The Advent EVIEW Advent Sabbath, EVIEW HERALD GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Prayer

TO THE GIVER

Lord, I am glad for the great gift of Irving— Glad for Thy days of sun and of rain; Grateful for joy, with an endless thanksgiving, Grateful for laughter—and grateful for pain.

Sun, bloom, and blossom, O Lord, I remember. The dream of the spring and its joy I recall; But now in the silence and pain of November, Lord, I give thanks to Thee, Giver of all!

-Charles Hanson Towne.

D. W. Corson From A. Devaney

November 22, 1951



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The Religious World

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

▶ Report Turkey Plans Diplomatic Relations With Vatican

Diplomatic relations will soon be established between Turkey and the Vatican, according to reports in Istanbul. The Turkish National Assembly is expected shortly to confirm a decision said to have been made by the government to exchange diplomatic envoys with the Holy See. This will mark the first time that diplomatic ties have been established between the Roman Catholic Church and Turkey.

Synagogue Groups Plan Sabbath Observance Drive

A national Sabbath observance effort among conservative Jewish congregations will be carried out during the coming year. It will be spearheaded by the United Synagogue of America, over-all organization of conservative congregations in the United States and Canada. Slogan for the drive will be "The Sabbath—Key to Jewish Living, Key to Inner Strength." It aims to stimulate Sabbath observance and also train men, women, and children for participation in Sabbath ceremonies in the home and at public worship.

Mormons Break Ground for Largest Temple

Officials of the Church of Jesus Christ of Latter-day Saints headed by President David O. McKay broke ground in Los Angeles for the denomination's long-projected Los Angeles Temple. The multimillion-dollar structure will be the first Mormon temple in California and the largest in the nation larger even than the famed Salt Lake City one. Building the temple, delayed because of zoning restrictions for more than ten years, is expected to take at least two years. Mormon authorities said that wartime restrictions may delay construction.

▶ Sees Barroom Drinking Becoming "Less Fashionable"

Barroom drinking is becoming "less fashionable," according to Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union. She cited the "sharp drop" in the number of bars and other liquor, wine, or beer retailers in the country. "This year's report of the Bureau of Internal Revenue just out, on the number of tax stamps issued, shows nearly 10,000 fewer booze retailers," Mrs. Colvin said. "It is the first decrease since the war years. The report shows 484,804 liquor, wine, or beer sellers now operating, as compared with 494,450 last year. Greatest decrease was in the number of hard liquor vendors, from 295,006 to 287,586, or 7,410 fewer."

▶ Churchmen Urged to Seek Radio, TV Time

Religious leaders were urged in New York to seek, through their organizations, as much time as possible on radio and television stations throughout the country. Paul A. Walker, vice-chairman of the Federal Communications Commission, gave this advice to the semiannual meeting of the Broadcasting and Film Commission of the National Council of Churches. He said that "the Federal Communications Commission has consistently looked with favor upon the broadcasting of religious programs and has always considered them as an important element of the public interest." Mr. Walker said that comparatively little time is now being devoted to religious telecasts. He urged the church group to plan and experiment with television programs, "which will attract and hold the attention of listeners and viewers."

God's Messengers for Such a Time as This

By W. H. BRANSON

I invite you to turn with me this morning to the book of Esther, chapter four. We will read the fourteenth verse: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

These words were spoken by Mordecai to Esther, a near relative, who was queen of the Medo-Persian realm. A decree had just gone forth that all the Jews in all the provinces were to be destroyed on a certain day. This decree had been prepared by the wicked Haman and signed with the king's name and seal. It was one of the laws that could not be changed. The decree had gone forth from India to Ethiopia, to the 127 provinces in that great nation.

The situation was desperate. The whole nation of Jews was about to perish, but God had made provision for this great emergency by raising up Esther, through very peculiar and un-

usual circumstances, to be the queen of the nation. He had brought her into the very palace of the king to thwart his commandment, which had been instigated by Haman. Mordecai sent her a message suggesting that her duty was to go in and appear before the king on behalf of the Jews, and endeavor to bring about their deliverance. She hesitated to go. She sent back word that it probably would mean her life, that it was illegal and unlawful for anyone to go into the presence of the king without an invitation. But he replied, "Do not think that you will escape more than all the Jews." Then he added this very significant question, which is the theme of my study this morning: "And who knoweth whether thou

Sermon preached at the Autumn Council, Cleveland, Ohio, Sabbath morning, October 20, 1951. art come to the kingdom for such a time as this?" He was pointing out to her that in all probability she was God's ambassador, raised up for this particular time to perform this particular work of delivering Israel.

We are told that God has met every emergency that has ever come to His people in the world by sending a man for the hour. Sometimes He chooses one individual and sends him out to accomplish some great work. On other occasions He has chosen a number of men, like the disciples in the establishment of the early church. And He has worked through them for the accomplishment of His task. God's messenger tells us:

"In every period of this earth's history, God has had His men of opportunity, to whom He has said, 'Ye are My witnesses.' In every age there have been devout men, who gathered up the rays of light as they flashed upon their pathway, and who spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were the ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service."—Gospel Workers, p. 13.

In every age, to meet every crisis, God has worked through men. He has had His chosen representatives. He has chosen them Himself and placed His hand upon them and sent them forth to undertake the task He has given them to perform. And as men have yielded to Him and have been willing to perform His work, they have been blessed by God with power and ability to carry on those tasks.

Joseph was chosen when just a lad to go down into Egypt and bring a knowledge of the true God to that great heathen nation and also to prepare sustenance for the house of Israel when famine should come. Later on when Israel was reduced to a position of slavery in Egypt, the Lord raised up Moses; later the Lord associated with him his brother Aaron, to be Israel's great deliverer from Egyptian

bondage, and to bring them into the land of Canaan.

When Nineveh had become so wicked that God could no longer endure it, He raised up Jonah and sent him to save the Ninevites. Elijah, that great prophet of God, fired with the power of the Holy Spirit, went forth to meet the priests of Baal, and the representatives of apostate Israel, who had turned almost entirely away from the worship of the living God. On that one great day Elijah destroyed the priests of Baal, broke down their altars and turned Israel back to the true God.

John the Baptist was a man raised up to be the forerunner of Jesus at His first advent, to prepare a people to meet the Lord. The great apostle Paul was at first a fierce persecutor of the church, but when he received the vision of Jesus on the Damascus



At the Risk of Her Life Esther Went in Before the King

road, it was made known to him by the Lord that he was a chosen vessel unto God and that he was to pioneer the gospel to the Gentile world.

Martin Luther and others of his day were raised up just as surely as were these mighty men of Scripture, to pioneer the great sixteenth century Reformation. We pass over a few centuries to the beginnings of the Advent message. William Miller and Joseph Bates, James and Ellen White, and others were God's chosen messengers for their day. God led them, sanctified them, and put into their mouths a message peculiar to the needs of their day, and used them to accomplish the task that needed to be done at that time.

The striking thing is that in all these various ages of the world's history since sin came in, the men who have appeared as God's ambassadors have always come with the exact message upon their lips that would meet the need of the hour in which they were preaching. This is sufficient evidence of the fact that God had raised them up. They were God's men for those hours, and in God's name and under the power of the Spirit of the living God they went forth and proclaimed the message that would meet the world's need in that hour.

Success to God's Great Messengers

I want to point out, too, this morning that these great men of whom I have spoken, have now passed off the stage of action, and yet the human family is still here. If it was necessary in past generations for God to raise up special messengers with a peculiar and certain message, then it is also necessary today. Since God has in all ages past met the existing needs by the sending of a man, He must do so today. And this brings us to the stupendous conclusion that the men and women who are today on the stage of action as the preachers of the truth of God are the successors of these great men of former ages. It cannot be otherwise. I believe that just as verily as God chose Moses, Joseph, Daniel, Noah, Jonah, John the Baptist, Paul, and the others, so surely has He chosen men and women of this generation to do His work and to carry His message. May I go further and say that I have a profound conviction in my heart that we who sit here this morning in these chairs are the representatives, and many of us are the leaders, of that group of workers whom God has chosen for this generation.

I believe that Mordecai's message to Esther is a message that is very pertinent to us at this time. "Who knoweth whether thou art come to the kingdom for such a time as this?" I believe that that is true of every minister, of every gospel worker, yes, and of every member of the Adventist church who is consecrated to God's service. God had a purpose in bringing every one of us into the church. We are God's chosen ambassadors. You have come to the kingdom, brethren, for such a time as this. And what a time it is to which we have come! There has never been a time like this time. There has never been a generation so wicked as this generation. Its wickedness was foretold millenniums ago by the prophets of God.

These are the days foretold by the apostle Paul when he said that perilous times should come, and evildoers, seducers, and wicked men should wax worse and worse, deceiving and being deceived; when men would be lovers of pleasure more than lovers of God; when they would be despisers of those that are good. These are the days foretold by Jesus when He used the cities of Sodom and Gomorrah as examples of the awful wickedness of the great cities of the world in our time.

We are also living in the most dangerous period of the world's history. We are living in the time when men are spending their treasures, their best efforts, and their thought to plan the destruction of the human family. The prophecies of Joel 3 are fulfilled. The nations have prepared for war, and today at the cost of billions and scores of billions of dollars they are



God's Afterward

Tucked away in the eighth chapter of Daniel, the last verse, are words especially for you—if you need them. You need them if you are ill. If you are not ill, you need them for a friend, or just to store away for a rainy day.

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business."

Daniel fainted. He was "sick certain days." We are not told how many days. But we are told that "afterward" he "rose up, and did the king's business." Daniel's illness was not the end of his life story. There was more. He was yet to do business, not his own, but the king's.

You are not Daniel. I am not Daniel. But what a precious verse-another of those gems into which we can read our own names. I read mine into it, and now the afterward has come when I can do the King's business.

Faith can bring its afterward to you, friend. And when it comes no other business can be so important as the King's.

In the meantime, the fainting time, grasp His hand securely. Make this a preparation time—a time to ask and receive the faith, the courage, the strength for the work ahead.

God has a work for you, as surely as He had a work for Moses. And as He taught Moses during the sheepherding years, He will teach you during these days of waiting.

Make this fainting time a listening time, a learning time, a trusting time. And the afterward will come. preparing for war. I repeat, there has never been a generation so wicked as this; there has never been a time so dangerous as this. God's servants who have been called to preach His message have never faced a situation comparable to this in any age.

But we who are here this morning, and our colleagues and our associates who are back in the fields carrying on their work, have been called to the kingdom, to the church of God, for just such a time as this. We are not facing a situation such as Joseph faced in Egypt, or Moses faced in delivering Israel, or John the Baptist faced, even though he said he was in the midst of a wicked and perverse generation. We face a situation a thousand times worse, and therefore a need a thousand times greater, for the gospel of the living God must be proclaimed to the nations before they all perish.

The Jonahs of This Age

We are the Jonahs of this age, sent through the streets of our great cities crying, "Yet forty days, and Nineveh shall be overthrown." We are the Noahs of this age, warning the world to flee to the ark of safety before destruction overwhelms it. We are the John the Baptists, crying to the wicked generation of this time, "Repent ye: for the kingdom of heaven is at hand."

I think this morning of that wonderful appeal that is found in Ezekiel 33:7: "So thou, O son of man, I have set thee a watchman unto the house of Israel." You will notice here that God reiterates again that He is the one who sends His preachers and raises up people in the churches with a message that should be given to the nations. "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

Nothing could be clearer than that God has a message, a message for the people of every generation, and that He sends men forth as watchmen to that generation, and tells them that they are to go and deliver a message they have received from Him, God's message delivered through human lips: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shalt die in his iniquity; but his blood will I require at thine hand." Verse 8.

I do not know of any other words just like these in the Bible: "His blood will I require at thine hand." I wish we could understand from these words something of the responsibility that God places upon His servants, that we could realize this morning what it means to be a minister of God or to be a member in God's church. Our members are asked to join the ministry in the giving of the message to all the nations of the earth. They share the responsibility that rests upon the ministry of the church. God has made provision for His ministry and His people now as in Bible times. When the disciples were to go forth and proclaim the gospel and establish the early church, the Lord said, "You are not going to accomplish this in your own strength. Tarry at Jerusalem until you be endued with power from on high, for I am going to send the promise of the Father to you. John baptized with water, but you shall be baptized with the Holy Ghost, with power."

We remember that at Pentecost God qualified those few men by sending the Spirit's power upon the leaders and many of the members of the early church to prepare them for their service. He will do the same today, only in greater measure.

God has promised to send to us in this wicked, dangerous generation, not a measure of power, not the measure that was given to the disciples on the day of Pentecost and following Pentecost, but power proportionate to our need. He has promised, "I will render double unto thee." We face a double need. The power will also be double. We are told that the visitation of the Spirit on the day of Pentecost was a partial visitation of God's power, but that in these last days He will pour out His Spirit without measure upon the church. It will be a complete, full revelation of the power of God by His church among the peoples of the world.

I thank God that He is going to meet the need again, not only by the sending of a man, a multitude of men, but by the sending of the power that those men will need for the greatest task that God has ever given man to do.

We are told that thousands are to be converted in a day. We have read that in the Spirit of prophecy, and it has encouraged our hearts. We have said it is coming. Now we see it coming. In one of our division fields twelve hundred heathen recently took their stand in a single day for this message. In another division field almost a thousand new converts were baptized in a single day.

Voices Urging Us On

We are coming into the time when great things are to take place, when the mighty accomplishments of the church for this wicked and dangerous generation are to be seen in the world. It is a wonderful time to be alive. I would rather live now than in the days of the apostles. I would rather live now than in the days of John or of Noah or of Moses or of any of the patriarchs of old. They looked forward to the great things of the last days, and their eyes longed to see the things which we see, but they did not see them. Their ears longed to hear the things which we are hearing in this council, but they did not hear them. But blessed are our eyes, for they see: and our ears, for they hear.

Sometime ago one of our brethren sold a book to a layman in Canada, and the things that happened as the result of selling that book have reminded me of this statement that is found in the Spirit of prophecy: "From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy."—*Testimonies*, vol. 7, p. 14.

Now, God evidently feels that we need urging to hasten in our task. This book I have spoken of was sold to a certain Protestant layman. Just a few days after he had bought and read the book, he sent a letter to our minister who had sold it to him. In this letter he enclosed a large check and instructed this minister to arrange for copies of the book to be sent to many of the great leaders of the nations of the world.

I want to refer especially to just two sentences in his letter in which he said, "And now, Brother ——, haste in this. The hour grows late." When I read those words coming from a Baptist layman, written to a Seventh-day Adventist preacher, I thought, That is a fulfillment of God's promise. Voices will be heard from quarters from which we least expect it, urging us on to the completion of our task of bearing the last message of mercy to the world. I wish those words could burn their way into the heart of everyone this morning. They come as a message from God, speaking across church lines, to the ministry of this church, saying, "And now, haste in this. The hour grows late."

Oh, I pray that God will help us to understand what it means to be called to the church for such a time as this. I believe that God's call to His church today is voiced in those words given to us by the apostle Paul, where he says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." God wants His people to experience a spiritual resurrection, a spiritual regeneration, a spiritual change of heart, a spiritual preparation for the greatest, mightiest visitation of God's power that has ever come to His ambassadors at any time in the world's history. The time for it, beloved, is now-not next year, not at the next Autumn Council, not in another six months, but now.

Oh, may God help us this Sabbath morning to realize something of the solemnity of the hour, the urgency of God's message, and the terrible responsibility that rests upon us as His ambassadors who have come to the kingdom at such a time as this.

Victory Over Death

By Leonard C. Lee

"If a man die, shall he live again?" Job 14:14. For sixty centuries this question has haunted the human race. When Adam and Eve knelt by the body of lifeless Abel, their thoughts must have turned to Him who first breathed life into a form of clay. Where now was the serpent's promise, "Ye shall not surely die"? Gen. 3:4.

Down the pages of sacred history we find over and over the words "And he died." What lies beyond the veil of death? What is the secret of that dark, mysterious world from which none return? We cannot find the answer with the philosophers. They only know that they do not know.

Man is a creature of dust. His physical being is made up of the same elements that make up the earth and the atmosphere. God supplies the spark of life, and man lives. We read in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Only the Creator, who made man and breathed into his nostrils the breath of life, can tell what happens when the process is reversed. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

There is nothing in either the dust

from which his physical body is formed or in the air he breathes that would make man conscious and alive. Life comes only from God. No element or combination of elements could have life in and of itself.

Since God created man and endowed him with life, He should know what the future holds. The Holy Bible is an instruction book given to man to teach him how he is made and how to care for his spiritual, physical, and moral being.

The Scriptures teach us that man is mortal, subject to death. "Shall mortal man be more just than God?" Job 4:17. In the Garden of Eden was placed a tree of life that man might eat and continue to live. Had man been naturally immortal or possessed something which could not die, he would not have needed the tree of life. As long as man was obedient he could partake of the fruit of the tree of life. But when man became disobedient God drove out the man and woman to keep them from eating and living forever.

Death is called a sleep. As in sleep, so in death—there is no knowledge of passing time. God said to Daniel, "Them that sleep in the dust of the earth shall awake." Dan 12:2. Jesus said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11:11. When the disciples thought He meant ordinary sleep, He helped them to understand the real situation. "Then said Jesus unto them plainly, Lazarus is dead." Verse 14. Neither Lazarus nor any other who was raised from the dead knew anything of what had happened while he was sleeping in death.

Those who are sleeping in their graves are waiting there until they are resurrected. "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13.

It has always been Satan's studied policy to confuse men's minds by leading them to believe that there is consciousness after death. In the Garden of Eden, Satan told the first lie, "Ye shall not surely die." This is the foundation for the modern belief that the soul passes on. Much of the world's superstition, and especially the teaching of Spiritualism, is based on this falsehood.

Almost all modern religions, both Christian and pagan, believe in some form of natural immortality. People are trying to find some other way to get into heaven except by obedience to Him who alone can give life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

Millions are being deceived into believing that death is not really death. They are deluded into believing that there is life beyond the grave apart from a resurrection. But make no mistake; God was in earnest when He said through the prophet Ezekiel, "The soul that sinneth, it shall die." Eze. 18:4.

It was to rescue man from death that Jesus came to earth. Man had lost his life by disobedience. Jesus came to "seek and to save that which was lost." Luke 19:10. Without Christ there would have been no escape. But He "abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

Because Christ Jesus paid the death penalty for all who accept Him, death as an eternal penalty is not necessary for those who believe. But many will choose eternal death rather than yield and surrender to Christ. Such is the obstinacy of human nature.

Eternal life for the righteous is not conferred at death but at the resurrection, when Christ returns. There will also be a resurrection of all unrepentant sinners. The Bible speaks of two resurrections. The righteous dead will be raised at the second coming of Jesus.

Those who are not in Christ Jesus will be raised at a second and later resurrection, to stand at the bar of God's judgment and receive their reward, the second death. Christ promised that all should rise. He said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

God's people are to go into the kingdom



Meeting Life's Problems With God BY J. L. TUCKER

"Is the Trouble With Me?"

I am a very discouraged woman, for life has given me so little of happiness. Disappointment seems to dog my steps continually; every new plan seems to backfire; every cherished dream evades me like a mirage of the desert. It has been trials and loss and heartaches until I sometimes wish that life were over. Is the trouble with me, or are some people merely created to suffer? If you can help a discouraged soul, please do.

First of all, let me say that it is not God's purpose or plan that anyone's life be continually like a broken reed, with frustration and blasted hopes continually haunting him. God seeks our happiness and wishes that much joy should fill our lives.

It is true that God has not promised that our skies would always be blue, and that there would be no trouble or pain or disappointment along our journey of life. In fact, the very reverse is true. He has plainly said, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. But He has also said, "God is faithful, who will not suffer you to be tempted above that ye are able." 1 Cor. 10:13.

There is mystery, and yet a divine plan, in the trials that come to the life of a consecrated Christian. Disappointments and trials are the tools with which the divine Sculptor would shape our lives, that we might, after the testing, purging process, be fitted to live with Him and enjoy the unimagined wonders of His eternal plan.

It will help greatly to remember that the spotless, sinless Son of God suffered infinitely more than any human being. His struggle with the forces of evil in Gethsemane was so intense that He sweat as it were great drops of blood. No mortal will ever be asked to bear the strain He bore. "Ye have not yet resisted unto blood, striving against sin." Heb. 12:4.

From that wonderful book The Desire of Ages comes this helpful statement: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."-Page 225.

Kind friend, know that God loves you. Your trials are proof of that. You say that life has given you little of happiness. May I suggest that you recount your blessings, and I am sure you will find them adding up to an amazing sum. Then one other most important point, don't plan or strive so much for your personal happiness. Seek first to please God; and second, seek earnestly to bring happiness to others. In unselfish service for others you will find the joy that has seemed to elude you.

Jesus, though the Man of Sorrows, was nevertheless most joyful. (Heb. 1:9.) He found happiness in ministering to others. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took wpon him the form of a servant." Phil. 2:5-7.

at the first resurrection. The kingdom was not ready in the days of Daniel, for God said to him, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. The problem of sin must first be settled; then Daniel and all the redeemed can find their eternal home. The kingdom was not ready when Jesus was on earth. At His crucifixion one of the thieves on a cross beside Him said, "Lord, remember me when thou comest into thy kingdom." Luke 23:42.

Death, then, is only an interim between the close of our probationary life and the judgment, when men are accounted worthy either to live eternally with Christ or to suffer eternal separation by death. It is really a beautiful conception to understand that our loved ones are resting in unconscious sleep. They are not in heaven worrying about our trials and tribulations in this troubled world. They are not suffering the doom of the lost in a torturing fire. They are not suffering, they are not worrying; they are only resting in dreamless sleep until the resurrection and the final account.

Our Lord has the keys to death and the tomb. Jesus says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

It is at the second coming of Christ that the dead in Christ rise and are changed. They, with the righteous living, will all be transformed together. "We which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep." 1 Thess. 4:15. "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17.

New Areas Entered Recently

By D. A. Delafield

An attempt to determine how far our work has spread must take into consideration the fact that in recent years this denomination has added to its avenues of missionary endeavor numerous new agencies for the spread of the gospel. Naturally our minds turn to radio and television as powerful new mediums for telling the story of salvation. We believe that through these giants of communication a much larger witness has been made than we may be aware of. The same can be said of the impact of our literature.

From the early history of our work to the present time and on to the close of probation, our literature will accomplish more than anything else outside of the influence of Adventist people themselves in providing the necessary witness before the world.

From 1849 until 1950, \$220,348,155.70 worth of books, papers, and tracts have been produced and circulated by our people. This represents literally billions of pages of truth, circulated in a century of time. We know that scores of thousands of people have read this literature, and have been converted. How many millions of people have rejected the message we cannot say. In either case our literature has done its work of bringing the light to those who read. Thus a faithful witness has been borne by the Advent press.

Effective Medical Work

Now for a moment think of the effect of our medical work upon the large host of sick people in high and low places in life who have been patients at our medical institutions and who have carried away from these centers of mercy a knowledge of the third angel's message. Think further of the millions who have been treated by our nurses and physicians in private practice.

At the end of 1950 the denomination maintained 106 sanitariums and 57 treatment rooms, operated by a total of 8,206 employees. These institutions are operated either on a denominationally supported basis or on a self-supporting one. They stand as witnesses to the love of Christ for a sin-sick and body-sick generation. The very buildings themselves are monuments of God's grace. They speak for the Advent message. Eternity alone can measure the influence of our medical work upon the lives of people who have been the recipients of its ministry.

Our minds naturally turn to our elementary schools, academies, and colleges as we think further of the influences God is using to finish His work. Not only our own young people but thousands of boys and girls and young men and women not of our faith have come to these institutions to learn the way of the Lord. In some schools in mission lands it is often true that more non-Adventist students attend our schools than Adventist students. These young people often return to their homes and exert a great influence for Christ and the truth. We do not know how many millions have come to know the message because of their activities.

Influence of Church Members

The widest influence of the church today—as always—is its members. There are 756,712 Adventists now organized into 10,237 churches, making a living testimony for Christ in nearly every land. There are 16,694 Sabbath schools, with a membership of 952,229 (1950 figure); and 268,354 youth, working in over 10,892 Missionary Volunteer Societies, are actively engaged in our great Share Your Faith program.

It is utterly impossible to calculate the extensive witness borne by the church through its constituents and its departments and institutions. The little and the big influences add up to a powerful testimony for the truth in this last generation of time. Those who have been influenced have told others. In this way many more have become acquainted with the truth, and the influence goes on and on and on. It never stops, but continues to grow and grow, until those who have received the light either accept or reject it.

In the field of radio preaching and correspondence school work we find the most striking illustration of how God can quickly finish His work. One man's voice caught up by the delicate microphone may be transmitted by antenna and radio waves into the homes of hundreds of millions of people—all within the limits of a few fleeting moments of time. The same angels who attend the reading of the Bible and the preaching of the Word attend the minister and his radio or television audience as the message is proclaimed to earth's millions.

Those who have heard or seen these messages could not help being greatly impressed by them. In their minds some decisions have been made relative to the truth. Interests have been created that will ripen into decisions for Christ. On the other hand, large numbers of people have heard the message and turned their backs upon it. Thus through the church God seeks to bring the light to every creature under heaven.

The work remaining to be done in calling the attention of the world to the solemn message for this time is staggering in its proportions. In view of this fact, can we expect to see the work completed? Even if the church is faithful in its task, which we believe it will be, will it not be necessary for the Lord to intervene on behalf of His people to finish the work and cut it short in righteousness?

Yes, we believe that an extraordinary work is yet to be done by the church and by the Lord, working together, before it can be truly said that the gospel has been preached to every creature under heaven. Just how this will be accomplished we do not know exactly, but we believe that there are certain fairly well-defined prophecies that will meet their fulfillment in the very near future and show us pretty clearly how the work will be finished. Of this we will write in our next and concluding article.

A Conquered Foe

By H. L. Rudy

Satan is a conquered foe. Through the victory of Jesus Christ, Satan is defeated. Of course, he still lives and works, as everyone can plainly see, but the ultimate outcome of the struggle between Christ and Satan was forever settled at the cross. Since that day the devil trembles at the name of Jesus. Satan knows that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:10. That includes Satan and all his evil host.

Now, Jesus has given His children authority to pray the Father in His name. "Hitherto have ye asked nothing in my name.... At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you." John 16:24-26. "If ye shall ask any thing in my name, I will do it." John 14:14. Jesus was referring to the time when He would have ascended to His Father after the crucifixion. His sacrifice would then be fully accepted and the name of the Father fully glorified. The glory of the Father would become the glory of the Son, and this glory would be manifested on behalf of His children upon earth.

They were, therefore, to pray in the name of Jesus, and He in turn would intercede in their behalf. In His precious name Jesus could ask the Father for anything He wanted, and the Father would give it. Jesus' name has all authority in heaven and upon earth. There is no power that can take this authority away. As to Satan and his evil host, Jesus declared of His followers, "In my name shall they cast out devils." Mark 16:17.

In order to make this power available to His children, God gave a special promise through His Son. Jesus spoke of this promise before He left His disciples. He assured them that if they would keep His commandments, He would pray the Father to give them another Comforter, who would remain with them forever, even the Spirit of truth. (See John 14:15-17.) The Holy Spirit would not only be with them but be in them, to help them in every time of need.

The Gift of God's Spirit

Jesus kept this promise. In His name He prayed the Father for the gift of the Holy Spirit to be bestowed upon those who believed on Him. At Pentecost the fulfillment of this prayer was witnessed by the disciples of Christ and many others. Peter testified, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32. This gift of the Holy Spirit, according to Peter's testimony, was to those whom he was addressing, to their children, "and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. That includes us today.

John, in comparing the power of the Holy Spirit with that of the spirits of devils, gave this testimony: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." I John 4:4. The Spirit of God in the heart of the believer becomes an impregnable fortress against Satan and his host. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. The Holy Spirit, then, who is greater than the evil spirits in the world, is available to every believer who lives in harmony with the will of God. With such divine power present in the life, victory is assured over every wicked power.

In addition to the gift of the Holy Spirit for our victory in the Christian life, God has promised to supply our needs in harmony with our faith. And He has "dealt to every man the measure of faith." Rom. 12:3. God has allotted a degree of faith to each one, to some more and to others less, but sufficient in each case to make His grace effectual. God's grace is not limited by the measure of our faith. What is important is that there be faith. God can take a little faith, and on the strength of it remove mountains. The glorious quality about faith is not its measure but the fact that it exists. The Christian experience is a process of development, "from faith to faith." (Rom. 1:17.)

Faith, in whatever measure it exists, becomes the basis for victory. "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John A Story for the Children



BY ARTHUR W. SPALDING

Ronnie and the Robber

Ronnie came up the street with a pocket full of candy and his mouth full of candy, which was the way Ronnie often came up the street. For Ronnie loved candy, and every time he could get a nickle or a dime he would spend it for candy.

He met some boys who were playmates of his, and they said, "Oh, ho! Here's Ronnie with a pocket full of candy. Let's play robber, and get some."

"Oh, no," said Ronnie. "I'll give you some candy, but let's not play robber. I don't like robbers. Robbers are bad men who go around in the dark, trying to steal your money, and maybe knock you on the head. I wouldn't play with robbers."

"Well, give us some candy then," said the boys.

"All right. Here's some for Jack, and here's some for Tommy, and here's some for Wally. You can have it all, for I don't want any more right now. My tooth hurts."

Ronnie ran into the house, calling, "Mother, my tooth aches."

Mother looked at his tooth, and she saw a brown spot where it ought to be all white. And she said, "I'm afraid you'll have to go to the dentist, Ronnie. Your tooth is decaying."

So mother got the car out, and took Ronnie with her, and they rode down to the dentist's. They went into his office, and there were the big chair, and the tall drill, and all the shining tools in their glass case. And there was the white-coated doctor dentist, smiling at them.

"What's the matter, Ronnie?" asked the doctor.

"My tooth hurts just awful," said Ronnie. "Climb up in this chair, and we'll see," said the dentist. So he looked, and he poked a little, and he touched the sore spot and made Ronnie jump.

"Oh, ho!" said the doctor dentist, "I guess Ronnie's been playing with robbers." "No, sir, I haven't," said Ronnie. "The

"No, sir, I haven't," said Ronnie. "The boys wanted to play robber, but I wouldn't do it. I don't like robbers." "Didn't you have some candy yesterday?" asked the doctor.

"Yes, sir. And today. And almost every day. But candy isn't a robber."

"Oh, isn't it?" said the dentist. "Let me tell you about Candy the Robber. You know what a robber is?"

"Yes, sir. It's somebody who takes things that don't belong to him."

"That's right! Well, somebody has taken a piece of your tooth. And I'm sure it didn't belong to him, for every bit of Ronnie's teeth belongs to Ronnie. Now I happen to know who it is that steals teeth. His name is Candy. Candy is made mostly of sugar, but a poor sugar that has had something taken away from him. Our bodies need some sugar to make us warm and to give us pep. But it should be good sugar, like that in raisins, and figs, and dates, or in honey, and sorghum, and maple sugar. The sugar that candy is made of is refined sugar, which has had the best parts taken away from it. One of those parts is calcium, or lime. So Candy is hungry for calcium, and when he comes into your body he turns robber to get some calcium.

"Now calcium," said the doctor dentist, "is largely what your bones are made of, and your teeth. You need all the calcium you get, and you can't spare any to a robber. But Candy doesn't care about your bones or your teeth. He wants calcium, and he's going to take it even if your bones become weak and your teeth decay."

"Ouch!" cried Ronnie, "Oh, oh!" for the dentist was working on the sore spot in his tooth.

"Now I've gotten all the decayed part out," said the dentist. "We'll have to plug that hole, and your tooth will stop aching."

Ronnie slid out of the dentist's chair as he continued: "Come and see me again, Ronnie. I like to have you visit me. But you'd better leave Candy alone, so there'll be no more sore teeth. I'll keep your teeth in good condition if you'll just stay away from that robber Candy."

5:4. It is our faith that brings us the victory. Faith localizes the victory with us individually. Everyone must have his own faith. No one else can believe for him. Another's victory cannot be claimed as our own. It may serve as an encouragement to us, but it is not ours. It belongs to another.

Through faith and the indwelling presence of the Holy Spirit the believer establishes an inseparable union with Christ. Paul described this union when he said, "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.

This union is beautifully described by the Saviour, where He speaks of Himself as the good shepherd. "My sheep hear my voice," He said, "and I know them, and they follow me: and I give unto them eternal life." Then as an assurance of certain protection He added, "And they shall never perish, neither shall any man pluck them out of my hand." But He doesn't stop there. Once the believer has become fully united with Christ, the divine fellowship grows. Through Christ the Father also unites with the believer. "My Father will love him," Jesus said, "and we will come unto him, and make our abode with him." John 14:23. And then the Good Shepherd adds, "And no man is able to pluck them out of my Father's hand." John 10:29.

What a mighty trio this union is— Christ, the Father, and the believer— Christ holding one hand and the Father the other. No one or no power can wrest the believer from the grip of the Father and the Son. Satan is powerless in the face of that union, which is made effectual through the agency of the Holy Spirit. For Satan to attack one of the Shepherd's sheep under those conditions is merely adding to his defeat.

This protection against the wiles of the devil is available to the weakest as well as to the strongest saint. There is no difference. Christ's victory over Satan is for everyone, regardless of race, rank, class, or standing. Everyone who qualifies as one of His sheep is placed under the shelter of the Almighty. There he is safe as long as he continues the handgrasp of this union.

With such assurance of victory over a conquered foe we can begin to understand what Paul was thinking of when he exclaimed: "In all these things we are more than conquerors through him that loved us"; "I can do all things through Christ which strengtheneth me." Rom. 8:37; Phil. 4:13. This assurance must ever be kept uppermost in our hearts. Regardless of the opposition we face or the feelings that may prevail, we must never lose sight of the fact that Satan is a conquered foe, and that all power in heaven is at our disposal for our guidance and shelter in every time of need.

[This is the third article in a helpful series by Elder Rudy.]

Learning to Talk Heaven's Language

By Mrs. C. N. Tillman

"Children are what their parents make them" is the most challenging statement to parents ever penned by inspiration. The whole of the quotation is: "Children are what their parents make them by their instruction, discipline, and example. Hence the overwhelming importance of parental faithfulness in training the young for the service of God."—Testimonies, vol. 5, p. 37.

"When the judgment shall sit, and the books shall be opened; when the 'well done' of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe and, pointing to their mother, say, 'She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation."—Messages to Young People, p. 330.

These are solemn words, fathers and mothers; and if our children are what we make them, then their manner of speaking and their choice of words are what we have taught them, consciously or unconsciously.

"It is the work of the parents to train their children to proper habits of speech . . . From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of 'sound speech that cannot be condemned.' This is one of the greatest and most responsible of their duties."—*Christ's Object Lessons*, p. 337. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. The power of speech is one of the most precious talents that God has given to His children. And He expects us to cultivate this talent to His glory. The inculcation of right principles into the young child will be much more successful than trying to correct habitual errors when he is older.

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."—Ibid., p. 336.

"Mother, Does God Scold?"

It is a sad truth that many parents seldom speak to their little ones except to correct or scold them. One little girl, after a torrent of harsh, impatient words from her mother, asked tremblingly, "Mother, does God scold?"

"Why no, of course not; why do you ask such a question?" the still irritated mother replied.

"Well, Mommie, it hurts me so inside to be scolded; I just thought if God scolded, I didn't want to go to heaven."

Children think of "our Father" in heaven in terms of what their own fathers and mothers are. And many boys and girls have lost interest in heaven because they expect it to be like their earthly home. Once when a boy convict was asked about his home life he said, "Sir, I have a good house to live in, but my home is so cold I sit on the doorstep and shiver at the thought of having to enter."

"Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence."—Ministry of Healing, p. 386.

If we would have the angels dwelling in our homes, we must express our love in looks, in words, and in acts, and we should not expect our dear ones to take our love for granted. One little girl often cried and said, "Nobody loves me." She had heard daddy and mother tell baby brother they loved him, but because she was older they had neglected to tell her they still loved her. There are tragic instances where parents and children, and husbands and wives too, doubt that they are loved, simply because love has never been expressed on either side.

"Parents, study your children, that you may understand their different dispositions. If you speak to them harshly and cruelly, you will develop in them a harsh and cruel spirit. As you deal with your children, remember that you are dealing with Christ in the person of His little ones."—General Conference Bulletin, 1903, p. 89.

Many a parent has unwittingly taught his little one to lie because of his dread of a scathing rebuke over some minor transgression. Whether or not our children are willing to obey us, often depends not only on what we ask of them but on the manner in which we make our requests. Too often our wishes are expressed in the form of demands such as "Go do that!" "Come here!" "Stop that!" Such commands often arouse a rebellious spirit, and as soon as the child dares he will answer his parents in the same arbitrary way.

If we would express our wishes in the form of courteous requests such as "Will you please come here?" "Will you please help me?" we will at once see a difference of attitude. There is an almost irresistible urge on the part of the child to do as you have requested.

"Cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. ... Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another."—Education, p. 240.

Be Cheerful at Mealtime

If this instruction were carried out, especially at mealtime, we would be a happier and healthier people. A dog trainer will never scold his dog while he is eating, for he knows it would spoil the dog's digestion as well as his disposition. But many a small child's digestion and disposition are ruined for life because of scolding and nagging during his meals. Mealtime should be the happiest and gayest time for the family group. Tell stories, amusing incidents, and talk of helpful and interesting things at the table, and notice the difference. It is a far better stimulant for the appetite than the most costly vitamins.

"Never let a frown gather upon your brow or a harsh word escape your lips. God writes all these words in His book of records. Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and some become discouraged under it and will neither heed the loud, angry voice of command, nor care for threatenings of punishment... A mother who does not have perfect control of herself is unfit to have the management of children."—Testimonies, vol. 3, pp. 532, 533.

"Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than spending money for medicines or physicians for your wife. . . You think it beneath your dignity . . . to manifest love, to speak kindly and affectionately. All these tender words, you think, savor of softness and weakness, and are unnecessary. But in their place come fretful words, words of discord, strife, and censure. . . Angels flee from the dwelling where words of discord are exchanged."— *Testimonies*, vol. 1, pp. 695, 696.

Many a successful man's business would go on the rocks if he should talk to his business associates as he does to his wife and children. Many would blush with shame if God would play back to us the recordings that Heaven is making of every word we utter, to say nothing of His television of our acts and facial expressions.

Lack of Self-control

"The lack of self-control has been a great injury to yourself and to your family.... If your will is crossed you are easily irritated, and then you speak and act as though a demon had possession of you. Angels turn from the scene of discord where angry words are exchanged." —*Ibid.*, vol. 2, p. 79.

Dear fathers and mothers, if we should lose our tempers and speak unadvisedly with our lips, let us be quick to say, "I am sorry; will you please forgive me?" Some families follow the plan of gathering the family for evening worship, and before presenting their petitions to their heavenly Father, they make all wrongs right with one another. Then they are ready to pray, "Forgive us our debts, as we forgive our debtors."

Jesus is coming soon, and our characters and the characters of our children must be perfected before He comes. Our boys and girls will not quarrel and fuss or be unkind and discourteous as they play together on the streets of gold. There will be no harsh, cruel words spoken in the mansions over there. Is it not high time that we were learning to speak the language of heaven? God has given us the blueprint, and it is our duty and responsibility to study that blueprint that we might mold our own lives and the lives of our children into the pattern of His perfect life.

Of Jesus it is said that He received a fresh baptism of the Holy Spirit each morning, and His words were given Him fresh from the heavenly courts. And He has given us this promise:

"His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand.



When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions."—*Christ's Object Lessons*, pp. 341, 342.

Let us every day pray the prayer of the psalmist, "Let the words of my mouth . . . be acceptable in thy sight, O Lord." Ps. 19:14.

And then at last may we stand on the sea of glass with the throng in whose mouth is found no guile. And when Jesus asks us as parents and teachers, "Where is the flock that was given thee, thy beautiful flock?" may we be able to say, "Here am I and the children thou hast given me."

You Are What You Read

By Paul K. Freiwirth

A minister once was browsing around in his favorite bookstore. At the same time a woman was nervously looking through a pile of books, and it was obvious that she could not make up her mind which books to choose. Finally she called a salesman and said, "I can't decide what books to get my family for Christmas; suppose you pick some for me! Just as long as they are interesting, I don't care what they're about!"

Later that afternoon the same minister and the same woman happened to meet again, this time in the grocery store. Did I say "the same woman"? In a way she was the same woman, but in another way, definitely not! This time she was not nonchalantly permitting the clerk to choose her purchases for her, but with firm resolution she said, "Now I must have the very best of everything; it's for my family, you know, and nothing less than the best will possibly do!"

This true incident is being repeated throughout our nation almost daily. Men and women are at times very particular about the food they put into their stomachs, but they are only too glad to let somebody else choose for them the food with which they feed their minds.

Someone recently said, "Television has done much to increase my education. Whenever my family turns it on, I get so disgusted that I take refuge in my library!" Unfortunately the frivolous fare offered by this medium has not had this wholesome effect on the majority of people; and Earnest A. Hooton, Harvard anthropologist, has stated that "television will reduce mankind to complete illiteracy." Certain it is that unless a change comes for the better, television will take the place of true knowledge.

Pathetic indeed was a report that appeared recently in Newsweek. Under the

sad heading "The Only Way," it told of the arrival of an English author, a man billed by his publishers as "the outstanding figure of English letters today." The purpose of his coming to this country was to acquaint Americans with his voluminous literary output. One might think that he would visit some of the outstanding publishing houses; but no, the only contacts he had were made with the manufacturers of a certain commercial house that would sponsor his writings over TV. Explained the puzzled Englishman, "The American people have ceased to read, so this is the only way to get at them."

Attention to Reading

"Till I come," wrote the apostle to the Gentiles, "give attendance to reading." 1 Tim. 4:13. The word "attendance" in the original conveys the thought "hold toward," and the Christian young person —and the older one too!—is to "hold toward," or be inclined toward, the reading of good books.

While studying that most wonderful volume *Messages to Young People*, I was very much impressed with two things when I came to page 287. Here Sister White is writing about the value of books, and her article bears the significant title "Building Christian Character."

We ask, Do books really build character and influence lives? Let us take a few examples. Nineteen hundred years ago Paul wrote the book of Romans. A little more than three centuries later a young derelict from North Africa was impressed by a mysterious voice to "take up and read" it. It wrought such a change in his life that we do not remember him today as the victim of passion that he was in the days of his youth, but as the renowned theologian Augustine. His books inspired Martin Luther in his great work. He in turn gave the world some outstanding books, some of which burned their way into the heart of a debauched tinker, and John Bunyan wrote *Pilgrim's Progress*. In the following century one of Luther's books gripped the heart of a young man, and we read of John Wesley, aflame for God, going out and proclaiming, "The world is my parish."

Yes, Christian literature has accomplished a marvelous work in molding lives, the full record of which only the ledgers of heaven contain.

The second item that impressed me on page 287 of *Messages to Young People* was the footnote: "This was Sister White's last message for our young people, during her last illness." If one of the last great burdens of the messenger of the Lord concerned the reading of our youth, we must recognize that it is a matter with which we dare not trifle. "I am impressed that it is my special duty to say these things," are her concluding words.

"How readest thou?" the Saviour once asked a lawyer. He is asking Adventist youth the same question today. What are your standards of distinguishing the good from the bad? Let me suggest two: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. If a book passes this standard with "flying colors" (and by "flying colors" I mean that there must not be the least bit of doubt whether it qualifies), then I subject it to another test: "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Does the book help you to love Jesus more, does it help you to pray as fervently as before, and does it increase your love for the Book of books? D. L. Moody once said, "Either the Word of God will keep you from sinning, or sin will keep you from it." This principle is particularly applicable when it comes to reading, and anything that takes the keen edge off your spiritual life is, for you at least, sin.

With the question, "How readest thou?" we would also ask, "Why readest thou?" In his book Reading for Enjoyment, Donald MacCampbell gives the results of some careful studies undertaken in the public library of an Eastern city. If it is true that the survey made there constitutes a cross section of America, then two sevenths of all American readers are primarily interested in killing time, and light fiction is the weapon used almost exclusively to perpetrate this heinous crime. These men and women read because it is the easiest way to escape from boredom, and they lack the ability and the desire to engage in something active and worth while when they want to "get away from it all." The other five sevenths, according to this survey, have

taken out library cards because they are interested "in developing a vocation or in rising to a higher cultural level." In other words, the hope of a better job and the desire to escape were the sole motives of the members of this library.

Entering Into Abundant Life

As Adventist young people, we will want to read at times to make us more efficient in our particular line of work, but we should not have to read for escape. If we can truly say with the inspired writer, "For me to live is Christ" (Phil. 1:21); and if we have really opened our hearts to Him who said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10), this should not be necessary. We will rather accept uplifting literature as one of the means to attain that more abundant life. We will be constrained to say with Thomas Jefferson, "I cannot live without books." In his last imprisonment the apostle Paul wrote to young Timothy, "When thou comest, bring with thee the books, but especially the parchments." 2 Tim. 4:13. I like Charles H. Spurgeon's commentary on that verse:

"He [Paul] is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has a wider experience than most men, and yet he wants books! He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the New Testament, and yet he wants books! . . . The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own!"

What was the last book you read, and how long ago was it?

Questions From Youth ANSWERED BY ARCHA O. DART

Marriage Works No Miracles

Is it a fact that true love never runs smooth? Robert and I have been going together now for over three years. We do not know whether to become engaged or not, for we quarrel a great deal. Of course it is usually over little things. We have never had a real major difference at any time. But he will say something that I do not like, or he starts to fuss over something that I have done, and we start arguing. After a bit he goes home, and we do not speak to each other for several days. But we cannot stand to be away from each other very long at a time. One or the other will apologize, and we both feel so much better. Our friends tell us this is a good sign, for true love never runs smooth, but I wonder.

And well you might wonder. I do not know where your friends got the idea, but it is certainly false. Marriage works no miracles. There is nothing in the wedding ceremony that transforms a quarreling, fault-finding individual into a quiet, peace-loving companion. The name of the bride changes but not her disposition. The address of the groom may be different but not his character. The person who plans to reform his companion after marriage might have better success if he changed companions before. The young woman who desires to have a husband made to order had better see that he is made to order before the license is purchased. Furthermore, quarreling is a poor way to reform anyone.

Out of consideration for the feelings of the other acquaintances, friends will often try to keep their own peculiar likes and dislikes more or less in the background if they find them displeasing to others. This is normal and very commendable. Surely lovers should be just as considerate of the wishes and desires of each other as they are of visitors and casual friends. It is even more desirable for husband and wife, for courtesy is appreciated most by our own loved ones.

If during this time you are trying to make a favorable impression upon each other, you feel free to criticize, to challenge the statements made, to ignore the wishes of the other, and each insists upon having things done his own way, how can you expect to make each other happy or hope to be congenial later on?

In your case there are two courses to take that would be very desirable: Find someone else with whom you are compatible; and second, overcome your habit of quarreling. It may be that your parents quarrel, and you are unconsciously imitating them, or it could be that you have adopted some of Robert's habits, or again it could be possible that you have allowed yourself to give vent to your own feelings without putting forth a determined effort to control your emotions and have gradually formed the habit of disagreeing with those around you, friends and all. But whatever the cause, the fact remains that at the present time you have the habit of quarreling.

This is a bad, disagreeable habit, and must be overcome if you expect to have a happy life married or single. It will take strong determination, but is worth all the effort put forth. Now, of course, if after both of you have corrected this fault, you find you can get along together without "getting on each other's nerves," and desire to be with each other always, it would be quite all right to become engaged. But not before quarreling has been conquered completely. EDITORIALS

"Cast Thy Burden Upon the Lord"

It is possible that sometimes we may be like the countryman in the Rhineland that we heard about in one of the old school readers. He was plodding along the road, carrying a heavy sack upon his back. A man with a wagon caught up with him, and invited him to ride. The foot traveler was thankful for the lift, and climbed up into the wagon seat. But he still carried his pack upon his back.

pack upon his back. "Put your load down in the wagon box," the kindly driver said.

"Oh, no," said the simple man. "If you are good enough to carry me, I ought to carry my burden myself."

But all the time the wagon was carrying both the man and his burden. Only the poor countryman was holding onto the heavy load that his kind helper wanted to lift from him.

Christ bears us and all the burdens. Only sometimes in stumbling comprehension we cling to our worries and cares and burdens. Do let us thank Him for bearing our burdens and our iniquities. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. The one-time fisherman Peter had learned this lesson. He wrote, "Casting all your care upon him; for he careth for you." 1 Peter 5:7.

Do let us thank the Lord for carrying us and all our burdens. Thanking Him for bearing our sin is to confess the sin. That gives Him the joy of forgiving the sin. Even for any one of us what a joy it is to do something for those we love. It is the same with the Lord Jesus. He was carrying us and our burden all the time. "Surely he hath borne our griefs, and carried our sorrows," even when we knew it not. Now let us thank Him for it, and go on the way, knowing the peace and rest and joy of the uplift of His forgiving grace. W. A. s.

Early Adventist History-3

The Rise of Seventh-day Adventism

The story of the Millerite, or more properly, Advent movement, is not confined to the main body just described. In the days immediately following the great disappointment of October 22, 1844, there began slowly to take shape in the minds of a few of the disappointed ones certain understandings of prophecy, certain explanations of the disappointment, that were to be the doctrinal nucleus of the future Seventh-day Adventist Church.

In the seventh-month movement Adventists studied Christ's ministry in the heavenly sanctuary in relation to Daniel 8:14, and reasoned that that service, if true to the type, would end with a cleansing of the sanctuary. But they had seen in this concluding feature a sudden work of judgment that was to reveal itself in the destruction of the wicked at the coming of Christ. In fact, they focused their thoughts, not so much on Christ's going into, as His coming out of, the sanctuary on that fateful day of cleansing—coming out to bless His waiting people, as did the high priest in the typical service.

This coming out to bless, said they, is the second coming of Christ. Thus in the seventh-month movement they drew into their doctrine of the sanctuary cleansing the idea of the antitypical sanctuary in heaven above without surrendering the idea that sudden world judgment and the Second Advent were the distinguishing features of the *cleansing* of that sanctuary.

What Hiram Edson Saw

With these facts before us we are prepared to understand the significance of what Hiram Edson saw and told on the morning of October 23. Edson lived in New York State. On the night of October 22, 1844, he, with other Adventists, had been waiting for the Lord to come, until midnight passed, and their disappointment became a certainty. They prayed at dawn for an explanation of their disappointment. And now let him tell the story:

"After breakfast I said to one of my brethren, 'Let us go and see, and encourage some of our brethren.' We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth. That He came to the marriage at that time [as mentioned in the parable of the Ten Virgins]; in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and we must wait for His return from the wedding....

"While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance, before missing me. He inquired why I was stopping so long. I replied, 'The Lord was answering our morning prayer, by giving light with regard to our disappointment.'"—Fragment of Manuscript on His Life and Experiences, by Hiram Edson.

Edson discussed his view with O. R. L. Crosier and F. B. Hahn, with whom, says he, "I was closely associated." The three were at that time publishing a little Adventist paper called *The Day Dawn*. In that paper they published this new view, and "*The Day Dawn* was sent out bearing the light on the sanctuary subject."— *Ibid.* Like most of the short-lived Adventist papers of that time, the *Day Dawn* probably had a very small circulation, and thus made a negligible impact on the main body of Adventist believers. However, the issue containing this new view of the sanctuary cleansing "fell into the hands of Elders James White and Joseph Bates [two Adventist ministers in the east], who readily endorsed the view."—*Ibid.*

Sabbath Doctrine Accepted

About the time that Edson gained this new view of the sanctuary cleansing, an important theological change was taking place in a company of Adventists in Washington, New Hampshire. A number of them, under the endeavors of Rachel Oakes, a Seventh Day Baptist, began to keep the seventh-day Sabbath.

In 1844 there lived in Portland, Maine, a frail young woman, Ellen Harmon, who with her parents had been disfellowshiped from the Methodist Church because of espousing Millerism. She soon began to display singular spiritual activity. She declared that God gave to her visions, in which visions spiritual light and guidance for herself and for others were received.

REVIEW AND HERALD

Slowly the holders of the two doctrinal beliefs, Edson's view of the cleansing of the *heavenly* sanctuary, and the seventh-day Sabbath, began to commingle. In the dim shadows of one hundred years ago, with few contemporary records, we see three figures standing out sharply in this newly forming religious group, with a few others occasionally coming into focus. Those three figures were Joseph Bates, a former sea captain, who had been a prominent Millerite preacher; James White, a young Millerite preacher in his twenties; and Ellen G. Harmon.

The year 1845, the first after the great disappointment, brought forth no published writings from this primary group. In fact, in that year James White was actually anticipating, with others, the coming of Christ that very October. Here are his words:

"It is well known that many were expecting the Lord to come at the 7th month [Jewish reckoning], 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Mass., with a message on this point of time. At this time Ellen [Harmon] was with the band at Carver, Mass., where she saw in vision that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future."— A Word to the "Little Flock," p. 22.

James White was evidently carried along with the general enthusiasm and hope of those around him. The theological thinking of the pioneers was not yet formulated. A new theological system, harmonious in all its parts, is not generally formed in a day—or in a year. But



Brief Biographies

Testifying to the influence and guidance of this pioneer of Seventh-day Adventism, leaders of the movement have said: "In almost everything connected with our work which our opponents are forced to admit is creditable, showing wise forethought and good sense, the testimonies have had by far the most important influence in originating." -G. I. Butler and S. N. Haskell. "The spirit of prophecy is coexistent with the third

angel's message, and its influence and work have been of the greatest importance to the cause of present truth."-O. A. Olsen. "I never once heard her boast of the gracious gift God had bestowed upon her, or of the marvelous results of her endeavors. She did rejoice in the fruitage, but gave all the glory to Him who wrought through her."-A. G. Daniells. "This gift has truly been more than an agency of Scriptural exposition and spiritual instruction. It is a living voice in the movement. Its coming was a token that the living God was actually to lead and guide in the organizing and development of the movement."-W. A. Spicer. "I have never judged the 'Testimonies' by some technicality or some turn of phrase, but I have judged them by the spirit that accompanies their reading. They change my life as I contemplate them."-F. M. Wilcox. "We as a people ought to know the value of this gift of God to the church. It is utterly impossible for leaders to move forward safely unless they receive continually the instruction that God has provided for their guidance."-C. H. Watson. "I have never found in any other books that I have read, aside from the Holy Scriptures, such spiritual help, such inspiration to faith and to the final triumphs of the gospel, as are found in the writings of Sister White."-I. H. Evans. "Through the writings of the Spirit of prophecy the remnant church has been given special help and guidance to protect us and to guide us in these trying times."-J. L. McElhany. "One of the greatest factors in the unprecedented success of this movement . . . has ever been the assurance that God is the leader of this people, that they were a people born of prophecy, and that God still speaks to them through the prophetic gift."-E. E. Andross. "In the messages of the ancient prophets recorded in the Bible and in the volumes is to be found instruction which, if heeded, will written by meet every situation and serve as a protection to the church in every crisis."-W. H. Branson. What was her name? To identify, see page 22.

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it is significant to note that a voice was heard declaring that the Lord would not come in 1845 and calling attention to events that must yet take place before His return in glory.

We must come to the year 1846 for the first definite evidence of crystallizing convictions and united thinking on doctrine among those who were to be the pioneers of Seventh-day Adventism. In that year O. R. L. Crosier published an amplified statement of the new sanctuary doctrine in a well-known Millerite paper, thus giving the doctrine a certain publicity and prominence that it had not received up to that time.

It was early in this same year and in this same paper that there appeared the first published writings of Ellen G. Harmon, who in August, 1846, became the wife of James White.

It was in 1846 that Joseph Bates and James White first met.

Though Bates had been persuaded, in 1845, that the seventh day is the Sabbath, it was not until the summer of 1846 that he became firmly and irrevocably settled in his conviction. It was in this latter year that he brought to James and Ellen White the seventh-day Sabbath, which they soon accepted. And it was in that same year that Bates published the first of a number of pamphlets that were to come from his pen through the years.

Even in 1846 these three principal pioneers—Joseph Bates and James and Ellen White—were leaders of nothing faintly resembling an organization or a denomination. The Sabbath conferences of 1848, which constitute the first evidence of more or less well-defined groups of believers, had an aggregate attendance of only a few hundred persons. In those first years after the great disappointment these three pioneers were the leaders, or rather promoters, of little more than ideas and theological views.

Let us examine, first, the early development of their doctrine of the heavenly sanctuary, with its interrelated teaching on the shut door; then the growth of their distinctive teaching on the Sabbath.

The record is clear as to the import of their thinking regarding the heavenly sanctuary. If Christ began His work of cleansing the sanctuary on October 22, 1844, and came at that time to the marriage described in the parable of Matthew 25, then the seventh-month movement, in which virtually all the Adventists had formerly rejoiced, was not a delusion. Instead, they had been preaching the truth when they proclaimed to all men that the prophecy of Daniel 8:14 and the parable of Matthew 25:1-13 would be fulfilled in 1844. The Advent movement could continue to maintain that it arose in response to prophecy, very particularly the prophecies of Daniel 8:13, 14, and Revelation 14:6, 7.

Major Differences Between Two Groups

Thus the difference between the large body of Adventists and this slowly emerging little group of Sabbathkeeping Adventists was all the difference between denying and affirming the divine guidance of the Millerite movement that had come to an apparently disappointing climax on October 22, 1844. As already stated, Adventists in general steadily maintained that every part of the distinctive teachings of the 1844 movement be squared with the premise that the sanctuary cleansing involves the Second Advent and the destruction of the earth by fire. The Sabbathkeeping group insisted that everything be squared with the premise that the 2300-day prophecy ended in 1844.

The logic of the larger body of Adventists required them to conclude that the midnight cry and shut door, which immediately precede the sanctuary cleaning, were still in the future. And, of course, the further they moved from October 22, 1844, the more sure they necessarily became that the door was not shut at that time. This is but another way of saying that the further they moved from 1844, the more they were tempted to conclude that the tremendously stirring 1844 movement was simply a false excitement.

In contrast, the logic of the Sabbathkeeping group enabled them to maintain their faith in the 1844 movement in general and the seventh-month movement in particular. They could hold on to the belief that the 2300-day prophecy began in 457 B.C., and thus ended in A.D. 1844, and that the sanctuary cleansing began at that time. Their new light on the sanctuary enabled them to see how this cleansing could be taking place even though, contrary to their formerly held view, the earth was still untouched by judgment fires. What is equally evident, the logic of the position of this group also demanded that they believe that the midnight cry and its corollary in the parable, the shutting of the door, irrespective of what that shutting might signify, were in the past. Thus belief that the door in the parable was shut on October 22, 1844, carried with it the belief that the 2300-day prophecy had ended, that the sanctuary was being cleansed, and that the 1844 movement was unquestionably of God.

F. D. N.

[This is a portion of a chapter from the new book Ellen G. White and Her Critics.]

Our Attitude in This Dangerous Age

Bertrand Russell is a modern philosopher of great fame. More than once he has stirred up a tempest over his views on morality and religion. He has been a strong believer in man's ability to fulfill his most ardent and ambitious desires.

Years ago he wrote in a book on education, "I have tried to bring before the reader the wonderful possibilities which are now open to us. Think what it would mean: health, freedom, happiness, kindness, intelligence, all nearly universal. In one generation, if we chose, we could bring in the millennium."

This was written in the days of unfrustrated ardor about man's future. Onward and upward we would go, free to do as we pleased without hindering the immutable law of progress. Perhaps the challenging aspects of the world today have caused this fighting liberal to take a milder and less dogmatic tone. Now he does not seem so self-assured that all is well with the world.

Days of Disaster Ahead

In a recent issue of the New York *Times* magazine he states:

"Hardly any time in all human history has been so important as the next few years are likely to be. It is still permissible to hope that the world may escape another great war, though every day the grounds for hope grow less. If another great war does occur, the issues will be tremendous beyond all computation... We all know that great upheavals and vast disasters are not improbable within the next ten years. We all have to learn to live with this possibility without becoming either hysterical or frivolous."

Professor Russell is not too sure that man can do much about it, but he does have some suggestions to offer that are more akin to fatalism than hope. "We have to live our daily lives, and we have to ask ourselves whether there is anything that plain men can do which will make disaster less likely or less complete. This requires sanity and self-control and an unusual power of foregoing comforting illusions."

"I know many people," he continues, "who feel that the world is doomed to march on to utter tragedy, that everything we have valued is rapidly nearing an end, and that, if civilization ever revives, it will be on new foundations, not on those upon which we have built. It may be that all this will turn out to be true, but on the whole there seems a better chance of something less disastrous."

The three maxims he offers for life today are summed up in the title of the article "No Funk, No Frivolity, No Fanaticism." The word "funk" is described in the dictionary as a colloquialism meaning "a shrinking back through fear." Of this he says, "The first thing, as in all dangerous situations, is to keep cool."

Concerning frivolity, he makes some very pertinent remarks:

"The pursuit of pleasure for itself becomes either insipid or frantic, and in either case pleasure eludes the pursuer. And the man who has been driven to frivolity by despair will not in fact escape from despair: at the most inopportune moments spectral fears will rise out of the graves in which he has tried to keep them buried, and the more he tries to ignore them the more terrifying they will become. The only end to such a life is madness, perhaps criminal, perhaps melancholic, perhaps an alternation between the two."

As to the third maxim, he writes:

"Fanaticism consists in believing that some one thing is more important than everything else put together. Suppose you believe, like the Seventh-Day Adventists, that the Sabbath ought to be observed on Saturday, not on Sunday; you may be right or you may be wrong; in any case, your belief does not in itself make you a fanatic. But suppose you judge everyone by his opinion on this one subject; suppose that, at election time, you are willing to vote for a militarist or a pacifist, a conservative or a Socialist, provided he agrees with you abcut this one matter of the Sabbath: in that case you are a fanatic."

This is an exaggerated description of fanaticism. What he really means is that a fanatic is one who casts aside all doubt and rests in the certainty of his religious faith. Seventh-day Adventists, of course, would not press their religious beliefs to the point here suggested, but they do believe and declare that the religious answer is the only right one to the fearful aspect of things today.

A Certain Hope in God

Seemingly Mr. Russell is not at all certain as to the future of man, as he once was. And that is no wonder. The man who does not believe in the Word of God has no basis for hope in the future. All theory aside, life has not been getting better, only worse and worse. But to this the nonbeliever can only say with fatalistic bravado, "Just keep cool. Maybe the future will be happier than the past."

Philosopher Russell, has little to offer to the people who are living in this dangerous age except a stoicism that must outrival that of the Greeks. Better far to have a calm trust in God and a deep faith in His Word. This more naturally answers the longing of the human heart. God alone knows the future, and He has told us about it in His Word. To the people of this generation He says:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.... Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

Yes, disaster does await us, but the true Advent believer need not fear. He knows that the divine Ruler of heaven and earth has His hand upon the wheel of events and that He has a deep regard for those who trust in Him.

The only thing that needs greatly to concern the Christian today is outlined in these words:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness . . .? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Verses 11-14. F. L.



News From the World Field

1951 Autumn Council Actions

Following are those official actions of the 1951 Autumn Council, held in Cleveland, Ohio, October 19-29, in which our people at large will be interested:

Dental Education

WHEREAS, There is an urgent need for the development of the dental work as an essential part of the medical service of the denomination; and,

WHEREAS, The increasing difficulty of securing adequate dental education in suitable surroundings for consecrated young Adventists points to the imperative necessity and timeliness of providing facilities now for dental education under the direction of the denomination,

Voted, 1. That definite plans be laid at this Autumn Council for the launching of a Seventh-day Adventist School of Dentistry, to begin operating if possible by September of 1953. 2. That the School of Dentistry be a

2. That the School of Dentistry be a part of and under the general administration of the College of Medical Evangelists with a dean and faculty having administrative relationships within the institution similar to those of the School of Medicine.

3. That the School of Dentistry be located at Loma Linda for the entire fouryear program.

4. That the Board of Trustees and the administrative officers of the College of Medical Evangelists be authorized and requested to proceed now with the development of an administrative staff and faculty, in preparation for the launching of the school. [The selection of a faculty, the development of the curriculum and facilities in preparation for the opening of the school necessitate the appointment of a dean and the beginning of organization at an early date.]

5. That the School of Dentistry project be integrated with the general fund-raising plan for the College of Medical Evangelists, to meet an estimated initial capital expenditure of \$750,000 for buildings and equipment, to supplement the facilities which will be shared with other schools of the Medical College.

6. That the General Conference begin at this Autumn Council to provide in its regular budget an operating subsidy which, it is estimated, will ultimately need to be \$90,000 annually.

Missions Extension Offering

Voted, 1. That for 1952 a basic goal of \$100,000 be set for the Missions Extension Offering.

2. That the basic goal be distributed to the union conferences on the basis of membership, and that it be promoted on thè basis of a personal goal of \$1.00 per member.

3. That the amount raised by any union conference above its basic goal be divided, 40 per cent to revert to the respective union conference for evangelism, and 60 per cent to be retained by the General Conference for missions extension.

4. That no comeback be deducted or paid on the amount received in excess of the basic goal.

A Bible Conference in 1952

WHEREAS, We have reached the time when as never before there is need for a thorough understanding of those Bible truths which have made us a distinct people; and,

WHEREAS, We have felt for many years the need for a representative Bible Conference at which the fundamental doctrines of Seventh-day Adventists may be studied; therefore,

Voted, 1. That a Bible Conference lasting from seven to ten days be held just prior to the 1952 Biennial Council of the General Conference Committee.

2. That in the Bible Conference emphasis be placed upon the fundamentals of the everlasting gospel, as proclaimed in the setting of the outstanding doctrines of the Advent message.

3. That such subjects as the following be included in those presented for study at the conference:

- a. The Central Theme of Our Message
- b. Righteousness by Faith
- c. The Imminence of the Second Advent
- d. The Heavenly Sanctuary and Its Cleansing
- e. Preaching the Sabbath More Fully
- f. The Latter Rain. What Does It Mean to Finish the Work?
- g. The Covenants
- h. The Place of the Spirit of Prophecy in the Work
- i. What Is the Health Reform Message? The Relationship of the Health Reform Message to the Gospel.
- j. How Shall We Reach the Great Cities?
- k. Evangelism—Public, Personal
- l. Our Attitude Toward Moot Questions
- m. The Place of Emphasis in Our Preaching
- n. The Place of Prophecy in Our Preaching

4. That the Executive Committee shall appoint a suitable committee to choose the subjects and the speakers and to arrange a program for the conference.

Small Church Evangelism

WHEREAS, In the vicinity of many of our smaller churches a series of meetings on our doctrines has not been held for many years; and,

WHEREAS, In many of these churches the membership has been reduced by loss of members from death, removal, or apostasy; and,

WHEREAS, In many of these communities there are young people who have never become identified with the church, though their parents are members; and,

WHEREAS, There are also found in the vicinity of our churches those who formerly were with us but who have left the church, as well as others who have become interested in our doctrines but who have not yet taken their stand for the truth; therefore,

Voted, 1. That during the year 1952 plans be made by all our conferences and mission fields throughout the world for the holding of a short series of meetings, of ten days to two weeks' duration, in their smaller churches, in order to strengthen the present believers, and in an effort to increase greatly the membership.

ship. 2. That in these meetings emphasis be given to our doctrinal beliefs and the need of repentance and the new birth.

3. That, wherever consistent, pastors and district leaders exchange churches for such efforts so as to bring fresh talent into these meetings.

4. That special invitations be sent to all Bible correspondence school students in the respective communities to attend these meetings.

5. That the publishing houses be asked to supply each conference with lists of names of subscribers to our missionary periodicals resident in the conference and that invitations be sent out from the conference office to the subscribers inviting them to attend the meetings.

6. That from the very beginning of each series of meetings the goal of baptism and church membership be held before those who are not already members, and that special efforts be made to prepare a group for baptism before the meetings close.

ings close. 7. That the district superintendents be asked to arrange follow-up work for those who have become interested but are not ready for baptism.

8. That these short efforts be conducted in addition to our regular city evangelistic program where the meetings are held for a much longer period.

General Conference Councils and Sessions

Decisions were made as follows in respect to the location and dates for coming important appointments:

- a. Bible Conference, to be held September 1-13, 1952, in Takoma Park, Washington, D.C.
- b. 1952 Biennial Council, to be held in Takoma Park, Washington, D.C., September 18-27.
- c. 1953 Autumn Council, to be held in Takoma Park, Washington, D.C., exact date to be fixed.
- d. 1954 General Conference session, to be held in San Francisco, California, exact date to be set.

Appeal to Those With Means

We, the representatives of the worldwide work of Seventh-day Adventists, assembled in Autumn Council at Cleveland, Ohio, view with solemn concern the conditions prevailing throughout the earth. The day of the Lord is near, and hasteth greatly. Only a brief space of time remains in which to complete the task set before God's remnant people. As never before we must summon every resource and devote every energy to bringing the last invitation of mercy to a judgmentbound world. We acknowledge with grateful appreciation the faithful liberality of our devoted believers in maintaining a generous flow of tithes and offerings to the support of this movement. We pledge ourselves anew to prudence and economy in the administration of the funds provided. And with a view to further supplementing the treasury of the Lord, making possible an increasingly rapid advance of His cause during the days of grace which yet remain, most earnestly

We resolve, That direct and special appeals be made to our people everywhere, encouraging those whose faithful stewardship under the blessing of heaven has brought them the custody of more than average means, to make unusually substantial gifts for the promotion of the Advent message throughout the world, calling particular attention to the following considerations:

1. The rapidly fulfilling signs of the end, which daily remind us that we are living in the last hours of soul-winning opportunity.

2. The economic and political conditions now prevailing throughout the world, which are progressively unfavorable to the preservation of private wealth.

3. The instruction which has repeatedly come to us as a people urging those of means to give liberally to the cause of God while there is opportunity, and before the destructions of the last days sweep all their possessions away.

4. The calls for means from the needy regions beyond, calls which have never been more insistent or more full of promise than they are today, and which make an urgent appeal to all our hearts. We need ever to remember that the doors now open will soon be forever closed.

Protest Against Ambassador to the Vatican

Resolved, That we, the General Conference Committee of Seventh-day Adventists, in Autumn Council assembled, do hereby express our most earnest protest against the appointment of an ambassador from the United States to the Vatican on the ground that it is a viola-



Portuguese Fishermen Seem Eager to Receive Literature in Their Own Language

Harbor Mission Work

The harbor mission at St. John's, Newfoundland, should be of interest to many readers of the *Review* since many *Review* readers cooperate to supply the missionary literature that is distributed by James Fifield and his helpers.

Each Sunday morning Brother Fifield and his associates distribute hundreds of papers to seamen from all parts of the world. The sailors seem to appreciate the literature, as our picture indicates. These men are Portuguese fishermen, who are pleased to receive papers in their own language. Let us pray that many of these men will find Christ and His message as a result of this work.

PHILIP MOORES, President, New foundland Mission Conference.

tion of the principle of separation of church and state.

Implementation of Protest

WHEREAS, In the appointment of an ambassador to the Vatican by the President of the United States we see a deplorable disregard of Protestant and democratic sentiment and a further departure from and weakening of the constitutional principle of the separation of church and state, also an inevitable deepening of religious rivalries. and controversies;

Voted, That our official protest against this appointment be implemented by:

1. Asking our conferences, churches, societies, institutions, and church members in the United States to write letters to their senators, urging that confirmation of any ambassador to the Vatican be withheld; and,

held; and, 2. That in an earnest effort to defeat this un-American connection with a totalitarian church-state, the General Conference Religious Liberty Department be asked to supply information to our church members regarding effective ways and means of exerting influence on their senators and particularly on the members of the Senate Foreign Relations Committee, and to supply the names and addresses of these men.

North American Ingathering Goal for 1952

WHEREAS, The increasing needs of the mission fields and the vast unworked areas of earth present a tremendous challenge for a vastly enlarged effort in raising funds for our world mission program; and,

WHEREAS, The conditions of the world demand urgency and faithfulness and undivided loyalty from the entire church in the finishing of the work of God; therefore,

Be it resolved, That a goal of \$3,000,000 be set as the 1952 Ingathering goal for the North American Division and that we call upon each institution and every department of the denomination to cooperate in this grand undertaking; and, further, that we appeal to every member of every church in North America to assist to the full extent of his ability in quickly reaching this goal.

Challenge to Greater Evangelism With Signs

WHEREAS, One of our great objectives is to double our church membership by 1954, through a vastly increased effort in every phase of our evangelistic program; and,

WHEREAS, There is nothing so inspiring to every believer as a great, glowing spiritual objective, challenging larger soul-winning achievement for God; and

soul-winning achievement for God; and, WHEREAS, the vision of the future assures us that "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications,"

Voted, 1. That every church member be encouraged to endeavor, by God's help, to bring the spiritual blessing and uplift of the Signs of the Times into two or more homes each year.

2. That all who do so be presented with an attractive address book entitled "My Signs Prayer List," for recording the names of persons for whom he sponsors Signs; and that it be provided free by the publishers of Signs.

3. That all our churches be encouraged to form prayer bands, to pray for those who are subscribers to the *Signs*, to the end that this journal might become an instrumentality in leading them to Christ and an acceptance of the message.

A Call to Greater Sabbath School Evangelism

WHEREAS, There are great soul-winning possibilities within the Sabbath school which as yet have not been fully utilized as indicated by the following statements from the messenger of the Lord:

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—Counsels on Sabbath School Work, p. 10.

"Our Sabbath schools . . . can accomplish far more than they have hitherto accomplished. The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and should be. The influence growing out of Sabbath school work should improve and enlarge the church. . . There is a most precious missionary field in the Sabbath school, and if there are omens of good, they are only indications and beginnings of what may be done."—Ibid., p. 9; and, WHEREAS, The year 1952 is the cen-

WHEREAS, The year 1952 is the centennial year in our Sabbath school work and offers an unusual opportunity for launching the strongest soul-saving evangelistic program in our history,

Voted, 1. That every effort be made to place the strongest possible emphasis on the soul-saving phases of Sabbath school work, both among our own children, youth, and adults, and among the general public; and,

2. That 1952 mark the initiation of the strongest possible program of soul winning through better teaching, Branch Sabbath Schools, Community Bible Schools, Children's Story Hours, and Vacation Bible Schools, in order that we may make the maximum contribution to the denominational objective of doubling our membership throughout the world.

3. That at least once a month the time usually devoted to the lesson review in the Sabbath school program, be used for the presentation of Sabbath school evangelism and the relating of Sabbath school soulwinning experiences.

4. That local conference committees be asked to call workers' meetings as soon as possible for the consideration and implementing of the plans of the Cleveland Sabbath School Evangelistic Council.

5. That conference committees also endeavor to arrange for the holding of similar meetings for Sabbath school officers, church elders, and missionary leaders, either on a district or conference-wide basis.

Birthday Offerings

WHEREAS, For many years the Sabbath school birthday offerings have been promoted on the basis of these offerings being used for new work and yet no specific projects have been designated; and,

WHEREAS, There would be promotional value in the raising of the birthday offerings if specific projects were designated; therefore,

Voted, That the Sabbath School Department be assigned definite projects which are listed in the annual budget for new work as special objectives for our Sabbath schools in the promotion of the birthday offerings during the year, these projects to be assigned by the Treasury Department of the General Conference.

Mission Broadcasts

Voted, 1. That a series of mission broadcasts be prepared for general use in North America to acquaint the public with Seventh-day Adventist mission work in all the world, as a preparation for the Ingathering campaign.

2. That if possible, appeal for funds be made over the radio.

3. That these mission broadcasts be recorded so as to make it possible for them to be used locally or in any territory where the Ingathering is promoted. 4. That the General Conference meet the expense of producing the recordings and the several union or local conferences bear the broadcast expense.

Church Medical Secretary

WHEREAS, There is a great need to strengthen the medical missionary activities in our local churches; and,

WHEREAS, "We have come to a time when every member of the church should take hold of medical missionary work" (*Testimonies*, vol. 7, p. 62),

Voted, That a medical secretary be selected in each church to foster and guide medical missionary activity in the church under the direction of the local church board and in cooperation with the conference medical secretary; and further,

That if there is a physician, dentist, nurse, dietitian, or other suitable person who is active in the church, that he be asked to serve in the capacity of medical secretary; and, if such a person is not available, it is suggested that the local elder be asked to foster this work.

Greater Lay Evangelism

WHEREAS, We are instructed by the Spirit of prophecy that "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers;" and,

WHEREAS, At the North American Laymen's Congress held at Grand Ledge, Michigan, in 1951, the delegates and thousands of church members demonstrated their deep interest in carrying out the above inspired instruction by sacrificing their time and means in attending the congress and in signing soul-winning pledge cards; and,

WHEREAS, These delegates and other

members in attendance returned to their home churches determined to enter upon the greater soul-winning program pre-sented at the Laymen's Congress, and to interest the members in the church to join the minister and church officers in this enlarged evangelistic movement, thus fulfilling the vision given to the servant of the Lord in which, "Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence" (Testimonies, vol. 9, p. 126).

Voted, 1. That in addition to the plan of issuing Lay Preachers' Credentials to members who meet the qualifications as stated in a previous Autumn Council action, we also give recognition to other church members who actively participate in church missionary activities, giving Bible studies, holding neighborhood cottage meetings, conducting branch Sabbath or Sunday schools, and following up interests created through Bible correspondence schools, Dorcas welfare, radio, telecasts, and literature contacts, et cetera.

2. That for those engaged in such types of service, appropriate recognition be given to them at special church services, the names of those participating to be recommended by the church board and the conference home missionary secretary.

3. That the preparation of such a token of recognition be referred to the General Conference Committee and the Home Missionary Department.

Day of Solemn Prayer and Fasting

WHEREAS, We live in the midst of "wars and rumours of wars," and under the



Each year a youth congress is held in Itabuna, Bahia, Brazil, for the youth of that state. From the nineteenth to the twentyfourth of July we again conducted a young people's congress, with five workers from the Bahia and Sergipe Mission present.

They were happy days, full of rich and precious blessings, days of true Christian fellowship. The beneficent power of the Spirit of the Lord was evident.

The average attendance was between three hundred and four hundred young people. On Sunday afternoon Manoel Ost, president of the mission, baptized thirty-five people. Of these, seven were won to Christ through the work of the missionary-minded church school teacher, Melquisedec Rodrigues. Antonia Silva, another church school teacher, brought one of her pupils to be baptized.

Every morning, before the opening session of the congress, those attending united in prayer and Bible study.

The congress closed on a note of consecration to God as the young people went forth to share their faith with others.

SILAS F. LIMA.



dread shadows of World War III; and,

WHEREAS, These grave conditions have resulted in peril of life and liberty, and loss of property to our believers in lands where freedom is greatly restricted, thus seriously hampering the heralding of the everlasting gospel to all nations; therefore,

We recommend, That January 12, 1952, be set apart as a day of solemn prayer and fasting, summoning our people everywhere to plead most earnestly with God:

1. For the power of the Holy Spirit to rest upon our ministry and people for holy living and effective witnessing.

2. For the winds of strife to be held a little longer, that the work of God may go forward unimpeded.

3. For God to open, or reopen, doors in lands now closed to the preaching of the message of Christ's return.

4. For His hand of care and protection to be over our youth called to serve their countries in connection with the armed forces.

5. For the lives of our leaders and people to be preserved in the lands of affliction.

6. For these brethren, and our people everywhere, to be endued with the mighty power of the Holy Spirit for soul winning.

Missions Offering Goal

Voted, That the missions offering goal for North America be raised from seventy to eighty cents per week per member, and that the goal for the colored membership in the Southern and Southwestern unions be seventy cents per week per member.

Voted, That the missions offering goal for Sabbath school offerings be forty cents per week per member; and that the goal for the colored Sabbath schools of the Southern and Southwestern unions be thirty-five cents per week per member.

Private Solicitation of Funds

Questions have arisen from time to time with reference to fund-raising activities in our churches and among Seventh-day Adventists by persons not authorized to undertake such solicitation. This problem is well covered by existing policies and we would therefore call attention of our elders, pastors, and conference workers to the policy on the solicitation of funds as found on pages 152, 153 of the Working Policy and on pages 189-191 of the Church Manual.

"1. No conference, church, or institution, without special counsel and arrangement, is to plan work requiring solicitation of funds from outside its own territory. Any solicitation within its own territory shall be in harmony with local, union, and General Conference policy.

"2. For the protection of churches from unauthorized teachers and fraudulent and undenominational solicitation, the following principles and methods are recognized:

- "a. Ministers and church officers should not grant the privilege of the pulpit to persons who have no recognition or recommendation from the conference.
- "b. No permission shall be granted to solicit funds either publicly or privately without such recognition.
- "c. Literature for solicitation purposes shall be provided only to responsible persons.
- "d. All funds contributed by our people for any cause in response to appeals, shall be passed through the regular channels of the church.
- "e. No authority is granted workers in the cause representing special interests in one part of the field to solicit help for that work in any other part of the field or in any other conference, without arrangement by the conference officers, with written authorization therefor.
- "f. Conference and church officers shall take such steps as may be necessary to prevent unauthorized or illegal public solicitation.

"3. No campaign other than Ingather-



New Church in Fort Meade, Florida

For some years the Fort Meade church had been meeting in a one-room frame building. They were able to sell their church school property and their old church building, and on July 23, 1950, work was begun on a new project. Not only does the new church have a good-sized church auditorium, but it also has three Sabbath school rooms, one of which is used for church school purposes.

Many of the church members willingly and enthusiastically donated labor to erect this building for God.

R. H. NIGHTINGALE, President, Florida Conference. ing shall be conducted for the solicitation of money by Ingathering methods, using our Ingathering literature, for either home or foreign missions, and local conferences shall take such steps as may be necessary to prevent violations of this regulation.

"4. Mission field workers visiting the home churches or in touch with the home base by correspondence, are asked to solicit funds only for enterprises included in the budget of appropriation, working in cooperation with churches and conferences to raise the funds required to meet the appropriations on which the missions depend. In harmony with this, the following was presented by the missionaries and adopted at the session of the General Conference:

"'The band of missionaries present at this Conference desire to place on record their deep appreciation of the loyal way in which our people throughout the homelands are giving of their means for the maintenance of the work being conducted in the great mission divisions of the world field.

"'And while placing on record appreciation of the loyalty of our people in supplying funds for the conduct of the work, we also place on record our appreciation of the way in which these funds are being disbursed. It has been a source of incalculable good to the missionary operations everywhere to have a regular annual budget, with its regular appropriation balanced by the consideration of all the needs as they are presented in the appeals from the various divisions; and we hereby express disapproval of any solicitation on the part of missionaries for objects outside of the budget, and pledge ourselves to turn the attention of our people, when we make appeals for funds, to their opportunity to render a special service to the cause of missions by making substantial and extra gifts to help swell the Eighty-Cent-a-Week Fund as the best means by which the work can be extended to the best advantage of each field and of the world generally that must be warned in finishing the work."

We wish to call attention of our elders and pastors to the fact that even though a person may be a duly credentialed representative of an organization sponsored by Seventh-day Adventist church members, that does not in itself give such a person the right to go to our churches to raise money for his enterprise. The solicitor may be a member in good and regular standing and be able to exhibit letters of encouragement from some of our leading workers, but such solicitation is a violation of the spirit of the regulation set forth above.

These policies are not drawn up to govern our people arbitrarily in their giving but to protect them from inroads on their generosity by those who are collecting funds for enterprises or for personal use which are never audited by the denomination, as are all our regular church funds, and for which no account is ever given either to the denomination or the donors.

We wish to appeal, therefore, to our workers to guard carefully the liberality of our people and not to allow the funds which they are so ready to give to the work of God to be directed into channels of unauthorized enterprises or for the establishing of personal projects.

Election of Leaders

The following were elected to fill places of responsibility in various parts of the field:

F. A. Mote, president, Australasian Inter-Union Conference.

G. H. Moulds, secretary, Australasian Inter-Union Conference.

C. C. Weis, home missions and Sabbath school secretary, Australasian Inter-Union Conference.

Ralph S. Watts, president, Southern African Division.

C. W. Bozarth, assistant treasurer, General Conference.

E. J. Lorntz, field secretary, General Conference.

The 1952 Budget

The budget that was adopted for the support of the work throughout the world field during the year 1952 was a record one. Appropriations totaling \$17,060,650.68 were voted. The following is a summary of these appropriations:

	_	
Base, All Divisions		\$10,981,637.62
Specials Overseas Divisions General and North America	\$1,213,400.00	
America	1,086,600.00	2,300,000.00
Church Extension Funds Overseas Divisions North America	\$ 120,000.00 80,000.00	200,000.00
Estimated Revertible Fund Overseas Divisions		
(Basis, 1950)	\$1,469,100.08	
North America (Basis, 1950)	2,109,912.98	3,579,013.06
Total Appropriations for 1952 Including Reversions		\$17,060,650.68

X7 •

The Japanese Voice of Prophecy

By Retha H. Eldridge, Director

Many changes have come to the Voice of Prophecy in Japan in the last year. Enrollments have more than doubled, a new Bible course has been added, and the offices have been moved from the union compound to another location in Tokyo where an evangelistic center is being built.

Our mailbag is a never-ending source of satisfaction. For instance, there is the man on the island of Kyushu who saw one of our rare Voice of Prophecy newspaper advertisements—rare, because we do not have the wherewithal necessary to finance the heavy enrollments that would come if we advertised formally. He had attended a Christian church at an earlier time, but for some reason was not attending at the time he wrote to us. However, having a desire to study the Bible, he had been praying and was overjoyed to see the Voice of Prophecy advertising, and he is now studying our course.

That seed sown months before is not lost was shown by the postal received



New Converts in Everett, Washington

After ten continuous months of evangelistic meetings in Everett, Washington, a total of fifty-one people were baptized and received into church fellowship. The plan of having all baptismal candidates attend Sabbath school and church three months before they were baptized helped to thoroughly establish the new believers in the truth. Meetings were held most of the time in Normanna Hall, and the attendance was remarkable down to the last meeting.

Associated with the writer in this campaign were Elder and Mrs. E. N. Sargeant, Brother and Sister L. E. Fletcher, Mrs. Sine Hansen, and Mrs. F. G. Roper.

F. G. ROPER.

from a man who for three years has been reading the Bible, as a result, possessing a growing faith in Jesus as a personal Saviour. Recently he visited his sister and saw in her bookcase our old Bible lessons, a series no longer used in Japan. Immediately he wrote in, saying that he most earnestly requested our Voice of Prophecy course.

Thirty Enrolled Near Tokyo

A colporteur working in the prefecture just north of Tokyo tells the results of urging one young man to study the Voice of Prophecy course. He did so a year ago, and then recently visited the home once more. This time he discovered that in the interim the youth had introduced our work to his classmates, that thirty had enrolled in the study of the life of Jesus, and that most of them had been graduated. His older brother had caught the spirit and was introducing the Voice of Prophecy to his friends, and so the circle widened.

How God uses the lessons to meet crises was aptly shown by a recent letter from Yokohama. The young woman, after studying the lessons about the Sabbath, had made a decision to keep it. Her friends, however, did their utmost to dissuade her, saying that keeping the Sabbath might be all right, but that it certainly wasn't necessary to go to church. They kept their barrage up until finally her defenses weakened, and she was thinking of giving up the whole idea of Sabbathkeeping. That very day, on returning to her home, she met the mailman who gave her a letter from the Voice of Prophecy. Imagine her surprise when, upon hastily opening it, she found our tract containing Sabbathkeeping experiences. Reading them solidified her purpose, and, weeping, she thanked God for saving her in her hour of danger.

Truly the fields are white to the harvest. Mr. Eldridge and I were invited up into Tochigi prefecture to a small city where an enthusiastic brother had made thorough preparations for one meeting the first of its kind ever to be sponsored by Seventh-day Adventists in that place. We found twelve hundred people crowded into the local theater, but despite stifling heat they listened carefully to the message.

Such scenes could be duplicated all over Japan. Even now the shadows lengthen, the hour grows late; but while opportunities still abound it is our prayer that God's Spirit will search out the honesthearted and through the Voice of Prophecy fit them for a place in His soon-to-be established kingdom.

The South India Union

By E. M. Meleen

During the first six months of 1951 the net membership of the South India Union Mission increased by 148, bringing the total to 5,024. The union employs 30 foreign workers and 254 indigenous, of whom there are 10 ordained foreign ministers and 25 indigenous.

A strong campaign is constantly in progress to promote faithfulness in returning the tithe to the Lord's treasury. Lay-member tithe for the first six months increased by about 3,000 rupees over that of the same period last year. However, the actual increase is better than this, for until the present year the colporteurs' tithe was reckoned as lay tithe, but it is now reckoned with the workers' tithe. There were 48 regular colporteurs at work during this period, and during the school vacation period there were 32 student colporteurs, 10 of whom earned scholarships. The value of the total literature sales was approximately 5,000 rupees more than for the same period list year. For the first time in its history the South India Union Book Depot operated without a loss and without subsidy.

At the beginning of the year as strong a program of evangelism as was compatible with man power and means available was arranged. Revival meetings were held in the churches in order to prepare them for participation in this intensive campaign. There were held 111 revival meetings, 9 speathead meetings, 6 laymen's efforts, and 29 regular village efforts. But the major drive will be during the last quarter of the year, when 6 large city efforts are to be held, and 40 or 50 village efforts.

Vigorous Educational Program

The union operates 4 schools of high school grade and 23 day schools, which employ 83 teachers and have an enrollment of 1,273 pupils. For the Tamil high school, which for about 40 years has operated near Nazareth, and into the neighborhood of which an expanding town has been crowded, a new site consisting of 41 acres of good agricultural land near Tanjore was recently acquired. Work on the new plant is in progress.

Work on the new plant is in progress. Nearly half of the 100,000 Voice of Prophecy students enrolled in the Southern Asia Division Bible Correspondence School are in the South India Union. The students represent all classes of peoplemen and women of wealth, influence, and power, as well as those in the more humble walks of life. At the midyear more than 8,000 students had completed Bible courses and received their certificates. Hundreds of those enrolled are in cities where we hold public campaigns, and they attend the meetings for further instruction. Of these, 63 were baptized during the half-year period. The prospects for good progress during the second half of the year are encouraging.

The Wisconsin Camp Meeting

By R. R. Figuhr

More than half the entire membership of the Wisconsin Conference accepted the invitation to come to the 1951 camp meeting at the beautiful and restful conference-owned grounds near the friendly little town of Portage. The date of the meeting was August 9 to 18. On the week ends all facilities were stretched to the utmost to care for the more than twentyfive hundred who attended. On this very spot, some seventy years ago, our early believers gathered in camp meetings. One or two were present who had attended those early meetings as babes in arms. A large new tent had been purchased and was pitched for the first time as the main meeting place. Each night a special evangelistic service was conducted by Stanley Harris of the General Conference. The attendance of friends from the city was good. The town mayor and his wife were present on several occasions. The brethren of the conference are laying plans to follow up the interest in the town itself, and it is hoped that a goodly number of these people can be led into the truth.

Officers Re-elected

There were present representatives from the General Conference and the Lake Union, as well as from the Review and Herald, Southern Publishing Association, Emmanuel Missionary College, and the conference academy. High lights were the visits of the Faith for Today and Voice of Prophecy groups.

The business of the conference moved along smoothly and was handled with dispatch. H. J. Capman was unanimously re-elected president for the ensuing term. R. G. Burchfield was also wholeheartedly re-elected secretary-treasurer. These two brethren have the fullest confidence of the constituency and are giving wise and aggressive leadership to the field. Vernon Flory was asked to serve as Sabbath school and home missionary secretary, replacing G. F. Ruf, who has been called to InterAmerica after having served about seven years in these departments. It is encouraging to see the strong emphasis that is being placed on public evangelism as well as on personal soul winning. The plan is continually to keep the emphasis upon this chief objective, with the fervent hope that each year a substantial increase of souls won will be seen.

The total mission and evangelism offerings amounted to \$8,010. The Book and Bible House sold over \$6,000 worth of our denominational literature. A large group of colporteurs were present, and inspiring colporteur meetings were conducted daily.

Dr. Ralph Waddell, one of Wisconsin's own sons, who for fourteen years has served as a medical missionary in Thailand (Siam), was present throughout the meeting. His missionary talks and pictures were greatly enjoyed and helped our people to understand a little more of mission problems and opportunities.

The Wisconsin gathering had the atmosphere of the old-fashioned type of Adventist camp meetings, with the large pavilion for the main meetings and hundreds of small living tents pitched under the trees, among which moved our earnest believers. It was good to hear our Wisconsin believers talk of our Lord's soon return. They are of good courage and pressing on to greater victories in the Christian life.



OVERSEAS

Far Eastern Division

• The evangelistic center in Tokyo, Japan, is nearing completion. The clinic, parsonage, and schoolrooms are ready. The church building will be ready for occupancy by the end of the year. This building will house the North Japan Mission offices, Voice of Prophecy headquarters, and the Book and Bible agency.

• Miss Irene Robson has returned to Seoul. She and the Korean doctors are caring for 90 patients in the sanitarium. In addition to the patients they have a large number of orphans for whom they are caring. Dr. and Mrs. G. H. Rue are for the present remaining with the work in South Korea.

• Baptisms in South Korea numbered 200 at the end of the third quarter of 1951. Plans are on foot for several evangelistic efforts in Korea. George Munson has arrived in Pusan, and he will devote his entire time to evangelistic work.

• The new church building in Penang has been completed, and dedicatory services were held on September 15, 1951. The land on which the new church has been built was purchased in 1939.

• The Korean church in Osaka, Japan, now has a membership of 25. The new church building was dedicated on September 8. R. A. Wolcott is pastor of this church, and while studying the language he will continue to work for the more than 600,000 Koreans in Osaka, Kobe, and Kyoto.

Southern African Division

• Elder and Mrs. S. S. Hiten arrived in the Southern African Division on October 11. Elder Hiten has taken up his work as Sabbath school secretary for the division.

• The Ingathering campaign within the South African Union has now been concluded, with an all-time high of \$133,439.85.

• A successful youth congress has just been held at Helderberg College. T. E. Lucas, of the General Conference, was with us, and a large number of our youth from the South African Union joined with the students at the college in the services and activities provided for them.

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Periodical Department REVIEW & HERALD Publishing Association Washington 12, D.C. • The 1951 graduating class of Helderberg College, which numbers 29, will be the highest in its history. Except for a few who are either getting married or are planning to continue their education, every graduate has received an invitation to enter the organized work.

NORTH AMERICA

Atlantic Union

• At a recent church service in Syracuse, New York, F. A. Mote, president of the Australasian Division, was guest speaker. At this time 14 were baptized by the district leader, M. N. Skadsheim.

• Carl P. Anderson, home missionary secretary of the Southern New England Conference, was asked to spend a few days in the New Jersey Conference to tell of the welfare work being carried on in southern New England. He was guest speaker at the fall meeting of the Dorcas Federation and took part in discussion of plans for furthering welfare work in the New Jersey Conference.

• Members of the Amesbury, Massachusetts, church took part in a special day of fasting and prayer prior to the first meeting of a series being held in their church by the pastor, G. W. Muller, with Camille Roy as song leader. At the first meeting, on October 21, 100 were in attendance, including 35 non-Adventists. Members are continuing round-the-clock prayer bands.

Columbia Union

• The following baptisms were reported for the month of September in the Potomac Conference: R. L. Boothby, three; H. M. Dukes, two; R. F. Frey, two; C. M. Gruesbeck, three; O. L. Jacques, four; C. O. Kinder, nine; L. R. Mansell, three; A. C. Marple, two.

• E. Niemann recently assumed the leadership of the Irvington, Jersey City, and Patterson, New Jersey, German churches. Previously he labored in southern California.

• Paul Bernet has been selected to be the assistant publishing department secretary of the East Pennsylvania Conference.

• B. F. Mowry, in charge of the Athens, Ohio, church district, reports that the membership of that district has increased by about one fourth in the past year.

Lake Union

• The dedicatory services for the Pardeeville, Wisconsin, church were held on Sabbath, October 6. M. L. Rice, president of the Lake Union Conference, gave the dedicatory sermon in the morning, and H. J. Capman, president of the Wisconsin Conference, spoke in the afternoon.

• The believers in the Detroit area enjoyed a large attendance at their weekend youth rally held October 5 to 7. Among the speakers were L. A. Skinner, from the General Conference; J. H. Hancock, from the Lake Union; Fred Beavon, of the Michigan Conference; Paul Wolf, the Lake Union delegate to the Paris Youth Congress, and Charles • Indiana's Junior camp, under the direction of Vern C. Hoffman, was one of the finest ever to be conducted. There were 212 Juniors at the camp at Shaka-mak State Park. On the last Friday evening Leonard Holst held a consecration service, and on Sabbath morning when Wayne Massengill made a call 61 Juniors came forward requesting baptism.

North Pacific Union

• With the inspiration of the North American Lay Congress still fresh, several lay congresses have been scheduled in local conferences: November 23-25 in Seattle, Washington, and November 24 in Yakima for members in the southwestern part of the Upper Columbia Conference.

• George S. Belleau, educational superintendent of the Oregon Conference, reports 9 new church schools this year, and gains of 10 teachers and 194 students over last year in grades 1-10. (Teachers: 1950-'51, 103; 1951-'52, 113. Students: 1950-'51, 1,732; 1951-'52, 1,926.)

• One of the women in the Montana Conference decided to do some part-time colporteur work, and in four hours she sold books and magazine subscriptions totaling \$105.75 cash.

• Students and teachers of Laurelwood Academy made a record in their Ingathering field day this year. They made hundreds of excellent contacts and brought in a total of \$1,500.

Pacific Union

• M. E. Heinrich, of the Arizona Conference, has accepted a call to pastoral work in the Upper Columbia Conference of the North Pacific Union.

• Increased enrollment in church schools is reported by all the conferences. Latest reports show 2,012 enrolled in northern California, 1,573 in central California, 2,196 in southern California, and 1,741 in southeastern California. The academies also report more students than at any previous listing.

• The Safford, Arizona, district has a number of members who live at considerable distance from the church. Of 18 such members it is stated they travel an average of 76 miles per person round trip each week, and rarely is one late to Sabbath school. A new church building has been dedicated, and the membership is steadily growing.

Southwestern Union

• The Arkansas-Lousiana Conference reports a gain in membership of 227 up to the end of September. This brings the total number to 3,115.

• A workers' meeting was held in the Arkansas-Louisiana Conference at Little Rock, November 5 and 6. At that time every worker was present, and the Ingathering campaign was officially started for 1952. • The Texico Conference has a church school enrollment of 252 students, taught by 20 teachers, according to the educational secretary, I. V. Stonebrook.

• J. Henson Whitehead, temperance secretary of the Arkansas-Louisiana Conference, reports that a temperance booth was maintained at the Louisiana State fair, October 20 to 27. Mrs. T. R. Tomlinson, the Louisiana State director, along with the members of the Shreveport church, was on duty at all times to carry on a successful program.

• R. R. Patzer, pastor of the Keene, Texas, church, has been experimenting in the field of evangelism by holding a "drive-in" effort. Sunday night, October 20, over 700 were present.

New Church Organized in British Columbia

By R. Allen Smithwick, President British Columbia Conference

On Sabbath afternoon, September 15, a new church of thirty members was orgagized at Burns Lake, British Columbia. More than sixty believers crowded in from the surrounding countryside to attend this meeting.

After the organization of the new church a baptism by the lake shore was a fitting climax. Four displaced persons, recent arrivals from Europe, were baptized and became charter members of this new church. William Soloniuk, who is in charge of the work in this great north country, and the writer were present to witness this organization and to officiate at the baptism.

Let us continue to pray for the work as it develops in these isolated parts of northern Canada.

Corrections

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In an article by W. A. Scharffenberg, issue of October 11, page 3, is found the statement: "In the 410,000,000,000 cigarettes smoked by the American people last year there was approximately 25,000,000 gallons of nicotine." The number of "gallons of nicotine" should be approximately 2,500,000. This correction in total of gallons calls for a correction, also, in the deductions drawn from the original figure printed.

In a recent issue the date of Joseph Bates' death was given as April 16, 1872. The correct date is March 19_{w_c} 1872.

Brief Biographies

Ellen Gould White. Born Nov. 26, 1827; died July 16, 1915.

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Church	Calendar	for	1951
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Nov.*3-24	Review Campaign
Nov. 22	Thanksgiving Day
Dec. 35	Television Offering
Dec. 29	13th Sabbath (Inter-America)
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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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NOVEMBER 22. 1951





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"I like the easy style and the solid food which this book contains," _R. R. Bietz, President of Southern California

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Add Sales ax Where Required

Items of Special Interest



Autumn Council Actions

On pages 3 to 5 is found, in somewhat condensed form, the sermon preached by W. H. Branson, president of the General Conference, on the first Sabbath morning of the Autumn Council. The reading of this will help you to enter into the spirit of this important council. Sometimes the elder of a church writes in to suggest that we publish more sermons in the REVIEW, because they provide material for the eleven o'clock hour on those Sabbaths when no minister is present to preach. The sermon printed this week can certainly be thus profitably read in such a church service. Future issues will contain sermons by others of our General Conference leaders.

On pages 15 to 19 is found the text of those actions voted at the recent Autumn Council that will be of general interest to REVIEW readers. Here is Adventist history in the making, not as a secondhand report gives it, but as the official record presents it. We publish this material as a service in behalf of those who wish to be intelligently informed on the major activities and plans of the movement.

Mission Offering Goal Raised

Among the many Autumn Council actions recorded in this issue is one that raises our mission offering goal per week per member to eighty cents, and our Sabbath school mission offering goal to forty cents. (See page 18.) Probably no action of the council was more important than this. On the reaching of this goal depends in no small part the success of many council actions that call for an expanded endeavor for God in the days ahead.

We all declare, as we see the ominous signs about us, that the Advent Movement should do greater things. But how sincerely do we mean this? Let us never forget that the success of our great undertaking for God depends on the loyal and sacrificial support that each one of us gives to it. This work has never been financed by large gifts from a few rich men, but by a host of smaller gifts from the whole company of believers who faithfully and consistently contribute their offerings to God. We are coming to the end of the year, when it is the custom to make resolves for the New Year. What better resolve could we, individually and as Sabbath schools and churches, make than to dedicate anew to God first our

hearts and then our gifts for 1952. We can reach the new and higher mission goal. We will reach it. The people of the Advent Movement live in such a day as this, not to fail God, but to finish His work in the earth. C. L. TORREY,

Treasurer, General Conference.

Recent Missionary Departures

Elder and Mrs. George R. Jenson and their baby son Gordon, of California, sailed from Vancouver for Calcutta, India, October 12, on the S.S. *Slamat*. Brother Jenson has accepted a call to evangelistic service in Calcutta.

Elder and Mrs. R. R. Henneberg and their three children, Deward, Wilbur, and Roy, left Miami early in October, returning from furlough to Curacao, Netherlands West Indies.

Mr. Bert B. Beach, whose early years were spent in Southern Europe, and who has completed his school work at Pacific Union College, has accepted a call from the Southern European Division to evangelistic work in the Franco-Belgian Union. He sailed from New York for Cherbourg, October 13, on the S.S. Queen Elizabeth.

Dr. Ola K. Gant, of La Sierra College, sailed from San Francisco for Manila, October 14, on the S.S. *President Wilson*. Dr. Gant is connecting with the Philippine Union College as head of the chemistry department.

Miss Leeta Hemme, of Chowchilla, California, called to serve as teacher of our missionaries' children in Singapore, left San Francisco for Singapore, October 17.

W. P. BRADLEY.

Italian Radio Program

From Italy comes word that our Italian program La Voce della Speranza, broadcast from Monte Carlo, is being well received by the Italian people. "From every corner of Italy we get good news," writes F. Sabatino, director of the Bible cor-respondence school. "Prisoners, sick people, ex-priests, ex-pastors, soldiers-persons of every condition and age listen to our broadcasts with benefit. The late president of the Valdese church wrote some weeks ago thanking us for the work we are doing. One of the announcers of Radio Sardinia has enrolled in the Bible school. We have had 7,420 enrollments, and now have 2,810 active students; 571 have graduated, and 97 persons have been baptized." PAUL WICKMAN.

North American Colored Department

Calvin C. Moseley, Jr., has recently been elected to serve as the first associate secretary of the North American Colored Department.

Elder Moseley comes to us from Oakwood College, where he has spent fifteen years as head of the department of the ology. His first duty will be to fill an appointment in Africa for Elder Peters, secretary of the department and general field secretary of the General Conference. Elder Moseley will spend approximately three months in Africa, visiting camp meetings and the work in general there.

A School of Dentistry

Early in the 1951 Autumn Council a far-reaching action was taken providing for a Seventh-day Adventist school of dentistry. Some years ago arrangements were made with the Emory University School of Dentistry in Atlanta, Georgia, whereby Adventists could qualify in this profession. About one hundred took advantage of this opportunity while the plan was in effect.

For some time the opinion has been forming among denominational leaders that we should establish our own dental school. In response to an appeal from the National Association of Seventh-day Adventist Dentists, the 1950 Autumn Council set up a representative committee, including Doctors M. W. Prince and Gerald R. Mitchell, of the Dental Association, as well as the president and board chairman of the College of Medical Evangelists, to study the matter.

As the committee explored the problem the conviction grew that the school should be located at Loma Linda, California, as part of the College of Medical Evangelists. This appealed to the Medical College board. At the time the committee's report was presented to the 1951 Autumn Council, Dr. Mitchell read a paper setting forth clearly the need and timeliness of a comprehensive program for denominational training in dentistry. The council unanimously voted to create a dental school. [See page 15 for the text of the action taken.]

Thus another landmark is set in the development of the remnant church. Let us pray that God will add His rich and prosperous blessing to the action taken. W. H. BRANSON.