. E. M. Meleen

Gloria is my next-door neighbor. Her mother and I are about the same age, and we often suffer from the same infirmities. I certainly would not call it old age; no indeed, for we are only a little above middle age. At sixty neither of us would consent to being called old. Probably it is as another neighbor put it: "The machinery is beginning to wear out." But Gloria is only in her twenties, and I love to watch her go by on her bicycle, waving her hand, smiling as always, glad to be alive. Life's burdens have not made any marks on her frame or countenance. Even her very presence breathes contentment and happiness. She is a very nice young person to have around, and most of the women in my age group love her.

Then there are my neighbors, Beth and Lizzie, both around my age. Beth has high blood pressure, and Lizzie—no telling what she has. Her juvenile son said to her a few years back, "Mamma, why do you always brag about how sick you are?" Then there is Mrs. Hodge and her husband, my neighbors below the hill. They have a lovely home furnished luxuriously. They have a car and a chauffeur, and that is something here in India. They have six servants and a housekeeper, yet they always have something to complain about. To an onlooker it would seem that if anyone had reason to be happy, they would have. "I wonder whether they ever stop to count their blessings," said Gloria.

"Try It When You Don't Feel Well"

Now, Gloria's mother really is ill at times. Some nights the rheumatism will not let her sleep a wink, and her foot is so swollen she can't put on her shoe. But she seldom complains of these infirmities. She tries fomentations and a hot-water bag. She tries dieting and baths. She tries exercise and medicines. "Nothing seems to do much good for her rheumatism except one remedy," Gloria told me, "What is that?" I asked. "She sings. You try it too, Mrs. Meleen, when you don't feel well. Mother says it helps a great deal. You see, mother makes up her own songs. Sometimes she makes them up as she sings, but most of the time she thinks of them on sleepless nights. They are homely songs about her home, her boys who are away, about us girls [she has three], or about God and His goodness. They would probably not be worth publishing, but they cheer her heart as she recounts in them her blessings—the home she has, the children God gave her, her faithful Christian husband, and even her two grandchildren come in for a share in her songs. She says, 'If people only stopped to count their blessings, they would be so

full of praise they could not help singing.'"

After Gloria had gone I thought a long time about what she said. No wonder she is such a lovely girl when she has such a lovely mother. Her great-grandparents were what people in the Western Hemisphere would call heathen not so very long ago. Her own parents as well as her grandparents are now good Christians.

Here I am a missionary in India of more than thirty years' standing, and I am still learning from these dear people. Could anyone teach anything of greater value than how to look on the bright side, to sing away your troubles and infirmities?

"A merry heart doeth good like a medicine," says Solomon. And Gloria's mother says, "Yes, if we are God's children, if He is our lover and we know it, if Jesus is our Saviour and we know it, if we know He died for us and that He ever liveth to make intercession for us, we have a reason to sing and to be happy." My next-



Gloria and Her Mother

door neighbor knows this, and she sings.

There would be less complaining in the world if there were more people singing. There would be more people singing if there were more real Christians. There would be more real Christians if all who call themselves by the holy name would stop and count their blessings every day. Let us sing!

Presumptuous Sins

By Eric S. Dilleit

It was King David who prayed, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:13.

The messenger of the Lord has told us:

"Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. . . . The promises of God are not for us rashly to claim while we rush on recklessly into danger, violating the laws of nature and disregarding prudence and the judgment with which God has endowed us. This is the most flagrant presumption." —*Testimonies*, vol. 4, pp. 44, 45.

Deceptive Nature of Presumptuous Sins

Since men are overcome nine times out of ten by presumptuous sins, it should not be difficult for us to sense the fact that such sins are most deceptive. In the case of Adam and Eve in the Garden of Eden, they possessed full knowledge of what was right; and as long as they were willing to obey God's commands they had full liberty, for God had said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

The parents of the human race, with a sense of liberty, a warning against servitude, and the death penalty in mind in case of sin, sinned presumptuously. When the tempter said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve replied, "We may eat of the fruit of the trees of the garden: but the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:1-3.

When Eve approached the "tree of the knowledge of good and evil," she was mindful of God's restriction on the tree. However, she took for granted what the great deceiver said, believing that she was going to escape the death penalty.

"Presumption led them [Adam and Eve] to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures."—*Gospel Workers*, p. 260.

God, in dealing with ancient Israel, certainly did not overlook their presumptuous sins. In speaking through Moses He said:

"But the soul that doeth ought pre-

sumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. 15:30, 31.

Results of Presumption

While the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath day. Perhaps to that man, and to many of the children of Israel, gathering sticks on the Sabbath day was a matter of little or no importance; notwithstanding, God had commanded, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work." Ex. 20:8, 9. The man who gathered the sticks on the Sabbath was not ignorant of God's command. Had he been, God would not have told Moses to have the transgressor stoned to death, because Moses consulted God in his case.

In our age we need not worry about being stoned to death for Sabbathbreaking, like the man who was stoned to death in the wilderness; however, in our modern times we have more ways of desecrating the Sabbath than the children of Israel had in the wilderness, and the only reason immediate evils are not falling upon many of us is that Christ, our Intercessor, is pleading with His Father for us.

In thinking about the healthful life the apostle Paul gives the admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 10:31; 3:17. In spite of the abundance of information that we have in the Word of God and the Spirit of prophecy, which should liberate us from all body-destroying habits, many of us are still in servitude.

With full knowledge that things of a worldly nature should be distasteful to those who are expecting Jesus to return to this earth soon, there are many who complacently listen to radio programs that are unwholesome, see television pictures that Christians should not see, and attend theaters and other places of amusement where Christians should not go, feeling that God in His love and mercy will most assuredly overlook such trivial misdemeanors. Consulting such transgressions in the light in which God dealt with His people in days of old, the question is, Will He overlook our weaknesses?

Avoiding Presumptuous Sin

In our age of speed there are those who travel a great deal in automobiles, who pray to God for protection, and then drive at breakneck speed over the highways, endangering their lives and the lives of others. When they arrive at their destinations safely they give thanks to

God for protecting them while they drove so furiously. Speeding is an apparently innocent sort of indulgence; nevertheless, it is presumption.

Let us not forget that the first Adam yielded to presumptuous sin, and the devil tried to get Christ, the second Adam, to yield to the same sin. Now, if Satan in the case of Adam and in the case of Christ saw fit to use this dastardly sin with

the hope of destroying both Adams, we have to be watchful, and pray as David prayed, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." In spite of the fact that Satan is diligently trying to destroy us, "because he knoweth that he hath but a short time," the Lord is sufficient and able to keep us from all presumptuous sins.



Alcohol and Individuality

By R. L. Hubbs

Alcohol is a personality solvent. It does to the human personality what the warm sunlight does to the snow and what rain does to a straw hat and what frost does to a pumpkin vine. Even in very small quantities it lessens physical and mental accuracy. It makes the muscular coordination of any individual less accurate. We live in a physical world and depend on alertness to stay alive, but alcohol is a narcotic that deadens and stupefies the senses.

Thus the use of alcohol in any form is a liability in this moving age. One of the first effects is to dull the hearing. The drinker talks loudly but less glibly. On the trains as you pass to the diner you will notice that the people in the lounge car usually talk louder than in the other cars. This is because drinking has dulled the hearing of the drinkers. Thus the personality is damaged by the lack of control of the voice. A well-modulated voice is perhaps the most potent factor in one's entire personal quality group—the voice is to the total personality what color is to the flower.

Drink narrows the vision so that the sight pattern is vitally affected. The vision is narrowed so that a car coming into the intersection on either side of the street has to come nearer to the center of the street and thus closer to an accident before even the casual drinker can see it.

Alcohol fogs up the social mirror so that the drinker has less ability to see himself as others see him and to judge correctly his social status. The haze induced by drink lessens one's ability to examine himself critically; it dulls the finer feelings of fellowship on which friendship rests. It often makes the drinker feel and believe that he is becoming more and more the gentleman in his charm, but his sober friends and companions often feel that his fumbling actions make him a social caricature of a gentleman.

Mental sharpness is definitely dulled by drink, and the imbibor is often deceived

into believing that he is having brilliant flashes of the intellect.

Communities at great expense and effort tax themselves to furnish schools to train the citizen's mind and integrate him into the complex civilization of the twentieth century, but liquor befuddles the citizen's mind, makes brittle his patience, so that he is often a problem to the community rather than being the answer to the community's problem.

Teachers spend years of hard labor to sharpen the citizen's mind. Alcohol dulls this very mind.

Society desires its youth taught through wisdom, experience, and training, to conserve their resources. Alcohol wastes these resources. Churches teach men to be meek—booze makes them boastful. Churches teach men to be kind—drink makes them cruel. Thousands of hours of research and millions of dollars in money are spent each year to prolong life—alcohol shortens it.

No Need for Alcohol

No normal individual ever needed alcohol. In this pin-pointed center of the twentieth century split-second reactions are required for survival. Certainly alcoholic beverages are a liability. Millions of four-wheeled iron mastodons on the highways make travel, at best, hazardous, and much more so when the drivers of these vehicles are stupefied by the narcotic alcohol.

What a challenge for the young people of the last church to do something for the cause of total abstinence! In every national, State, and county election, in every community in America, the issue is there, either dormant or alive. This church has the young people, the background, and the talent to create a crusade for the removal of this country's worst curse—drink. What an opportunity for consecrated youth to carry the torch of truth in the forefront of the temperance army!

EDITORIALS



Standing by Our Men in Uniform

The youth of every land now face the call of their country to military service. Not only are unmarried young men affected, but married men with children are being called up for military duty. The influence resulting from the changes in the lives of so many young people and their families will be marked. What can we do to help and encourage those who are directly affected by the draft?

The concept of universal military training for young men will change the pattern of life in millions of homes. The nations are preparing for World War III. They are following the theory that peace is possible only when nations are strong. Great changes are taking place in the home life of countless numbers of families as the result of the stepped-up military training program.

In a time like this the Adventist believer must go out of his way to cheer the life and lift the spirits of the draftees (and we will doubtless be seeing more of them with each succeeding day). We wish also to be helpful to parents, young wives, and children, who will be left behind when the family circle is broken up and the young son or husband marches off in his new uniform.

We make no apology for an attempt to be realistic about the situation created by the draft. Parents who have tenderly reared their sons from infancy to young manhood naturally will spend sleepless nights thinking about their boys. Young mothers with infants in their arms will face the prospect of separating from their companions for long periods of time. As Christians we must possess a large measure of the spirit of understanding and friendship if we are to share with young wives and children and parents the love that breathes only hope and courage.

The young wife will be faced with long days and nights of separation, perhaps overwhelmed with financial obligations, forced to meet the temptations of the world without the companionship of her husband. For her it will be a time of trial greater far than any realize who have not been subjected to the test.

The Young Adventist Draftee

Think for a moment of the young Adventist draftee and of the new, strange life that he must face. Many of these boys have had little contact with worldly influences and worldly wise young men and women. They have spent most of their lives with their parents. They have attended an Adventist academy or college, but the influence at these schools was of a salutary nature.

They have enjoyed church privileges every Sabbath and association with other Adventist youth. But now the young Adventist draftee is suddenly transported from an atmosphere of Christian influence and benediction to an army camp or an air force or naval base. There he must undergo the rough-and-tumble training necessary to whip young draftees into shape for the grim business of war.

At these military centers he will find that the outlook on life is entirely different from what he has been accustomed to. There will be smoking and profanity. Very few

of his new associates will have standards high enough to prohibit attendance at theaters, dances, and card parties. The vast majority of these new associates have little or no scruples about observing either Sunday or Saturday. Our young Adventist draftee feels that he must discharge his duties as a citizen and a soldier without using weapons and taking human life. This attitude makes it difficult for him, and he may be accused of being cowardly.

All these things ought to be taken into prayerful consideration when we think of the influences that will affect the lives of our boys in the service.

Facing the Challenge Realistically

Knowing that military life is not going to be easy, most of our Adventist boys are being realistic about it. Recently we talked to a young doctor friend who had been instructed to report for duty in the Air corps. Intelligent and alert, he anticipated the difficulties attendant to military life. When we talked to him we sensed an air of sober reflection that we had rarely seen before. Yet we observed a high purpose and resolve that cheered us.

He had counted the cost. He planned to face the future with a determination to master circumstances instead of being mastered by them. He knew that problems might arise over the observance of the Sabbath and the question of noncombatancy. He had thought these difficulties through, and others incidental to military life. He had concluded that if he must leave his wife and newborn son in the interest of his country, he would do so as a faithful and determined witness for Christ and the message he loved. Here was an opportunity to bring the light of the truth to lost souls.

We believe that this young doctor's attitude is representative of the spirit of hundreds of young men in the church who are now facing the draft and who are courageously responding to the challenge of the times.

We have a special word of commendation for these young men. We want them to know that we will remember them in our prayers. They are brave youth, the best we have. Most of them are well educated. They are healthy and strong. They love life as well as any of us. They mean to stand the test that will be brought to bear upon them. But many of them will have a severe struggle.

We must stand by these men. As occasion requires, every effort should be made to make them comfortable in our churches and in our homes whenever they are on leave or furlough. We shall write to them and keep them posted on happenings in the communities they have left behind. Our ministers will make every effort to tell them the location of the various churches near the military camp at which they are stationed, and our war service camp pastors will help to unravel the problems that come to every noncombatant. In these and other practical ways we shall demonstrate our conscious regard for their need.

May this brief word of recognition represent to them the feelings of their brethren and sisters who are to some extent, at least, mindful of their problems.

Our ministers, our churches, and our people are all pledged to support and stand by our youthful Adventist draftees at this critical time and as circumstances call more and more of them into the service of their country.

D. A. D.

God at Work Far Beyond Our Knowledge

When we speak of the finishing of the work we may too often think of what we are doing over the earth. But the word is, "He will finish the work." And what infinite resources He has, beyond any measuring or thought of ours!

There are the angels—"an innumerable company." It is said of them, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

Man can number the inhabitants of earth approximately, but these angels are a host innumerable. There are more angels in heaven than there are people on earth. And all the angels are involved in finishing the work.

The very third Person of the Godhead—Deity Himself—directs the heavenly host in their work. Ezekiel saw it in his vision. "Whither the Spirit was to go, they went." There was no hesitation or delay. "The living creatures ran and returned as the appearance of a flash of lightning." Eze. 1:14.

"The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion."—*Testimonies*, vol. 5, p. 754.

Not a sinner on earth will be passed by. "And it shall come to pass afterward ["in the last days," as Peter rendered it], that I will pour out my Spirit upon all flesh." Joel 2:28.

The Lord can speak to every soul on earth, as He sends breath to every soul. By His Spirit He can say, "Come." Still the Lord of the harvest has the plan to associate believers on earth with the closing work. He will fit His servants for it. "And also upon the servants and upon the handmaids in those days will I pour out my spirit." Verse 29.

Here in the prophecy of Joel He is talking about the remnant church, the same church of the last days that John saw in the vision of Revelation 12, the remnant "which keep the commandments of God, and have the testimony of Jesus Christ." In ancient times the Lord was describing through Joel how He would call a remnant

people in the last days and commit to them a message of deliverance for all who would receive it.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

Christ's Word of Caution

The last days have come. The last gospel message of deliverance is sounding. The remnant church described by John on Patmos—keeping the commandments of God—is preaching that message in many hundreds of languages over the earth today. How quickly, from here on, as the fullness of time comes, may the Lord "finish the work" and "cut it short in righteousness." "Lest coming suddenly he find you sleeping" is a word Christ left for this time. On the back of a map in my Bible I have an echo of Christ's word of caution in the following from the Spirit of prophecy:

"The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—*Special Testimonies on Education*, p. 108.

W. A. S.

Heart-to-Heart Talks

The Greatness of Little Sins—6

The Sin of Self-righteousness

Happy the people whose God is the Lord. Blessed the believers who live continually in the light of His presence. Fortunate the church with spiritual discernment to see and understand the things that belong unto their peace. But sad indeed is it when the church fails in this recognition of the leadings of Divine Providence.

The Sacred Record reveals many failures in this respect, and this record is left for the instruction and admonition of the church in every age. The chosen people in the days of Christ afford a notable illustration of a church that failed to know and appreciate the things that belonged unto their peace.

The scribes and Pharisees representing the Jewish church were praying men. (Matt. 23:14.) They professed great reverence for the prophets. (Verses 29, 30.) They were so earnest in missionary endeavor that they compassed sea and land to make one proselyte. (Verse 15.) They were so scrupulous in the matter of tithe paying that they tithed even the small herbs of the field—mint, anise, and cummin. (Verse 23.) Wherein did their failure before God consist?

Ah, this was their failure! The religion of the Jewish church consisted of theory, not of heart service. It pertained to the external, and did not take hold of and change the inner currents of the life. It was a religion of form and ceremony, of beautiful ritualism, of imposing architecture, and of impressive services, but it was not a religion that changed the heart and molded the life in harmony with the divine precepts. It was a religion of self-righteousness, of works without love, of cold, reasoning philosophy in the place of warm, vibrant faith. Christ represented their condition in the parable of the Pharisee and the publican:

"He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and

Brief Biographies

On the work of a minister he wrote, "On his heart lies the world as it lay on his Lord, and he willingly offers himself with the Word." It was doubtless with this ideal in his heart that he entered ministerial work when twenty years of age. Reared in Michigan, he first served in that State; but in 1885 was transferred to Kentucky, where he was ordained to the gospel ministry. He returned to the Michigan Conference the next year, and five years later became president of that organization. In 1899 he served on the Mission Board, and in 1901 became president and manager of the Review and Herald, and also treasurer of the General Conference. He moved to Takoma Park in 1904, and for four years he again served as treasurer, when he was called to direct the work in the Asiatic Mission field. From 1913 to 1918 he was president of the North American Division, and the following twelve years were spent as director of the Far Eastern Division. In 1930 he returned to America to become first vice-president of the General Conference, which office he held for six years, after which he acted as field secretary until his retirement in 1941. He was a writer and an author of several books, and will be remembered for his keen and helpful interest in the activities of the younger workers of the denomination. What was his name? To identify, see page 22.



the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:9-14.

The lesson of these experiences is for us, and woe to the remnant church if it take not seriously to heart the lesson that this record of the past is meant to give! Woe to us individually if we fail to recognize the things belonging to our peace! Declares the apostle, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

The apostle Paul declared, "If any other man thinketh that he hath whereof he might trust in the flesh, I more" (Phil. 3:4); and then he goes on to delineate his lineage, his education, his zeal, his outward righteousness touching the law, and so forth. From that same human viewpoint those connected with this movement could boast after the flesh. We have our church organization, one of the most efficient of its kind in the world. We have our institutions, some of them exerting a worldwide influence. We are carrying on missionary endeavors that are the admiration of all who are acquainted with our operations. Our liberality in gifts and offerings to Christian work is perhaps not equaled by that of the members of any other church body. We have a system of religious faith so grounded in the Scriptures that it has withstood through the years every assault of error. We have much of which to boast from the human viewpoint; and we fear that, unfortunately, this spirit of self-righteousness, has taken possession of many Advent believers.

We Cannot Save Ourselves

As a church we have done much; but even so, we cannot save ourselves. The keeping of the Sabbath, attended oftentimes with much inconvenience and sacrifice on our part, will not save us. Our liberality will not save us, though we go so far as to give all our goods to feed the poor and our bodies to be burned. We cannot buy our way into heaven. The attainment of our church goals will fail to bring us salvation, even though we may pursue them most zealously and obtain their full realization. Our beautiful system of doctrine will not bring us our reward. Rather it will prove our condemnation in the end, unless we are sanctified through the truth. Sabbath-keeping and liberality and attainment of goals are all necessary, but not as a means of salvation.

The child of God will be fruitful in good works. But these will appear as fruits in a life motivated by love of Christ. They will be the outward expression of an indwelling faith.

Whatever the Christian may be able to accomplish, the credit belongs alone to Christ. An inscription on the tomb of John Wesley recites his labors in the Lord, and concludes with this admonition: "Reader, if thou art inclined to bless the instrument, give God the glory." This attitude accounts for Wesley's success.

We may multiply statistics and number Israel, as did David of old; but though the evidences of our growth may bring satisfaction, and even some inspiration for future endeavor, there is no sanctifying power in this study. In our own accomplishments, however commendable, there is no salvation. Our only hope is in Christ and His righteousness. This we may obtain by faith in Him as our divine Saviour.

F. M. W.

Promises for the Consecrated Physician

Ever since the founding of our health and medical missionary work under direction of the Spirit of prophecy, in the 1860's, it has been pressed upon us that we are to regard the consecrated medical worker as truly engaged in a gospel ministry. And it is a ministry for the souls of men as well as for their bodies. It is all under the orders of the Great Physician.

Years ago there was no little discussion about the assurance given a veteran leader in our medical work that the agent in the gift of the Spirit of prophecy had seen the hand of a leading Providence guiding his hand in delicate operations. Naturally the question came whether such assistance pertained to one worker alone. For one thing, the Scripture teaches "that God is no respecter of persons." On this principal we would infer that help from above would be available for another consecrated worker under similar circumstances of need.

Speaking of this matter before the congregation at the General Conference session of 1903 (in Oakland, California), Sister E. G. White said:

"God has given Dr. . . . the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by His physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works.

"This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of His work."—*General Conference Bulletin*, 1903, p. 87.

Our men and women in this ministry would never assume any worthiness to claim special help any more than any preacher would in ministering the word of life to sin-sick souls. But we who know these brethren and sisters and their associate helpers know that they do thank God for the privilege of coming to Him in time of need, when help is to be undertaken for the healing of the sick in body.

W. A. S.

Others Have Said



Christianity is like electricity. It cannot enter a person unless it can pass through.—Dr. Richard C. Raines.

The real problem that confronts the churches is not the strength of the enemy without, but the quality of the spiritual life within.—Bishop Henry Knox Sherrill.

He who plants a tree does well; he who fells and saws it into planks does well; he who makes a bench of the planks does well; he, who, sitting on the bench, teaches a child does better than the rest.—Dean Farrar, *Christian Leader*.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more one has to do the more he is able to accomplish.—*Selected*.

No generation of Americans has talked as much about freedom as the present one and none has shown as great a readiness to abandon it.—Ernest O. Melby.

The process of "growing up" is essentially one of exchanging outer for inner control.—*Missionary Tidings*.

When one door closes another opens, but we often look so long and regretfully upon the closed door that we do not see the one which has just opened for us. Defeat is nothing but education. It is the step toward something better.—*Morton Messenger*.



News From the World Field

Union Committee Meetings in South Africa

By W. E. Nelson, *Field Secretary, General Conference*

Our work in South Africa has grown rapidly through the years. We now have 76,000 baptized believers in what is known as the Southern African Division. In addition to these members we have about 70,000 adherents who have professed faith in our doctrines, have given themselves to the Lord, and are attending classes of instruction. About 22,000 of these are in the baptismal classes getting ready for baptism. The others are in what is known as hearers' classes.

The Southern African Division consists of four union missions and one union conference. In these missions and conferences there are 252 ordained ministers and 5,068 other workers such as teachers, licensed preachers, medical workers, and stenographers. During 1950, 824 evangelistic efforts were conducted. An evangelistic effort is defined as a series of evangelistic meetings conducted for not less than four weeks. Many continue as long as several months. There were 30,360 new converts and 13,640 baptized during the first 10 months of 1950.

A Typical Union Report

The reports of the administrators of the union missions at the annual meetings were most inspiring. I wish that there were sufficient space to quote largely from these reports, but I shall use only part of the one given by K. F. Ambs, president of the Congo Union Mission, as an example of the progress that is being made.

"The working staff consists of 65 Europeans, including 26 families. The African staff consists of 30 ordained pastors, 52 licensed ministers, 33 licensed missionaries, 567 evangelists and teachers, 26 colporteurs, and 117 medical and other workers—a total African group of 817 workers.

"During the year ending September 30 the baptisms were 3,022 with a net gain for the year of 2,358 and a total membership at this date of 13,697. Ninety-one churches serve our membership and the more than 8,700 baptismal class members and the 20,000 or more hearers.

"Our Sabbath schools, of which there are more than 530 fully organized and

231 branch Sabbath schools, are bursting at the seams with over 45,000 members. These figures are six months old. I am sure present enrollments are greater.

"The educational and MV programs are also enjoying good growth. The teacher-training program is being carried forward in two training schools, the second one having begun classes this year in an area where we had no contacts until two years ago.

"The three new mission stations, opened at the beginning of 1949, are making progress. The evangelistic program in these new areas shows real promise. During early 1951 we look for the first baptisms among the new tribes where our work goes forward.

"Tithes and offerings have continued to make real progress. Mission offering totals for the four quarters ending September 30 are incomplete, but to date amount to \$17,316. Tithe for the same period was nearly twice as much as it was for the same four quarters of 1949. The Ingathering to date for the year is more than \$9,000.

"The medical program merits a word of notice. Our two established hospitals at Songa and Ngoma have been very busy

this year. The report for September shows the following interesting facts. Our two doctors (the third has been on loan to East Africa) have performed 365 major and 307 minor operations during the nine-month period ending September 30. The dispensaries, including those attached to the hospitals, have also enjoyed good patronage. For the same nine months the five reporting dispensaries record 40,633 first visits and 158,022 total patient visits.

"The one leper colony at Songa had 215 lepers in residence at the end of September. The leper dispensary is very busy, and the new hospital building in the leper compound is proving a real blessing. The care and housing of these lepers poses a real problem. During a recent visit to Songa I personally saw five lepers who came in one day begging admittance. Dr. O. Rouhe repeatedly asked, 'What can we do with them? They come, sometimes hundreds of miles, using their last penny to get there, often stumbling in on swollen, deformed feet, and we just cannot turn them out.'

"The Voice of Prophecy, or Voice of Hope as it is called in French, was begun along moderate lines during this year. In a strongly Catholic country the response has been gratifying. To date, November 10, we have enrolled 209, of whom 69 are Europeans and 140 are Africans. We believe this means will reach many whom we otherwise might never visit.

"The work in the Congo is not without its difficulties. Distances are great, languages and tribes are many, and in

Three Souls Baptized

The following article appeared on the front page of the "Illinois Colporteur" a few weeks ago. R. A. Van Arsdell, publishing secretary, had written a letter to his colporteurs, asking for reports of baptisms. Colporteur George Baebler sent the following report of his activities.

"As I reread a letter from you I notice a request at the bottom regarding baptisms as a result of my canvassing work.

"The answer to your question is three. There are two more to be baptized, and I have one in Belleville who has expressed herself as willing to be baptized. There are several others that in all probability will follow soon. I will make you acquainted with them just a little later.

"I thought I would work in a foreign section one afternoon with my foreign prospectus, and as a result I had an experience that

was worth more to me than the sale of ten books.

"Let me assure you, Brother Van Arsdell, that to talk with people from Lithuania and eastern Germany is helpful to a colporteur in the United States. The tears and gestures of these dear people speak eloquently of the conditions over there and make one feel like doing everything possible to lift up the Saviour, whose love speaks in all languages. I will pass on more news about these calls later."

Yes, the winning of souls and the inspiration that comes as a result of talking and praying with people about their soul's salvation brings greater happiness and truer satisfaction than merely selling books.

D. A. MC ADAMS, *Associate Secretary,
Publishing Department,
General Conference.*

some areas tribal customs are unbelievably corrupting to the morals. All these pose a large problem to the work. The large unentered areas to the northwest and the west are another cause of concern to us. Léopoldville, with its more than 100,000 natives, offers a real challenge.

"The ranks of our European workers need to be reinforced, especially in Ruanda-Urundi, where the prospects were never brighter. Pray with us and for us, that the Lord of the harvest may send forth reapers into the harvest."

Similar inspiring reports were given by the other union presidents.

Helderberg College, the division training college, is doing a grand work in training the European young people for service both in the Union of South Africa and in the mission fields to the north. The college has been advanced to a full four-year college, and plans to grant the B.A. degree. The future for this institution looks bright. W. E. McClure and his staff are of good courage as they face the future.

The Sentinel Publishing house in Kenilworth, a suburb of Cape Town, is giving wonderful service and producing the necessary literature for the membership and colporteurs.

One of the greatest tasks that faces the leadership of the Southern African Division is the effective spiritual care of the 76,000 members in the division. To meet the need for a well-trained native leadership, steps were taken to provide a training college where advanced education will be available for the natives of South Africa, where they may get a liberal education and become thoroughly educated in the fundamentals of the message.

Camp Meetings and Evangelism

One of the means of binding off the evangelistic work of the native evangelists is the camp meetings that are held in South Africa. Last year there were about 250,000 people who attended the camp meetings in the division. These meetings usually last from Wednesday night until Sunday and are seasons of great spiritual refreshing to the members, and opportunity is given for those not of our faith to give their hearts to God and join the hearers' and baptismal classes.

Wherever the gospel of Jesus Christ is being preached one of the first things that a convert desires to do is to extend the good news to others. One means of doing this is by contributions. During the first ten months of 1950 the total tithe in the Southern African Division was \$254,693.95, and the total mission offering, including Ingathering, was \$178,311.90.

These primitive people love the message and are unusually faithful in their endeavor to live up to the full light as it comes to them. The message brings into their hearts instead of fear, peace, instead of anxiety and care, trust.

As we study the map and locate our

mission work in this great division, we are sorry to find vast areas unentered. Most of our work has been done along the lines of travel. The limit of the advancement of our work in Africa is measured only by the resources in men and means. The opportunity for extending the gospel is everywhere, and the people are hungering and thirsting for light. Let us remember the great mission fields of the world in our prayers and in our contributions, for the harvest truly is great and the laborers are few when measured with the opportunities that God has given to this people.

Southwestern Union Conference Session and Ministerial Institute

By Louis K. Dickson
Vice-President, General Conference

The Southwestern Union Conference session and ministerial institute were held in Oklahoma City, Oklahoma, February 11-16, 1951. Reports rendered at this sixteenth union conference session revealed that during the past four years 4,903 souls were baptized and that the membership of the conference stood at 17,034.

Tithe receipts for the quadrennial period were \$4,160,865.50, a gain of \$725,147 over the amount for the previous five-year period, and total mission funds amounted to \$1,558,502.59, which was a gain of \$332,136.67. The union closed the four-year period with an operating surplus of nearly \$100,000. Each of the five conferences comprising the Southwestern Union field is free from debt and has a good operating surplus.

The officers of the union conference—J. W. Turner, president, and H. C. Kephart, secretary-treasurer—have the full confidence and support of the field and were unanimously re-elected for another four-year period, as was also the entire union staff. There is an excellent spirit of unity and earnestness prevailing both among the workers and members in this great Southwestern field, and each department of the work is functioning smoothly and with marked success.

Almost a million dollars' worth of our books were delivered by the colporteurs during the past four years. What a potential harvest of souls this faithful work represents.

Fruitful Laymen's Efforts

Through lay evangelism 2,896 persons were baptized throughout the union field during 1947-50, an increase of 31 per cent over the previous quadrennial period. Every phase of our work is operating strongly in this great territory, and a fine group of consecrated workers and young ministers are being developed to carry the burdens of the growing work. The results of strong and careful leadership

were visible in all the records disclosed at this interesting session.

A most helpful and spiritual ministerial institute was held after the business session of the conference. Leading out in these councils and representing the General Conference at the union conference session included H. L. Rudy, M. K. Eckenroth, and the writer. R. J. Christian, of the Review and Herald; H. K. Christman, of the Pacific Press; and L. V. Grunke, of the Pacific Union Conference, also assisted in making the meetings both interesting and helpful.

Large plans for increasing the evangelistic results during the coming quadrennium were laid. Strong revival work is being carried on in the churches throughout the union conference. The fine spiritual atmosphere of this important meeting will be felt in the Southwest for an indefinite period in the future, and we look for great growth during the coming four-year period.

News Story Creates Interest in Adventists

By J. R. Ferren

Seven people in Bulawayo, Rhodesia, South Africa, were so deeply impressed with a news story in the *Bulawayo Chronicle* that they have written to a local church member asking for Bible studies.

This word has just come from E. W. Tarr, press relations secretary of the Southern African Division, who had earlier sent us almost half a page of news stories and pictures published in the *Bulawayo Chronicle*.

The story arousing the interest he has just reported was headlined "A Church Believes the World Will End in a Few Years." It features Dr. and Mrs. J. A. Hay, of Kenya Mission, delegates to this meeting, as the "hero and heroine" of the book *Judy Steps Out*, and gives much information concerning Bible prophecy, and promises of a future life.

Facts Expose Latest Move of Liquor Interests

[The following statement has been sent out by the National W.C.T.U. It exposes the latest move on the part of the liquor industry to get the favor of church people.—EDITORS.]

An extraordinary scheme financed by liquor and beer associations and supported by liquor stores and saloons is under way throughout the country, obviously intended to mislead church people and even to bribe their attention by offering to pay churches for individual showings of a cleverly made and expensively prepared fifty-two-minute-long motion picture, called *The Truth Shall Make You Free*.

The film pretends to epitomize America's dealing with the alcohol problem through the past century. Its atmosphere,



Capping Exercises at Madison College

Twenty-five freshman nurses recently marched onto the platform of the Madison College chapel and took their places for the capping and candlelighting exercises. Of this number, five were men. We are happy to know that young men are taking up this profession today, for it is certain that we need male medical missionary nurses as well as women.

It was my privilege to present the sermonet for the occasion, and I used for my text Psalms 18:28: "Thou wilt light my candle: the Lord my God will enlighten my darkness." Surely this is the time for light to be spread in this world of moral darkness, and

our nurses can be used by the Lord to carry His torch of truth into darkened homes.

Few of our workers have so great an opportunity as the Christian nurse to go forth with the light of truth to the world. Walking in the footsteps of the One who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," the nurse may carry light to thousands who walk in darkness, and help to turn them toward the light.

May God bless the Christian nurses of this nursing school as they enter more fully into their preparation for service.

WESLEY AMUNDSEN, *President.*

redolent with religious and moral purpose, closeups of everyday American life, sensational flashes of gangsterism in national prohibition years, affecting to visualize the "failure" of the temperance movement to stop drinking or dissipation, but chiefly its shrewd suppression of the size, the political and social menace of the legalized liquor power, make the film a complete distortion of the truth.

In appearance it seems to the uninformed a true historical representation. This motion picture, sponsored and paid for by the liquor crowd, is advertised as the initial project of the Temperance and Tolerance Association.

The association's headquarters are in Lincoln, Nebraska. It is advertised as the brain child of one Mrs. Ida M. Thurber, who, it is claimed, is its "founder."

False Claims

Mrs. Thurber is described as a "former W.C.T.U. leader of many years' standing," but a W.C.T.U. investigation reveals that the claim is false. An exhaustive search of records in Nebraska and in Arkansas, where the "T. and T. Assn." figured conspicuously in an antiprohibition cam-

paign last fall, fails to reveal any evidence of Mrs. Thurber's former temperance leadership.

So far as learned, membership in the "T. and T. Assn." is for the most part made up of members of the liquor trade who have been directed to get behind the association and the motion picture by their trade spokesmen.

Association Endorsed by Wets

A letter from the Nebraska Beer Retailers' Association over the signatures of Steve Wayerman, president, and Harry Schwid, secretary, says:

"The Temperance and Tolerance Association of America . . . is dedicated to the promotion of true temperance and moderation in the use of alcoholic beverages" and "is opposed to statutory Prohibition, whether local, state or national. . . . It has the active endorsement of all phases of the brewing industry including brewers, wholesalers, and union leaders. It is our judgment that if we provide the tools, the association will go a long way in removing the constant threat of national prohibition."

The Wisconsin *Beverage News*, the voice of beermakers and brewery workers

in that State, urges that all leaders of the alcohol beverage industry join the association. It says:

"The T. and T. Assn. should be welcomed and supported by every one in the alcoholic beverage industry. . . . Membership in the T. and T. Assn. is only one dollar . . . and should be supported by everybody in the business. These contributions will be used to engage liberals drawn from the pulpits of this country and other organizations who are able and competent to challenge the claim that Prohibition is the answer to the problem. . . . These dollar bills needed for this campaign are the most reasonable insurance policy that you can buy to defeat your biggest enemy, Prohibition. . . . The Wisconsin Tavern Keepers Association and the International Brewery Workers Union have already endorsed this movement."

The above statements show the latest twist of wet propaganda.

The wet film *The Truth Shall Make You Free*, we are informed, cost the liquor men \$65,000 to make,

Carolina Marches On!

By C. H. Lauda
President, Carolina Conference

The Carolina Conference medical, educational, and ministerial workers, and fellow believers join in singing "Praise God From Whom All Blessings Flow," for truly our God has done "wondrous things" for His people here in North and South Carolina this past quadrennial period.

Carolina marches on! Notice these flashes of advance and victory during the years 1947-50:

33% increase in baptisms. Total, 1,009.

23% increase in membership. Total, 3,214.

24% increase in Sabbath school offerings. Total, \$202,599. (Twice reached General Conference mission goal of 35 cents per capita for entire year.)

32% increase in tithes. (1950 over 1946.)

36% gain in Seventy-Cents-a-Week Fund. (\$7,597 per capita for 1950.)

64% increase in Ingathering receipts. Total, \$197,011.35. (Carolina attained the Minute Man goal of \$18.23 per capita for 1950.)

\$1,005,649 in colporteur sales. (Averaged at \$10 per book, 100,000 homes have the truth through our faithful colporteur evangelists.)

Book and Bible House net sales: \$614,796.60.

Nearly \$500,000 to missions.

14 new church buildings finished or now under construction.

9 new church school buildings or rooms built or now being constructed.

15 doctors of medicine and dental surgery have joined our working force.

In our educational work our church schools have increased to 24, our teachers to 30, and our enrollment to 381.

Our Carolina youth believe in sharing their faith. Bible readings and cottage meetings have doubled. Missionary visits have increased sevenfold. Literature distributed and persons helped have doubled in number.

Our 20th Century Bible School reports more than 13,000 enrollments, 3,656 graduates, and 197 baptisms.

For evangelistic advance in our 104

dark counties not having a Seventh-day Adventist church, five tabernacles and five large tents have been purchased.

We thank our heavenly Father for these advances, and we join you today in praying earnestly for God's mighty power to be poured out upon us in finishing the work of the gospel in this section of His great vineyard and throughout the world field.

So he said, "Shall I go and call the others [meaning the dead around him]?" But the visitor said, "No, I do not want the dead but only you to hear." He saw in our visit a fulfillment of the dream. Each day he looks forward eagerly to the Bible study.

The number of those joining the Bible class increased each week, until at the close of the effort we rejoiced in having ninety names enrolled. In addition to these there were eighty children who became members of the Sabbath school. Some of the new people lived so far away that we started a branch Sabbath school.

These five weeks in the bush were indeed a happy time, in spite of many inconveniences. We came near to the people, and saw much of the working of the Spirit on their hearts. Our teachers went back to their schools refreshed in heart and rejoicing in the birth of yet another African church.

The Birth of an African Church

By S. G. Maxwell, *President, Southeast African Union*

We arrive at the place selected for the evangelistic effort. A two-room grass hut offers welcome. It was prepared by the teachers who preceded us in order to make the camp. It proves too small for my wife and me to get our beds up, so an enlargement has to be made. The wind howls through the grass walls. Insects and grass seeds mingle with the food.

The roof was never intended to keep out rain, and we are thankful we brought a waterproof covering for the beds. We kill a snake outside the door and keep a wary eye for the hairy caterpillar, who gets up one's trouser leg. Shoes are shaken out each morning to ensure no lurking scorpion remains.

Our company includes an African evangelist and eight teachers. Being only a few hundred yards from the chief's village, we have many visitors who are traveling along the road. So we advertise the meetings daily on a portable blackboard. Subjects are adapted to African thinking, such as "Can Bwanali [a famous local witch doctor] Save Us?" and "A Free Home for You [Heaven]."

We meet under a tree each evening with the aid of the light of a pressure lamp, being entirely at the mercy of the weather. The blackboard now reposes in a frame made of sticks. This serves to hold charts, illustrations, and a white sheet for the lantern picture. A grass wall eight feet high has to be erected as a protection against the wind. The teachers form a choir and render a special selection at each meeting.

We try out a new projector attached to a pressure lamp, with very satisfactory results, provided one has patience enough to allow it to warm up in a high wind. The picture follows the sermon, with an interval for preparing the lantern, during which songs are learned.

Mornings provide time for a workers' meeting, where reports are rendered and names checked. In the afternoons homes are visited, workers going out in pairs. We cover twenty villages, visiting some two hundred people. Picture Rolls are used as introductory material, though often the pictures do not fit the subject under presentation.

Beer feasts are common, and often dis-appoint the prospect for village meetings. Funerals are of daily occurrence and constitute priority attendance. So one never knows what he will find on the daily visitation.

We have used the right arm of the message with gratifying results. Our medical superintendent, Dr. S. A. Kotz, has brought a nurse once a week from the Malamulo hospital. On that day Miss M. Ford has visited a number of villages, giving health talks and dispensing medicine. This has been followed by the doctor's taking the evening meeting and emphasizing clean homes, ventilation, bathing, child care, and temperance. Opportunity has come to help several people to get to our hospital, and has provided evidence that we were concerned for their physical needs as well as spiritual.

We could not leave the new believers to worship under a tree when the effort closed. A house of worship had to be provided. The teachers volunteered to help build one. Two companies of our members some distance away brought needed help. In three weeks a prayer house of poles and mud (36' x 18') took shape and was ready for the final Sabbath meeting.

Visits of Missionary's Wife

Fortunate the effort where the missionary's wife can take part in the village visitation. The African women greatly enjoy the visit of a white sister. Presents of eggs, vegetables, and fruit continually come in as a sign of appreciation. That she stands up and preaches to them is not easily forgotten.

One home we passed every day, for it seemed empty. Near the close of the effort there were signs of occupation, so we called. The man seemed surprised and happy to see us. We asked him to sit down and said we had come especially to talk to him. He listened eagerly. He was a nominal Catholic, but had a Bible secreted in a box. Then he related a dream he had had the previous night. He dreamed he had died and was among the dead. A European came along the road and said, "I have come to talk to you."

Faith for Today

By Paul Wickman

The Eastern Faith for Today telecast has been on the air for nine weeks. During that time 3,850 enrollments to the Bible school have come in. Thousands of people write in expressing their appreciation for the program. Many men write in, which is unusual. The response from one conference was the ratio of six men to two women. A worker in the South writes that in his contact with businessmen he finds that many are using Faith for Today for their church hour. May we share some of the comments:

Alabama.—"I saw your inspiring program last Sunday for the first time and can never tell you how much it helped me. I have been a Christian almost a year, and sometimes I wonder if I can go on. It is so hard to go on when your partner in life rejects Jesus so completely. Morally he is a good man, helps anyone in any way he can, but he will not go to church. I realize now that my marital difficulty is not wholly my husband's fault. We both have bad tempers. That is why your program has helped me so much."

New York.—"I am a devout Catholic and attend mass every Sunday and many weekdays. Yet I always get a lift from your talks Sundays on television."

Illinois.—"I have been watching and listening to your TV broadcast for some time. My wife and I love our Saviour, but there is something in your programs that seems to touch my heart in its most tender spot. Peace and joy are written on your faces. Although we are Lutherans we attend where we feel the Word is preached in its truth and purity. We have been disturbed about the Sabbath question. . . . Have we been wrong all these forty-four years?"

New Literature Advance in the Philippines

By D. A. McAdams

In the publishing department bulletin of the Philippine Union the following note of interest, written by Eric Ristau, the publishing secretary of the union, reveals that 1950 has been an outstanding year in the production and distribution of truth-filled literature in the Philippines.

"The year 1950 is ended! What a tumultuous, triumphant year it has been! The beginning of the year brought with it the imposition of import and exchange controls which meant that we would have to drastically curtail the importation of literature from America, which up to that time comprised some 70 per cent of our total sales. Undaunted by this seemingly insurmountable problem, all concerned rolled up their sleeves and pitched in.

"The publishing house performed a near miracle by tremendously increasing the production of our dialect books; and under the power and blessing of God an apparent serious setback was turned into a mighty advance, redounding to the glory and honor of our heavenly Captain. When the last book had been delivered for 1950 the total deliveries amounted to more than three quarters of a million pesos (\$375,000). The ratio of English books to locally produced books had changed from 70 per cent English and 30 per cent dialect to 80 per cent dialect and 20 per cent English. The truth has been brought home to us as never before that it is not the outlook that counts but the uplook."

New Developments in the Japan Union

By V. T. Armstrong, *President,
Far Eastern Division*

Ten days spent in the Japan Union en route to Singapore gave me opportunity to meet with the union committee and to observe how the work of God moves forward in that field. The band of workers has been greatly increased and strengthened during 1950. Five families recently joining the staff makes the total of sixteen families and two single workers. Calls being filled will increase this number to twenty very soon. A number of young Japanese workers were placed in the work in 1950.

During 1950 several new church buildings have been completed, and others are under construction. Twelve have been dedicated since the war, and eight more will be dedicated early in 1951. Evangelistic meetings in these new centers will make 1950 the best year for baptisms in the Japan Union. Although the missionaries coming to the field during the past year are making language study first in

this program, they are also assisting in the meetings for the public.

The publishing work is now housed in the new building at Hodagaya, a short distance from the port city of Yokohama. The building is one story, and has more than fifteen thousand square feet of floor space. It is well lighted and has a good heating system. Most of the plant equipment was purchased since the war, and therefore is in good condition.

Plans for additional buildings at the Japan Junior College will greatly strengthen the work of this institution and better serve the educational needs of the field. It is hoped these new buildings at the college can be completed by the autumn of 1951. Additional help is being called, which will strengthen the teaching staff of the school. A good part of the funds for the new publishing plant and the enlargement of the school are from local Ingathering and other funds provided within the union.

It was a privilege to visit again our work in Japan and to note the progress that is being made. With the increased staff of workers, added buildings, and the blessing of God, we believe our work in the Japan Union will grow rapidly.

Forward Steps in Bible Lands

(Continued from page 1)

In north Lebanon, Wayne Olson with a corps of young workers has been conducting a strong evangelistic program, and during the past few months ten have been baptized in that area alone. He is now conducting work in several villages, and many young people are responding to the call of the message.

It was a pleasure recently to visit believers in the kingdom of Jordan. Not only did I enjoy visiting them in their homes and conducting services in at least three places, but it was a source of great encouragement when I was able to baptize five precious souls. The Lord has a great work to be done in that place. Our mission school in the city of Amman has been progressing nicely in the direction of self-support. It has five women teachers, and most of the students are girls. An investiture service was conducted at the time of my last visit, when twenty young people were invested. A new day of progress is dawning in that field, and when a missionary leader is stationed there, encouraging results will follow.

Visit to Iraq

Over in Iraq we now have three churches and schools. The schools have a combined enrollment of at least five hundred students, providing employment for a number of Adventist teachers and exerting a good influence in behalf of our mission work. In the city of Baghdad, Hilal Doss has found his evangelistic meet-

ings very well attended. I hope, as a result of this endeavor, that a goodly number will find it in their hearts to unite with God's people. Another very important factor in advancing our work in Iraq is the Dar el Salam Hospital in Baghdad, which is exerting a favorable influence even in the highest circles of that country. The efforts of our faithful medical workers are deeply appreciated in that place.

On the island of Cyprus are three evangelistic workers, and as a result two groups of members are developing there.

Ten Thousand Enrollees

More than ten thousand persons have now enrolled in the Bible correspondence course throughout our territory, and still the names are rolling in. Surely the future holds a much greater harvest of souls than has yet been seen in these Bible lands. Our workers are beginning to respond to the call for a spiritual revival, and this is having a definite influence upon the laity.

We were encouraged in January by a visit from E. D. Dick and W. H. Williams, of the General Conference office. Their messages and counsel have been a real inspiration to our people here.

I do not spend much time listening to the radio or reading the distracting reports in the daily papers, but it is easy to see that God is preparing to do a mighty work in these last days in these difficult places.

Brief Current News

NORTH AMERICA

Atlantic Union

- C. L. Blandford, retired missionary, is serving as chaplain at the New England Sanitarium and Hospital while the regular chaplain, H. F. Maxson, is attending the Theological Seminary.
- N. W. Becker, who has been serving as pastor at Worcester, Massachusetts, has accepted a call to Mount Vernon, Ohio.
- C. P. Lampson, publishing department secretary of the Southern New England Conference, reports that eight have been baptized and four more are attending services as a result of recent colporteur work by Carrol Lombard in Massachusetts.
- Three were baptized in Morrisville, Vermont, and others are studying preparatory to a later baptism, as a result of the fall and early winter effort of W. Richard Leshner. S. B. Olney, Northern New England Conference home missionary secretary, conducted the baptismal service.
- John Ouimette, theological senior at Atlantic Union College, has been given charge of the Quinebaug, Connecticut, church.

Central Union

● E. W. Dunbar, general secretary of the Young People's Missionary Volunteer Department of the General Conference, was the Week of Prayer speaker at Union College, March 3 to 10.

● The College View church of Lincoln, Nebraska, under the leadership of M. W. Deming, on February 25 started a series of 13 Sunday night meetings in the church. Special music is furnished by the church choir under the direction of Lyle Jewell.

● On February 11 the Colorado chapter of Union College Alumni held a social in the new Denver Junior Academy assembly room. There were 44 former students and their guests present. A gift was presented to Miss Grace Duffield, who will soon be leaving the conference for mission service in Africa.

Columbia Union

● Pine Forge Institute, near Pottstown, Pennsylvania, operated by the Allegheny Conference, recently received a gift of \$1,200 to equip a laundry, which is expected to be in operation by April 1. A vocational program is in the master plan for the school, which will offer carpentry, painting, auto mechanics, bricklaying, plastering, and cement finishing.

● Conferences in the Columbia Union are organizing for civil defense. Red Cross first-aid classes are being conducted, and members are being invited to prepare themselves for various other types of civil defense activities.

● Two persons were baptized at Reisters-town, Maryland, December 23 by Joseph C. Osborne. The new members joined the Westminster church, of which he is the pastor.

● Baptisms were conducted at the following places on February 10: Brooklyn, Maryland, six; Glen Burnie, Maryland, five; Baltimore Number One church, one; and Catonsville, Maryland, one.

Lake Union

● L. W. Hyde reports a steady attendance of from 10 to 13 interested persons at the New Grayling, Michigan, Sabbath school. Elder Hyde is also holding Bible studies with a group at Frederic, where several who are now keeping the Sabbath, are looking forward to baptism.

● M. L. Rice, who has served as president of the Atlantic Union Conference for the past 12 years, has accepted the invitation to become president of the Lake Union Conference. Elder Rice made his first visit to our field on March 4, and will be taking up his duties in this union shortly.

● February 17 was a red-letter day for Cedar Lake Academy. The students were able to present their first program in the new gymnasium-auditorium. The Collegians, a select group of musicians from Emmanuel Missionary College, presented some very fine musical numbers, under the direction of Melvin K. Davis.

Northern Union

● The quadrennial session of the Northern Union Conference was held in the Volunteers of America Auditorium in St. Paul on February 25 and 26. The personnel of the union conference staff were all re-elected for another term, and the conference session was followed by a very helpful ministerial institute, which began Monday night and continued until Thursday noon.

● G. L. Sather, who has served for some years as secretary-treasurer of the South Dakota Conference, has accepted a call to a similar responsibility in the Missouri Conference. W. J. Blacker, who is returning from the Philippine Union Mission, has been invited to fill the vacancy in South Dakota.

North Pacific Union

● DeWitt S. Osgood, present pastor of the South Side Chicago church, recently accepted the invitation of the Washington Conference to become pastor of the church at Tacoma.

● A three-month public effort recently closed in Wrangell, Alaska. Fred H. Wagner reports that four persons have united with the church and several others will be baptized in early spring when the weather permits.

● Seven Mount Ellis Academy youth, members of the Light-bearers Club, conducted the morning service in the Livingston, Montana, church February 10, and repeated the program in the afternoon at the Bigtimber church. Sermons were given by Victor Boyle, Dick Coughren, and Gene White; and musical numbers were provided by Mary McDowell, Arlene Wagner, Roberta Martin, and Arlene Gildroy.

● Because of illness in the family L. A. Reynolds, who has served faithfully as departmental secretary and district leader in the Upper Columbia Conference is retiring from active service. In his place E. L. Jolliffe will serve as superintendent of the Sandpoint, Idaho, district.

Pacific Union

● Students of La Sierra College have added another branch Sabbath school to their list of activities, this one conducted in the Spanish language. More than 20 children attend.

● The Hawaiian Mission has welcomed Elder and Mrs. John F. Knipschild, Jr., and their children to their new field of labor. Elder Knipschild is to be the Missionary Volunteer secretary and educational superintendent of the mission.

● Roger Coon is the new press relations secretary of the Southern California Conference. Also newly elected at the February 17 constituency meeting is A. H. Johns, who will serve the conference as religious liberty secretary.

Southern Union

● H. S. Hanson, educational secretary of the Southern Union, reports a banner enrollment of 3,898 in the elementary and intermediate schools of the union.

There are 152 schools and 224 teachers. For the year 1949-50 the teachers reported 271 baptized.

● On February 10 a class of 19 in Louisville, Kentucky, received their certificates for having successfully completed the course in lay preachers' training.

● Roy Chamberlain, publishing secretary of the Georgia-Cumberland Conference for the past five years, and William Crofton, publishing secretary for the Kentucky-Tennessee Conference, have just accepted calls arranging for their exchange. Brother Chamberlain has already assumed his new duties in Kentucky-Tennessee, and Brother Crofton in Georgia-Cumberland.

● The Carolina church school children have already turned in \$5,000 for Ingathering, which is a per capita of \$15 for each child enrolled. They plan to raise at least \$1,000 more.

● J. R. Spangler, with his corps of faithful workers, has conducted a successful effort in the city of Mobile, Alabama. Seventy have already been baptized with more studying in baptismal classes.

Obituaries

CRAVEN.—John Charles Craven, born in Wellingborough, Northamptonshire, England, 46 years ago; died in Wahroonga, New South Wales, Australia, Jan. 24, 1951. His parents accepted the message while he was but a child, and they also gave their lives in service for this cause. As a youth he attended our British college, then at Watford, near London. He developed a strong preference for printing, and was soon serving his apprenticeship in our publishing house at Stanborough Park, Watford, and also took advanced studies in London in printing and accountancy. In 1928 he was married to Mary Haining, eldest daughter of a well-known Scottish Adventist family, who herself was an employee of the publishing house. Very soon these young people answered a call to India, where Brother Craven became manager of the Oriental Watchman Publishing House, Poona. They served for seven years in the mission field, during which time their two children, John and Patricia, were born. After attending the General Conference session in 1936 Brother Craven accepted a call to his homeland as secretary-treasurer of the British Publishing House. A few years later, on the death of the manager, Brother Craven was asked to take the leadership of the house, and continued in this capacity until he responded to the call from Australia to become manager of the Signs Publishing Company, at Warburton, Victoria, in May, 1949. He is survived by his wife, his son, and his daughter, besides two brothers and one sister, who are in the work in England.

LELAND.—James Arthur Leland, born in Fruitvale, Mich., June 6, 1871; died at El Cajon, Calif., Jan. 8, 1951. After concluding his formal education at Battle Creek College, his first effort for souls was held in Canada. His marriage to Hattie Green in Boulder, Colo., in 1894 was witnessed by F. E. Belden, famous hymn writer, and his wife. Many triumphs for the Master followed, as these young people helped pioneer the educational, evangelical work in Argentina, Uruguay, and Mexico. Elder Leland doubled as evangelist-dentist in connection with the sanitarium work in Guadalupe, Mexico, and later was called into evangelistic work in Albuquerque, N. Mex. He was then called into executive work, serving as president of the following conferences and unions: Southern Texas, Virginia, Chesapeake, East Pennsylvania, Potomac, Kentucky-Tennessee, Mexican Union, and Antillian Union. Upon his retirement he and his wife went to live in La Mesa, Calif., with their eldest son in August, 1950. Shortly afterward Mother Leland fell asleep, to be followed in less than four months by her husband. He is survived by three children: Harold G. Leland, M.D., La Mesa, Calif.; Mrs. Julia Nelson, College-dale, Tenn.; and James Arthur Leland, Jr., Manila, P. I.; six grandchildren, three great-grandchildren, and his adopted sister.

LELAND.—Hattie Green Leland, born near Iowa City, Iowa, Dec. 1, 1869; died at National City,

BOOKS BOYS AND GIRLS LOVE



FUZZY-WUZZY TALES By R. E. Hare

Thrilling stories of the Seventh-day Adventist natives of the islands of the South Pacific and their marvelous humanitarian deeds in World War II. Price, \$2.50.

REALLY-TRULY STORIES, Book V By G. L. Hayden

Mary Martha's true stories of early Oregon never fail to please grandma as well as Junior. This new volume lives up to the best in the series. Price, \$2.50.

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Written especially for children, this life of Ellen G. White is filled with many interesting anecdotes and incidents not heretofore published. Price, \$2.00.

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The author calls Rajah the perkier, saucier, sweetest, smartest bird she ever knew. His antics will delight the children—and grownups too. Price, \$1.50.

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Quite different from the ordinary Bible storybook, this fascinating, illustrated book will be thrilling to both adult and junior readers. Price, \$3.50.

ALASKA TRAIL DOGS By Elsie Noble Caldwell

Here are true stories of the real dogs of the North country—stories that will bring thrills and heartthrobs to dog lovers of all ages. Price, \$2.50.

TARNISH By Osa Johnson

Osa Johnson knows lions, with a hearty respect for them. Tarnish is the unusual story of a blind, furry kitten that grows from cubhood into a young lion. Price, \$1.00.

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Animal stories are great favorites with children, and since most youngsters have had some contact with dogs this story will hold particular attraction. Price, \$2.00.



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Calif., Sept. 17, 1950. She worked part of her way through Battle Creek College by helping in the home of Mrs. E. G. White. After graduating from Battle Creek College she labored as a Bible instructor in Colorado until married to James Arthur Leland in 1894. Besides standing loyally by her husband in his labors in home and foreign fields, she assisted in the work by teaching church school in New Mexico and Texas, and serving as Sabbath school and Missionary Volunteer secretary for the conferences in Maryland, Kentucky, Mexico, and the Antillian Union Mission. She was survived by her husband and children and grandchildren as named in Elder Leland's obituary.

COOK.—Robert Roswell Cook, born in Iowa, Oct. 16, 1875; died Feb. 10, 1951, at Glendale, Calif. He accepted the Adventist faith when very young. He took his nurses' training in Boulder, Colo., where he met Lucy Bent, who was in the same class, and whom he married in 1901. In 1906 Brother and Sister Cook sailed with Elder and Mrs. J. L. Shaw to India. After some time in this field he took charge of the work in Burma to relieve Elder and Mrs. H. H. Votaw for furlough. While in this field Brother Cook became ill and had to return to the States. Later he served as assistant manager of the sanitarium in Boulder for several years. In 1915 they moved to California, where Brother Cook was for 20 years connected with our various sanitariums and also for a time with the Pacific Press at Mountain View. During his later years Brother Cook was employed in the X-ray department and EKG work in the Glendale Sanitarium. He is survived by his wife and his son, Dr. Wells Cook.

HILDRETH.—Matilda Anne Cockman Hildreth, born of English parents at Mount Abu, Rajputana, India, Nov. 16, 1860; died in Calcutta, India, Jan. 9, 1951. She early demonstrated her sterling character as pioneer principal of the Alexandra Girls' High School, a school which continues to be one of the leading Indian girls' schools in Bombay City. In 1913, the year before she became a widow, Sister Hildreth and her daughter accepted the third angel's message under the labors of G. W. Pettit and G. F. Enoch. For 38 years she remained in close and active fellowship with the Adventist community in India. In 1920, together with her son A. N. Hildreth, she joined the staff of Aunfield School in Landour, Mussoorie, where she was preceptress and matron. She was present at the laying of the foundation stone of Vincent Hill College, Mussoorie, in the autumn of 1920, and her son was later a senior member of its staff. In 1928, when the Bombay church had no fixed assembly place, she assigned a portion of her home for the services and was well known to visiting workers. She is survived by four sons, one daughter, and 13 grandchildren.

GOODRICH.—Anna Elizabeth Hafer Goodrich, born in Colon, Mich., Jan. 1, 1853; died at Collegedale, Tenn., Jan. 6, 1951. When four years of age her parents accepted the third angel's message under the labors of Elder and Mrs. James White and Joseph Bates. She treasured the memory when as a child she sat on Mrs. White's knee, and the messenger of the Lord caressed her and exhorted her to live a life worthy of the Saviour's love. When she was 17 she was baptized by John Byington, first president of the General Conference. In 1874 she was married to Hiram C. Goodrich, who was later ordained to the gospel ministry, and together they spent many years in God's service. They first labored in Michigan. In 1900 Elder Goodrich accepted a call to the superintendency of the Central American Mission in the Bay Islands. From 1917 onward he served as president of the Caribbean Conference, and the last 15 years of their ministry was on the Isle of Pines, south of Cuba. Thirty-five years of her life were given to mission service, and she helped to establish several schools. Three times during their stay in the tropics their home was destroyed by hurricanes, earthquakes, and fires. She is survived by two daughters, Mrs. A. N. Allen, of Redlands, Calif., and Mrs. D. C. Ludington, of Collegedale, Tenn.; five granddaughters; three grandsons; 10 great-grandchildren; and two great-great-grandchildren.

SHRYOCK.—Mary Belle Shryock, born in Earlville, Iowa, Aug. 6, 1875; died at National City, Calif., Dec. 29, 1950. After Miss Shryock was graduated from the nurses' course at the Battle Creek Sanitarium in 1899, she accepted the position of head nurse at the Portland Sanitarium in Oregon. Having accepted a mission call to India, she attended Washington Missionary College for the 1905-06 session, leaving the United States for India in 1908. Her first mission station was at Najibab, South India, where she served as dispensary nurse. In 1914 it was necessary for her to return to the homeland because of ill-health. After recovering from surgery she took the medical evangelistic course at Loma Linda. She then took up Bible work in Los Angeles, under Philip Knox, serving in this capacity from 1916 to 1919. Her return to India was delayed until 1919 because of travel restrictions resulting from the first world war. Her second term of service in India was spent as a teacher in the girls' school in Lucknow. Bible work, nursing, and teaching occupied her time until she joined the Voice of Prophecy staff in 1944. She labored faithfully in this capacity until failing health made it necessary for her to retire from active service. She was a sincere Christian and had the privilege of spending almost 50 years in denominationally sponsored endeavor.

HIRST.—Capt. Thomas Edward Hirst, born in Camden, N.J., Sept. 17, 1887; died at Orlando, Fla., Dec. 16, 1950. When he was 20 he became captain of his first vessel, and during the next 15 years held

that position on several different ships. While captain of his last vessel the third angel's message was brought to him by a ship missionary, Captain J. L. Johnson. A few months later, with his wife and four children, he went to Madison College to prepare for self-supporting missionary work. After his first wife passed away, in 1937, he married Roby Peck, returned missionary nurse from Japan, and together they founded Middleboro Sanitarium and carried on medical missionary work in Middleboro, Mass., for 10 years. During the years he did much evangelistic work. For three years he worked with James R. Schultz on Boston Common. Many of his articles and poems have appeared in the REVIEW. He is survived by his wife and little daughter, eight grown sons and daughters, 15 grandchildren, and one brother.

GOULD.—Sarah Ann Hemming Gould, born Nov. 11, 1856, at Bedford, England; died at Loma Linda, Calif., Jan. 4, 1951. She accepted the teachings of Seventh-day Adventists under the labors of J. N. Loughborough, and went to Battle Creek College in 1881 and studied to do Bible work. She did Bible and mission work in Boise City, Idaho, when it was a territory. Later she took further work at Healdsburg College, Calif., and labored in Salt Lake City, and in the States of Washington, Oregon, and Kentucky. In 1901 she was married to William P. Gould, who in 1924 preceded her in death. She has made her home in Loma Linda since 1932.

NELSON.—Peter Nelson, born May 18, 1857, near Stockholm, Sweden; died at Loma Linda, Calif., Oct. 28, 1950. He came to America as a young man and married Mathilda Eneborg in 1885. He accepted the truth more than 40 years ago with his family. He is survived by eight children, among whom are Walter A. Nelson, president of the Canadian Union Conference, and Henry S. Nelson, connected with the College of Medical Evangelists in Loma Linda, Calif.; nine grandchildren (three of whom are in foreign mission service); and seven great-grandchildren.

TRAMBLIE.—Esther E. Trambly, born Nov. 26, 1877, at Tomab, Wis.; died at Arlington, Calif., Jan. 14, 1951. For long years she had been a faithful member of the church. Her husband, two sons, and two daughters remain to mourn.

BROWN.—Theodore C. Brown, born May 8, 1920, at Hastings, Nebr.; died at Arlington, Calif., Jan. 15, 1951. He is survived by his companion, two daughters, his mother, a brother, and a sister.

ROYCROFT.—Mamie Hollister Roycroft, born Aug. 18, 1878, at Goleta, Calif.; died Feb. 11, 1951, at Los Angeles, Calif. She accepted the faith in childhood and was a loyal worker in the Glendale Sanitarium for more than 35 years. She is survived by her husband, her son, two brothers, and two sisters.

ROMPEL.—John Rompel, born in Odessa, Russia, Jan. 29, 1868; died at College Place, Wash., Jan. 7, 1951. He is survived by one son and three daughters.

BROWN.—Georgina C. Brown, born in Upland, Pa., April 17, 1877; died Dec. 12, 1950, at Glendale, Calif. She became a Seventh-day Adventist 40 years ago. She is survived by her husband and her sister.

GIGAS.—Antonio Gus Gigas died in McAlester, Okla., Jan. 14, 1951, at the age of 13 years. He had been a church member almost two years. He is survived by his father, mother, and one brother.

CORNELL.—Fred Ray Cornell, born in Nebraska, Sept. 20, 1872; died Jan. 22, 1951, near St. Helena, Calif. He accepted the truth about 1888 and remained faithful. He is survived by his wife, three children, four grandchildren, and four great-grandchildren, and one sister.

BREWER.—Coleman M. Brewer, born in Fredrickton, N.B., June 15, 1865; died in Augusta, Me., Nov. 16, 1950. He was an active worker for the cause of God. He is survived by two sons and two daughters.

KEAYS.—Elsie Hennessy Keays, born in London, Ontario, Sept. 9, 1863; died at Cutler, Calif., Dec. 31, 1950. She had been an Adventist for 36 years. She is survived by one son, one daughter, six grandchildren, eight great-grandchildren, two brothers, and three sisters.

CHAMPION.—Emma Crocker Champion, born Jan. 8, 1875, in Looe, Cornwall, England; died at Sanitarium, Calif., Feb. 5, 1951. She and her husband accepted Adventist teachings many years ago in England. She is survived by six children: Mrs. Lenore Borrowdale and Elder Maurice Champion of India, and one son and three daughters in California; also 11 grandchildren, four great-grandchildren, two brothers, and five sisters.

MONTEITH.—Alexander Monteith, born in Stranraer, Wigton, Scotland, in April, 1871; died in Kirkland, Wash., June 7, 1950. He accepted the Adventist faith in 1896 and was active in the colporteur ministry for 16 years. He is survived by his wife, two daughters, and three sons, one of whom, Alexander Monteith, is business manager of the hospital and training school at Montemorelos, Mexico; also five grandchildren, and one great-grandchild.

TOLLE.—Rosa Viola Rodman Tolle, born in Hesper, Oreg., July 19, 1883; died at Academy, Calif., Jan. 16, 1951. She served as instructor in hydrotherapy or as superintendent of nurses at Loma Linda, Glendale, and St. Helena sanitariums.

MYERS.—Bert Myers, born in Illinois, Nov. 17, 1879; died at Santa Cruz, Calif., Feb. 1, 1951. During his 44 years as an Adventist he labored in the colporteur work, assisted in tent efforts, and served in local church leadership.

FARLEY.—Almon J. Farley, born in Bridgewater, Me., Aug. 17, 1869; died Nov. 17, 1950, in Richmond, Me. He accepted Christ during his last illness. He is survived by four sisters and one brother.

AMY.—Leon Albean Amy, born in Blue Earth County, Minn., Nov. 30, 1866; died Jan. 7, 1951, in San Bernardino, Calif. He was baptized and united with the church at the age of 14 and always lived a faithful Christian life.

KLEIN.—Kenneth Edward Klein, infant son of Mr. and Mrs. A. E. Klein, was born in Beirut, Lebanon, July 16, 1950; and died Jan. 29, 1951, at the same place.

COUEY.—Emogene Couey, born in 1862 at Kenosha, Wis.; died at Fresno, Calif., Feb. 20, 1951. He became a Seventh-day Adventist in 1914.

PAUL.—Nannie Harvill Paul, born in Lawsonville, N.C., April 7, 1859; died Feb. 14, 1951, in Redlands, Calif. She had been an active believer and worker in the church for nearly half a century.

BECKWITH.—Sarah Almira Beckwith, born at Royalton, Vt., June 15, 1860; died at South Lancaster, Mass., Feb. 19, 1951. She was baptized at the age of 24. One of her most precious memories was that of being introduced to Sister White by Elder White, and of being presented by him with a new copy of *Life Sketches*. She was a faithful colporteur. She is survived by one daughter, one son, nine grandchildren, and 15 great-grandchildren.

MURPHY.—Harry Charles Murphy, born in London, England, Aug. 1, 1860; died in Trenton, N.J., Feb. 10, 1951. During his 42 years of church fellowship he has brought more than 100 souls to the Lord. He leaves to mourn two sons, two daughters, six grandchildren, and nine great-grandchildren.

ROZEMA.—Otto Rozema, born in The Netherlands, Jan. 22, 1887; died at Loma Linda, Calif., Jan. 9, 1951. He is survived by his wife, daughter, son, grandson, three sisters, and three brothers.

Literature Wanted

Mrs. W. O. LaBonte, Mountain View, Mo., desires *Signs, Our Times, or Present Truth* for reading rack and missionary distribution.

Mrs. Mary Coffee, Moody, Mo., will be glad to receive any kind of literature for distribution.

Arthur Henry, LaLuz, Sinna, Nicaragua, thanks those who have sent English literature with which he has been able to do a large work. He can use more and also Picture Rolls. He also wishes to ask our Spanish brethren to send Spanish literature for distribution to those in his field who speak this language.

Brief Biographies

Answer: Irwin H. Evans. Born April 10, 1862; died Nov. 24, 1945.

Church Calendar for 1951

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. 18	College of Medical Evangelists Offering
Sept. 1	Colporteur Rally Day
Sept. 8	Missions Extension Offering
Sept. 29	13th Sabbath (China)
Oct. 6	Home Foreign Day
Oct. 13	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.

DAILY GUIDANCE

Safe, dependable help and counsel for the duties, problems, and perplexities of every day, in the home, in the church, and in our contacts with the world, can be ours if we have access to the instruction given to us by the spirit of prophecy to guide in these trying times.

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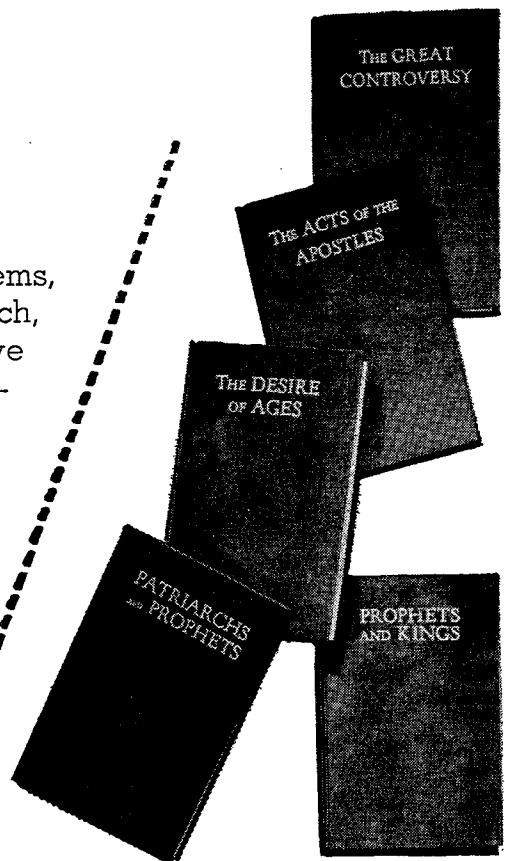
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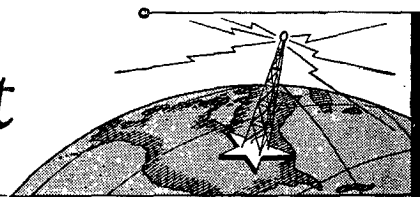
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Items of Special Interest



The New 1951 Yearbook

The 1951 *Yearbook* is off the press and ready for distribution. Its publication has been delayed a little in order to make possible the inclusion of changes in personnel as may have been decided upon at recent annual meetings of division committees. It is therefore as nearly up to date as possible.

The annual *Yearbook* gives official information concerning the worldwide activities of the Seventh-day Adventist denomination. Included in it are the names and addresses of conference and mission officers, school faculties, sanitarium staffs, publishing house leaders, and ministers and principal workers; countries in which the denomination is carrying forward its work; languages in which its literature is published; lists of all denominational periodicals; latest church and institutional statistics, together with other data of interest and importance.

Correspondence School Rally in Bangkok, Siam

A thrilling account of a recent Voice of Prophecy rally in the principal city of Siam has come to our attention. Nai Sook, one of our national workers, describes the rally in the following words:

"It has now been a little over a year since we first offered the Voice of Prophecy Bible Course in Siam. During this brief time 5,503 individuals have enrolled in the course. Of this number, 3,627 have enrolled for the Siamese lessons, 710 for the English, and 1,166 have enrolled for the Chinese course. So far we have mailed out more than 307 diplomas, and nearly every day students are completing the course.

"Our Voice of Prophecy director, W. A. Martin, desired to give public recognition to those who had completed the course. Accordingly, a graduation service was planned for all the graduates in or near Bangkok.

"The graduation service was held on Sunday evening, November 19, 1950, at 7:30 at the nurses' auditorium of the Bangkok Mission Sanitarium.

"Three of the leading Siamese newspapers, *Nikorn*, *Thaimai*, *Luckmuang*, each with a circulation of about 20,000, printed the story of our rally. We quote from the same:

"Graduation exercises for 83 students of the Voice of Prophecy Bible Correspondence School were held last night at

the Seventh-day Adventist Auditorium on Lan Luang Road. Special features of the program included a short address by Luang Sawasdi Sarasaputti, Director General of Education for Thailand, and the interviewing of some of the students who were in attendance.

"The Siam division of the Voice of Prophecy is a part of a worldwide organization which teaches a complete Bible course by mail. These lessons are available in every major language of the world. According to Mr. Martin, local director of the Siam division, more than 2,000,000 people all around the world have enrolled in this Bible course, of which about 5,000 are enrollees living in Thailand."

Australia News Story Features Kata Ragoso

Australia newsmen, writing about Kata Ragoso, of the Solomon Islands, during the recent camp meeting at Blackburn, Victoria, featured his part in providing the Bible for his people. They found him "checking the final proof of the translation of the Bible into his native tongue."

"Tribe to Have Own Bibles" is the headline, in heavy type, introducing one of the stories. "Chieftain of the Marovo tribe, he cares for 1,500 of his people on the beautiful island of Marovo, and he is also a prominent figure in the Seventh day Adventist church in the Solomon Islands."

Mentioned are Ragoso's 40 years of service in the Seventh-day Adventist church and the wonderful work of life-saving he directed during the war.

"But the proudest moment of his life will be when the packages come from the British and Foreign Bible Society, and he can give his people a Bible printed in their own tongue," the news story adds.

J. R. FERREN.

Ceaseless Activity in the Inter-American Division

A. H. Roth, secretary of the Inter-American Division, stated in his annual report that by the close of 1950 the baptized membership of that division would pass the 75,000 mark. Fifty-six years ago there were only 56 Seventh-day Adventists in the entire division. At the turn of the century the membership was a little over one thousand. Since then it has doubled every ten years.

The ceaseless activity of the Adventist laymen in Inter-America was recently criticized by an enemy in the following words,

quoted by Brother Roth in his report:

"What I don't think is fair about the Adventists is that every last one of them thinks he's called upon to preach. They all carry a Bible under their arms, and wherever there are people, they sow their beliefs. If they'd stay inside their own churches we wouldn't mind, but they run all over the country."

The brethren in Inter-America are fully confident that in the near future they will have a thousand baptisms a month.

N. W. DUNN.

Soul-winning Colporteur Work in the Philippines

Our Philippine Publishing House in Manila has just closed one of the best years in all its history. When the last book was delivered for 1950 the total colporteur deliveries amounted to three quarters of a million pesos, or \$375,000. Eighty per cent of these books were published in the various dialects of the country.

But even more outstanding than this is the tangible evidence of a great harvest of souls as fruitage of the seed sown by the colporteurs. Late in December one of our native evangelists baptized 17 people in Leyte. When these candidates were examined, they all testified that they received their knowledge of the truth through the contacts of a colporteur. After baptizing them the pastor organized them into a church. This church is in the town of Isabel, on the island of Leyte. Not far from this place the same colporteur raised up another company of 20. This faithful man is still carrying on his work in Leyte.

E. E. FRANKLIN.

Recent Missionary Departures

Mr. and Mrs. John W. Elick and their two children, John and Kathleen, of California, sailed from Los Angeles for Callao, March 3, on the S.S. *Santo Flavis*. Brother Elick is connecting with the Inca Union, to serve as director of one of the Indian missions in Peru.

Mr. and Mrs. Charles W. Day and their little daughter, Barbara Sue, of Illinois, left New Orleans for San José, March 12, Brother Day having accepted appointment as farm manager of the Central American Vocational College, located at Alajuela, Costa Rica.

Miss Alma Binder left New York for Addis Ababa, Ethiopia, March 12, returning to her work in the Addis Ababa hospital.

E. E. ROENFELT.