



## SOLEMN WARNINGS AGAINST INTEMPERANCE

By  
**ELLEN G. WHITE**

**W**ITH the awful results of indulgence in intoxicating drink before us, how is it that any man or woman who claims to believe in the word of God, can venture to touch, taste, or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. . . .

The Lord has given special directions in His word in reference to the use of wine and strong drink. He has forbidden their use, and enforced His prohibitions with strong warnings and threatenings. But His warning against the use of intoxicating beverages is not the result of the exercise of arbitrary authority. He has warned men, in order that they may escape from the evil that results from indulgence in wine and strong drink. . . .

The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations.—*Temperance*, pp. 42, 43.

There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.

Above all other places having to do with secular interests only, legislative halls and courts of justice

should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy.

But how does the record stand? How many of these men have their minds beclouded, their sense of right and wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are, "mighty to drink wine," and "men of strength to mingle strong drink," "that call evil good, and good, evil;" that "justify the wicked for reward, and take away the righteousness of the righteous from him!" . . .

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.—*Ministry of Healing*, pp. 345, 346.

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

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### ► Americans Spend \$1,000,000 an Hour for Liquor

Americans now spend a million dollars an hour for beer, wine, and liquor, Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, said in Boston. The 1950 consumer expenditure for alcoholic beverages totaled \$8,760,000,000, or \$210,000,000 more than the expenditure for 1949, she stated. Last year's consumption added up to 2,903,000,000 gallons, according to the dry leader.

### ► Seek Legislation to Improve TV Programs

Legislation providing for closer government supervision of the moral character of television programs was asked of Congress by the 32d annual convention in Winona Lake, Indiana, of the Clean Life League of America. In an adopted resolution the league deplored the type of programs presented by liquor, beer, and tobacco interests, and said many of the programs were unsuitable for young people.

### ► State Fair Has "Hall of Religion"

The work of the Wisconsin Council of Churches was shown in a "hall of religion" contained in a large tent erected by the council at the Wisconsin State Fair in Milwaukee. An altar and a variety of religious displays were placed in the tent. Literature and pictures described the place of the churches in the life of the State and the progress being made in fostering teamwork among different religious groups.

### ► Baptists Ask Fight Against Drugs

International cooperation to combat drug addiction was urged by the Seventh Day Baptist General Conference at its 139th annual session in Alfred, New York. "We favor," the conference said in a resolution, "continuing efforts by our State Department and by our representative on the United Nations Commission on Narcotic Drugs to obtain world-wide cooperation in reducing production of narcotic drugs to medicinal and scientific purposes."

### ► Cardinal Stritch Restricts Bingo Games

Samuel Cardinal Stritch, archbishop of Chicago, has ordered Roman Catholic churches in Chicago to halt the playing of bingo games unless their financial needs make it urgent to raise money this way. In the same order Cardinal Stritch banned all other forms of gambling at parish carnivals and benefit parties. The cardinal made his stand against gambling known in a special private communication to all pastors in the archdiocese.

### ► Yearbook Reports New High in Church Membership

A new total membership of 87,548,021 in all religious bodies of this country is reported in the 1951 *Yearbook of American Churches*, which will be published under the auspices of the National Council of Churches. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish, and other religious groups, according to the *Yearbook*, show that 285,834 congregations, parishes, and similar local units now embrace 58.09 per cent of the nation's population.

### ► Urge Corporations Contribute 5 Per Cent

America's large corporations are urged to contribute a full 5 per cent of their income to religious, charitable, and educational purposes in a report released in Washington, D.C., by two eminent business economists. Titled "The Five Percent," the report has been published by the National Planning Association, a private research organization. Its authors are Beardsley Ruml and Theodore Geiger. The report points out that business corporations are allowed to deduct up to 5 per cent of their annual income from the Federal corporation income tax if it is contributed for charitable purposes.

# Radio—Our World Evangelist

BY PAUL WICKMAN

Radio invades the principality of Satan, for he is called the "prince of the power of the air." Eph. 2:2. For almost ten years the Voice of Prophecy program has been invading that principality, and many captives of Satan have been liberated. The Voice of Prophecy has expanded from the original 89 stations in North America to 500 stations, and 209 stations in other parts of the world. It operates the largest school in the world—the Voice of Prophecy Bible Correspondence School—in forty languages with more than a million enrollees.

Outside of North America the Australasian Division has the largest number of stations carrying the Voice of Prophecy broadcasts. The growth of the Voice of Prophecy throughout that great division is a wonderful story in itself. Sixty-four radio stations carry the program each Sunday, one of them in Fiji. The workers are enthusiastic about the effectiveness of radio as a soul-winning agency. With almost one voice they say, "We have had more additions to our membership from radio than from any other source." In one of the large churches the pastor says that a radio baptism is conducted on the average of once every two months.

## Easy Entrance Into Many Homes

Another pastor writes: "It would be a very difficult task to tell how much good the Voice of Prophecy broadcast is doing over our four stations. It may be easy enough to get rid of a caller at the door, but what can one do with a caller who comes in on the wings of song and steals your heart? One man said to his wife, 'We can't have those Seventh-day Adventists calling here. I don't believe their teaching. It is all law and no gospel.' The wife replied, 'What are you going to do with the Voice of Prophecy?' He said, 'What has that got to do with it?' And for the first time he learned that the Voice of Prophecy is a Seventh-day Adventist broadcast. His only reply was, 'In that case it may be difficult to shut out Adventism.' Now our workers have become welcome visitors."

"We are finding," says

one worker, "like many others, that radio is unlocking otherwise barred doors to our evangelists. That is what the Voice of Prophecy means to us in South Australia."

Good reports come of our radio work in the Indian Ocean. We have radio programs in Madagascar, Réunion, and Mauritius. The broadcasts are in French and Malagasy. The Bible school is a year and a half old, and already it has enrolled 3,750 students throughout the territory of Madagascar. This island is as large as France, Belgium, and Holland put together; and this might seem a small number until one realizes that only about ten thousand of the inhabitants can read and write. Many of the Bible course students in the various sections gather together groups of the illiterate and study the lessons with them. Some of these groups have grown so large that they are calling for an evangelist to care for the interests. This work is well received by the pastors of other Protestant missions. They declare that they have never studied the Bible as we study it.

## Creates Discussion and Study

J. Zurcher, director of the radio work in the Indian Ocean, writes: "It is interesting and impressive to note the number of doctors, nurses, midwives, teachers, interpreters, and government officials who are enrolled in the course. We understand that some lively discussions on the subjects of the lessons are held by students in the Protestant and Catholic seminaries. From a convent a request has come for

the lessons to be sent in a plain envelope so they will not attract attention. We could cite many instances that show to what extent our message is penetrating into the Malagasy population."

We have learned that over a hundred Voice of Prophecy students are enrolled in Spain. The program, originating from Montevideo, South America, can be heard on short-wave at three o'clock in the morning, but these students get up to listen to the broadcast.

In Germany they have a unique way of advertising the program and the Bible course. One theater manager projects a picture of our quartet and speaker on the screen during each intermission and announces the German program over Radio Luxembourg. As the usherettes pass out the program while seating the customers, they give them a Voice of Prophecy enrollment blank. During the month of May twenty students were baptized.

C. R. Bonney, our Voice of Prophecy radio secretary for the British Union, tells us that in the three years of broadcasting to the British Isles from Luxembourg, 3,100 requested enrollment, and of that number 60 have been baptized. In the last month they have been given a better wave length, and their enrollments have increased three times.

## Thousands Enrolled in Japan

Japan has proved to be a very fruitful field for the Bible course. Since the beginning of the course 85,308 have enrolled; 13,062 have graduated, and 943 people have been baptized. Mrs. Retha Eldridge, director of the Bible school, tells us that during the last eight months 23,905 letters and cards were sent out, 49,618 pieces of mail were received, the teachers graded 126,869 answer sheets, and 328,796 Bible lessons were distributed. She says further, "There is no limit to the work that the Voice of Prophecy could do in Japan if we had the money to provide the lessons."

From Hawaii, Deborah Peile writes that "W. E. Barber on the island of Oahu, when faced with insufficient help and no Bible instructor to assist him in



Workers and Outgoing Mail in Voice of Prophecy Headquarters Office, Sydney, Australia

his evangelistic meetings, turned to the Voice of Prophecy Bible Correspondence Course plan. He offered those attending his meetings the Bible lessons each evening. The lessons completed and turned in were corrected and passed back at the next meeting. This kept the interest and attendance high. Already seventy-five diplomas have been presented and twenty-eight baptized who attended the meetings."

Sixty-two diplomas were passed out at a recent graduation exercise at the Oahu Prison, Hawaii. These men had finished the Voice of Prophecy Bible Correspondence Course. Invitations were sent out to their friends and relatives. The diplomas were presented by the warden, and then the Voice of Prophecy graduates spoke briefly about what the course had done for them.

#### In Southern Asia

In Southern Asia, A. E. Rawson, the Voice of Prophecy director, and I held 24 rallies, speaking to over 16,000 people. A new Bible school in the Urdu has just been inaugurated. In four weeks more than 2,000 lessons have been mailed out. A Voice of Prophecy school was opened in Burma at the time of my visit. Every Sunday the Voice of Prophecy broadcast goes

out on six transmissions over the 100,000-watt short-wave transmitters of Radio Ceylon, the strongest short-wave station in the world. There are more than 108,000 enrolled in the Bible schools operated by this division.

#### Our Fastest-growing School

After leaving Southern Asia I visited the countries of the Middle East Division. These countries of the Arab-Moslem world are extremely prejudiced against church propaganda. This division has the distinction of having the fastest-growing Bible school in the denomination. The enrollment jumped from 3,000 to 20,000 in just a few months.

Our first important contact was with the late King Abdullah. I enjoyed a half-hour interview with His Majesty discussing our work and plans for broadcasting. This interview led to an opportunity to meet the minister of court and the director of the Trans-Jordan Broadcasting Company and others. We were invited to use their facilities in preparing a broadcast to be inserted in the Voice of Prophecy program in the States. This we did. We were also invited to present a weekly radio program over their facilities.

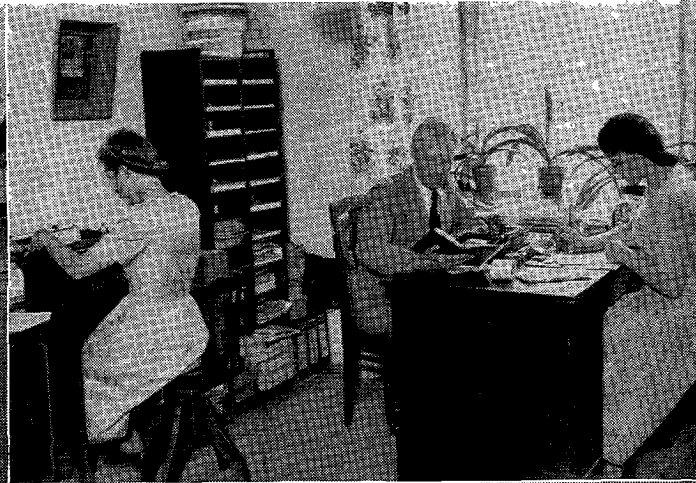
Knowing how important it is to establish good relations with all government

heads, and acquainting them with our work and plans, I sought to see General Glubb Pasha, head of the Arab Legion, and successor to Lawrence of Arabia. Brother Appel and I enjoyed a most favorable contact with Glubb Pasha; and after our interview with him we spent some time with his private secretary, an Arab officer of the legion. I asked for certain information on the Arabic world. Then he began to ask me questions.

#### Not Far From the Kingdom

"Why do you keep the seventh day with the Jews?" I explained the Biblical background. Then he asked, "What do you believe about the state of the dead?" I told him. "Do you believe in the soon coming of Christ?" I said I did. To this he replied, "I'll tell you a secret—I do too." He told me that he had read many of Mrs. E. G. White's books, and he said, "I am very much interested. Please enroll me in your Voice of Prophecy Bible Correspondence Course and send me some books on prophecy, for I am eager to understand." It reminded me of the experience of Philip and the man from Ethiopia. This man too is not far from the kingdom.

Our experience of seeing doors of broadcasting opportunity open before us



Upper: Voice of Prophecy Bible Correspondence School, Stockholm, Sweden

Lower: Our Bible Correspondence School in Tokyo, Japan

Upper: Bible Correspondence School Workers in Finland

Lower: Voice of Prophecy Radio Personnel, Watford, England

continued throughout our visit to some of the other countries. (Our best reception, apart from the Kingdom of the Jordan, was in Egypt.) There Neal C. Wilson secured newspaper coverage explaining the purpose of my coming, and this was identified with the Seventh-day Adventist denomination. We were the guests of the head of the Egyptian broadcasting, and every facility was made available. We left Egypt with the promise of returning to continue our broadcast plans. Doctors and other prominent people in the city of Cairo are enthusiastic over our project.

En route home I stopped to counsel with our European brethren relative to the various programs we are producing in Luxembourg and Monte Carlo. We found that during some weeks our network release in France brings in as many as 2,000 requests for literature and enrollments.

All around the world circle the Voice of Prophecy is winning friends and paving the way for a quick and fruitful finishing of the work. It is sowing the seed. Some time ago a colporteur down in South America arrived at a farm and was invited to spend the night. About nine o'clock our brother began to get ready for bed. The farmer said, "Wait. We want you to be present in our worship." At nine-twenty-five the family gathered together in the living room. They were all very reverent. Then they had prayer, and the farmer turned on his radio. The colporteur was surprised to hear the King's Her-



Left to Right: J. P. Fasnacht, Voice of Prophecy Announcer; Robert Gerber and M. Tietche, Speakers on Our French Broadcast in the Studio in Paris

alds singing, "Lift up the trumpet, and loud let it ring." The family listened with much interest. When the program was over the farmer said, "This is our worship hour."

This gospel is to go to all the world. This is the task of the church. By the help of radio the church today can perform this task more completely than in any other generation.

## Are You Guilty of Idolatry?

BY A. V. OLSON

At the very head of God's standard of righteousness are two commandments forbidding idol worship. Notwithstanding this fact, more than half of the world's two and one-quarter billions of people are bowing down to gods of wood or stone, of gold or silver. The vast majority of them know no better. They have been brought up that way. Their ancestors for generations past have worshiped at heathen shrines.

These poor deluded souls groping in darkness, ignorant of the way of life and peace, are not the only ones guilty of idol worship. It is to be feared that the vast majority in the so-called Christian lands, yes, even in the Christian church, are guilty of this sin. We do not mean to infer that they are bowing down to images in heathen shrines. There are other ways to worship idols.

Speaking of certain ones in Israel, God said, "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before

their face." Eze. 14:3. Anything that we love more than we love God becomes an idol set up in the heart. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

### Choosing the Sacrificial Way

Only a few days ago I saw a young woman baptized who had been notified by her parents that if she went forward in baptism, she would be disowned and disinherited. Because of her supreme love for God she was willing to make the sacrifice, hard though it was. She loved her parents dearly, but she loved God more. Many others when confronted with a similar decision have yielded; they have decided to go with their parents because they loved them more than they loved God. The parents became their idols and their stumbling block.

Others whose hearts have been stirred as they have listened to God's message for

today have sadly turned away when they found that they would lose their position if they decided to keep the Sabbath. Their position meant more to them than God and eternal life. It became their idol.

Materialism, the mammon of unrighteousness, has become the god of too many today. Instead of seeking first the kingdom of God and its righteousness, people have so fully occupied their hearts and minds with the material things of this world that they have little or no time to devote to eternal things. They are bowing their knees at the shrine of mammon. Perhaps you will say that this applies to the rich. Yes, it does apply to some rich, in fact, to many rich. The Bible tells us that it is hard for the rich to enter the kingdom of heaven. Too often their riches become their god, but this is not true of all the rich.

There are wealthy people who love God above all their wealth. They recognize God as the owner of all their possessions and themselves as His stewards. By His



help they seek so to manage their affairs that there will be a constant increase for the divine owner. They are faithful in the payment of their tithe and always liberal in their offerings. Like the good Samaritan, their hearts are touched with the needs of suffering humanity, and their hands are outstretched to help.

### Many Idols Ensnare the Heart

The rich are not the only ones who are in danger of bowing down to the god of mammon. The poor are also in danger. It is not the amount we possess but rather our attitude toward that which we possess that determines whether we are worshipers of God or of mammon. Luke tells us of a man who lost his way because of a piece of land he had bought and another one who permitted a few oxen to become his idol. With many, again, it is not what they possess but what they would like to possess that becomes their idol—their downfall.

The Bible also tells us of a class "whose God is their belly." Phil. 3:19. These people are more interested in things to eat and to drink than they are in God and His kingdom. They live to eat. To satisfy the cravings of a perverted appetite is of more concern to them than the salvation of their souls. Like Esau, they are ready to sell their birthright for a mess of pottage. Though they know from the instruction God has given them that certain foods and drinks are not to be used by those who profess to be followers of Christ, they follow their own inclinations and indulge in the forbidden things. Against their better judgment they bow to their idols, and knowingly jeopardize their hope of eternal life.

With many, an evil habit becomes the idol of the heart—the use of tobacco for instance. Not long ago a woman who had attended a series of meetings in one of our cities and who wanted to be baptized, when informed that she would have to give up her smoking first, replied that if it meant a choice between heaven and her cigarette, she would have to choose the cigarette. Millions of others are bowing to the same little idol.

### The God of Fashion

Multitudes are also worshiping the god of fashion. Their minds become so absorbed with the latest fashions in dress and other things that they have little or no time to think about God and their soul's salvation. Articles of adornment forbidden by the Word are of more value to them than the approval of Heaven.

There are also the gods of worldly pleasure, of selfish ambition for power and glory, and of a host of others too numerous to mention. Anything that we love more than God, anything that we are not willing to give up for Him, anything that occupies the place in our hearts that Christ should occupy, becomes an idol set up in the heart, and will lead to our

eternal ruin unless cast out. God has told us plainly that idolaters shall not enter His kingdom. (See 1 Cor. 6:9.) All such, we are told, shall be cast into the lake of fire: "And idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8.

This is a serious matter. Our eternal destiny is involved therein. When Jesus comes in a little while from now there is to be a separation of the true from the false. Then it will be too late to cast out our idols. We will not be able to deceive our Lord.

One Sabbath morning many years ago, when I was pastor of the Minneapolis church, a well-dressed and fine-looking man came to our home. He introduced himself as Brother ———, a member of the Seventh-day Adventist church in Chicago. He brought me greetings from the pastor, whom I knew well, and told me about the welfare of the church. Then he mentioned that he found himself in a very



### Accepting Christ's Victory

This is a world in conflict. The pattern of history is war, victory, peace; war, victory, peace. Only now the times of peace are becoming increasingly shorter, to the point of scarcely being noticed. But the world reasons that peace is the result of victory, and victory the result of war. Therefore we have war, because we desire peace. The world desires nothing more than peace.

In the average Christian life we find the same cycle—struggle, victory, peace. And that cycle has been repeated so many times that many of us have come to expect nothing else. Like the world, we struggle that we may have victory, because we want peace so much.

But the Christian life need not be like that. Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And again, "My peace I give unto you."

Peace before battle? Yes, peace now, for the battle is already won. Jesus won it for us almost two thousand years ago. Peace follows victory, to be sure. But the victory is His, and it is ours to accept.

Most of us are not confused about what our real problems are. We know, deep in our hearts, that our real problem is sin. But almost all of us are confused about the solution to that problem. For the answer is not, as so long we have thought, in struggling and striving and seeking and trying. The solution is in the acceptance of a Gift. And when He is ours His victory is ours. When He is ours His peace is ours.

The Christian life, then, need not be a futile struggle. It can be peace and victory. For it must be, sooner or later, the childlike acceptance of the Victor Himself into our hearts.

embarrassing situation. In his hurry to catch the train in Chicago he had left home without his billfold, and consequently, had only a little loose change in his pocket; would I kindly lend him ten dollars to tide him over till he could get money from home?

While he talked I had scrutinized him from head to foot, and when he finished his tale I said, "Friend, you are not a Seventh-day Adventist. You are trying to deceive me; you are attempting to get money under false pretenses." Appearing very much surprised that I should lay such an accusation against him, he said, "What makes you think that I am not a Seventh-day Adventist?" I replied, "The tips of two cigars in your breast pocket. Seventh-day Adventists do not smoke." With shame and confusion he bowed himself out of our home. His idol betrayed him.

So it will be with many in that great day when they shall stand before God. They will profess to belong to His church. They will plead for recognition. As He turns His gaze upon them and they feel His searching eyes penetrating their very souls, they know that their idols have been discovered; they know that they cannot deceive Him. Imagine the anguish of their souls when they hear Him say, "I know you not. Depart from me, ye workers of iniquity."

It is high time that every Seventh-day Adventist should take these things seriously. In His goodness God has made known to us the far-reaching implications of His holy law, the standard by which we are to live and by which we are to be judged. God loves us. He gave His only-begotten Son to save us from our sins and to bring us into harmony with His standard of righteousness. He stands ready now to save us from our idols, but He cannot save us with our idols. If we cling to them, we will be lost.

### Room for Jesus

Dear readers, we cannot, we must not, permit anything in this world to occupy the place in our hearts and lives that Jesus should occupy. He loves us. He desires to dwell with us and to direct our lives. To us He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

To all who let Him in and who surrender to Him the control of their lives He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Verse 21.

There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—*The Desire of Ages*, p. 250.

# The Relation Between Home and School

By Mae Carberry Bradley

As we endeavor to guide the lambs of the flock in the straight and narrow way that leads to eternal life, it is very important that leaders keep close together in their ideals and purposes. These leaders include parents, teachers, pastors, Sabbath school teachers, and friends. The child spends the greater part of his time at home and at school. There his ideas and ideals are formed for life. If there is harmony between the two institutions, his character building will go along smoothly and beautifully.

Perfect harmony cannot exist unless the institutions have the same goal in mind. This is one of the weightiest reasons why the children of Seventh-day Adventists should be in our own schools. Both our homes and our church schools are endeavoring to point the way to the Holy City. If at home the child is directed to this holy place, but at school he is directed the opposite direction to worldly success, he becomes as confused as you do when, seeking a strange place, one man tells you to turn left where another says turn right. If the child reaches either goal, it is likely to be worldly success, because the way appears broader and easier to travel.

In *Counsels to Parents, Teachers, and Students*, page 205, we are admonished that it is no longer safe to send our children to the public school. Many reasons for this could be discussed, but for this article I wish to stress the thought that a close relationship can exist between the Seventh-day Adventist home and the church school only.

The question often arises as to when parents should begin to share their responsibility with a teacher. Most States now require school attendance by a certain age. We must comply with the legal requirements in the matter. Home circumstances sometimes demand what under most circumstances would be unwise. For example, if a mother must work, her child may be better off in school than at home with someone poorly qualified to care for him. These are rare exceptions. Usually we should follow closely the admonition given in *Fundamentals of Christian Education*, page 21: "Small children should be left as free as lambs to run out-of-doors, to be free and happy,

and should be allowed the most favorable opportunities to lay the foundation for sound constitutions."

On the same page we continue reading: "The only school room for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature." In the light of this admonition how can we insist that they enter school at six if it is not necessary. Some children of six years can learn rapidly at school; others cannot learn at all. None of them would lose anything if they waited for their bodies to develop more before starting. I understand that someday we are going to pay more attention to the child's needs and less attention to grades in our schools. Possibly if we forgot about grades and let him go at his own rate, parents would cease to try to rush the child through school.

## Confidence Appreciated

Nothing on this earth is so precious to normal parents as their child. Being a teacher, I can appreciate the confidence of parents who entrust to me their jewels, but I cannot help wondering why they so seldom come around to see what care

I am taking of them. Parents know so much more about the child physically, emotionally, and often mentally. In *Education*, page 284, we read: "The parents' intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him."

Physical handicaps of children should be discussed with the teacher as soon as possible after the opening of school. If he is hard of hearing, unusually nervous, subject to outbursts of temper, or abnormal in any other way, the teacher should know.

I once had a little one-eyed girl in school. An injury had necessitated complete removal of the eye, leaving an otherwise pretty child an object of pity. Through the cooperation of the local welfare department a glass eye, which perfectly matched her one pretty blue eye, was secured. This greatly improved her appearance but not her eyesight. She was excused from as much reading as possible. Nothing was said to her next teacher. When I had opportunity to inquire about Ruth several weeks after school opened, her new teacher had never suspected that she had a glass eye. Ruth was a brilliant child and could keep up with the class with little effort, yet she could have been helped more had her parents explained the defect to the teacher.

## Teachers Need to Visit Homes

Since parents do so little visiting at the school, it becomes the duty of the teacher to visit the homes. Any child is better understood when his teacher knows his home environment. "By coming personally in touch with their homes and lives, he may strengthen the ties that bind him to his pupils, and may learn how to deal more successfully with their different dispositions and temperaments."—*Ibid.*

Home and School meetings properly conducted can do much to bind together the home and school. Far too often the parents who need help most, remain away from such meetings. Parents, if you have the interest of your child at heart, meet with his teacher at every opportunity.

When parents do not know the teacher there is often the tendency to criticize and condemn even in the child's presence until, "by their hasty, unfounded criticism the influence of the faithful self-sacrificing teacher is often well-nigh destroyed."—*Ibid.* On page 283 of the same book, with regard to cooperation of parents in child training, we are told:



Ewing Galloway

It's a Happy Day When Mother Comes Along With Johnny and Mary to School

"Let them teach their children to be true to God, true to principle, and true to themselves and to all with whom they are connected. With such training, children when sent to school will not be a cause of disturbance or anxiety. They will be a support to their teachers, and an example and encouragement to their fellow-pupils.

"Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility."

More than for any other reason children are sent to church school for their spiritual good. Together parents and teachers should seek to lead the little ones to Jesus. If evil tendencies show in them at school, the parents need to be consulted. They too are anxious that the child grow up to be pure and true.

### The Prayer of a Child

A story told by a non-Adventist father in a Home and School meeting illustrates the possible influence of the church school in a very interesting way. The family had long looked forward to having a cheery fireplace in their living room. At last it was finished. Little Stanley hurried home from school to admire it. Teacher had talked often about prayer—the importance of talking to Jesus and thanking Him, and asking Him for our needs. As Stanley stood before that lovely fireplace he felt very grateful for it. Suddenly he said to his father, "Daddy, I wish you would go into the other room."

"Why, son, what do you want me to go into the other room for?" asked the astonished father.

"Because I want to thank Jesus for the fireplace," was the simple answer.

The father was not a man of prayer, but his heart was touched.

"Son," he said, "will you let me kneel down here with you while you thank Jesus for the fireplace?"

Stanley agreed, and together they knelt before the fireplace to thank Jesus for it. Nothing any of us older people could have said or done would have touched the heart of that father as did the sincere thank-you prayer of his six-year-old son.

### Encouraging One Another

Teachers are encouraged by reports from parents concerning their child's spiritual growth. I think of dear little curly-headed Tommie, who wasn't the brightest in his class, but he listened very intently to the stories in Bible class. One day his mother asked, "Do you believe a little child like Tommie could be converted?" I assured her I did. She then told me of her conviction that Tommie was really converted. Her illustrations that showed his earnestness verified her conviction.

Telling the teacher what you like about

the school may do more good than criticism. The comparatively few teachers who can run the gauntlet of criticism that is too often heaped upon the beginning teacher, and come out still willing to teach, are somewhat hardened to adverse criticism, or they have taken it seriously and improved. Everyone seems willing to condemn the teacher who makes a mistake, but how few there are who take the trouble to commend one who has done an excellent piece of work. Almost all teachers put their best effort into every day's work. They are as human as parents, and it is possible for any one of them to make a mistake. Usually they recognize it themselves.

On the other hand, teachers can forget how very dear those little ones are to their parents, and fail to realize that parental instinct leads them to do their utmost to protect their child from unjust treatment. Everything should be talked over between parents and teachers, leaving no room for misunderstanding. Encouragement helps parents too.

How much of the schoolwork should be done at home? Some children carry every book home, and some come in empty-handed day after day. This is a matter that concerns the child's needs rather than his inclination. No child should be allowed to do *all* his studying at home, but some need more individual help than

can be given at school. Most teachers appreciate parents' giving needed help at home. To help a child does not, of course, mean doing the work for him. He may need to practice his reading aloud, have questions answered, or be shown his mistakes in arithmetic. All work should be his own. If he gets all his work at home, he may be playing or annoying others during study periods. If he gets no help at home when he needs more than the busy teacher can give, he may drop behind the class and become discouraged. This is another matter to be taken up with the teacher.

*True education* is defined as the harmonious development of the physical, the mental, and the spiritual powers. (*Education*, p. 13.) This would be impossible for either home or school to carry out without the cooperation of the other.

"The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness."—*Fundamentals of Christian Education*, pp. 69, 70.

Working with one another and with God, we shall be able to give to the pupils "an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—*Education*, p. 19.

## Heirs of the Kingdom

By L. L. Moffitt

Do we really believe that we are "heirs of the kingdom"? James 2:5. Do we believe that God is speaking to us individually when He says, "I know the thoughts that I think toward you, . . . thoughts of peace, and not of evil, to give you an expected end"? Jer. 29:11. Is it a matter of personal conviction with us that we are included among God's elect who, "according to his abundant mercy hath begotten us again unto a lively hope . . . , to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"? 1 Peter 1:3, 4. Do we actually count ourselves among those who are called to "receive the promise of eternal inheritance" (Heb. 9:15), "to be partakers of the inheritance of the saints in light" (Col. 1:12)?

Day by day are we permitting God to seal us "with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession," and are the eyes of our "understanding being enlightened; that . . . [we] may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, . . . not

only in this world, but also in that which is to come"? Eph. 1:13, 18-21.

Have we the assurance that we "have received the Spirit of adoption, whereby we cry, Abba, Father" with the conviction that "the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ"? Rom. 8:15-17. Do we rejoice in the prospects of our heavenly citizenship, as "heirs according to the hope of eternal life" (Titus 3:7), "heirs according to the promise" (Gal. 3:29)?

If this is truly our conviction, then we will live in anticipation of our heritage in the better land. Our plans will be made in harmony with our hope of the eternal reward. We will rejoice in the glorious prospects of the sons of God. Even in adversity we will "endure hardness as a good soldier" assured that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Then even loss will be counted gain. And we can be among those of whom it is said, "Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that



ye have in heaven a better and an enduring substance." Heb. 10:34.

To all such there will be no unbreakable cords that bind the soul to this world, and the affections to the treasures of earth. Rather will such be identified with the children of God of former ages of whom it is recorded:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.

... They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:13-16.

As we turn from the sordid things of earth, from its adversity and disappointment to the contemplation of the saints' everlasting inheritance, there is scope for the farthest reach of the imagination.

"Turn away from the dark and gloomy picture to that of the loving Saviour, the glory of heaven, and the rich inheritance prepared for all who are humble and obedient, and who possess grateful hearts

and abiding faith in the promises of God."—*Testimonies*, vol. 1, p. 703. "Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. It is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"—*Steps to Christ*, p. 91.

Not only does God prepare a place for His people, but He also prepares His people for the place. God's original plan for this earth will be fulfilled. "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:18. God will have prepared inhabitants for a prepared habitation.

The admonition of the prophet, "Prepare to meet thy God, O Israel" (Amos 4:12), therefore, should come with special force to us who live in time's last hour.

#### A Solemn Matter

This preparation is a solemn matter, and must not be postponed.

"Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. . . . Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. . . .

"Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress. . . .

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. . . .

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. . . . This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, pp. 620-623.

Another solemn message reads as follows:

"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace."—*Testimonies*, vol. 9, p. 285.

## A Story for the Children

By ARTHUR W. SPALDING



### The Little Man With One Foot

Such a pretty little house! Such a funny little man! He has just one foot, but he gets around all right, if he is slow. And where do you think his eyes are? On the end of his horns! His horns are soft, and he can draw them in or push them out, with his eyes on the end of them!

Well, yes, that's right! This little man is a snail. I picked him up this morning as I was coming to preschool, and brought him along for you to see. His house is a shell, wound round and round in a ring or coil. When he is a baby he has a shell with just one turn, but as he grows he adds more and more to it, and makes each turn larger. So the lip of the shell is always the biggest part.

The shell is fastened to the little man's back. And when he is sleepy or afraid, he draws back into his house and curls up to sleep. When he wants to travel he comes out and goes around on his one foot. For his foot is all the underside of his body. What do you think of that!

Though he has only one foot, he has two hands, or feelers. These are just below his horns, and he can push them out or draw them in, just as he does his eyestalks or horns. When he goes a-walking he puts these feelers out in front, and they feel every step of the way, if you can call them steps.

Would you like to see him walk? When I brought him in this morning and put him in this plant dish, where there are earth and moss, what do you think he did? He was afraid, so he drew back into his shell, and pulled some moss in after him, to close his door. But after a while, since no one hurt him, he came out and walked around on his one foot. Now we'll pick him up—see how fast he draws back into his house! We'll put him in this glass tumbler, with some earth and leaves in it, and we'll put some cheese-cloth over the top, so he can't get away. By and by, if we leave him alone, he'll come out of his shell and start walking about and feeding on the leaves, for that is what he eats.

Now you see him. Pretty soon he thinks

he'd like to go for a longer walk, so he starts climbing up the side of the glass. That's when you can see his foot through the glass. If we put a magnifying glass up close, we'll see that he just ripples along. His tiny muscles push his whole foot along the glass or ground. And as he walks he leaves a shining trail behind him. This is mucus, which he makes and pours out on his foot. It is sticky, and that is what makes him stick tight, even to a glass. But he can let go any minute he wants to.

This is a garden snail. But he has cousins who live in the water. When we make an aquarium, or water garden, and put plants in it, and goldfish, for a shining show, we call on the water snail to help us, for this snail eats the fine scums that grow in still water, and so he helps us keep the water pure. In outdoor ponds, where there may be fish and frogs and other animals, the water snails do their work without our tending to them at all.

Our garden snail nibbles away at some of our leafy plants; but if there are not too many of him, he does no harm. And he does some good, too, by eating bits of refuse that otherwise would rot. God made all creatures, great and small, and gave each one a work to do. He made the snail, and He sees to it that the snails are fed, just as is every other creature.

Keep your eyes open, and watch. Among all the wonderful things you will find in God's outdoors, the snail will be one. See if you can ever find a baby snail. See if you can find a snail when he is eating, and see how he eats. If you turn him on his back, wait and see how he turns over. Some morning follow the shining trail of a snail, and see where he came from and where he went. Often you will find an empty shell, and you might get father or big brother to grind off one side on an emery wheel, so you can see the way the snail made his house, from the littlest teeny thing, bigger and bigger, until his life was over and he left his shell for you to look at and admire.

Let us prepare for our eternal home with an earnestness in keeping with its worth. How eagerly we look forward to moving into a new home, newly furnished on this earth! Are we evincing the same eagerness in anticipation of the heavenly home? Soon Jesus will come to take the heirs of the kingdom to their everlasting possession.

"When the children of God shall have put on immortality, they will 'see Him as He is.' . . . In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. . . .

"There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall

see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory. . . .

"We are still amidst the shadows and turmoil of earthly activities. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness, and behold Him who died for the sins of the world. He has opened the gates of paradise to all who receive and believe on Him. To them He gives power to become the sons and daughters of God. Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Hebrews 10:37. Blessed are those servants who, when their Lord comes, shall be found watching."—*Ibid.*, pp. 285-287.

This is another article in the series by Elder Moffitt answering the question, "Do We Really Believe?"

expressed unswerving positiveness in the existence of God.

That night, supper ended, the prisoners returned to their cells, and heard the familiar "All present and accounted for," followed by the automatic, metallic locking of the steel doors, and then silence. The lights went out, except the dim illumination at intervals on every tier. Sing Sing was as somber as the tomb, broken only by the staccato snoring of the inmates.

Steam on the barred windows gave evidence of its being cold outside. Suddenly, as if aroused by an unseen visitor, Joe sat bolt upright in bed, alone, wet with perspiration, the stillness broken only by the approaching footfall of a guard making his rounds.

"What time is it, guard?" he asked.

A pause, and then piercing his ears he heard with startling conviction, "2:45."

"Is that the same as quarter to three?"

The guard merely grunted assent. Joe swayed weakly and slid out of bed, dropping down upon his knees. "O God!" he cried, "please forgive my blind ignorance of Thee and Thy power. Help me to be one of Thy children, and tell of Thy power here in this prison."

Joe found the Saviour, and learned to trust Him. A marked change came over his life, and his experience was soon known throughout the entire penitentiary.

Share Your Faith has its glories in reclaiming the lost from the snares of the devil. It is salvation in practice, the constant and personal appeal to those "condemned to die." Young people, the Lord has reserved a special and significant task for you. Will you respond and say as did those volunteers fired to duty by patriotism to country when Lincoln called, "We are coming, Father Abraham, 75,000 strong?"

Today, as never before, the need for personal lay evangelism is pressing. It is so late, and there is so little time. The agencies of disillusionment and unholy fear are crowding in upon you to thwart and disrupt the tranquillity and mental peace promised to those who look for and love His appearing.

Time has always been an element with the condemned to die. Sunrise, sunset, midnight, and the ringing of the curfew have become significant for the condemned to die.

Mankind, unlearned in the tempering of justice with mercy, is swift to exact the pound of flesh. Hear David as he cries, "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hands of man." 2 Sam 24:14.

"Not willing that any should perish," the Lord extends mercy, "and is long suffering to us-ward." He stands patiently at the door of your heart, knocking, knocking. Won't you let Him in? He alone is able to save the condemned to die.



## Condemned to Die

By A. V. Pinkney

From the tiniest insect to the gigantic leviathans of the sea, life is precious, defended madly, and surrendered only when exhaustion makes struggling ineffective.

A spider had just ensnared a wasp who fanned his wings furiously to free himself. Electrified by the sudden catch, the spider dashed over, keeping safe distance from the wasp and avoiding his sting. Three or four web encirclements were made around the insect's legs. This steadied his body and reduced the spasmodic attempts at freedom. The spider poised himself, and with precision accuracy struck a vulnerable spot in the prisoned victim, withdrew himself to note the effect, struck again, then surging with a conqueror's pride, left the vanquished pinioned and helpless, retiring to the outer reaches of his web entanglement until the prey should die.

This may be considered a simple drama, the "survival of the fittest." It is current and recurrent in all nature. Some would have us believe that it is unnecessary to keep things in balance. But every Missionary Volunteer knows that Jesus requires the strong to "bear the infirmities of the weak." If you would be His follower, you must point the condemned to die to Him who knows your sorrow, en-

dured the pain, and is with you in every test and trial, valiant and patient, sympathetic and kind, enduring to the end.

Joe lived in Harlem and soon learned that the boys frowned upon those who "ate cheese," a term used to designate one who talked. By acts of lawlessness and daring he was soon looked upon as smart. Then one night he was caught and suspected of participating in an armed robbery. He was later sentenced to Sing Sing Prison.

A mission worker making routine visits to the prison was attracted by his sullen and indifferent attitude to anything religious. She determined, by the help of God, to acquaint this sinner with Jesus. Rebuffs only caused her to redouble her efforts. Finally one day she was able to interrupt Joe in a card game and ask him whether he knew the Saviour. She was shocked when he burst out in hilarious and scornful laughter at the mention of the name. Undaunted, she persisted. Putting his cards down, Joe said, "If there is a God, I want Him to wake me up at a quarter to three in the morning"—an hour when he knew the entire cell block would be wrapped in silence. The missionary, caught by this unexpected challenge, breathed a prayer, and confidently

# Wills and Legacies

By M. H. Whittaker

More than three millenniums ago a very wealthy and wise man was confronted with a perplexing problem. He had built his houses; he had made his great works; he had planted his vineyards, his gardens, and his orchards; he had gathered also his great possessions of silver, gold, peculiar antiques, and precious treasures. And then the fear of a great and awful risk took hold of his soul. Apparently there was nothing left to do but to make his will before the day of reckoning came.

"Soon," he reasoned, "I must leave it to the man who shall be after me. And how shall I leave it? The custom is to

make a will before I die, and that I must do." (See Eccl. 2:18-22.)

But God has a better way.

"Dying legacies are a miserable substitute for living benevolence."—*Testimonies*, vol. 4, p. 481.

"It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. . . . Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. . . . If they would do good they must seize the present golden moments."—*Ibid.*, p. 480.

"The Lord would have His followers dispense their means while they can do it themselves."—*Ibid.*, p. 479.

"By becoming their own executors, they could meet the claims of God themselves, instead of shifting the responsibility upon others."—*Ibid.*, p. 480.

"They should have the satisfaction here, and the reward hereafter, of disposing of their surplus means while they live."—*Ibid.*, vol. 3, p. 121.

"If you want your means to go to the cause, appropriate it, or all that you do not really need for a support, while you live."—*Ibid.*, vol. 5, p. 155.

## Character of Our Beneficiaries

In referring to his beneficiary Solomon is faced with the problem: "Who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise." Eccl. 2:19.

After Solomon's decease Rehoboam and Jeroboam inherited his kingdom, with its vast and untold wealth. And with what havoc did these unthankful and unholy beneficiaries handle the great Jerusalem estates which Solomon had built up! What a trail of wreckage and ruin followed, as so much wealth fell into the hands of such unbelieving and unfitted recipients! What a timely warning and illustration God supplies for us upon whom the ends of the world are come!

"Parents should exercise the right God has given them. . . . While they have sound minds and good judgment, parents should, with prayerful consideration, and with the help of proper counselors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children who are afflicted or are struggling in poverty, and who will make a judicious use of means, they should be considered. But if they have unbelieving children who have abundance of this world, and who are serving the world, they commit a sin against the Master who has made them His stewards, by placing means in their hands merely because they are their children."—*Ibid.*, vol. 3, p. 121.

The unregenerate, unconverted man is in the world and of the world. He is a forsaker of the assembling of the saints, both himself and his family. His house has no family altar erected therein. God is not remembered on the Sabbath day, nor in the first fruits of his substance, nor in the tithe, which is the Lord's. He is laying up no treasure in heaven. All too often the story of unearned and inherited wealth is but the beginning of another journey into a far country, where in riotous living he wastes his own and his father's substance.

To the ministry of this message and in the best interests of all His children the messenger of the Lord warns:

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls."—*Ibid.*, p. 479.

And "it is required in stewards, that a man be found faithful."

## Questions From Youth

ANSWERED BY ARCH A. O. DART



### Influences of Early Background

*Bill and I are engaged. But there is one question that troubles me a little. Will his early life have any effect upon the home we are planning to establish? His father and mother were divorced when he was five. He went with his father, who married again. His stepmother was very unkind to him and was constantly telling his father the bad things he did, but never mentioned anything good. When he was thirteen he ran away and went to his mother, who was then living with her third husband. Things were not too pleasant with her, so after a few weeks he went to his grandmother's. While here he met an Adventist and accepted the truth. He is a good Christian, and I think we can be very happy together, but some of my friends are afraid his childhood experiences may affect his attitude toward marriage and the home. Do you think this is likely to occur?*

There is no question but that a child's early influence has a tremendous effect upon his whole outlook and upon his attitude toward marriage and the home. The majority of men and women have the same type of home as the one from which they came. If a mother is neat and tidy, the chances are her children will have neat, tidy places to live. If she is careless and dirty, more than likely her children will be the same. A home where love abounds, where kind, sweet words are used freely, produces husbands and wives who expect to use kind, sweet words in their families. Men and women who come from divorced homes are far more likely to become divorcees than those who come from stable homes.

But a person coming from unfortunate surroundings is far from being hopeless. If it were not for the transforming power of God, who could be saved? What this young man needs is a good Christian marriage coun-

selor. In fact, every young person would do well to have proper instruction in regard to God's plan and purpose for the home. We need more ministers who are qualified to give marriage counseling to just such young men as you have described. Marriage is God's own institution; therefore its success is more important than the welfare of the individuals.

A marriage cannot be dissolved just to accommodate the personal wishes of either party. Each one taking the marriage vows must understand its sacredness and his duty to make his marriage a success as God designed it should be. A second lesson each one must learn is that love, whether in the home or in the church, "seeketh not her own," but is constantly striving to please the other and to know what his duties are as a husband and how he can please his wife. Also the young lady should be instructed in what her obligations are as a wife and how she can please her husband. When young people enter marriage with the idea of seeing how much they can get out of it, they soon come to the bottom of the barrel. But when they seek to find how much they can put into marriage, how much each can contribute to the other, they are on the highway to success.

Whether you and Bill are fortunate enough to be able to have marriage counseling from an Adventist minister or not, both of you should read the chapter on "The Home" in *Ministry of Healing*, and "The Home Life" and "Courtship and Marriage" in *Messages to Young People*. In addition to these, Dr. Shryock's book *Happiness for Husbands and Wives* is very good. It is too bad that your intended husband has had such an unfortunate background, but with the proper re-education he can have the same good wholesome attitudes that will enable him to be all that a Christian husband should be.

# EDITORIALS



A Look at Europe—1

## Living Close to Ruin

It is more than six years since the last bombers sent their deadly hail of fire and steel hurtling down over the cities of Europe, but those days and nights of terror cannot easily be forgotten by the ones who are living close to the ruin they wrought.

The daily reminders of the folly and mercilessness of war still can be seen in the mountainous heaps of debris and the skeletons of massive structures in Hamburg and Berlin, in the open spaces in crowded London where ruined buildings have been cleared away, in the tremendous rebuilding project, in the desolated heart of Rotterdam, and in the ruins of other cities still struggling to dig themselves back to normal life.

It was in these large centers of population that the ruins were the greatest. But the destruction wrought in the fertile fields of France and Germany by the trampling of armies, kind nature, in cooperation with the hard-working farmer, soon restored. This summer there are good harvests in Europe, and these will help to bring relief to people who have known the threat of famine.

But those who know the dread sounds of war, who night after night have sought refuge in crowded, underground shelters, who have lost home and loved ones, who have felt the scorching heat of unquenchable fires, do not talk freely about another war. These people wonder just why a third world war is inevitable. They think surely some way must be found to hold in check any forces that would precipitate another such catastrophe in this generation. Thus as you go about Europe you hear little general talk of war. Though, of course, these people who live close to the ruins of the last war and in the world's greatest storm center under the constant threat of another war, cannot dismiss this dread prospect from their thoughts.

### People Busy With Daily Tasks

Nevertheless, life must go on no matter what the outlook, and these people have learned to make the best of their situation. They are busy at their task of reconstruction and recovery. These are the things they like to talk about.

I was riding on the Scandinavian airline between Stockholm and Oslo. The man seated beside me was chief technical inspector for the company. He traveled throughout the world where this enterprising line had established stations. I said to him, "You people in Europe seem to talk less of war than we do in the United States."

He said: "Perhaps that is so. We are kept very busy thinking about our many pressing needs of the moment. However, this does not mean that we who have seen what war can do are not thinking about it. We would like very much to have the assurance that all is well in Europe and the world, but we know this is not so."

People who live in the shadow of death are not likely to talk much of death. Living on the slopes of a rumbling Vesuvius may not be conducive to peace of mind, but when that is where home is and the tasks of life are calling, one does not go to the window every morning to see whether the volcano is smoking.

We passed by this famous volcano while in Italy and saw the little towns about it and the homes on its slope. My guide told me that every now and then one can hear the deep rumblings of the volcano. The people, however, seemed oblivious to this, although all about them they see the ruins of its former eruptions.

Everywhere there is volcanic ash and lava rock. Pompeii, a thriving tourist town, is evidence of the dread damage Vesuvius can work in a moment. The last eruption occurred in 1929. But it is a latent danger, and observers are constantly on the watch. The people trust them and await their warnings.

### Life That Builds Sturdy, Brave People

Europeans are a brave people. They know how to suffer and endure. They have survived many disasters in the form of political and social revolutions, panic inflation, plague and famine, and two world wars. They are not a pampered people living in luxury, but they know how to enjoy life just the same. You can tell this as you see young men and women hiking together far out in the country, whole families—father, mother, and children—cycling along the highways. The sturdy legs, rosy cheeks, clear eyes you see tell of people who know little of steam-heated homes in winter and much of fresh air in all seasons, whose diet includes the rich vitamins of natural flour, untouched by modern refining processes, who travel about on bicycles or by foot, who enjoy most the sports that take them to the mountains, woods, and lakes.

They may need help from abroad in this crisis hour, but they do not ask for our pity. They love their homes and their families, and they want them to be free of outside influences. Each nation cherishes its own sovereignty and seeks to protect it even though it may be on the debtor's list.

Above all peoples, Europeans long for peace, and why shouldn't they when they have seen so much of war? But they are not waiting for the assurance of lasting peace to be up and doing, and we find this spirit most evident among the Advent believers. In Germany especially our people are seeking quickly to restore and rebuild their ruined churches and press on with the work.

### The Adventist Outlook

In times like these the Adventist believer, even more than others, must keep a steady, objective outlook. He must not allow the past disasters to discourage him, or the threatening future to dismay him. He is not one to scan the alarming headlines, and begin to worry about his own welfare. He has a job to do and must be at it. To him the Master has said, "Occupy till I come." That means he must evangelize, baptize, and build until the end.

Yes, we are no doubt living on the verge of another world war, but we also are living very near the end of earth's history. The judgment day is nigh at hand. Nevertheless, we are not to sit in a state of fearful suspense because of that. We are to make our peace with God and man, and then go about our heavenly Father's business.

The Adventist is to watch the signs of the near Advent as they are being portrayed in world events, but he is not to become so absorbed in thinking of the dreadful calamities

ties coming upon the world that he is unfit to carry on the daily round of life's duties and perform the task God has asked him to do.

There is much to buoy up the hopes of the Adventist. He looks beyond the present scene. He meditates upon the promises of God. This is what our brethren and sisters in Europe are doing today, and this is what we should all be doing.

How wonderful are such words as these to those who are living close to ruin:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise." Isa. 60:18.

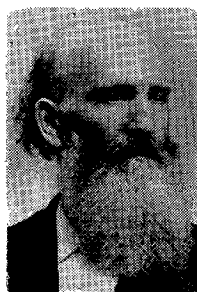
"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:3-5.

This reminds us of the beautiful Advent hymn by Annie R. Smith, which reads in part:

"I saw one weary, sad, and torn,  
With eager steps press on the way,  
Who long the hallowed cross had borne,  
Still looking for the promised day;  
While many a line of grief and care,  
Upon his brow was furrowed there:  
I asked what buoyed his spirits up,  
'O this!' said he—'the blessed hope.'

"While pilgrims here we journey on  
In this dark vale of sin and gloom,  
Through tribulation, hate, and scorn,  
Or through the portals of the tomb,  
Till our returning King shall come  
To take His exile captives home,  
O! what can buoy the spirits up?  
'Tis this alone—the blessed hope."

F. L.



## Brief Biographies

Converted at the age of thirteen and ordained to the gospel ministry when twenty-two years old, this young man from New England experienced the disappointment of the Millerites in 1844. Efforts to explain this disappointment led him to the views that lie at the foundation of the Seventh-day Adventist movement. He was recognized as a leader, for he had the gift of organization and a strong faith in the counsel of the Spirit of

prophecy. In following the instruction to him, "You must write," came the issuance of the little paper which later was to result in the establishment of our many denominational publishing houses. From his few Sabbath school lessons written for the youth has grown our worldwide Sabbath school work. For years he labored for the union of believers, and in 1861 churches were formally organized, and the formation of conferences soon followed. In 1863 the organization of the General Conference took place, and he served three terms as its president. An illness led to the study of health principles and the health reform movement, which brought about the establishment of our first medical institution. He was the main factor in the founding of Battle Creek College. In 1874 he wrote that Seventh-day Adventists had a worldwide mission, and that same year J. N. Andrews started the long line of missionaries that have since gone to all parts of the world. Truly he was a wise builder, and as one writer has stated, "His influence will still be felt, the impress of his shaping hand will still be seen, and all the future workings of this cause will revive and keep alive his memory." What was his name? To identify, see page 22.

## Heart-to-Heart Talks

### The Story of Redemption

[This editorial and the one to be published next week from Elder Wilcox reached us a few days before his death. "He being dead, yet speaketh."—EDITOR.]

The story of redemption is the most thrilling narrative ever told. In it are mystery, pathos, tragedy. No human mind can comprehend its far-reaching implications. No man can picture the shades of sadness and sorrow or its guiding rays of hope and courage and glorious consummation. All this must be left to the contemplation of the wonders of the salvation which Christ came to the world to give. The best we can do in this recital is to relate the historical facts.

How greatly did He love it? So greatly that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

In what condition was the world? It was without hope and without God. It had forsaken the paths of peace, of light and life, and taken its feet into the ways of darkness and death. The human family faced sickness, sorrow, and final extinction.

#### Why Did Christ Die?

Christ contemplated man's lost condition. He felt that it would give Him greater pleasure to give His life for man's redemption than to retain His glory in the heavenly courts.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, A.R.V.

"The love of God is so deep, so full, that it could only be expressed in giving for our sakes His own beloved Son to poverty, to shame, to humiliation, to mockery, and to death. He was the most costly and precious offering that could be given to the world, and in Him all heaven was given. 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Through Christ the way was made safe for God and man. God's justice and honour are maintained, every divine attribute is exalted and most clearly defined, while salvation and righteousness are brought to light for every creature."—ELLEN G. WHITE in *Bible Echo*, Nov. 25, 1895.

#### Accepting Christ's Sacrifice

How desirous is Christ the Lord that the sinner should accept Him as a Saviour? He sends the Holy Spirit to plead with fallen man. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

As the Holy Spirit pleads with the sinner, he sees himself as he is, in misery. He cries out for deliverance from the pit into which he has fallen. He is led to inquire, as did those who listened to Peter on the day of Pentecost. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2:37. To this the apostle replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 38, 39.

To the repentant jailor the apostle Paul gave a like answer.

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God:



and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:24-31.

### Freedom From Sin

When one sees himself a sinner it will fill his heart with sorrow.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:9-11.

There are two kinds of sorrow: a worldly sorrow, which leads one to regret what he has done because he must suffer the consequences. He engages in theft, and the law enacts a penalty. He is put into confinement. On the other hand, godly sorrow leads one to regret what he has done because of the evil influence which attends it in his own life and in the lives of others. In his sorrow for sin he will change his ways. By the help of the Holy Spirit he will make an entire change in his acts, in his words, in his feelings. And this will lead him to confession of his sin.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

To such a spirit of sorrow and confession God makes this response: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

It is the blessed privilege of the child of God, after he has made confession of his wrongdoing, to believe the divine assurance, to rejoice in the forgiveness he has obtained. And yet, sad to say, we see in the church some who do not know this joy. They lack the assurance of knowing that they are the children of God. Judging their forgiveness by their feelings rather than by the promises of God, they continue to live under the pall of their transgression. How greatly should these self-condemned ones rejoice in the freedom wherewith Christ has made them free, and in the fellowship of the heavenly family of which by God's grace they have been made members!

### Justified by His Blood

The sinner, in thus coming to the Lord, receives justification through the sacrifice of Christ. This is clearly taught by the apostle Paul in his epistle to the church at Rome:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:8-10.

The word "justified" means "made equal to a standard." The standard is that required by the law of God, exemplified in the righteous life of Jesus Christ. In His forgiveness God imputes to His child the righteousness of the Lord Jesus. He is justified by the blood. He is made

equal to the demands of the law. It is as though the sinner's past life were blotted out, and in its stead the life of the Lord Jesus were placed to his account, so that as God looks back over the sinner's life He sees, not the sins he has committed by the way, but the life and righteousness of the Lord Jesus Christ, imputed to him.

But this is not enough. We are justified by His blood, but saved by His life. Christ takes up His abode in the converted heart. He reigns there supreme. His Holy Spirit prompts the motives and purposes that control the actions, and this indwelling Spirit keeps the disciple from falling back again into the old ways of sin. This is the experience of which the apostle Paul speaks in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." —Mrs. E. G. WHITE in *Review and Herald*, June 4, 1895.

### How Is It With You?

For this new and living experience in Christ we need devoutly to pray.

Dear reader, how is it with you? Have you made things right between you and God and you and your fellow men? If not, will you consider seriously what you should do? It is getting late. Life in this world is uncertain. Will you not permit the Holy Spirit to cleanse your heart and perfect your character? Soon Christ will come. Will you not so live before Him that in that glad day of His appearing you may be among those who will greet Him with this exultant cry:

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:8, 9.

F. M. W.

## Others Have Said



How happy are the pessimists! What joy is theirs when they have proved there is no joy.—Marie Ebner Eschenbach.

Do you wish to see that which is really sublime? Repeat the Lord's Prayer.—Napoleon Bonaparte.

When we hear news we should always wait for the sacrament of confirmation.—Selected.

The ripest peach is highest on the tree.—James Whitcomb Riley.

We tire of those pleasures we take, but never of those we give.—J. Petit-Senn.

Never throw mud. You may miss your mark, but you must have dirty hands.—Joseph Parker.

Still waters run no mills.—Selected.

Willingness without action is like a cloud without rain; there may be lots of thunder and lightning, but no parched ground is watered.—O. B. Blackledge.

It is harder to rejoice sincerely over the good fortune of another than to sorrow genuinely in his sorrow.—*Woman's Weekly*.

Dr. Ralph Wagner, public speaking teacher, has said, "Remember the three S's: 1—Something to say. 2—Say it. 3—Stop.—*Christian Action*.

## A Letter to a Young Convert—Part II

[This is a further portion of a letter written to a young man who had been struggling with a grievous habit and who came forward in consecration at a camp meeting.—EDITOR.]

With prayer and the reading of Scripture we go forth to our day's activities. But as we move out into the world where we must associate with many different kinds of people, the problem of living the holy life as a child of God often becomes very great. How shall we meet temptations when they come? The answer is, By keeping ever in our minds, and acting in harmony with, four great spiritual facts. Let me set them down for you:

1. Go out to meet the world every day saying in your heart: "Of mine own self I can do nothing. In my own strength I am not equal to the fight." A conscious admission of this fact protects you against any false feeling of security and strength. The devil is very willing to have men feel that they are strong to fight him. Just so long as the devil can keep men thinking that they are able to do this in their own strength, he can win easy victories over them. Our admission of our weakness and inability to fight alone puts us in the right attitude of mind and heart to appreciate the next great truth that must ever be clear in our minds.

### We Do Not Walk Alone

2. "I can do all things through Christ which strengthen me." As we walk out from our home in the morning we should remember that we do not walk alone; God has promised to walk with us and to give us a guardian angel to stand by our side. We need to think upon this glorious fact, so that we can exclaim with the apostle Paul: "If God be for us, who can be against us?" The Bible repeatedly speaks about the greatness of God and about His solicitude for us as His children. We ought to think more upon His greatness. He is the God who controls the universe and guides the sun and the stars in their courses. The mystery, of course, is, how a God that great should be interested in our little lives, so that even the hairs of our head are numbered. But it is even so, for the Bible thus declares, and we accept it by faith. Our hope of victory, our hope of life everlasting, rests upon the sublime truth of the greatness of God and the solicitude of God, who is interested not only in mighty stars but in frail men and women on this earth.

There is something else we ought to remember as we go forth for our day's task. The Bible tells us that when we are converted and turn to God He puts within us a new heart and a new mind and a desire to serve Him, and that our old, sinful nature is crucified. The apostle Paul states it this way: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. So, as we go out for our day's task, we can believe that in some mysterious way Christ dwells in our hearts by faith and desires to live out His life in us throughout that day.

3. The third fact is that Christ, who dwells in our hearts by faith, was tempted in all points like as we are, yet without sin. In other words, Christ has already met all the temptations that will ever confront us, and has been victorious over them. The devil can never bring a surprise attack against God.

4. The Bible also tells us that no temptation overtakes us but that which is common to man, and that with every temptation God has prepared a way of escape. In fact, the Bible declares that because Christ was tempted in all points like as we are, and met all temptations victoriously, He knows how to help those who are tempted. We need never be defeated. We can always be more

than conquerors through Jesus Christ, who loved us and gave Himself for us on the cross of Calvary. The word *defeat* is not in the vocabulary of Heaven. God knows no defeat, and we need not know defeat so long as we keep our hand in the hand of God and allow Christ to dwell in our hearts by faith.

### The Value of Scripture and Song

No matter what hour of the day temptation assails us, there is a way of escape. When the devil seeks to come in like a flood and overwhelm us, the Lord has promised to raise up a standard against him. No matter what may be the time or place, we can always meet the devil's temptation with a silent prayer to God, who never slumbers or sleeps, and whose ear can catch the prayer that may be expressed only in our heart. It is as if, on the battlefield of life, we suddenly sent heavenward a radio call for help to meet an attack. We should never forget in critical moments, when we breathe a prayer for help, that God stands ready to send, if need be, a whole legion of angels to surround us and protect us against temptation. It is for us to claim that promise and to believe confidently that God is answering our prayer.

Temptation often first assails us as a thought that is planted in our minds by the enemy. Right then is when we need to remember the words of David: "Thy word have I hid in mine heart, that I might not sin against thee." If we make a practice of memorizing some great text of Scripture, some promise of God, and then quote that promise in our minds as the devil brings a temptation, we will find all heaven fighting on our side. We cannot actively and sincerely enter into the quoting of a Bible text and at the same time hold on to an evil suggestion from the enemy.

Besides quoting a text we may silently sing one of the songs of heaven as we seek to build up in our hearts the atmosphere of heaven to meet the temptations of the evil one. There is something about the singing of a hymn, even if it is sung silently in our hearts, that draws us heavenward, and neutralizes the temptation that the devil would plant in our minds.

Never forget the promise of Heaven that "as thy days, so shall thy strength be." We receive help day by day. We do not receive help for next year, or even next week, lest we be tempted to forget whence the help came, and feel that of ourselves we are victorious. God makes us dependent on Him daily, but He gives us the assurance that we may live each day victoriously. Do not trouble about victory in the dim future or even tomorrow; be concerned only about the day that is just opening before you, and then be reassured by the promise of God that victory can be yours throughout that whole day.

F. D. N.

*(To be continued)*

WHEN one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in Heaven. Every act, every deed of justice and mercy and benevolence, makes music in Heaven. The Father from his throne beholds and numbers the performer of them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, or the suffering, is as though done to Jesus. Whoever succors the poor, or sympathizes with the afflicted and oppressed, and befriends the orphan, brings himself into a more close relationship to Jesus.—Mrs. E. G. WHITE in *Review and Herald*, Aug. 16, 1881.



# News From the World Field

## Topeka, Kansas, Flood Relief

By E. H. Meyers

Since the flood relief center of the Topeka, Kansas, church has received donated parcels of goods from so many parts of the country, we wish to send a message to the kind and thoughtful ones, far and near, who are sending help. Topeka is in the center of the recent Midwest flood disaster. The relief work here is representative of that being done by our churches throughout the flood area.

We have often wished, as on the packages we see the names of many churches, Dorcas Societies, and persons, that a word of thanks might be sent personally to each donor. This is quite impossible, so in this way we express our gratitude for the many fine contributions being made by our fellow members and friends.

It is not the purpose of this note to advise anyone as to where he should send his packages for flood relief. Advice in this matter is given by the conference

organizations. We are very grateful for the good plans made to coordinate all these benefits for flood victims in the Topeka district and other areas.

Our relief work in Topeka began while the flood was yet approaching, aiding in evacuation and helping to provide shelter and food. After a few days the need shifted more to clothing. As the water subsided the need for bedding increased. Fortunately, because of local church supplies and that of nearby places, we had from the beginning a fairly adequate supply of clothing for all the people we were able to reach. Our vanishing supply soon began to be replenished by help from other points. Several times just as we ran low on certain items additional shipments arrived to supply the need, as with the Biblical widow's barrel.

Members of the church called at almost every flooded home in the vicinity,

offering whatever help we were able to give. A printed card with the location of our Topeka flood relief center was handed to each one or tacked to the door where the residents had not yet returned. As a result people have been coming to us ever since the flood—about one thousand families to date—and not one has been turned away without receiving some help. We have tried to be liberal. Some families have received more than one hundred separate articles. About 18,000 pieces of clothing and bedding plus 4,000 cans and parcels of food and 150 pieces of furniture add up to an average of more than 20 articles for each of the 1,000 families thus far helped. With all this we are happy to say that our supply today is larger than at the first.

Because of a shortage of bedding at the present requests are registered. The bedding is delivered at the homes as fast as it comes in. We hope not one on this bedding list will have to be disappointed. We go out to the homes as much as possible, disregarding race or creed or social standing; and though our help seems small compared to the losses resulting from the flood, the people are very grateful. In many cases their expressions of gratitude have been quite touching.

### A Strong Witness for the Truth

Perhaps nothing has ever witnessed more for the truth in Topeka than this present relief effort. The first day of our visitation in places where the water had subsided I visited the home of a widow with four children. The walls and furniture were covered with slimy residue. The floor had a layer of seven inches of mud—too thick to dip out. We gave the busy mother some food and clothing, and returned later with more, and then gave her five dollars. Just a few days ago a letter came to our church expressing her genuine appreciation.

When we go down in this "mud bowl," stepping up to a warped door, and enter a home with crumpled floors, blistered walls, and paneless windows, and offer the woman of the house some nicely folded blankets and some sparkling white sheets wrapped in cellophane, we don't need to say a word about the church. Our sermon is preached. The apostle James says, "Pure religion . . . is this."

We believe our visitation and our ministration here in Topeka have only begun. May many be led near to God and heaven through this ministry and through the prayers and contributions for which we sincerely thank our people.

REVIEW AND HERALD



## Finnish Training School Graduates

Commencement exercises for the graduating class of the Finnish training school at Toivonlinna were held May 2, 1951. The class of ten girls and fourteen men have completed courses in general education and worker training. Many will enter the work of the church at once. Some will continue their education in our school in Sweden, and thus prepare for the work of God.

This mission school is on a rugged, pine-forested fjord in western Finland. The faculty of a dozen teachers, several of whom have had some training at the Theological Seminary in Washington, have as their head Dr. H. Karstrom, an internationally known biochemist. There is an excellent spirit among both teachers and students at the training school.

# Textbooks for Our Church Schools

By E. E. Cossentine, *Secretary, Department of Education, General Conference*

For a number of years the Department of Education of the General Conference has been struggling with the problem of developing suitable textbooks for our young people. Textbooks are not story-books but are books scientifically constructed to encourage and educate our children in right principles.

One of the great problems has been the lack of a basic reading series suitable for Seventh-day Adventist pupils. This has been desperately needed. Many times our teachers have had to go to the publishers of the public school textbooks to get their readers, and much of the material in those textbooks is not suitable for our children. During the past three or four years, under the direction of G. M. Mathews, we have been studying how we might overcome this handicap and meet the ever-growing needs of the increasingly large enrollment in our elementary schools.

## Meeting the Need

It is true that for many years we have had the denomination's True Education Series, but this series was not designed for a basic-reading program. Each book was used with other books for the teaching of the mechanics of reading; and parents, teachers, and conference workers everywhere have been constantly urging the Department of Education to do something concerning this great need.

To study this problem, a special committee on elementary textbooks was appointed. This committee has given much time and prayer to the subject to see whether we could solve this great need for our boys and girls.

For years one of our members, Harry House, has been a representative of Scott, Foresman and Company, a company that prepares textbooks for elementary and high school grades. He has been most cooperative with us in trying to work out some of our problems. Through him we were able to interview certain officials of the company, at which time we stated our problems and asked for assistance. We had in mind that they might lend one or more of their experts to help the committee that we should appoint to prepare these readers. It should be pointed out that the building of a reader is a scientific task requiring thoroughly trained personnel.

At the meeting arranged by Brother House and officials from Scott, Foresman and Company, it was pointed out that our estimates of the cost for preparing and publishing a basic-reading series were far below what the actual costs would be, even though we felt that our estimates were in excess of what the denomination could afford. When they gave us the prob-

able figure of what it would cost, we were astonished, and felt the costs were prohibitive. Also the officials kindly pointed out that they could not furnish expert advisers, for all their employees were needed full time to meet the deadlines of their own work. All these factors made our task seem impossible of accomplishment. It seemed that we were at the end of our resources.

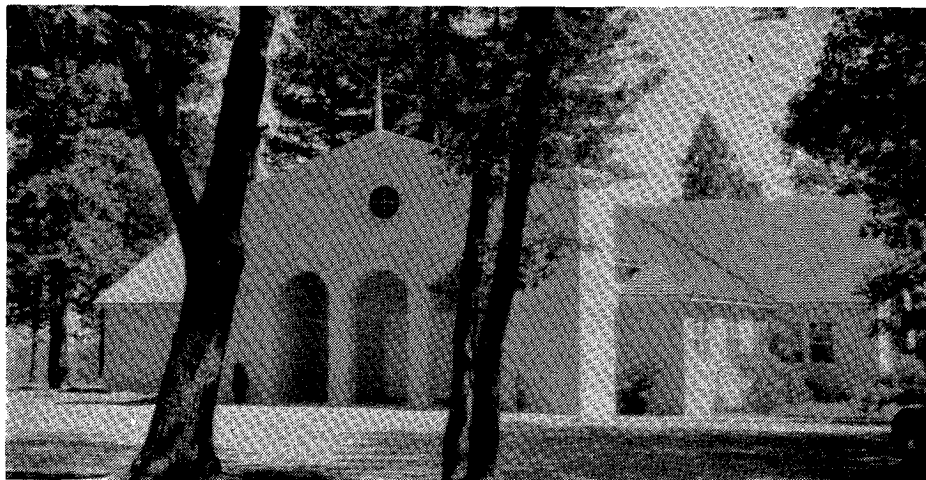
Then the president of this great company, R. C. McNamara, suggested that Scott, Foresman put out an Adventist edition of their basic readers. Though we had hoped and prayed for this and had tried before to secure such an arrangement, we had no idea the company officials would consider it at this time. General Conference representatives meeting with Mr. McNamara, together with Mr. House, were surprised but delighted. We considered it entirely providential. The fact that a devout Seventh-day Adventist was an esteemed and honored employee

of the company had influenced the company officials to study our problem and come to this conclusion even before the interview. Surely God leads us as we go ahead according to His plans.

We were informed also that Scott, Foresman and Company was at that time in the process of bringing out a brand-new series of basic readers, and that by arranging for the interview just when we did, we could get our Adventist editions out at the same time the regular editions were made available. Truly another providence!

After going over the basic readers of Scott, Foresman and Company, we found that we would be able to use a portion of their material, and for our edition they have given us the privilege of supplying substitute materials for those sections that are not suitable. Thus the cost of producing the Adventist edition would be only a small per cent of what it would require for a basic-reading series prepared and published by our own denomination, even if we had the personnel who are sufficiently trained and experienced to do this, and under this arrangement the cost to our people for these readers will be about one third of what it would cost otherwise.

The brethren came from the interview feeling that God had been with them, and



## Paradise, California, Church Dedicated

Nestling among the pines, on a verdure-crowned hill in the fast-growing community of Paradise, California, is our beautiful Paradise church. It stands as a lighthouse, faithfully casting its rays of light into the spiritual darkness about us.

From 1907 to 1937 the church membership fluctuated between fifteen and twenty-eight. A sudden increase in membership necessitated larger quarters. In 1941 the members sought for a new location, and the present site was purchased. Money was raised and labor donated. By 1943 the project was sufficiently completed so that services were conducted in the building.

The membership continued to increase so rapidly that in 1946 changes were again made, and the building was enlarged. Under the efficient leadership of W. R. Foulston the

building was completely freed from debt. On May 19, 1951, we joyfully dedicated this edifice to the service of God. The present membership is 343.

The dedication began with a consecration service on Friday evening, with Carl Becker, president of the Northern California Conference, as speaker. The Sabbath morning sermon was delivered by C. L. Bauer, president of the Pacific Union Conference. The dedicatory address was given by Elder Becker at the three o'clock service. Elder Bauer offered the dedicatory prayer, and a male quartet sang, "Bless This House."

We deeply rejoice in the privilege of dedicating this edifice to the Lord for His worship.

MRS. VERA L. KNIGHT,  
*Press Secretary.*

had answered their prayers even beyond what they had dared hope or think. As a beginning, a committee has been appointed to prepare the substitute material for Scott, Foresman's new first-grade reader. The materials for succeeding readers will follow.

The committee members are working carefully and prayerfully to make our part of this new reader meet the high standards characteristic of the other sections and to meet our objective, which is to develop our boys and girls to be strong Adventists and workers in the cause of God. Any book put in the hands of our children should be one that will tend to draw them closer to God and build up their faith and confidence in Him. We believe these new readers will do this very thing for our youth.

## Visiting Service Men and Women in Germany

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

After the recent workers' meeting held in Neanderthal, Germany, I was able to spend a few days visiting Seventh-day Adventist servicemen assigned in Europe. The list of such men was not yet available, and so I began my search for these brethren by inquiring at the chaplains' office. In fact, when I set out to visit our brethren in Europe's armed forces I did not have a single name. Within a few days, however, I had thirteen men on the list and three women, and was confident that if my time could have held out a few days more, I might even have doubled this number.

At Cologne I found two Belgian servicemen, Corporal Leon Lienard and private Andre Ribaut, who were serving their time with the Belgian Army in Germany. It was interesting to learn that Corporal Lienard was the assistant for a Belgian Protestant chaplain in the army, and as such was able to do considerable religious work among the men, such as distributing Bibles and other religious literature. Private Ribaut is assigned to the Belgian Medical Corps.

Among those from overseas our first contact was made in Bremerhaven. From the post chaplain's office I received the name of a Mrs. Roberta Chapman, a nurse in the United States Army hospital at that post. Chaplain Russell knew Mrs. Chapman to be a Seventh-day Adventist from the fact that she had been to him only a week before, seeking his help in finding a Seventh-day Adventist church, which at the time he was unable to give. Sister Chapman wept for joy when I told her that I too was a Seventh-day Adventist. She had been trying for eight months to make contact with Adventists in Bremerhaven. She had inquired of the police, consulted directories, and asked individuals she met, but all in vain. She

was very happy to learn there was a church of two hundred members within a short distance of her hospital. The next day being Sabbath, she attended our services for the first time in a year and a half, and bore testimony to her joy in finding our people.

In Würzburg I learned of Captain and Mrs. Albert C. Koppel, of Takoma Park, Washington, D.C., who had only recently set up their home in this city, he being assigned to an army hospital there as dentist. While I was talking with the captain he began writing on a piece of paper, and soon produced the names and addresses of eight enlisted men and two other officers scattered about Würzburg, in an area of approximately fifty miles. While he was writing names Mrs. Koppel stepped to the phone to call in a Seventh-day Adventist enlisted man also in Würzburg. In a few moments Private First Class Fred Williams, from Tennessee, walked into the room. The next morning Sister Koppel drove me to Schweinfurt, twenty-five miles away, where I was privileged to meet First Lieutenant Brooke Summerour, of Atlanta, Georgia, and Corporal Lawrence M. Cross, of Norfolk, Virginia. Lieutenant Summerour gave me two more names of Adventist men he knew stationed in Germany.

I was greatly impressed with the loyalty and devotion of our service personnel to the cause of truth. They possess a deep interest in their hearts for the spiritual welfare of one another; and though church privileges, in their mother tongue at least, are lacking over there, they have faithfully and regularly attended services somewhere each Sabbath. They told me of a number of opportunities they have had to bear witness to the message among their fellows, and some are already bringing men to a knowledge of the truth.

I could spend only a portion of one day with these loyal ambassadors for

Christ in the uniform of their country, for I had to proceed on my journey in quest of other men and women. It should be said here that our German ministers are helping much in this work of shepherding Seventh-day Adventist lads who are far from home. We greatly appreciate the interest these brethren have taken in searching for servicemen, even though they could hardly talk to them when they had found them.

From W. Gueldenpfennig, of Regensburg, I had received word that there were two Adventist servicemen in that post. He had found them by distributing our literature in Army camps about the city. So to Regensburg I journeyed to meet these men. Brother Gueldenpfennig was unknown to me and I to him, and I wondered how, in that busy station, we might discover each other. But discovering Seventh-day Adventists is never so difficult a task as it might seem. As I passed along I saw a little man with a REVIEW AND HERALD displayed in his hand. It is a sure and unmistakable sign of a Seventh-day Adventist in any land, and we were soon embracing in true European style. This good brother is so well known for his missionary work in the camps that the commanding officer of the camp had given him an official pass, which enables him to go and come at liberty, and I found him to be well acquainted with many of the personnel there, including the chaplains, through whom he had carried on his literature work.

Upon arrival at the camp, however, we learned that the two men we sought, Robert and Harold Guptill, had left only the day before for maneuvers, and because they were at a point too distant for us to follow we were unable to see them. However, we left a message to be sent on to them, containing some helpful leaflets and information. A third man, found by our German pastor, had been trans-



Native People in Sipogoe, Island of Sumatra, Welcomed D. S. Kime When He Returned to Visit Them Recently After Twenty Years' Absence. Brother Kime Opened the Mission on This Island in 1920. This Close Tie Between Natives and Missionaries Is One of the Most Gratifying Features of Mission Service





A Group of General Conference and Scandinavian Workers Present During the Eventful Annual Meetings of the East Norwegian Conference Held in Trondheim Early This Summer. Our Ministers and Workers in Northern Europe Are Successful Soul Winners. The Work Is Onward in Norway

ferred to Munich, and he too, we learned at Munich, was out on maneuvers. He is Floyd Walker, of Company A, the 370th Infantry Battalion. I am well acquainted with the commanding officer of this company of men, and it was greatly regretted that I could not see either of them.

At Stuttgart I learned through our German brethren of a Sister Russell who, with her husband, Sergeant Russell, and their two children resides in that city. Sister Russell cannot understand German. Notwithstanding this fact, she has faithfully attended our Diemershaldenstr church in Stuttgart, and Sister Amelung has kindly translated for her. It is not so easy for the children, however, and this only illustrates some of the difficulties encountered by our good sisters married to military personnel who are assigned overseas, as well as those young men who do not understand the various languages in those territories where they must reside. As these numbers increase it is hoped some provision may be made to care for this situation.

My last contact was in Frankfurt, only fifteen minutes before boarding my plane for England. Lieutenant Melvin Taves, of Fresno, California, is assigned here with a dental detachment. I was able to reach our brother by phone, and enjoyed a brief but most pleasant visit with him. Lieutenant Taves has been very busy with his dental work since coming to Germany only a few weeks ago. However, he has not missed a Sabbath in attending services in some German church.

Yes, they are our representatives over there on their errands of mercy and service to mankind. We are proud of them all. They stand out before the world as men different from their fellows. That difference is the third angel's message. Let us pray for these men and women that they may all be faithful to the end. They need our prayers.

## Searching Local Libraries for Elusive Items

By L. E. Froom

Field Secretary, General Conference

In the writing of the last volume of *Prophetic Faith of Our Fathers* I am in need of certain rare books and periodicals that thus far I have been unable to find. I am appealing, therefore, to our schoolteachers, doctors, scientists, lawyers, lay preachers, and all our workers to help me in my search. I need your help in searching anew your local libraries, together with libraries of historical societies, university and seminary libraries, and noted personal collections in your vicinity, for the missing items which follow:

1. Complete file of *The Day-Dawn* (Canandaigua, N.Y.: 1845-47), edited by O. R. L. Crosier. This is our greatest need. We have some individual copies.
2. Complete file of *Hope of Israel* (Topsham and Portland, Me.: 1845-46), edited by Joseph Turner and J. Pearson.
3. Complete file of *Voice of Elijah* (Montreal and Sherbrook, C.E.: 1842-44), edited by Richard Hutchinson, M.D.
4. Complete file of *Voice of Truth* (Rochester, N.Y.: 1844), edited by Joseph Marsh.
5. Complete file of *Trumpet of Alarm* (Philadelphia, Pa.: 1844), edited by Josiah Litch.
6. *The Old Countryman* (New York City: Nov. 20, 1833), editorial by Henry J. Pickering on the falling stars. Very important, for an original copy is not now available.
7. Any copy or copies of these lesser papers—*Second Advent Witness* (New York City: 1842), edited by Henry Jones; *Herald of Truth* (Nova Scotia: 1843), edited by Martin; *Faithful Watchman* (Sherbrook, C.E.: 1843), edited by Skinner and Hutchinson; *Glad Tidings of the*

*Kingdom at Hand* (Rochester, N.Y.: 1843), edited by L. D. Fleming; *Babylon the Great Is Fallen* (Oswego, N.Y.: 1844), edited by L. D. Mansfield; *World's Crisis* (Kingsville, Ohio: 1844), edited by G. W. Eastman; *Voice of Warning* (Utica, N.Y.: 1844), edited by Orlando Squires; *Gospel Standard* (Cabotville, Mass.: 1844), edited by Silas Hawley, Jr.

I still lack the following highly desirable items mentioned in a former appeal:

1. William C. Davis, *Lectures on the New Testament*, vol. 1. (Copyrighted at Lexington, Ky., in 1820.) He taught the 2300 years' end around 1847.

2. Nathan Bangs, D.D., *Introduction to Christianity* (New York City: Methodist Publishing House, 1833).

3. David McGregor (1771-1845), pastor of Presbyterian Church, Bedford, N.H. (Title of book, publisher, and exact publishing date unknown; probably between 1830-40.) Very important, because though not a Millerite he held similar views on the 2300 years.

4. A. J. Krupp, "of Philadelphia." (Title, publisher, and date likewise unknown, but probably 1830-40.) Likewise very important because he too advanced a position similar to Miller.

5. Charles B. Wheeler, of West Virginia, founder of Rector College, Pruntytown, in 1838 incorporated as "Western Virginia Education." About 1823 wrote important book fixing upon 1843 for close of 2300 years.

If you find any of these items, kindly communicate this fact to me here at headquarters, and directions will be given as to how to arrange for photostats or a microfilm, and just how to complete the arrangement. I shall be grateful for your aid, and the cause we love will benefit by your help. Thank you. Address me: L. E. Froom, General Conference of Seventh-day Adventists, Takoma Park, D.C.

## New York Evangelistic Effort

By R. E. Crawford

Faith for Today is sponsoring a great evangelistic effort in Carnegie Hall, that renowned center of world culture. This series began September 9, and will continue every Sunday night for three months. R. Allan Anderson, of the General Conference, with a large corps of workers, is the speaker.

It has occurred to us that members of the REVIEW family perhaps have relatives or business friends in New York City to whom they would like to send announcements of these meetings. If so, please write to R. Allan Anderson, Box 93, Old Chelsea Station, New York City, and he will send you announcements to mail to these individuals.

Pray for this great effort in this famed center of world finance and business.

# The Chesapeake Camp Meeting

By N. W. Dunn

The Chesapeake Conference held its annual camp meeting at Catonsville, near Baltimore, August 16-26, on the beautifully shaded grounds where the conference headquarters are. A large pavilion, a commodious dining room, and other permanent facilities enhance the place as a camp meeting site. About 150 tents were pitched for families coming from outlying churches. Many rented rooms in private homes nearby. C. V. Anderson, president of the conference, was on hand at every meeting and had the full cooperation of his workers in carrying out the program according to schedule. Guest speakers were present from the General Conference, the Columbia Union, and the foreign mission field. Mrs. W. H. Williams, of the General Conference Department of Education, gave valuable instruction on the importance of the Christian home.

It was a good meeting. Strong emphasis was given to the urgent need of a spiritual revival in preparation for the coming of the Lord. The interest manifested in the morning devotional and testimony meetings gave evidence of a strong conviction on the part of both ministers and people that a deepening of spiritual life at this time is an absolute necessity. Many seemed to sense the danger of resting satisfied with a form of religion.

## Sanctuary Studies

D. A. Ochs, president of the Columbia Union, and A. B. Butler, treasurer of the Chesapeake Conference, led the congregation in close self-examination. B. G. Wilkinson gave three interesting and reassuring lectures on the sanctuary, focusing the attention of the people on the work of Christ as our great high priest and mediator. A. V. Olson and N. W. Dunn, of the General Conference, appealed earnestly for a closer walk with God through prayer, and urged every home to keep the family altar in good repair. M. K. Eckenroth, of the Theological Seminary, emphasized the importance of evangelizing the great cities.

K. P. Perry and J. O. Gibson thrilled the audience with colored slides showing the results of mission work in China and Africa. J. E. Edwards, E. W. Dunbar, and H. W. Lowe, departmental secretaries of the General Conference, gave strong support to the program that was arranged by the union and local conference departmental secretaries for the benefit of laymen, both young and old. One of the high lights of the camp meeting was the arrival of the Voice of Prophecy group. Our people were thrilled to see this competent, consecrated group of workers under the leadership of H. M. S. Richards, and to hear their earnest, soul-stirring messages in sermon and song.

The climax of the meeting was reached on Sabbath morning as W. H. Branson, president of the General Conference, led the congregation to a clearer understanding and a deeper appreciation of the wonderful provision God has made for the salvation of sinners. The Spirit of the Lord was present to give power to the spoken word. Several who had never before yielded their hearts to Christ were brought to a decision. At the close of the service almost the entire congregation stood in solemn reconsecration to God.

All felt that the camp meeting had been a great blessing. The future should be rich in spiritual achievement and soul-winning activities.

# The Oregon Camp Meeting

By F. D. Nichol

In the great Northwest lies the verdant coastal State of Oregon. A few miles from its chief city, Portland, is the permanent campground of the Oregon Conference. Here from July 19 to 29 was held the annual encampment. This conference, with 12,957 members, is nearly the largest of all our North American conferences, being surpassed by only two others. And so the campground, which must house no small fraction of this membership, and provide certain week-end facilities for a majority of the believers, has the appearance of a small city.

This was my first visit to the camp meeting in many years. I could not help making comparisons. How greatly the number of believers in the Advent Movement has increased in the last score of years in the wide reaches of the Northwest. Within the memory of some still living among us, that portion of the country was a mission field. But mission fields can become home bases.

I was impressed with the order of the encampment. It makes the angels happy to see clean streets, tidy tents, and orderly, well-planned services. And besides, all of us who attend receive much more from the camp meeting if good order is scrupulously enforced and observed. We are not on a holiday. We are not sight-seers. We are not a motley throng, each on his own. We are the church of the living God temporarily worshiping in tents, and seeking special grace and guidance as a result of devoting a period of days to Bible study.

As is usual at our camp meetings, there were meetings for all age groups and all departments of the work. But what was a little unusual was the series of nutritional and cooking classes conducted daily by Mrs. H. W. Vollmer. We shall never make satisfactory progress in the much-discussed and as often misunderstood field of health reform until such classes, under the direction of competent instructors, are conducted throughout our ranks. Health reform in the area of diet does not consist primarily in telling people what not to eat but in instructing them as to what is wholesome to eat, and how to prepare it most appetizingly.

The spiritual interests received special attention. Thirty-seven persons were baptized on the last Sabbath.

God gave to His people at this camp meeting a great spirit of liberality. A special appeal was made in behalf of an Academy Building Fund, and more than \$50,000 was raised in cash and pledges. The sales at the book tent totaled over \$26,000. How could our people make a better investment than in our good publications? The total amount contributed at the camp meeting, including the Academy Building Fund and the book tent sales, was \$104,043.

Elder Biggs, president of the conference, and his corps of workers are planning large endeavors for the year ahead. The work is expanding in Oregon.

## Brief Current News



### OVERSEAS

#### Northern European Division

● O. J. Olsen, who has recently spent several months holding special meetings in Iceland, has recently returned to his home in Norway. During Brother Olsen's special campaign in Reykjavik, Iceland, he had the pleasure of adding 34 souls to the church there. In addition, others are observing the Sabbath and are preparing for baptism in the near future. One interesting feature of the work in Iceland that has been done by Brother Olsen, is the friendly relationship he has established with the church leaders of other faiths,

who permit him to hold meetings in their churches.

● In East Nigeria, where the work is carried forward strongly under the leadership of W. J. Newman, strong plans for evangelistic campaigns are in hand. Thirty spearhead missions are being conducted at the present time by evangelists and schoolteachers who are sharing in this splendid work. In one district 20 lay members are using a lorry to carry them to their meeting place, and many others cycle 25 miles each time to the place of meeting. A goodly harvest of souls is expected from this combined work among church officers and lay members.

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R. J. Christian

**LIFE and HEALTH**

Washington 12, D.C.

● From Gold Coast, West Africa, we received word through A. M. Moyer, of a successful school of field evangelism. This was led by Brother Moyer. The school operated for five weeks in the town of Jewel Ben. In addition to practical instruction in homiletics, church organization, and other related matters, public meetings were conducted. It is heartening to know that this practical school of field evangelism succeeded in gathering 42 new adherents to the message.

● At the city of Derby, North England, the British Union Conference workers are gathering for a ministerial institute. These workers come from all parts of the British Isles. Also in attendance are several missionaries on furlough and mission appointees to West Africa and South Africa. General Conference representatives at this meeting are G. E. Vandeman and A. L. White.

## NORTH AMERICAN

### Atlantic Union

● Edmund Roy, New England Sanitarium and young people's leader, arranged a very fine temperance display at the Topsfield, Massachusetts, fair, held September 1-8. In a tent near the main entrance literature was passed out, and a speaker service was offered to those interested. Signs and posters were on display.

● Approximately 260 Juniors were accommodated this summer at Camp Winnekeag, the new Southern New England camp for Juniors and youth. A high light especially enjoyed by the young people was the variety of waterfront activities. About 40 learned to swim.

● At beautiful Camp Lawroweld in Maine 51 boys and 72 girls enjoyed the summer camping program of the Northern New England Conference.

● Immediately after the devastating hurricane in Jamaica, Dorcas workers in Bermuda, under the leadership of Sister Belle Smith, gathered a truckload of food and supplies for their stricken neighbors to the south. Also Sister Josephine Edwards van Lowe forwarded a nice sum she had gathered for the needy ones in that field.

### Canadian Union

● Donovan Shepard has returned to Oshawa, Ontario, to connect with the Canadian Watchman Press as estimator, after completing his business course at Walla Walla College.

● Some 5,000 volumes of our truth-filled literature were sold by Canadian colporteurs during the month of July. Many souls are being won through colporteur evangelism in this country of 13,000,000 people with more square miles than the United States.

● Nine new believers were baptized at the Ontario-Quebec camp meeting held at Oshawa, Ontario, August 17-26.

### Columbia Union

● Floyd Hilliard, of Portland, Maine, is the new pastor of the West Philadelphia church. He also will pastor the Chester, Pennsylvania, church.

● Baptisms reported in the East Pennsyl-

vania Conference in a recent month include 5 by E. D. Calkins, 3 by F. S. Fowler, 3 by A. W. Ortnier, and 4 by H. C. Reading.

● The Potomac Conference reports 27 baptisms for the month of August. They are as follows: J. G. Conmack, 5; W. E. Peeke, 1; Curtis Quackenbush, 3; E. H. Shull, 3; and R. F. Woods, 15.

● D. S. Robbins, of the New Jersey Conference, recently officiated at the baptism of 7 persons. Five of those baptized joined the Franklin church. The other 2 joined the Rockaway church.

● W. M. Fordham, pastor of the Newark, New Jersey, colored church, baptized 9 persons July 28.

● R. L. Bradford, pastor of the colored church at Trenton, New Jersey, baptized 11 persons recently.

### Northern Union

● The first fruits of the evangelistic effort conducted at Brainerd, Minnesota, by O. L. Johnston and his associates, were manifest when 8 new members were baptized on August 18.

● W. A. Dessain, president of the Iowa Conference, reports a very successful and well-attended camp meeting held at Nevada, Iowa, from August 9 to 18. Two special features of the meeting were the presence of the Voice of Prophecy and Faith for Today groups, who visited the camp meeting on different days. E. D. Dick and W. E. Nelson, of the General Conference also gave excellent help during the meeting.

● E. D. Sorenson, the North Dakota publishing department secretary, reports regarding a very successful State-wide colporteur rally held at Beach from August 24 to 26. The rally was preceded by Victory Week, when his group of colporteurs sold almost \$2,000 worth of truth-filled literature.

● R. D. Necker, the district pastor, writes of a baptismal service conducted at Pierre, South Dakota, some weeks ago when 3 new members were added to the church in that city.

● G. E. Hochstetter, the district pastor, reports a baptismal service on August 25 when 11 new members were baptized in the Sheyenne River near Harvey, North Dakota. Two others also were accepted as members on profession of faith. Members from 4 churches were present: Manfred, Hurdsfield, Goodrich, and Denhoff.

● O. M. Fillman, the district pastor, reports a baptismal service at Pipestone, Minnesota, on Sabbath, August 25, when a new member was added to that church.

### North Pacific Union

● Evangelistic meetings for the Portland, Oregon, area opened Sunday night, September 16, under the direction of A. O. Sage, at the Playhouse theater. The meetings will continue on Sunday, Tuesday, and Friday nights of each week, with two complete sessions on Sunday night. A. D. Chilson and Clare Bishop will assist in the effort.

● Miss Blanche DeMerice, of Emmanuel Missionary College, has accepted the appointment of dean of women of the Hospital Division of Walla Walla College in

Portland, Oregon. She replaces Miss Esther Trefz, who has had to give up her work because of illness in the family.

### Pacific Union

● The new church in Sunnyvale, California, was dedicated August 4. The church was organized in 1926 but had not previously had its own church building. Eleven of the 35 charter members of the church were present for the dedication.

● E. Niemann, pastor of the Los Angeles German church, has left Southern California in response to the call to care for three German churches in the New Jersey Conference.

● At the summer commencement of Pacific Union College 27 received Bachelor's degrees and 4 the Master of Arts degree.

● More than 400 elementary and secondary teachers of the Pacific Union Conference met in an institute held at Pacific Union College August 30-September 3.

### Southwestern Union

● Ray W. Stephens began a short effort in Westlake, Louisiana, Sunday night, August 26.

● R. L. Kretz, assisted by Mr. and Mrs. Carl Cornell, is holding an effort in Batesville, Arkansas.

● H. V. Shafer, of the Oklahoma Conference, has transferred to the Nebraska Conference.

● Two of the 6 efforts held this summer in the Southwest Region Conference were conducted in Port Arthur, Texas, and Monroe, Louisiana. These cities, with large colored populations, do not have churches as yet. Prospects are good for the establishing of churches as a result of these efforts.

● The Southwest Region reports that for several years an effort has been conducted on the same lot in New Orleans. Upon the presentation of the Sabbath truth recently 45 took their stand for the message.

● The rather small Dorcas Society in Wichita Falls, Texas, is an evangelistic group. Its members recently sent a shipment of clothing valued at \$1,976 to Korea.

## Brief Biographies

James White. Born Aug. 4, 1821; died Aug. 6, 1881.

## Church Calendar for 1951

Oct. 6	Home Foreign Day
Oct. 13	Voice of Prophecy Offering
Oct. 13-20	These Times Magazine Campaign
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. 15	Television Offering
Dec. 29	13th Sabbath (Inter-America)

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

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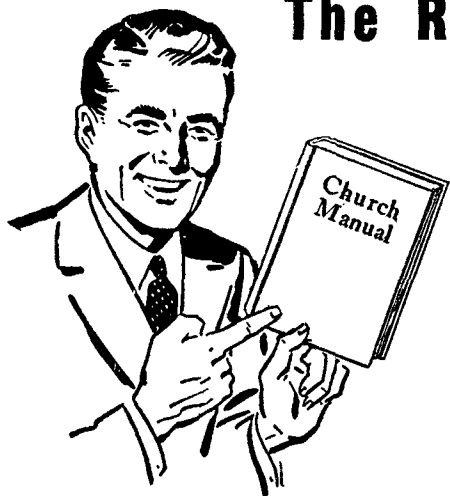
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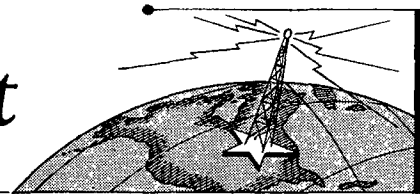
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# Items of Special Interest



## Our Church Schools, 1950-1951

The closing reports of the elementary schools from the ten unions of the North American Division indicate gains all along the line for the 1950-51 school year.

There were 18 more church schools, 46 more teachers, and 1,965 more pupils than last year.

We now have 960 elementary church schools, 1,614 teachers, 30,899 pupils in the North American Division. We thank the Lord for the 2,197 boys and girls in our church schools who were baptized during the past school year.

G. M. MATHEWS.

## The Voice of Prophecy Calls

I was seated in our division office in Poona, India. For a number of days the Southern Asia Division, in its annual council, had been studying ways and means of strengthening the work of God in the populous countries of India, Burma, and Ceylon. Millions to be quickly warned, but how?

Evangelism was the keynote of the council. As we sat thinking of the task before this people to give the message of a soon-coming Saviour to the millions of India, suddenly there came a voice from a nearby radio announcing: "Greetings to the world! At this time the Voice of Prophecy comes to you—a voice crying in the wilderness of these modern days: 'Prepare ye the way of the Lord.'"

It was the voice of H. M. S. Richards, telling the story of salvation. His message was sounding over one of the most powerful short-wave stations in the world, situated on the island of Ceylon. The message that morning was covering all India and Pakistan. We were told that during that same morning two other messages were broadcast from that same powerful station: one beamed to southeast Asia, which covers Malaya, Indonesia, Siam, Indo-China, China, Japan, the Philippines, and adjacent islands; the other, beamed west, covering the greater portion of the continent of Africa.

A wonderful response is being received from all these countries. We are told that the Bible correspondence school of Poona, India, has enrolled 75,000 active students in their Bible lessons.

In radio is the partial answer to the problem of evangelizing the millions of Asia, and the millions in all other lands. Wherever the Voice of Prophecy broadcast is heard, whether overseas or in America, God is speaking to thousands of

troubled hearts, hearts that are filled with fear as people look after those things that are coming upon the earth.

The offering to be taken by our churches in North America on October 13 will go to our radio work in the United States and Canada. We are encouraged to know that our members believe in the Voice of Prophecy. It is earnestly hoped that \$150,000 will be contributed by our churches on this date. We come to you who have supported this work so liberally in former years. If you have been accustomed to give five dollars, will you not now increase your gift to ten dollars? Our appeal to you is to double the offering of 1950.

May this offering be the greatest since this work began. Remember, this all-important offering is to be taken in our churches Sabbath, October 13.

W. H. WILLIAMS.

## Recent Missionary Departures

Miss Florence Dagoberg, of the Hinsdale Sanitarium, sailed from New York, September 7, on the S.S. *Steel Admiral*, for Singapore, en route to Penang, where she will serve as nurse in the Penang Mission Hospital.

Elder and Mrs. R. W. Wentland and their two children, Jon and Sharron, of La Grange, Illinois, sailed from San Francisco for Manila, September 7, on the S.S. *China Transport*. Elder Wentland has accepted a call to serve as Bible teacher in the Philippine Union College.

Mr. and Mrs. V. L. Bartlett and their daughter, Verlyne May, of Union Springs, New York, sailed from San Francisco for Manila, September 7, on the S.S. *China Transport*. Brother Bartlett is connecting with the Philippine Union College as manager and as head of the department of business administration in the college.

Mr. and Mrs. R. W. Shorter and their two children, Roland and Shereen, returning from furlough to Spicer College in India, sailed from San Francisco for Bombay, September 9, on the S.S. *President Van Buren*.

Prof. and Mrs. M. J. Sorenson, of Southern Missionary College, left Miami for Kingston, Jamaica, September 14. Brother and Sister Sorenson spent a number of terms of service as missionaries in Ethiopia. They are now connecting with the West Indian Training College, Professor Sorenson as president of the college.

Mr. and Mrs. K. W. Whitney and their

two children, Ann Marie and Robert, returning to Panama from furlough, sailed from New York for Cristobal, September 19, on the S.S. *Anna Maersk*.

W. P. BRADLEY.

## Laymen's Congress Newsreel

"Go and Tell," a 42-minute sound newsreel covering the first North American Laymen's Congress, has just been released by the General Conference Home Missionary Department. This has been produced by the Capital Film Service of Lansing, Michigan.

It is hoped that this film will be the means of bringing to the churches of North America and the world field the flavor and inspiration of the congress, thus enlarging and strengthening the wave of lay evangelism set in motion by this meeting. Copies of "Go and Tell" are being purchased by most conferences, and showings in our churches should be arranged through conference home missionary secretaries.

GENERAL CONFERENCE HOME  
MISSIONARY DEPARTMENT.

## Our Magazines Win Souls

Word has just been received from B. Belton, circulation manager of the Stanborough Press of Watford, England, pointing out the soul-saving value of our message-filled magazines. This is clearly portrayed in the following experience by one of our capable literature evangelists:

"I had a most thrilling experience while working in an isolated part of Flintshire," writes Keith Reynolds, of North Wales. "I came to a beautiful white bungalow, where I received a warm welcome. I began to introduce *Bible Stories*, and as I turned to the chapter entitled 'The First Sabbath,' the woman said, 'I suppose you keep your Sabbath on Sunday, like other people?' 'Oh, no, I observe the seventh-day, which is the true Christian Sabbath.' 'Why,' she said excitedly, 'you keep the same Sabbath that I do. I've been praying for years for someone to call who keeps the same Sabbath!' She had purchased one of our magazines years ago, and in her own way has been keeping the Sabbath in that remote village."

This strengthens our belief in the promise given in the Spirit of prophecy as to the effectiveness of magazine literature. "These papers and tracts are for the light of the world, and have often been instrumental in converting souls."—*Review and Herald*, June 10, 1880.

G. A. HUSE.