

## An Enjoyable Visit to Iceland

By A. F. TARR

*President, Northern European Division*

OUR visit in Iceland will long be remembered. E. L. Minchin, Sabbath school and Missionary Volunteer secretary of the Northern European Division, accompanied me on this trip. We were able to attend two important events in that field—the annual camp meeting and the dedication of a newly completed school building.

It was in pitch darkness, except for the narrow trail of lights along the runway, that our forty-passenger plane of Iceland Airways landed us at Reykjavik Airport, only two miles out of the city, on the night of September 18. A late start from London and heavy head winds for the eight and one-half hours of our flight had prevented our arriving on schedule time and being present for at least part of the opening service of the annual meeting.

Julius Gudmundsson, president of the mission, was at the airport to meet us on our arrival, and soon had us comfortably settled for the remainder of the night.

Church members had already gathered in from all parts of Iceland and also from nearby Westman Island, and what an interesting, happy group they were! From the traffic manager of the airways company, who was a fellow passenger on our plane, we had already heard of the island's regard for our work. Now we were happy to be seeing it with our own eyes and to be personally associated with those whose lights had been burning so brightly.

Almost in the heart of the capital stands our beautiful and commodious church building with its attached church school, its offices, and workers' living quarters. From above the church a metal banner announces the date of the erection of the building—1925.

One of the first persons we looked for on our arrival was O. J. Olsen, whom L. H. Christian once described as the apostle to Iceland. When we found him we listened, at

intervals, to a very interesting recital of his experiences since his arrival here forty years ago. On two short occasions his service has been broken by labor in other places, but thirty-four of those forty years have been spent in working for the Icelandic people. During that period he has baptized about 700 persons and officiated at about 250 funerals. Many of those baptized have joined our churches in other lands. At the present time the

*(Continued on page 18)*



A Few of the Students Who Were Attending the New School Near Reykjavik, Iceland, While It Was Undergoing Construction

New School Building Erected About Fifty Miles From Reykjavik, Iceland, Dedicated September 24, 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.]

### ► Diplomatic Relations With Vatican

Establishment of diplomatic relations between Pakistan and the Vatican brings to 43 the number of countries represented at the Holy See. Nineteen countries maintain embassies in Vatican City, and 24 have legations. Until the last war Europe was the most represented continent in Vatican City. Now Latin America, with 19 countries represented, heads the list.

### ► Reports Britain Turning Back to Religion

There has been a "turn of the tide" in Great Britain back toward religion, the Anglican bishop of St. David's, Wales, reported in Minneapolis, Minnesota. "I don't want to give the impression that the tide is very full, but it has turned," declared the Right Reverend W. T. Havard. He said that "the people who think in Britain—the scientific and intellectual leaders—are moving back to God, which is the important thing. The other people will follow."

### ► Waldensians Urge Alertness to Religious Freedom

A resolution urging the Federal Council of Italian Evangelical Churches to remain alert to the issue of full religious freedom for non-Roman Catholic bodies in Italy was adopted by the Waldensian Church of Italy at its annual synod meeting in Torre Pellice, Italy. The synod called upon the Federal Council "to exert a continuous vigilance for the defense of religious freedom and to maintain pressure upon the Italian government for the integral application of the Constitution in regard to non-Catholic cults."

### ► Baptists Who Spurned Government Funds Launch Hospital Addition

Work on the construction of an eight-story addition to the Baptist Hospital in Winston-Salem, North Carolina, for which Baptists turned down Government grants, was officially launched at ground-breaking ceremonies. The addition, costing \$1,700,000, was started after Baptist leaders undertook to raise the additional money themselves. They rejected Government funds as violating the principle of church-state separation.

### ► Reports on Rural Church Training Courses

Dr. Harry V. Richardson, president of Gammon Theological Seminary, reported that 4,496 pastors and 2,265 lay leaders have attended 196 training courses for rural Negro church workers in the South in the past five years. The training program was initiated by Dr. Richardson in 1945 while he was chaplain at Tuskegee Institute. He said the program had two objectives: (1) to assist rural Christian leaders now serving churches and (2) to provide a new supply of trained young ministers for rural church work.

### ► Malik Praises Work of Missionaries

The work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world, Dr. Charles Malik, minister of Lebanon to the United States, told a meeting of churchmen in Washington, D.C. "Your missionaries constitute the finest act of American charity abroad," said Dr. Malik, who also represents Lebanon at the United Nations. "The hospitals and schools you have built are the best evidence you have abroad to show your concern for the world."

# A Progress Report on Our World Work

By C. L. TORREY  
*Treasurer, General Conference*

A great display of military preparedness is seen the world over. No such gigantic preparations for war have ever been known in all history in so-called times of peace. The financial outlay is prodigious. Multiplied billions in money are being consumed upon instruments of war with the greatest killing potential.

Surely the outlook would be most discouraging were it not for the *uplook*. Notwithstanding world conditions—perplexities, fear, war, and turmoil—God has His plans for the finishing of His work in all the earth. How well we remember that prior to World War II we used to say that unless the military power of Japan was broken, it appeared that Christian efforts would cease. Today Japan is free and multitudes in that country are turning to Christianity. This has helped us to realize that the cause of truth must triumph, even in the face of apparent defeat. In these times we must hold fast our faith, enlarge our vision and plans, and make greater effort and sacrifice for the finishing of the work.

I sometimes wonder whether we are too cozy and comfortable in our religion, or as one man put it, "The thing wrong with religion today the world over is that it is too centrally heated." Christian evangelism will never make its maximum impact until it regains the genius of the cross, the capacity for sacrifice. The Advent Movement began in sacrifice and will end in sacrifice. We must never forget this as we administer God's work. Indeed, it is the sacrifice of God's people that has made possible the sending of missionaries into nearly every land on earth and the sustaining of our evangelistic and institutional work in this country, and wonderful have been the results.

## Evangelism

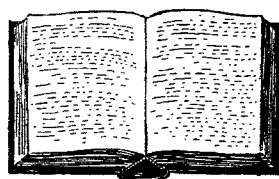
From all lands come thrilling reports of progress in soul winning. Larger and larger numbers are being added to the church through baptism. During 1950, 68,510 believers accepted the truth and were baptized. On an average of 1,317 people were baptized each week during 1950.

In some countries where the work has gone so slowly for decades, such as Southern Asia and Japan, there has been a new awakening, and large numbers in these lands are shaking off the dust of centuries and taking their stand for the truth.

While we thank God for the progress the work has made, I know that not one of us is satisfied with the accomplishments

of this past year. Instead of 68,510 persons baptized there should be tens of thousands more. The prospects could be so bright for a mighty forward movement if only we as workers and laity could fully sense that the return of Jesus is so imminent. We hear about total war in time of national crisis. Cannot there be total evangelism—every man, woman, and child entering into the program with enthusiasm, to finish the task?

As of January 1, 1951, there were 1,432,302 people enrolled in the Bible correspondence schools throughout the world. This figure is no longer up to date, because the number is increasing so rapidly. Streams of light are going out from the correspondence school offices to every



## Engraved in HEAVEN'S BOOK

By L. M. Spear

Why do men seek their names to carve  
On cold, gray rocks of fame,  
And fail in God's great book to ask  
The writing of their name?

The grinding drills that pierce the rocks  
Of earthly fame and wealth,  
The chisels that carve out the names  
Of men who live for self,

Will someday lie and idly rust  
And perish with decay;  
But names engraved in heaven's book  
Will live and last for aye.

And if we yield our lives to Him,  
And from all sin depart,  
God's chisel smooths the corners from  
The stony life and heart.



nook and corner of the world and into homes where people will never come to a church, but they will study the message in the secrecy and quietness of their own homes. The Voice of Prophecy lessons are being printed in 40 languages, and the broadcast is heard in 11 languages over 709 stations, 500 of which are in the United States.

## Tithes and Offerings

The total tithe received from our people in 1950 from the world field amounted to \$27,728,250.32, as compared with an income of \$27,078,860.05 in 1949, or a gain of \$649,390.27. The gross income in wages and profits from business on the part of our people on which the tithe was paid in 1950 was \$277,282,503.20. If all our people had paid an honest tithe, the total income would have been even greater.

The total offerings to foreign missions for 1950 amounted to \$9,998,658.32. Therefore, the total tithe and mission offerings amounted to \$37,726,908.64.

For the first six months of 1951 the Ingathering receipts in the North American Division have reached a new high. A total of \$3,003,400 has been reported to the General Conference. Probably another \$150,000 will still come in. In 1950 the total Ingathering funds reported in the North American Division for the first six months amounted to \$2,728,211, which is a gain for 1951 of \$275,189. As I write this we have not received complete reports from all the overseas fields for 1951. However, the Ingathering receipts for the entire year 1950 amounted to \$2,895,458.71 in North America and \$1,230,004.66 in overseas divisions, or a total of \$4,125,463.37 for the world field. We know that 1951 will be the banner year in the gathering of funds for the Lord's work.

Other denominations are watching us. They often compare Seventh-day Adventist giving with their own. It is difficult for them to understand how it is that our people, comparatively small in number, contribute so generously to this cause.

## Comment on Adventist Giving

I want to share with you a statement recently sent to me in regard to the income from one of the large Protestant denominations as compared with ours. Here it is:

"In 1948, the Seventh-day Adventists, with a membership of 235,460 in the U.S. and Canada, gave \$26,293,528 to budget benevolences, or \$111.66 per capita. Presbyterians (U.S.A.) with ten times as large

A summary of the report presented at the Autumn Council by the General Conference treasurer.

a membership, gave \$11,749,447 to the same causes, or only 45 per cent of what the Seventh-day Adventists gave. If Presbyterians had given on the same scale as Adventists, our benevolences that year would have totaled \$262,935,280.

"Of course many interesting explanations could be offered for this difference in giving. The Adventists have less money than the Presbyterians. Generally speaking, such people give more generously than those who have larger resources, as is shown by the researches of the Filene Foundation. There is also a possibility that the Adventists take their religion more *seriously* than we do ours.

"At any rate, the giving of the Adventists is an effective answer to those who fear the relatively small increases in benevolence requests which the General Assembly recommends from year to year will 'break the back of the Church.' As things are going now, Presbyterians and other Christians are faced with the choice of not merely increasing but multiplying their giving many fold if they wish to be numbered among those forces that are shaping the life of our world."

Inflation has made heavy inroads upon world economy and has greatly reduced the value of money in all countries. For example, here in the United States the dollar has gradually receded in value until, according to Walter Trohan, the purchasing power of the dollar will drop by 1954 to 39 cents on the basis of its 1935-39 value.

I am reminded of the statement by the messenger of the Lord in which she says, "One dollar now is of more value to the work than ten dollars will be at some future period."—*Testimonies*, vol. 5, p. 732.

#### Budget

In the majority of overseas divisions the budget highway has been exceedingly rough and has been strewn with many obstructions. We recognize that expenses have continued to rise, and as a result the budgets have been thrown out of balance, making it necessary for steps to be taken to rebalance them. This has been no easy task. And while the brethren were struggling to keep their budgets balanced, urgent and insistent calls continued to come for pastors and teachers.

The need for more workers in every overseas conference and mission organization is very real. In some mission fields, as is the case in Mexico, for example, pastors are trying to care for as many as from twenty to twenty-five churches and companies each. There is also a great need for added facilities, such as chapels, schools, hospital buildings and equipment, and workers' homes.

We have been informed that in the West African Union, for example, where the church membership is over ten thousand, we do not have a single school on the secondary level. Young men receive a

sixth-standard (eighth-grade) education, and then they are given two more years of specialized work and sent out as workers. Other denominations in that area are training their young people to the college level before these students are called into service.

We have also been told that in the Southern African Division there are thousands of people in the baptismal classes waiting for baptism. Some have waited a long, long time, and still they are not members of the church, all because the division does not have sufficient funds to provide workers to care for this great and pressing need.

Brethren, what can we do to make possible the providing of more men and facilities? This has rested heavily upon our hearts. I know we all long to do more. And we could do more if only the funds could be increased. You will see that our thinking, our longing, our hope, is that during the year to come there will be a

great upswing in the amount of funds coming into the Lord's treasury for appropriation to the fields. Shall we not put forth even greater efforts to reach our full seventy-cents-per-member goal for missions this coming year? [The goal was increased to eighty cents by Autumn Council action.] If this were realized, there would be many hundreds of thousands of dollars added for the extension and expansion of the work in all the world. The Lord is depending upon us, and we must not fail Him.

Our greatest problem, indeed our greatest need, is the spiritual uplift of our own individual souls. As we search deeper after God our lives will become one with Him, and in this relationship to the Majesty of heaven our efficiency in soul winning will be vastly increased. Let us pledge ourselves to renewed consecration for the accomplishment of His purpose in our lives and in the salvation of our fellow men.

## The Separated Life

By Edward A. Trumper

Probably more than any other single individual since the ascension of our Lord Jesus Christ, the apostle Paul has left his mark upon the church. This should be of special interest to us, for the remnant church will leave a definite mark that will be recognized throughout the ages of eternity.

Saul had been a zealous worker and leader in the Jewish church. He had been well trained, and was putting that training to the best use he knew, fully believing that he was serving God in the work he was doing. It was this use of his talents and training, and the zeal of his service that, in a measure, prepared him for the great and true work to which he was called of God.

There on the road to Damascus, bent on doing what he thought to be right, he saw the light and heard the voice of the Master. His conversion was wonderful, in that he became completely transformed.

#### "A Servant of Jesus Christ"

Paul quite well sets forth his position in Romans 1:1: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." It would be well for every Seventh-day Adventist to give some time to serious contemplation of this statement of faith and fact, "Paul, a servant of Jesus Christ."

He names himself unmistakably here. There might have been some tendency to be a bit less specific, motivated by a mistaken belief that he could better influence his old associates if he compromised just a bit at first, but he definitely is not hid-

ing anything. He is not afraid to identify himself as being exactly what he is, "Paul, a servant of Jesus Christ."

What an unpopular statement from one who has been so decidedly associated with the opposition! Yet he names his Master very clearly and definitely. There is no attempt to conform to Judaism, and no attempt to give an impression of a partial service. He has accepted Jesus, and wants to make that unquestionably clear. He is "Paul, a servant of Jesus Christ."

He has named himself. He has named his Master. Now he clearly states the position between the two. He is a servant—nothing more. What a contrast to the one-time pride of this former Pharisee!

#### A Slave to Christ

But Paul goes a bit further than the wording of the text would imply. The word here translated "servant" is, in the original, "slave." Now, there is a distinct difference between a servant and a slave. A servant is one who retains his identity, together with the right and power to withdraw his service at any time. But a slave is the entire property of his master, with his very identity gone and all power to change his service removed.

Paul declares then, that his life and powers are not on loan to his Master, nor given over for hire with any thought of gain to himself. They belong to his heavenly Owner, and he retains no rights to them whatsoever. We must recognize, however, that Paul was a willing slave. He had no desire to leave his Master.

Paul goes on to state that he was "called to be an apostle." In the original language it would seem that Paul had in mind to convey that he was called to be an extraordinary messenger for God. Certainly he worked on that basis, and did an extraordinary work in giving his message in his particular field of labor.

It would seem too that our word "called," could as rightly be the word "constituted," or the phrase "made by special decree." If we make use of these alternatives, we have the text, thus far, reading, "Paul, a willing slave of Jesus Christ, made by special decree an extraordinary messenger by God Himself."

Paul further states that he was "separated unto the gospel." Paul knew what it meant to be "separated." In his old life he had been separated to Judaism. Further, he had been separated to the sect of the Pharisees as differing from all other Jewish sects. The Jews distinctly felt their separation from other peoples, and the Pharisees were keenly aware of their supposed superiority to the other Jews.

But Paul's conversion had changed all that. At the time of his writing he was separated from Judaism, from Pharisaism, from the world, from Saul, and from everything else to the giving of the good news of salvation through Jesus Christ.

We now have, "Paul, a willing slave of Jesus Christ, made by the special decree of God Himself an extraordinary messenger, separated from all else, even himself, unto the gospel of the good news of salvation through Christ Jesus." What

a confession of fact and faith! It is no wonder that he left his impress on the church and the world.

In studying this text I have been particularly concerned with the question, "Where do we stand today?" Let us answer the following questions honestly.

Are we identifying ourselves completely as Seventh-day Adventist Christians?

Are we truly striving to be out of harmony with the sinful things of the world?

Are we making it clear that the old way of life is completely and forever put away?

Are we both knowing and showing that our lives and powers belong only to our heavenly Owner?

Are we willing slaves of Jesus, putting God first in all things?

Are we fully recognizing that we have been called as messengers for God by the great gospel commission?

Are we letting God constitute us extraordinary messengers for the preparation of a people to meet Jesus when He comes?

Surely these topics for sincere meditation are all contained in our text in which Paul gives his confession of faith and fact. I say "faith and fact," for without faith it cannot be a fact, and with faith it cannot but be fact.

If we, after sincere meditation, can answer these questions in the affirmative, then we are Seventh-day Adventists in truth and verity, living a distinctly consecrated and separated life in preparation for His coming kingdom.

newly created earth now became the testing ground for Lucifer's (now Satan's) unholy ambition and his lying accusations of God. He was foredoomed to failure, for self-seeking carries in itself the seeds of its own undoing and destruction.

### Cast Out to Earth

This exalted being, who was God's masterpiece, by harboring and attempting to execute this high-handed folly, has been cast down from his lofty and honored post to this earth, and eventually, together with his fellow rebels and those who have been duped by him, will be destroyed by the fire that purifies the earth. What a sad end for one who could have been such an inspiration and help to God in His government of the universe. From the highest honor that a created being could enjoy he is to receive the most humiliating fate one could suffer.

Satan by his attitude of self-adoration and selfish ambition really destroys himself. It is a first principle that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The one who exalts himself unfits himself for the association of his fellow beings as well as carrying out his God-given destiny.

What a striking contrast is that of Christ. Of Him the Scriptures say: "The very spirit which was in Christ Jesus be in you also. From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; and that too a death on the cross." Phil. 2:5-8, Weymouth.

And of Him the Scriptures state, "As the Father hath life in himself; so hath he given to the Son to have life in himself." Christ is "the truth, and the life" of men. He is more; He is the fountain of life, just as Satan is the fountain of death. In His sermon on the good shepherd, He says of Himself: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

The most profound moral truth ever written is that little text of Galatians 6:7 which reads, "Do not deceive yourselves. God is not to be mocked. For whatsoever a man sows, that he will also reap." Weymouth. The final destruction of the lost is their own work. God desires all to be saved. If they are destroyed, it is the result of their own choice. May God help us to adopt the principles of heaven, so that in due time God may exalt us to sit with Him in His throne and dwell with Him throughout eternity.

## "Whosoever Exalteth Himself"

By H. B. Lundquist

It is said that the most alluring title of recent years for a motion picture was the short and seductive phrase, "All This and Heaven Too!" However, I did not attend this movie, and so am entirely ignorant as to how the producer went about convincing the movie addicts that his claim was gilt-edged.

The insinuating untruth couched in that phrase expressed the unspoken hope of every soul since Adam was cast out of his delightful garden home. If it is natural for everyone to want to have a good time, it is equally natural also for everyone to cringe at the thought of destruction, and ardently to desire to avoid it.

The prophet Ezekiel gives us a description of the king of Tyre, who the Spirit of prophecy tells us is a figure of Lucifer. This being, who was the sum of physical and mental perfection, was entrusted with many important responsibilities, among which was that of leading the heavenly choir in its anthems of praise. Seemingly

the only honor withheld was equality with the Deity in power.

But instead of feeling grateful and desiring to manifest willing service to God and his fellow beings, Lucifer became proud. The Bible states it thus: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." His thoughts now turned inward, and instead of using his intellect and beauty to honor God and to serve his fellows, he now gave way to his envy of the Son of God's unique position, and even that of God Himself. The Word of God records his baleful broodings thus: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the most High."

Satan's intentions were thwarted by the loyalty of the majority of the celestial hosts and the superb generalship of God's Son, who cast Lucifer out of heaven. The



## World Crisis and Adventist Missions

By D. A. Delafield

Norman Goodall, secretary of the International Missionary Council, delivered an address at the final meeting of the Foreign Missions Conference of North America held at Cleveland, Ohio, November 27, 1950, in which he raised some pertinent questions relative to the work of the church in this time of crisis and great dilemma. His remarks were made on the occasion of a historic meeting of the missions conference. He said:

"We stand at the end of an age. Whether it will prove to be the end with a finality not belonging to any previous transition from one historical epic to another, none of us can say. 'Of that hour, no man knoweth, neither the angels in heaven nor even the Son.' But it is surely patent to all discerning eyes and sensitive consciences that we are witnessing the end of an age, an age that is breaking up in circumstances to which only the wisdom of God can give meaning and the grace of God guarantee a future."

Continuing, Dr. Goodall raised these questions so vital to the church:

"In such an hour has the church a mission? Has it one central, distinctive end and purpose? One word of salvation to proclaim and live? One outthrusting task to be discharged in the name and power of God? In this mission and message is there the clue to history and the meaning of the times?"

The speaker more or less answered these questions by expressing the hope that there would come to the churches "not merely an up-to-date restatement of the original charters of the historic missionary societies, but a new understanding of the nature of the church and the supreme obligation which lies upon it."  
—*Christian Century*, Dec. 20, 1950.

### Not Merely the End of an Age

Had Dr. Goodall believed in the literal return of our Lord and the imminence of that event as Seventh-day Adventists do, he would have told the Foreign Missions Conference without hesitation that the time in which we live is the time of the end, that we have come not only to the end of an epic or an age but to the end of the world. He would have said that the supreme obligation which rests upon the church today is to prepare for that coming and to carry the message of a crucified, risen, and soon-coming Saviour to the ends of the earth.

We are glad that Dr. Goodall did imply in his address that there would be a Second Advent of Christ as there was a first. This is what he said:

"As we go through another Advent season do we proclaim not only the decisive

advent of God in Christ incarnate, but also the certain consummation of God's purpose in this historic world order? Does our proclamation of the missionary obligation point to something which relates these two facts to each other? Is there a sense in which we can affirm that 'my going affects His coming?'—*Ibid.*

Yes, we believe there is a sense in which our going affects Christ's coming. Christ cannot *come* unless we *go* to the ends of the earth with the message of His coming. There is a sense in which we may hasten the coming of the Lord. The promise is that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come.*" Matt. 24:14. Not until.

Years ago the secretary of one of our large division fields, while traveling by train in Korea, talked at length with a mission board executive of a large Protestant church. They discussed the essence of the message that was being carried to non-Christian lands by their respective societies. Our Adventist leader told this executive something of the burden of the Advent message. The executive replied, "I hope that you Adventists never lose that evangelical vision. We have concentrated so much on the social gospel and improving man's lot in mission lands, and we have placed our emphasis so much upon this work, that we have lost our evangelical vision. That happened to us twenty-five years ago. I hope it never happens to you."

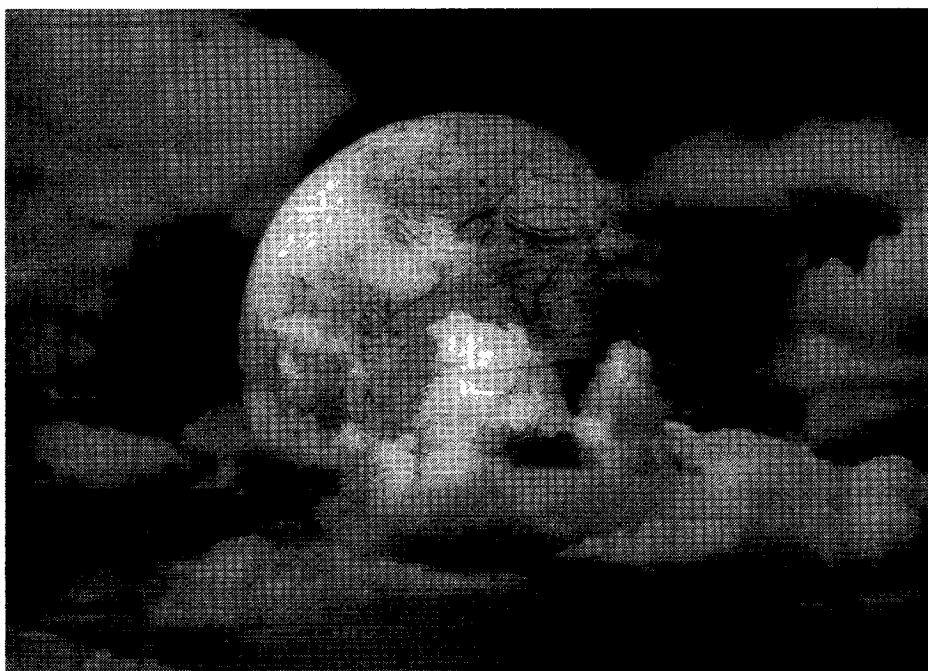
We do not believe that it will happen to us. But there is a danger that we will lose our vision of Advent preaching if we are not careful. The fact that the prophecies point out the final triumph of this message does not guarantee that all of us will keep our vision clear.

We must ever bear in mind the fact that the Advent message is to be given in the setting of current events which point up the fact that the coming of the Lord is near and hasteth greatly. We must not be sidetracked to other issues, however important they may be. The burden of our message is the gospel of Christ, the near Advent of our Lord, the commandments, and the judgment of God.

### Testimony of the Spirit

With this in mind the Adventist Church goes forward with its task of preaching the gospel to every creature under heaven in this generation. It is only as we preach this kind of message that the power of God is manifested in the finishing of the work. The Spirit of the Lord testifies to the truthfulness of this kind of witness. People are impressed that our message is present truth for this time. Never in the history of the world has a message been proclaimed of such solemn importance as ours.

There is a peculiar force and power to our message at this time. Multitudes as they read our literature and listen to the Advent preacher over the radio, on television, and from the evangelistic pulpit are forced to admit, "The Adventists are right. The signs are fulfilling. The Lord is coming soon." The world crisis to which we have come makes an ideal setting for the proclamation of the truth, even in lands where our message may not be proclaimed freely. There the message



Ewing Galloway

All Around the World Today the Advent Message Gains New Meaning and Power

goes with greater power because of the restrictions.

In America and in other lands the peak of the crisis will soon come when the opposers of our work will seek to restrict it by the proclamation of religious laws. But this legislation will only point up a question that is being widely discussed at the present time and that will be even more widely discussed in the near future—the question of the Advent message. When this public controversy reaches the proportions that it will when a national Sunday law is passed, we can readily see how the newspaper, radio, television, and other mediums of communication will catch it up and bring it prominently before the attention of the people. Following the lead of this country, other nations will then make it an international subject of discussion. In every land people will make earnest inquiry into the Sabbath truth and the coming of the Lord.

The Advent message will undoubtedly be the subject of discussions and debates from both church and political platforms. At a time like that the work will spread like wildfire. Anointed Adventist believers will hasten to and fro explaining the message in the cottage and in the packed hall. Honesthearted inquirers will take down from the shelves books which have never been read, but which were purchased years before from godly colporteurs. In the minds of these honest souls link after link in the chain of evidence will be put together, and the perfect chain of truth will bind them to God.

Of this time the messenger of God said:

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—*The Great Controversy*, p. 612.

### A Short but Powerful Work

In the world crisis just ahead our distinctive message will be given an impetus that, under the controlling energies and power of the Holy Spirit, will enable the Lord to bare His mighty arm for the finishing of His work and to cut it short in righteousness.

But a work of worldwide extent must now be done by the church if we are to *prepare the world for decision*. If we fail to do this preparatory work now in a time of comparative peace and plenty, we shall be forced to do it under the most discouraging circumstances. It will be necessary for us all to rise to greater heights of self-sacrificing effort if we are now to prepare the world field for the harvest.

The Advent message must be preached with the special endowment of the Holy Spirit, for little time remains for witnessing. Now we must prepare the world for the harvest, for the time to which we have come is not merely the end of an age or an epic; it is the end of the world.

# Putting On the Whole Armor

By H. L. Rudy

There is a very personal side to the question of keeping the faith of Jesus. It is not enough merely to meditate upon the great plan of salvation and to keep before our minds the wonderful promises and assurances of God. In order that we may benefit from all of God's provisions for our salvation, we must actually partake of them.

It is like being seated at a table spread with an abundance of choice foods. The eye feasts upon the beauty of color and the shape of the bounties before it. The quality as well as the quantity of the provisions delight the heart. The presence of the host and the guests brings happiness to the joyous occasion. But what would result if the guests, all comfortably seated at the table, refused to partake of

the good things provided? Suppose not a move was made to take the food? The host inviting the guests to eat, but no one lifting a hand in response to the invitation? What a disappointed host that would be, and how unhappy the guests as they left the table without having touched or tasted the food!

You say that doesn't happen. True, in the natural life such a thing doesn't happen, but in the spiritual realm there is altogether too much of that kind of experience. People rejoice over the wonders of the truth, the marvels of God's grace, the glorious provisions of salvation, but in their own lives they are defeated, impoverished, and destitute of the joy and happiness they might enjoy.

The reason for such an unhappy condition is that people fail to partake actively of the spiritual bounties God has placed before them. They are satisfied with merely looking on. They enjoy worship, they gladly listen to a good sermon, they point with satisfaction to the fact that they are members of the church, but they fail to gain the daily victories they need in their lives. Week after week they come to the table of the Lord, but retire to their homes hungry and defeated at heart.

The trouble with such Christians is that they regard their faith as something to look at and marvel over, rather than something real to be translated into life and actual experience. Christianity is a religion of action—action on God's part and action on the part of every believer. God has acted and is still active on behalf of lost mankind, but that action means nothing unless the believer also enters into the picture and plays his part actively.

The question "What must I do?" is central in the Christian faith. There are things that the Christian must do in order to be saved. Not that his works are needed to gain salvation or to purchase it. Salvation cannot be bought. It is a gift from God. But that gift, like the food on the table, can never satisfy unless it is received into the life.

The principle of active participation in the plan of our salvation applies most pertinently to the problem of keeping the faith of Jesus. It is one thing to become a Christian and another thing to remain a Christian. "Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20:11. There is a vast difference between the one who is arming for battle and the one who is unarming after the battle is over and the victory is won. The one has seen action, but the other has not. So also is the difference between becoming a Christian and re-



## "This Kind Goeth Not Out"

When questioned as to why they could not cast out the devil in a certain instance, Jesus said to His disciples, "This kind goeth not out but by prayer and fasting." Matt. 17:21.

These words would seem to indicate that some cases are more difficult than others, which undoubtedly is true. But I am convinced that although some conversions are less difficult than others, yet there are no *easy* conversions.

Behind every true conversion, every baptism of a sincere follower of Christ, is a background of struggle and heartache somewhere. We may or may not know the story. But it is there. The devil never releases one of his prisoners without a fight.

The minister may consider this an easy baptism, an easy conversion, like picking a ripe plum from a tree. And the Bible instructor may spend much less time with this one than with that one.

But somewhere, sometime, there has been a struggle, there has been work, there has been earnest, agonizing prayer. Someone has worked, someone has loved, someone has prayed.

Paul said, "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19.

Let us not wonder, then, that some of the devil's captives are not released at once. Upon you, upon me, may rest the responsibility of praying them into the kingdom. The devil is loath to let them go. But with an earnestness, an intensity born of urgent need, you and I can claim for God the souls that rightly belong to Him.

Should not this be our first work?

maintaining a Christian. It is the kind of action we engage in that determines whether we are keeping the faith we have accepted.

There is an armor provided for every Christian. Victorious Christians have always availed themselves of this armor. In Ephesians 6:10-13 we read: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

These words describe the armor and plainly tell the believer what to do with it. Here is protection against the devil and all his evil host. But this protection is of no value as an object to be admired. The injunction states plainly, "Put on the whole armour of God," and "take unto you the whole armour of God." Take it, put it on. That is what it is for.

#### Complete Armor for God's Children

God has provided a complete armor for His children. Every essential part is there. Nothing has been omitted or overlooked. It provides an effective weapon against every attack. Regardless of the nature of the enemy, whether in person or by means of powerful spiritual influence, God's armor holds the right assortment of weapons to stand against all the wiles of the devil. But the armor must be fitted to every shoulder and worn against every attack. At no time can the child of God succeed without this armor. With it victory is sure.

What does it mean to take and put on the whole armor of God? It means to make use of all the proper defensives and weapons for repelling the temptations and stratagems of Satan. It means to get and exercise all the Christian graces, the whole armor, that no part be naked and exposed to the enemy. We must pray for grace, use the grace given us, draw it into action, and exercise as occasion demands. This means that the Christian soldier has something to do in putting on the armor of God.

First, he must make use of all the proper defensives and weapons against the powers of darkness. This is done through prayer. Prayer is the key in the hand of faith that unlocks the storehouse, or the armory, of heaven. God has promised to be a "present help" in time of trouble. (Ps. 46:1.) Whenever or wherever one is tempted, he may always resort to prayer.

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Steps to Christ*, p. 99.

Along with prayer as one of the defensives against temptation and sin, the Lord has placed watchfulness: "Watch and pray, that ye enter not into temptation." Matt. 26:41. The Christian must always be on guard against the invasion of evil. God is not honored when His children willfully expose themselves to temptation and then come fleeing to Him for help when the mischief has been done.

Christian watchfulness and prayer constitute the major act of putting on the

whole armor of God. It is a poor soldier who goes to war with all the necessary equipment for battle and fails to watch every move the enemy makes. In putting on the armor of God the Christian must be watchful. His eyes must be clear to detect every evil and to recognize sin in its various aspects. He must be ready to stand against it. In this attitude the Christian can wear the armor of God with full confidence and success.

[This is the fourth article in a series on living the Christian life.]

## A Story for the Children

BY ARTHUR W. SPALDING



### Brooms! Brooms! Will You Buy a Broom?

Outdoors, down the street, Gladys heard the broom peddler calling, "Brooms! Brooms! Little brooms! Big brooms! Buy a broom! Buy a broom!"

Up the street he came, driving his one-horse wagon. For this was in the days when the one-horse wagon, and the two-horse wagon, and even the four-horse wagon or carriage were common.

He was right in front of the house now, and Gladys was sure he was talking to her mother.

"O Mother," she pleaded, "buy me a broom, please. Then I can keep my playhouse clean."

"Well, I will," said mother. "I'll buy a big broom for me and a little broom for you. They'll help to keep the house clean, won't they?"

So she bought a big broom for herself and a little broom with a red handle for Gladys. And away went the little girl gaily, to sweep the corner where she kept her dolls and her dishes and her kitchen stove and everything that went to make a playhouse.

When daddy came home that evening Gladys proudly showed him her little broom with its red handle and its clean long straws.

"And just look at my playhouse," said Gladys. "Isn't it clean?"

"I should say so," said daddy. "See what a new broom will do!"

When story time came that evening daddy said, "How about a broom story tonight?"

"O Daddy, do!" said Gladys. "Tell me a story about a broom." And she climbed into his lap and cuddled down to hear it.

"Once upon a time," began daddy, "there was a beautiful house with many rooms and long halls. It had been made very fine, but it was a job to keep it so. All of its rooms and halls had to be swept, and dusted, and scrubbed every day. The first thing needed was brooms—good brooms."

"But some way this lady didn't like brooms. She just wouldn't have brooms. Days and weeks went by, and the beautiful house was beautiful no more. The floors were dirty, the shelves were dusty, the windows were dull and dim. Even the air in the house was bad."

"So this lady said, 'Oh, dear! what shall I do? I just do not like brooms. How can I keep my house clean? I must do something for my house.'

"Just then she heard the broom peddler coming up the street. He was calling, 'Brooms! Brooms! Big brooms, little brooms! Lady, will you buy a broom?'

"'No!' said the lady. 'Brooms do not suit me. I want some easier way to keep my house clean.'

"But there wasn't any easier way. And until that lady could learn to use a broom every day, and every time there was dirt in her house, she just would not have any clean house, but only a dirty one."

"Do you know the name of that house, little daughter?" asked daddy. "Its name is Body. And its mistress' name was Mrs. N. E. Glectful."

"Oh, yes, Daddy," said Gladys, "I know what you mean. And I know what the brooms are. They're spinach, and lettuce, and greens, and bran, and things. But, Daddy, I don't like spinach, and cabbage, and things like that."

"Oh, ho, little Miss N. E. Glectful!" said daddy. "Do you like a dirty house? Why did mother buy you a little broom today?"

"I know, Daddy," said Gladys. "Maybe if mother would get me some spinach with a red handle, I could keep my body house swept."

"I guess that could be managed," said daddy. "There's not only red-streaked spinach but red carrots, and red sweet peppers, and red radishes, and other colors too. There are pretty yellow string beans, and yellow-brown bran, and golden apples, and green things! Isn't green a pretty color for a handle? So many of our brooms have green handles."

Gladys sat up. "Brooms! Brooms!" she imitated the broom peddler coming up the street. "Lady, will you buy a broom?"

"Yes, I will," said Gladys. "A broom with a red handle, please. And a broom with a yellow handle, please. And three brooms with green handles. I'm going to have a clean house."



# Sabbath Is Different

By Mrs. Mae Carberry Bradley

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:3.

A good dictionary definition for *sanctify* is "set apart for holy use." None but the seventh day has been thus set apart as a memorial of the great work of creation. How shall we *keep* it holy? "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13. Many other texts could be given to show us how to keep the Sabbath.

Isn't it interesting that the children—"thy son . . . thy daughter"—are especially mentioned? They are to keep the Sabbath too.

We live in a world of extremes. Even Sabbathkeepers can lean too far either way. To some, Sabbath is like any other day. Others see all the "Thou shalt not's" and forget there are some things that can be done. I think of three little girls whose conscientious father knew all the "not's." Consequently, on Sabbaths the three little girls were expected to sit primly on chairs, waiting for sunset. These girls, now grown, do not keep the Sabbath. The Creator made little girls, but He did not make chairs. If He had, I do not believe He would have combined the two. Children just aren't made to sit still.

There are many lovely things to do on Sabbath, and we need not wait until Sabbath afternoon to find them. The beginning of the Sabbath is the ideal time to begin its enjoyment. On other evenings there are duties to perform that may keep us from lingering for lengthy discussions and interesting conversations after family worship. Friday evening is different, because it is part of the Sabbath. There is time for extra songs, for stories, and for explanation of some topic we didn't have time to consider before. *Our Little Friend* is the special treat reserved for Friday evening stories at our home. No one ever seems too young or too old for this delightful little paper.

Even the place for worship on Friday evening may be different. A seldom-used room will add interest. In summer we like to sit on the front porch. Our home,

ideally located in the country in the midst of nature, makes this possible. Our favorite spot on this L-shaped porch gives us a wide outlook over two sides of the lawn. One Friday evening we were especially thrilled by the presence of a robin family at our worship period. The nest was in a tree at the corner of the porch, so close that the eaves sheltered it. While we sat there enjoying the beginning of the Sabbath, the parent robins made several trips with food for their hungry babies, always flying out through the porch very near to us. After talking about the birds and their life and habits, we very appropriately sang, "I Know a Secret," from *Joyful Songs*.

Another summer favorite is "Beautiful Flowers," from the almost extinct but much-loved *Christ in Song*. Songs that fit the season and circumstances are usually much more interesting to children, though I have had the unusual request for "Jolly, Jolly Winter" on a hot summer day! Children will have different favorites, and they will not always be songs written especially for children. Everyone needs the opportunity to choose. Sometimes there is time to sing a favorite of each member of the family.

Bedtime on Friday evening should not

be too much later than usual, for everyone wants to be on time for Sabbath school the next morning. This is another way a Sabbathkeeper is different. If the love of the Sabbath is in his heart, he cannot be kept away from Sabbath school and church, where he can worship with others of like faith. It takes complete disability to keep the child of God away from His house on the Sabbath.

On Sabbath morning we want to be up in plenty of time to have a breakfast that is different from that of other mornings, even though it takes less preparation. Everyone is on time for Sabbath school, ready to take an active part there, for we have remembered the Sabbath all week long and have studied the lesson each day. We are dressed in our special Sabbath clothes.

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment."—*Testimonies*, vol. 6, p. 355.

We have a special Sabbath dinner—simple, nutritious, and different. No one had to stay away from church to prepare it, for that was done on the preparation day. It has been kept simple, so that all

the family may be able to enjoy it. Some mothers are too exhausted by Sabbath to enjoy the results of their labor. But if we are *remembering* the Sabbath, "during the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service."—*Ibid.*, p. 354.

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. . . .

"While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."—*Ibid.*, p. 357.

Having followed this instruction, we can all enjoy our dinner together. Possibly a visitor has been brought home from



H. M. Lambert

"In Pleasant Weather Let Parents Walk With Their Children in the Fields and Groves"

church, maybe someone who is a stranger in the town. I wonder how many blessings have been lost that could have been gained had we heeded the admonition, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

To the visitor at church your home may be a haven of refuge. If he is traveling, he cannot enjoy the Sabbath so much in a hotel or a tourist camp as in a Christian home. And your home is an ideal place, regardless of how simple its walls, furniture, or food may be, if you are making the Sabbath a delight. The visitor may not be a stranger; he may be a member of the church who cannot enjoy Sabbath with a radio blaring in the apartment next to his. Whoever he is you will receive a blessing as you help him to enjoy the Sabbath.

A very important part of the Sabbath still remains after everyone has helped to make quick work of the dinner dishes. Too often children are told, "Now you run and play while I catch up on my reading." I wish we could say that this never happens in Adventist homes. I wish I had never heard it, but I have. A friend wished to introduce me to a new family of Adventists in the church where I was to teach. "They are unusual," she said; "and such lovely, well-trained children." As we neared the house that Sabbath afternoon we heard a terrible commotion and uproar. Down the hill in their wagon came three children, screaming with laughter and making as much noise as three children can make in the midst of play. Somewhat abashed, my friend admitted that these were the children. As we entered the house the father put down his Bible and welcomed us cordially; the mother laid aside her *Signs of the Times*. It was good Sabbath reading, but something was wrong.

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves to find entertainment as best they can. Left alone, the children soon become restless and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. . . . Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty all bear witness of the Creator. Not a drop of rain falls, not a ray of light

## Questions From Youth

ANSWERED BY ARCH A. O. DART



### How Can I Stop Worrying?

*It seems to me that I have more than my share of troubles. By the time I think I have one settled, another one appears more difficult than the first. It would be hard to think of a problem that I do not have. I try not to let them worry me, but they do anyway. How can I stop worrying over keeping up with my bills, finding time for all my lessons, and seeing that my sick mother has the proper care at home? Don't you think it would be much easier for me to handle these problems if I were in good physical condition? I have headache so much of the time and am troubled with indigestion, so that I cannot sleep as I should. People tell me not to worry, but I can't help it. What can I do?*

You have far too many problems to allow worry to get mixed up with them. Not only does worry complicate matters, so that problems can hardly be solved at all, but it demands an exorbitant price in health and happiness. Many observers declare that the people who live to a ripe old age are the ones who seldom worry. How can you overcome this worry habit? Pray these two prayers: First, "Lord, cleanse my soul from sin." In answering this prayer He may reveal some long-forgotten sins still unconfessed. When all sins have been made right with God, forget them. It is Satan who keeps reminding you of confessed sins. God has promised to forgive. We accept this promise by faith.

The second prayer is, "Lord, make me willing to follow Thy leadings." When these two prayers have been offered, you will be surprised what has happened to your worries. You will have peace of mind and confidence

of purpose that will enable you to accomplish the work God has given you to do. Though the Red Sea appear before you and Pharaoh's army be in hot pursuit, with calm assurance you may know that your Shepherd will lead you safely to pastures green.

The rest is easy. You still have problems, and always will, but the worry is gone. Now take a piece of paper and a pencil and list your troubles one by one. (Don't try to do this in your head.) If you cannot remember them all at the same time, jot down the ones you can think of and let the rest go until they appear of their own accord. Next, pick out your greatest problem, the one that gave you the most trouble and seemed to haunt you most in your dreams. Is it how to pay your bills? Very well, make two columns. In one itemize your income, and in the other your expenses.

If your expense column is greater than your income, study how to increase your income and how to cut down on your expenses until the two columns balance. Then stick to your budget. No need to worry over that matter any more. Do the same with your time, and live up to your schedule. Now, your next greatest concern is your mother's comfort. There seems to be nothing you can do to cure her. Then having done all that you can do to make her happy, leave her in the hands of God. He loves her more than you possibly can.

Following the Master day by day and disciplining the mind to dwell on cheerful subjects only are the best medicine for headaches and indigestion you can have.

is shed on our unthankful world, but it testifies to the forbearance and the love of God.

"Tell them of the way of salvation; how 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Let the sweet story of Bethlehem be repeated. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Saviour knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor.

"Thus parents can make the Sabbath,

as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable."—*Ibid.*, pp. 358, 359.

How true it is that children become restless if left to themselves—I need not tell any parents that. Yet it is just as true that parents long for quiet study and rest on the Sabbath. There are so many good things prepared for us Seventh-day Adventists to read, and we are so busy all week. Still, the instruction is, "Much of this time parents should spend with their children." Is the price too high?

The instruction doesn't say *all* of the time should be spent with the children, but much of the time. They don't mind a short walk alone if they are to look for something special to bring back to mother. Older children like to read silently to themselves part of the time, or play some of the splendid Bible games that can be ordered from the Book and Bible House. Tiny tots need their nap on

Sabbath the same as on other days. Thus there is some time for parents to read their books and papers.

Some Sabbaths are rainy, and the problem is greater. This is a special opportunity for stories. Here again we are the most fortunate people on earth. "Uncle Arthur" and many other splendid authors have gathered together a wealth of material to help us keep the children happy on Sabbath. Someone may say, "I can't afford to buy so many books." Maybe you can't, but I can't afford *not* to. I just must have books suitable to read to them on Sabbath, as well as on other days.

In most ten-cent stores there are lovely color books providing pictures of children, animals, and flowers that are splendid for a rainy Sabbath afternoon. We have our own "Children's Color Set" to go with their Sabbath school lessons. I like to save these for Sabbath only. There is nature activity outside the windowpane

even on a rainy day. Children love to watch a few minutes, if mother or daddy will listen as they tell what they see.

"If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. . . . Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing."—*Ibid.*, p. 359.

May our example be correct and our teaching of precept effective to the fullest possible enjoyment of Sabbaths here and now, with the assurance of continuing and increasing Sabbath pleasures with Jesus in the earth made new.

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ESPECIALLY for YOUTH

## What Kind of Friend Are You?

By Paul K. Freiworth

Deep within the heart of every person there lies the desire to love and be loved. Many scholars call this urge the one great motivating force of all human life. Some people may act all their lives as though they were beyond and above it, but unless death overtakes them prematurely this universal urge will be revealed.

A few months ago a man in his late seventies who has had the reputation of being a hardened old hermit, spent his entire life's savings, six thousand dollars, to discover how many people would mourn him after his death! He purchased a thirty-six-hundred-dollar copper casket and treated the town where he lived to a rehearsal of his funeral. At first the authorities refused to permit the procession to take place at all, but finally they took pity on the "lonely, bitter, old man," as the mayor of the town described him.

It was quite an affair, with a minister imported from a city one hundred miles away. Twelve hundred spectators lined the sidewalks, and heaps of floral wreaths and bouquets decorated the empty casket. It was not revealed whether the instigator of this tragicomedy was satisfied with the results, but when he was told that there would have been more flowers if he had really died, he smiled happily!

The Russian writer Tolstoy, taking a walk one day, passed by an old beggar, who asked him for a gift. Mr. Tolstoy examined his pockets but found nothing.

"I'm sorry, brother, but I haven't anything," he informed the man sadly. To

his great surprise, the beggar beamed, and glancing at him with a look of sincere gratitude, said, "Thank you."

"But I didn't give you anything," the embarrassed philosopher replied. "Why did you thank me?"

"You called me *brother*," the beggar answered, and for all we know that show of friendship on the part of this great Russian did the beggar more good than a coin.

The English writer Thomas Hughes says, "Blessed is he who has the gift of making friends, for it is one of God's best gifts." This gift, like wisdom, "is more precious than rubies: and all things thou canst desire are not to be compared unto her." Prov. 3:15. A wise father recognized this recently when, upon receiving a wire from his son in a distant city, in which there was a plea for funds, replied, "Make friends!"

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Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church-members in the home fields show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.—*Review and Herald*, Sept. 10, 1903.

It would really surprise us if we were to learn how much money the business world spends annually for the sole purpose of winning and cultivating friends. John D. Rockefeller, one of America's most astute businessmen, had the right estimate of the value of knowing how to make friends when he stated bluntly, "I will pay more for the ability to deal with people than for any other ability under the sun."

When you have decided to become better acquainted with another person, it has undoubtedly been for one of two reasons: either you thought that the friendship of this person would make you happier; or having found buoyant happiness from within, you had the longing to share it, and for some reason you felt that the person of your choice would be the best one with whom to share it.

If we regard friendship as a means of sharing happiness, we have found the one true basis for friendship. If, on the other hand, loneliness and despondency drive us to seek someone's friendship for the selfish reason of increasing our own happiness, people will not find our friendship enjoyable.

We read in Proverbs 18:24, "A man that hath friends must shew himself friendly," and the possession of inner happiness is a prerequisite for this. This same thought is confirmed in Galatians 5, where the fruits of the Spirit are enumerated. In one translation "gentleness," the fifth fruit, is translated as "friendliness." True friendliness is a gift of the Holy Spirit. Moreover, it is significant that in this enumeration "love, joy, peace, longsuffering," precede "friendliness," because these four virtues constitute the cornerstones on which an enduring friendship can be built.

It was the Scottish bard Robert Burns who prayed for the gift to "see ourselves as others see us." Have you ever had the same desire, and would you like to know your rating as a friend? Then see how many of these questions, suggested by Wells Carr, you can answer affirmatively:

1. Are you good spirited when plans are changed or dropped?
2. Do you try to develop an interest and understanding of your friends' jobs, hobbies, and other interests?
3. Are you consistently friendly, helpful, and sympathetic?
4. Are you dependable? Can your friends count on you keeping your word?
5. Are you courteous and well-mannered even though you know your friends intimately?
6. Do you refrain from harping on personal problems?
7. Do you hold back the sarcastic or envious remarks you are at times tempted to make?
8. Are you an interesting talker?
9. Can you enjoy simple and wholesome pleasures, like a walk or a discussion of a current problem?
10. Are you natural and unaffected about what you expect from life? If there have been some questions you could not answer with yes, why not do something about it now?

# EDITORIALS



## The Reality of Christ's Return

Concerning the reality of His coming Christ declared, "Heaven and earth shall pass away, but my words shall not pass away." Some would have us believe that only life as we see it now is real. But the Bible speaks of life beyond this sin-burdened world as the substance of all things hoped for. Not yet has man entered into his true abode as purposed by his Creator.

Brother, sister, what meaning has the coming of Christ to you? Is it only a theory or doctrine that you assented to when you joined the church and that you must hold to so long as you remain a member of the Seventh-day Adventist denomination? Is there any reality in the Advent message for you? Or as you contemplate the end of the world and the return of Christ, does it seem unreasonable to you that there should be such a sudden break in the affairs of men? Do you believe in the coming of Christ with the same certainty that you look for the sun to rise tomorrow or set today? Is this hope as much a part of you as life itself, so much so that you feel your life will not be fully complete unless you see the Lord coming in the clouds of heaven?

### Looking for a Better World

On the other hand, do you ever stop and contemplate the reality of Christ's return? Do you ever think to yourself, "What if Christ should come next week?" How does your heart respond to such a thought? Is it not possible that we may be making our belief a meaningless slogan to which indifferent assent is given?

It is easy to hide behind the words, "Occupy till I come," and go about occupying our attention with earthly things and forgetting the reality of Christ's coming. As the days are prolonged how easy it is for those who should feel like transients and strangers in this present world to sink the shafts of life deeper and deeper into earthly affairs, seeking more and more of the good things of this life and neglecting the good things of the eternal kingdom that must surely be near at hand.

For what do you pray most, "Give us this day our daily bread," or "Thy kingdom come"? To what do you give the most attention—the things of the kingdom of heaven or the things of earthly existence? It is necessary, to be sure, that we give attention to clothing and shelter. No father is doing his duty unless he provides for the sustenance of his family. No mother is fulfilling her purpose unless she is giving proper attention to the rearing of her children. But to what purpose is this being done? What is the chief objective of your life, dear reader? Is it the coming of the Lord? If it is, then all that you do in this world will be shaped and fashioned by this hope. You will not make the "necessities" and "comforts" of this life appear too important. You will not make worldly success too dominant a factor in your own ambitions and the ambitions that you hold out to your children.

### Helping to Hasten His Coming

You who believe in the reality of Christ's return (and only those who love Him can most truly believe) will do all you can to hasten His coming. This will be the chief purpose of your life. The apostle Peter writes,

"Looking for and earnestly desiring [*"hastening," margin*] the coming of the day of God." 2 Peter 3:12, A.R.V. And Christ revealed how this may be done when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

For the Adventist believers no other interest should be so absorbing as the preaching of the Advent message to every nation, kindred, tongue, and people. Those who feel the reality of Christ's return will feel the insistent burden of this task. Every member of the church should be constantly asking, "Am I doing all I can by personal testimony and personal sacrifice to complete the task that has been given this people?"

In presenting this view of the relation of our task to the coming of Christ, some may feel that we are putting off the day of the Lord too far into the future. Is not the task yet to be done very great? Are there not untold millions to be warned? At the present rate of progress, marvelous as it is, can the work possibly be done in this generation? Thus do some reason.

Such questions, however, do not take into consideration the purpose and power of God. We have been commissioned to go and preach. We have been told to witness unto all nations. It is not ours to question how such a task is to be completed.

However, we have been told, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," is the work to be done.

### Time for God to Work

The stage is set. The time is at hand for God to work. He cannot wait forever upon a people who are indifferent and lukewarm. By many tests and trials He is marshaling a Gideon band within His church, who, directed by that mighty angel which comes down from heaven, having great power, will go forth and lighten the earth with God's glory.

Let none think that the Advent people will go on indefinitely calling conferences and committee meetings and making appeals on behalf of the work at home and abroad. Someday the good plans that are laid will be vitalized by the baptism of the Spirit of God, and the earnest appeals will find a response in the hearts of many young and old here and there throughout the earth.

We cannot declare how and when this will come to pass. Even now God is beginning to pour out His Spirit upon those who are ready to receive it, and power is attending the preaching of the Advent truth. Whole tribes are being stirred with the message in remote places of the earth. The peoples of the world are being shaken from their lethargy by mighty movements. Statesmen, churchmen, and laymen are sensing the importance of the times in which we live, but are bewildered as they look into the future. Now is the time for God to work mightily for His people.

Are you, dear reader, prepared to do your part? Does the reality of Christ's return grip your heart with great desire? May you be a member of that Gideon band upon whom God will pour His Spirit and who will see and experience the marvelous triumphs of His grace in the little time yet given to man.

F. L.

## "The Sabbath and Shut-Door People"

Up to the time of the disappointment in 1844 the shutting of the door in the parable of the virgins (Matt. 25:1-12) had been to all the early Adventists (Millerites) a synonym for probation's close, even as the sanctuary cleansing had been a synonym for the final fiery judgment. The Sabbathkeeping Adventists quickly escaped from the false interpretation of the sanctuary cleansing through Edson and Crosier's exposition. But there was no one ready, at the outset, with a new interpretation of the shut door. That the Sabbathkeeping Adventists believed, for a time, that probation had ended, was really incidental. In other words, though the logic of the time element in their theological view demanded that they believe that the door in the parable was shut on October 22, 1844, it did not demand that they believe that probation had closed.

There is nothing in the belief that Christ began a ministry in the second apartment in 1844 that requires belief, also, that probation for the world ended then. Seventh-day Adventists today believe that the door of the parable was shut in 1844, for we employ essentially the same logic as did our fathers of a hundred years ago. Yet we do not believe that the world's probation closed in 1844.

Keeping in mind, then, the fact that from the outset belief in the shut door of the parable was, to our forebears, synonymous with belief in the truth of divine leadership of the 1844 movement, we can see the full meaning and force of a statement made by James White in 1847. He is speaking of Mrs. White's first vision, in December, 1844, in which she saw the children of God journeying to the New Jerusalem, with a "bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry." He states:

"When she received her first vision, Dec. 1844, she and all the band in Portland, Maine, (where her parents then resided)

had given up the midnight-cry, and shut door, as being in the past. It was then that the Lord shew[ed] her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God."—*A Word to the "Little Flock,"* p. 22.

The "band in Portland" were typical of most of the Adventists immediately after the disappointment. They had decided that nothing happened, in fulfillment of prophecy, on October 22, 1844. In other words, that the midnight cry and the shutting of the door were not "in the past," but were events still to take place. Hence their "7th-month experience" had not been of God. James White declares that Mrs. White's vision caused them to confess their "error" in the timing of these two events. They were then ready to acknowledge "their 7th month experience to be the work of God."

As we have noted, Edson's view, first expressed on October 23, 1844, which was the core of the revised interpretation on the sanctuary cleansing, placed that cleansing and the coming of the bridegroom, not at the Advent, and in relation to this earth, but before the Advent, and in heaven. Edson declared that Christ "entered" into the second apartment of the heavenly sanctuary on October 22, 1844, to cleanse it. At the same time He came in before the Ancient of Days in the most holy place to receive a kingdom—His marriage to the bride, the New Jerusalem—and that we must wait for His return from the wedding. (See Dan. 7:13, 14; Luke 12:36.)

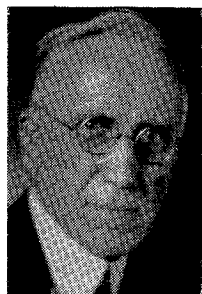
### Vision Supports New Sanctuary Teaching

Early in 1846 Ellen Harmon published a vision she had received. This vision supported the main outlines of the new interpretation. She wrote:

"In February, 1845, I had a vision of events commencing with the Midnight Cry. I saw a throne and on it sat the Father and the Son. . . . I saw the Father rise from the throne, and in a flaming Charriot go into the Holy of Holies, within the veil, and did sit. There I saw thrones that I had never seen before. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him; and I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way.—Then He raised His right arm and we heard his lovely voice saying, 'Wait here—I am going to my Father to receive the Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself.' And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest."—*Broadside, To the Little Remnant Scattered Abroad*, Portland, April 6, 1846. Signed, Ellen G. Harmon. (See also *Early Writings*, pp. 54, 55.)

Inevitably the new interpretation of the parable given in Matthew 25:1-12 provoked much controversy with the main body of Adventists, particularly because of the phrase in the parable, "the door was shut." It is easy to see why our fathers were early described as the Sabbath and Shut-Door people. The critics of Seventh-day Adventism fasten upon the phrase "shut door," lift it out of its historical context, and seek to prove thereby that in our early years we were chiefly distinguished by an ardent belief that the door of mercy was closed to all men on October 22, 1844. Our critics might as properly say that for several years after Christ's ascension the holy apostles were distinguished by a belief that salvation was not only of the Jews but exclusively for the Jews. In both cases the picture is wholly out of focus.

We believe that this historical sketch fully supports the declaration that the newly developing Seventh-day Adventist Church set out to emphasize the shut door of the



## Brief Biographies

"We must live the truth, exemplifying it in our daily lives, being sanctified by it, and by godly lives—lives of service—winning other souls to Christ." In these lines the author stated the great desire of his life. As a lad he moved West with his parents by covered wagon from Pennsylvania to Nebraska to homestead. Here as a young man he taught school, did surveying, and later edited a local newspaper. Shortly after becoming a Seventh-

day Adventist in 1880, he was a tent master for a time, and then he connected with the Pacific Press, serving this institution in editorial work until 1896, both at Oakland, California, and at the branch office in New York City. A little time was then spent in the South, after which he became the associate editor of the *American Sentinel* for five years. In 1904 he again went South, where he remained for ten years, serving in executive work, furthering the interests of religious liberty in the Southern Union, and acting as editor of the *Gospel Herald* and associate editor of the *Watchman Magazine*. He came to Takoma Park in 1914 to connect with the Review and Herald Publishing Association, where he served as managing editor of the *Liberty Magazine* for about twenty years and as an associate editor on the *Review and Herald* staff from March 25, 1920, to the latter part of 1938, when he retired from active work. He was the author of *Heralds of the King*, familiarly known as "Matthew Twenty-Four," and several pamphlets, and will be remembered by his many contributions of inspirational verse which appeared in our various periodicals and the Seventh-day Adventist *Yearbooks*. What was his name? To identify, see page 22.



parable, not from a desire to keep anyone out of the kingdom, but from a resolute determination to hold onto the belief that God had raised up the Advent movement of the early 1840's in fulfillment of prophecy. This is not said in any attempt to blur the fact that these early Sabbathkeepers believed for a time that probation for sinners had ended, but to place that fact in proper perspective. Certainly they could be best distinguished as the Sabbath and Shut-Door people, because they kept the Sabbath, whereas other Adventists kept Sunday; and they believed that the 2300-day prophecy ended in 1844, whereas other Adventists believed that it had not yet ended.

F. D. N.

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

## This Great Change Our Eyes Have Seen

Ever the sure word of prophecy has spoken for times to come. In the New Testament days it was said of the prophets of old: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you." 1 Peter 1:12.

So also the last-day gift of the Spirit of prophecy was ever telling us of changes to come—things that we ourselves would never have foreseen by our own study.

At the turn of the century—1900-01—we were watching the opening doors in the great mission fields, and trying to get a foothold in one language area after another. As I think of those days of fifty years ago, I believe we thought generally that the opening doors would continue inviting us to the end—though well we knew by the Bible prophecies that warlike conditions and increasing opposition would meet this movement to the end.

Then came a message in 1900 calculated to startle believers into greater activity. We were told:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath."—*Testimonies*, vol. 6, p. 22.

The believers did spring forward at the call. The churches set higher goals for giving, and larger numbers of workers went forward. And still Providence opened ways. We could almost see the angel hands swing open the doors before us. In 1908 Sister White was given this view:

"Within the past few years, doors have been thrown open as if by magic."—*Review and Herald*, Aug. 20, 1908.

### "In a New Fullness of Time"

Mission circles in other denominations were conscious of the new time at hand. The veteran Secretary Patton, of the Congregational Board of Missions, grown gray in service, wrote that same year, 1908, of the changing outlook:

"Within five years the missionary situation has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman Empire for the advent of Christ. We are in a new fullness of time."

How our believers rejoiced to see the banner of truth planted in field after field. Let us note just one unusual item of that time. It was in the year 1909. Then it was that the late J. T. Boettcher, leader of our work in old-

time czarist Russia, had the privilege of speaking before a thousand Greek Catholic priests at a congress in Kiev, sacred city of the Orthodox Church. By invitation he talked for an hour and a half on our faith and work. That was something new in a land where the Greek Church had dealt more severe blows upon our work than ever were given us by the Roman Church.

But all the time, before our eyes were the words of that forecast of 1900, afore-quoted. Here are words in it that I did not quote. "We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine."

An abrupt change in the matter of traveling the world field came with the first world war, opening in 1914. Before that the whole world was open. Except for one land we never thought of passports or permits in our Mission Board. But from that time on we have seen what the message meant that told us the passage from place to place would be hedged up on the right hand and on the left.

The beginning of the changed order was registered before us most strikingly in 1928. There was held in Germany a general council for all Europe. Three delegates only arrived from Eastern Europe. Standing before us, Elder L., veteran worker in that region where we had many churches, feelingly said:

"Brethren, it is seventeen years since we have had the privilege of meeting with you in council. All these trying years we have had to carry on the work, doing our best without the counsel of our general brethren that we so much appreciate. In 1920, when the new order was introduced in our country, our membership was 6,500. At the end of last year, 1927, the membership was 13,404—more than doubled. And I can say to you, dear brethren, in all this time we have not swerved a finger's breadth from the Advent message that we received from you long years ago."

In the twenty-three years since that Darmstadt council not one worker from that region has been able to attend a general meeting.

Now look at the map of the whole Old World. Or think over in your mind the shape and extent of that most populous region of the earth. Roughly, today, half of the Old World is cut off from the old-time contacts.

What does it mean? We would never have imagined such a change fifty years ago. The following exhortation, quoted from that same message of 1900, makes plain the meaning of what we are seeing: "Sound the alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly."

W. A. S.

## Others Have Said



If you're right take the humble side, you'll help the other fellow; if you're wrong take the humble side, and you'll help yourself.—R. L. Erwin.

A chaplain's door bore the sign: "If you have troubles, come in and tell us about them. If not, come in and tell us how you do it."—*Arkansas Baptist*.

If we ask with conviction, seek with understanding and knock with expectancy, many closed doors will be opened to us.—*Bulletin*.

Brotherhood is as nothing when it is expressed exclusively in words; it is as everything when it is expressed in deeds.—Oxie Reichler.

There is danger that the individual man, whose well-being is the chief concern of all democratic policies, foreign or domestic, is being lost sight of in the welter of ideological generalities and slogans which fill the air.—Gen. George C. Marshall.





# News From the World Field

## Unsung Heroes of Korea

By C. W. Lee, *President*  
*Korean Union Mission*

As soon as the United Nations forces began their northward movement, in the fall of 1950, and it was discovered that the Seoul Sanitarium had not been seriously damaged, Dr. George H. Rue and his wife, a nurse, and Miss Irene Robson, also a nurse, were asked to return to Korea to care for the sick and suffering. They immediately went to Seoul and began work. As time went on and many refugees went to Pusan in the southern part of Korea, medical work was also started in that city. When thousands of people whose homes were destroyed in Seoul were placed in camps on the island of Cheju, it seemed wise to start a medical unit there also. These three brave missionaries have been directing this work in these places for about a year now.

We deeply appreciate the work of Dr. Rue, but it seems appropriate that Mrs. Rue and Miss Robson should be especially recognized for their heroic service. Much of the time it has been necessary for these three workers to be separated. For a time Mrs. Rue was alone in Seoul, the only civilian American woman in the whole city. Miss Robson has been alone on Cheju at times, and then at other times they have exchanged places.

Recently when I was visiting Seoul it was my privilege to see the faithful work done by these two brave women. The nurses' home had been destroyed, and the nurses were using the home of the missionaries as their dormitory. They work many times far into the night and begin their next day's work early in the morning. At times they have had to be the full administrators of the institutions, even donning khaki suits and going with trucks or jeeps to obtain food or other supplies to take care of the sick.

As I left Seoul artillery explosions could be heard, and flashes coming from some thirty to forty miles distance could be seen. Occasionally air raids came over the city, but these brave women paid no attention to them, but kept right on with their ministry, whether together or separated, and even when Dr. Rue was not there.

The Seoul Sanitarium stands intact, although much of the equipment has disappeared and improvised means must be used. The Pusan hospital is all on the

ground floor, and in some parts of it the ground is the floor. Partitions are mostly made of curtains, and the usual privacy cannot be maintained. I saw instruments being sterilized in a pressure sterilizer over a charcoal fire. Patients had to wait in the street or wherever they could. But in the midst of this one would see either Mrs. Rue or Miss Robson going in and out, kindly smiling at the people, guiding the nurses, or doing anything else that was necessary.

During these months they have cared for many thousands who were suffering. As I went through the unit in Pusan they were preparing a woman for an operation. The table was in a fairly large room, with curtains separating it from some of the wards, and they were just then giving her a spinal anaesthetic.

There is also a maternity ward, and there were four or five new babies in baskets, being cared for with improvised arrangements.

It is marvelous to see the degree of success that attends their work and to observe the large percentage who make marvelous recovery. Surely these good sisters and the doctor should be ranked among the heroes of this movement.

## Azusa, California, Church Dedication

By R. R. Bietz, *President*,  
*Southern California Conference*

The Advent message got its first real foothold in Azusa on January 4, 1930, at which time the Azusa church was organized. There were fourteen charter members. The youngest of these, Herman Ruckle, is now a missionary in a foreign field. On February 15, 1930, a little chapel was dedicated as a house of worship for the believers in that community.

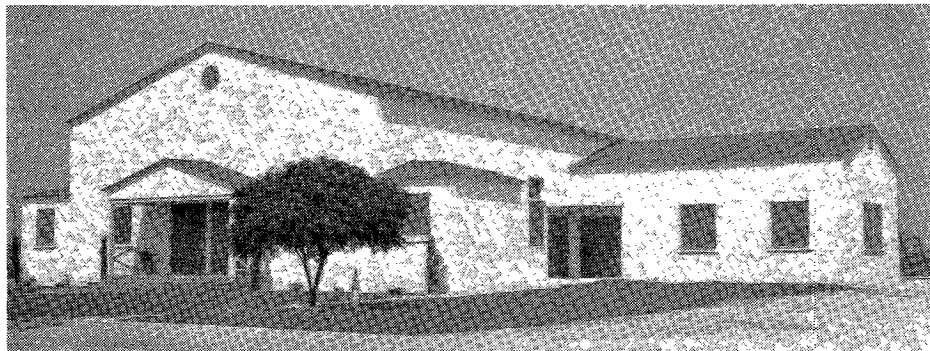
The work in Azusa began quite largely as the result of the labors of Brother and Sister Darby. Eight years previous to the organization of the church, rural self-supporting work was started in this vicinity, and from that small and humble beginning the work continued to prosper and grow.

Today there is in Azusa a very fine sanitarium housing approximately eighty patients, mostly elderly people. The Azusa Sanitarium is growing, and because of

this plant more and more people are moving into the community. A goodly number also, because of the earnest and aggressive labors of the members of the church, are accepting the message.

Some time ago it was decided to erect a new church building to take care of the additional members, for the small chapel was altogether inadequate. The members of the church worked unitedly to erect this building, and on July 14, 1951, the new Azusa church was dedicated.

C. L. Bauer, president of the Pacific Union Conference, preached the dedicatory sermon; and others assisting in the service were R. R. Bietz; David Voth, pastor of the church; E. J. Sheldon, chaplain of the Azusa Sanitarium; and C. P. Swanson, local church elder. We all rejoice for this representative edifice, which is a real credit to the work in this community.



Azusa, California, Seventh-day Adventist Church

# Testimony of a Humble Christian of India

By S. A. Gemboo

I am a resident of Ootacamund and come from a respectable Hindu family. In my youth I was addicted to drinking and smoking, and I was a habitual liar and thief. While thus steeped in sin I was suddenly convicted and diligently sought ways and means of cleansing my soul. I studied the Hindu puranas, fasted and prayed, and did penance for my sins. Furthermore, I went on pilgrimages to different shrines and temples, but found no peace and joy.

Then I thought I would find my quest in Christianity. So I was baptized and became a nominal member of a church. Even so, there was no change in my life. Then I decided to study the Bible, and so I bought a Tamil Bible. I went up to Elk Hill and was there for three months meditating and praying. After three months the Lord helped me to see the light of the Ten Commandments. Then I had a vision of the crucified Saviour. I was drawn by this vision to the foot of the cross, where I repented and confessed my sins.

I read John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I implicitly believed this, and substituted my name for "whosoever" in the text. After this experience there came a wonderful change in me. My heart, which was once burdened with sins, was filled with a wonderful joy and peace that the world cannot give.

One day I read Ezekiel 11:19, 20, which says, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." These words brought a new light and hope to my heart, and I at once claimed the promise of the Lord. Then that which is said in Acts 2:17 and Joel 2:28 was fulfilled in me.



S. A. Gemboo, Faithful Colporteur Evangelist of India

Since then I began to witness for my Lord, first in my own family and then in the whole of Nilgiris. One day I was meditating upon Acts 4:12, where it says, "There is none other name under heaven given among men, whereby we must be saved." Not long after this while I was at Trichinopoly, I had a dream. In my dream I saw a small company of men and women looking steadfastly toward heaven. Then there came a bright, handsome person from heaven, and said to each one of them, "Lo, I come quickly; I come quickly." I woke up.

Since then I began to preach to the people everywhere about the second coming of Christ in accordance with Revelation 14:7.

About seven years after the experience related here a meeting was conducted at Ootacamund in May, 1936, by the Seventh-day Adventists. I attended the meetings, and was convinced by the prophecies explained, that the small group of people that I saw in my dream were no other than this small group of people who preach about the second coming of Christ, and that Revelation 14:12 spoke of them.

When the Lord revealed this new truth to me I was not slow to embrace it. I accepted this teaching and identified myself with the Seventh-day Adventists. Since then I have been preaching more than ever about the second coming of Christ in the new light revealed to me.

My brother, my sister, are you ready to meet Him? Do you have the assurance of the forgiveness of sins and the joy of salvation? If not, delay not. This is the accepted time; this is the day of salvation. Accept Him as your personal Saviour.

## With Our Servicemen at Home and Abroad

By J. C. Thompson

At the present time (mid-October) there are at Camp Meade, Maryland, for fourteen weeks of basic training, about one hundred Seventh-day Adventist soldiers, all in the Medical Corps. These men come from all parts of the country. Many of our academies and colleges are represented.

The Columbia Union, through O. S. Hershberger, War Service Commission secretary, is doing an excellent work looking after the spiritual interests of the Camp Meade Adventist soldiers. Most of these men are given a weekly pass from sundown Friday until 11:00 P.M. Saturday. The Columbia Union has engaged a large bus to pick up our soldiers at the camp Friday evening, bring them to Takoma Park for the Sabbath, and return them to the camp before the 11:00 P.M. "bed check" Saturday.

In Takoma Park accommodations are provided by the union at Washington



Seventh-day Adventist Enlisted Men's Sabbath School in Pusan, Korea, September, 1951

Sanitarium for all servicemen. They have access on Friday night and Sabbath morning to the young people's meetings, Sabbath schools, and preaching services of the several white and colored churches in the Washington area. For Sabbath dinner Mrs. Nis Hansen, of Washington Missionary College, attempts to obtain invitations to Adventist homes for all servicemen at the Sligo church. Any boys uninvited to private homes are guests of the union conference at Washington Missionary College.

I was present Saturday night, October 6, during the loading of the bus for the return trip to Camp Meade, and counted seventy-five soldiers. Lewis Brooks, photographer of the Review and Herald, was present to take some good pictures. Being long accustomed to soldier conduct, I was impressed by the complete absence of profanity, tobacco, and liquor. I felt a tinge of sadness as some boys told me that that would be their last trip to Takoma Park, that before another week passed they would be on their way to the big adventure in Korea.

### Our Boys in Korea

Regarding our boys in Korea, I have a personal letter and photograph from Cpl. Robert M. Cook, of Norfolk, Nebraska, of the Third Station Hospital in Pusan (port of entry), Korea. I am sure the spirit of devotion and service that permeates this narrative will bring pride and satisfaction to REVIEW readers everywhere. Writes Brother Cook:

"More of our boys are coming all the time. We have our own Sabbath services now: Bible study and songfest on Friday evening, Sabbath school and church services on Saturday afternoon. We plan a business meeting on Tuesday night, September 11, to organize our Sabbath school

and church. We have a wonderful work going here—our own Bible correspondence school for Koreans, in which we act as intermediaries with the Voice of Prophecy, Inc., in Tokyo.

"There are thirteen Koreans enrolled so far, and several are studying diligently. Tonight one gave me four thousand won as an offering for this work. We praise God for this. Sabbath, September 8, at our church service we had an offering for the relief of our flood-stricken people of the Middle West. The eleven Adventist servicemen here gave \$14.25, which is being mailed to the Flood Relief Committee, Central Union Conference.

"Enclosed is a picture of our little group. Only ten of us are pictured here, because that is all there were of us when this picture was taken.

"The boy not in the picture is Pvt. Gerhard Friedrichsenof, of Los Angeles, California. He is also an organist and plays for Sabbath school and church. Miss Kim plays for the Friday evening services.

"I will appreciate hearing from you again about the work for our boys in the service. Our men need to be especially cautioned against giving even the appearance of combativeness. Even with all the privileges and favors we have, we still need to be 'wise as serpents, and harmless as doves.' We indeed need to cultivate a meek and quiet spirit in the service.

"Will be waiting to hear from you again."

Pray for our Adventist medics and other service personnel at home and abroad.

## North Borneo Rungus

By A. Mountain

Near the northernmost tip of Borneo is a section of country inhabited by Rungus, native tribes among whom we have not yet been permitted to work, and who until recently have remained untouched by the message. But we do have there a small Chinese church of fourteen members (twenty-eight in Sabbath school), composed mainly of one family and their relatives, who own a large coconut plantation. They built their own small house of worship. The Lord has blessed them as they have remained faithful through the years, sending in their tithes and offerings, with only an occasional visit from workers passing through the port of Kudat, thirteen miles away.

From time to time a few Rungus have worked for Brother Chong. He never took advantage of them, but paid them liberally and on time, and treated them kindly, helping them in times of trouble. They became interested in the religion that made him so different from others. As a result eight are now attending Chinese services every Sabbath, Brother Chong interpreting into simple Malay, of which they understand a little; and the truth is gripping their hearts.

Twice recently we have visited them and heard their experiences. They are being ostracized by the rest of the tribe, because they will not join in heathen activities. The headman has threatened to deprive one of his land, claiming that in becoming a Christian he automatically severs himself from the tribe. Another young man has been deserted by his wife because of his interest in Christianity. But none of these persecutions has shaken their determination to walk in the light.

They are anxious that at least one of their young men be trained to teach them in their own language, so we have arranged for the one whose wife left him, and another lad, to join a workers' training band under J. T. Pohan, across the bay. When they have learned the truth they will return to their own people; then as interests develop we shall seek official permission to open churches and schools there. We are thrilled at the prospect of the message's going to still another of earth's waiting peoples.

## Georgia-Cumberland Retreat

By Louise C. Kleuser

A most inspiring gathering of the workers of the Georgia-Cumberland Conference was held at Vogel State Park, Blairsville, Georgia, September 24-27. This became a most spiritual occasion, and the lovely mountain retreat afforded some time each day for delightful recreation. The workers and their families greatly enjoyed this close fellowship. Scattered throughout the conference, often separated from one another by many miles, they had this occasion for becoming better acquainted and also helping one another on various field problems connected with the ministry.

Help was given by V. G. Anderson and Harry Schneider, of the Southern Union. Charles Wittschiede, of Southern Missionary College, led out in one of the practical devotional services and conducted a round-table discussion on ministerial



Rungus Inquirers of North Borneo, Taken at Doorway of Our Chinese Church. Pastor J. T. Pohan at Rear

problems. Local departmental men also gave excellent help. There was great freedom in discussing problems of method as well as theology. G. R. Nash, president, has the confidence of his most energetic co-workers. R. S. Blackburn, the treasurer, and his cordial helpers made this retreat enjoyable in every way.

One of the specially interesting features was the women's meetings, led by the writer. Twice daily these provided for the discussion of the problems of our ministers' wives and Bible instructors, with a definite focus on soul winning.

These few days in the mountains gave the Georgia-Cumberland workers a stronger hold on God and a higher vision of their tasks.

## Baptism in the Andes

By Tirso Escandon

On Sabbath, August 25, a large crowd gathered on the banks of the little river that flows through the La Vertud Mountains, (a range of the central Andes not far from Bucaramanga, Colombia) to witness the first baptismal service ever to be conducted by a Seventh-day Adventist minister in that section of the country. Twenty-one precious souls sealed their faith through the watery grave of baptism and took their stand as good soldiers in the army of Prince Emmanuel.

A "mustard seed" had been germinating in good earth for eight years. A Seventh-day Adventist carpenter had sown that seed in the heart of a young man he was employing in his furniture shop in Bucaramanga. The boy went home and began to read an old family Bible. Soon his family became interested in the old Book, and when a colporteur offered them the free course of Bible study through the Voice of Prophecy Bible Correspondence School, they gladly enrolled and thus became connected with the group of active lay workers of the Bucaramanga church.

Many tests have come to this new group of believers. They have been called upon to suffer severe trials and make many sacrifices. Some have been forced to leave home; others have suffered heavy financial losses; all have been branded as heretics and made objects of ridicule; some have been brought before civil authorities to answer for their faith. The Lord has given them the right answers, and they have so ably defended themselves that many more interested ones have joined the group, some of whom were once among the strongest opponents.

In another region of the same mountains a group of twelve are ready and awaiting baptism. I plan to visit them next month and conduct this first baptism in that place. December will see the second baptismal service in La Vertud. So the work is on the move in the mountains around Bucaramanga.

## Baltimore Evangelistic Campaign

By Arnold V. Wallenkampf

On the evening of September 16 the Bible Herald's Prophetic Crusade opened at the Lyric Theater in Baltimore. Over two thousand people attended this first religious gathering of the series. M. K. Eckenroth, professor of evangelism at the Theological Seminary, in Washington, D.C., presented the subject "Sabotaging the Peace" to an attentive and appreciative audience.

More than half of the audience had requested and obtained reserved-seat tickets for this Biblical depiction of present-day world conditions. The accompanying picture shows part of the audience during the second Sunday night, on September 23.

Ablly assisting Elder Eckenroth in this campaign is Wylie Fowler, kindly lent to this evangelistic venture by the Ohio Conference for the duration of the series. Elder Fowler is the director of music. Also associated with the meetings is Miss Mary Walsh, Columbia Union Bible instructor, together with the Baltimore city pastors, a conference Bible instructor, and two ministerial interns.

A completely novel feature in this gigantic evangelistic undertaking is the participation in its activities and personal ministry of about twenty-five students from the Seminary. Their work with the effort is a regular feature of a course in evangelistic procedures, which they are taking under Elder Eckenroth at the Seminary. Thus, the near ideal is attained by combining theory with practice.

As is already evident at this early juncture, God is using these meetings as a means of bringing men and women into His remnant church. These words: "Many are on the verge of the kingdom, waiting only to be gathered in," penned by the

messenger of the Lord in *Acts of the Apostles*, page 109, are being verified.

By identifying this prophetic crusade from the very outset with the Seventh-day Adventist Church, interests, long cherished and sustained by the Voice of Prophecy radio broadcast, the Herald's of Hope, and Bible Herald's telecasts, have been discovered. The latter titles represent television programs which until recently were telecast from Washington, D.C., and Baltimore, Maryland, respectively. Both programs have apparently been seen and greatly appreciated by large numbers of non-Adventists in the Baltimore area.

### An Enjoyable Visit to Iceland

(Continued from page 1)

church membership stands at 360.

Compared with the state church, which comprises the vast majority of the population, our membership may on first thought seem very small. Nevertheless our church holds second place numerically among the churches on the island. After us come the Pentecostal people, the Roman Catholics, the Salvation Army, the Plymouth Brethren, and a few Jehovah's Witnesses. I was informed that there were no Methodists or Baptists holding organized meetings. Thirty-four new church members have been added to our church this year, largely in consequence of Elder Olsen's effort in the Reykjavik church.

The population of Iceland, as shown in our 1951 denominational *Yearbook*, is an interesting figure—144,000.

One of the unusual features of our work here is that little or no prejudice appears to exist between us and other denominations. This was strikingly evident when on one occasion Elder Olsen was granted the use of another church

for a service of evangelistic meetings. Out of deference to those in charge, though not at their request, Brother Olsen transferred to another hall for his sermons on baptism and the Sabbath, and although a number of their members united with our church, no resentment whatever seems to have been manifest.

As we sit in the comfortable warmth of our church building we are reminded that, like most of the buildings in Reykjavik, it is heated by water piped from thermal springs ten miles away. Iceland, despite its glaciers, abounds in these hot-water springs, which are used also for the heating of greenhouses, in which extensive crops are raised. From one unutilized spring that we visited there gushes day and night, with almost deafening roar, a volume of steam measured at seven thousand horsepower.

Monday, September 24, was the high day of our visit to Iceland. On that day the newly completed school building at Hlidardalsskoli was dedicated in the presence of leading educators, ministers, and other citizens of the island. The speeches made at the dedication and at the banquet following gave further proof of the esteem in which the work of Seventh-day Adventists is held. On the radio and in newspapers much publicity was given both to the dedication and also to the annual meetings. One prominent businessman, speaking of the dedication, stated, "We left that service better citizens than when we came."

The land on which our school is situated is one of the largest single pieces of property owned by Seventh-day Adventists in all the world. It measures approximately forty thousand acres. When I asked Elder Olsen why he did not buy the whole of Iceland he replied that it had not been for sale. Possibly he expected to win the people—and their property—in some other way! Most of the land, however, is heavily covered by



A View of the Prophetic Crusade Audience in the Lyric Theatre, Baltimore, Maryland, Being Conducted by M. K. Eckenroth

volcanic lava, but in the area nearest the buildings some very productive farming and grazing land is available. There are indications also that in the hills overlooking the buildings there lies beneath the surface a supply of hot water that can be piped to the school for the heating of buildings and other purposes.

We left Iceland with very happy memories of the kind hospitality of all its people and with a confidence that the light shining from our churches there will, under God's continued blessing, soon penetrate to the remotest corners of the island. Pray for the work in this promising outpost in the Atlantic.

assisted by Henry A. Fowler, singing evangelist.

- M. J. Shanko, pastor of the Amicus, Harrisonburg, and Stanley, Virginia, churches, has accepted a call to the Kentucky-Tennessee Conference, where he will be pastor of the Lexington, Kentucky, church.

- The West Virginia Conference reports that more than 30 persons have been baptized as a result of the meetings conducted in Parkersburg, West Virginia.

- A. W. Ortner and Victor Zuchowski began a series of meetings in Carlisle, Pennsylvania, October 7. B. K. Mills began a three-meetings-a-week series in Clarks Summit, Pennsylvania, September 23. E. D. Calkins and Richard Fearing began a series of meetings in Reading, Pennsylvania, October 7.

# Brief Current News



## OVERSEAS

### South American Division

- G. S. Storch, president of the North Coast Mission of Brazil, reports that while he was conducting a series of meetings a revolution broke out, bringing destruction and fires and causing many deaths. In spite of the danger for those who ventured into the streets, several hundred attended the meetings each night, and a goodly number are studying the message and preparing for baptism.
- The Nevati Mission station among the Campa Indians, across the Andes Mountains from Lima, Peru, is one of the most isolated missions in South America. John E. Elick and his family reached this new station in June. Already Brother Elick has a good working knowledge of the Campa language, and has set his goal to reach every member of this primitive tribe within the next four years.
- From the Parana-Santa Catarina Conference of the South Brazil Union, M. S. Nigri sends an encouraging report. Lay evangelism is being fostered, and recently 25 sets of films have been purchased for this purpose. Nine series of evangelistic meetings have been conducted by the workers in the conference, 4 of these in cities where no meetings have ever been held before. Prospects are good for a large number to be baptized before the end of the year.
- G. R. Ernst, who served for several years as business manager of the River Plate College in Argentina and later in the same capacity at the Inca Union College in Lima, Peru, has recently been appointed director of the latter. Professor Ernst reports that this year 3 students will graduate from the advanced course that is now being offered.
- From the Austral Union the River Plate College reports that a class of 27 will graduate, and from the Chile College 9 are finishing the advanced courses.

## NORTH AMERICA

### Atlantic Union

- Two six weeks' series of evangelistic services have been conducted in Rutland and Burlington, Vermont, by the district

pastor, Arnold R. Swanson. The Rutland services have been held Sunday nights at the church, with Dalton Athey leading the music; and services in the Burlington church have been held on Tuesday evenings, with Russell Hanscom in charge of the music.

- Dr. Frank S. Damazo, recently of northern New England, is now stationed at a prisoner-of-war hospital in Korea.

- The New London, Connecticut, church has been filled at each of the recent Sunday night meetings held by J. S. Damazo, pastor. Approximately one third of those who have been present are non-Adventists.

- The Springfield, Massachusetts, church conducts a branch Sabbath school in Holyoke, with Lyman White as superintendent and Beulah Conant and Myrtle Snow as teachers. It is hoped that there will be a number of new believers in this city, where now there is only one baptized Seventh-day Adventist.

### Canadian Union

- Three churches in the Maritime Conference pledged as much money for *Signs of the Times* subscriptions this year as the whole conference paid in last year.

- A new church of 25 members was organized at Sandy Lake, Manitoba, on October 6, 1951. H. D. Henriksen, conference president, and B. H. Stickle, conference secretary-treasurer, as well as the district leader, B. J. Kuhn, attended the service.

### Columbia Union

- Paul Bernet has been chosen assistant publishing department secretary of the East Pennsylvania Conference.
- About 2,000 people attended the opening meeting of the Baltimore evangelistic campaign, conducted by M. K. Eckenroth, assisted by Wylie Fowler.

- An evangelistic effort opened in Sandusky, Ohio, one of Ohio's dark cities, on September 9. Meetings are being conducted three times a week by Walter G. Gibson, Ohio Conference evangelist.

- R. A. Bata opened meetings in Hamilton, Ohio, September 23. He is being

### Lake Union

- Friday night, October 12, Steven Vitrano baptized 21 persons as a result of the effort at Mattoon, Illinois. These are only the first fruits.

- The Wisconsin Conference plans to offer Standard, Advanced, and Instructor First Aid courses in Madison during the week of December 9-14. They hope to have someone enrolled from every church in the conference so that each one can qualify to teach first aid in his own church when he returns.

- H. A. Welklin opened an evangelistic campaign in New Albany, Indiana, Sunday night, September 23, with an attendance of 185, of which more than 100 were non-Adventists. The laymen are successfully sharing in the responsibilities of this evangelistic crusade. They are actively engaged in carrying on different phases of the work, such as the music, advertising, platform management, ushering, and visiting.

### Northern Union

- The summer evangelistic campaign conducted at Brainerd, Minnesota, by the district pastor, O. L. Johnston, resulted in the addition of 9 new members to that church.

- R. E. Eckerman, who has been serving in South Dakota as the pastor of the Aberdeen district, has accepted a call to labor in the Michigan Conference.

- W. P. Lawrence, a district pastor, reports the baptism of 3 young people from his district who attended the Junior camp, and of a young woman at Walhalla, North Dakota, on September 9.

- As the result of a series of meetings conducted some months ago in the Streeter, North Dakota, church by R. D. Steinke and E. D. Sorenson, 6 new members united with that church by baptism at Jamestown on October 6. One other new member was also baptized at that time and united with the Napoleon church.



## North Pacific Union

- At the close of the fall Week of Prayer at Mount Ellis Academy in Montana, 9 candidates were baptized by L. L. Grand Pre, who was the speaker for the week.
- Thursday evening, November 1, Alexander Snyman began meetings in the North Beaches Theater, which has been given free of charge for the one night a week these meetings will be held. Another evangelistic series that began November 7 is being carried on by Elder Snyman in Humpulips, Washington, on Wednesday evenings.
- Recent baptisms in the Washington Conference include 5 by R. J. Winders in Bellingham, 1 by F. A. Wyman in Snohomish, 2 by R. W. Engstrom in Seattle Central, and 6 by Alexander Snyman at Aberdeen-Hoquiam.
- The Theology Club of Walla Walla College, under the leadership of its president, Estel Richardson, has set up a research committee to locate valuable reference material for club members. One such project now in progress is the preparation of a book on music and voice culture, which will feature excerpts from the writings of Mrs. E. G. White. Another activity of the club is the Sunday morning radio broadcast, Beyond Tomorrow, over KWWB in Walla Walla. The present cast includes Tom Studley, pastor; Allen Iseminger, announcer; Frank Stanyer, speaker; and Allen Colburn and Olen Nations, program chairmen.

## Pacific Union

- The Cottonwood, Arizona, church seems to have set an unusual record in laymen's activities; there are 10 Bible study projectors at work in a church of only 44 members. Some of these are being used for individual Bible studies and some for cottage meetings.
- A colporteur in Honolulu, Brother Hayashi, reports that 4 persons have been baptized in the first 9 months of 1951 as a result of his colporteur contacts; 12 others are taking Bible studies, and 202 have applied for the Voice of Prophecy Bible Correspondence Course.
- Approximately 30 junior and senior girls are enrolled in a class in home nursing being taught by the two home arts teachers of the Glendale Union Academy.

## Southern Union

- The Southern Union Bible school now has more than 65,000 students enrolled who receive lessons each week.
- An Adventist tent right beside the entrance to the main exhibit building of the South Mississippi State Fair attracted much attention recently. Nearly 8,000 pieces of literature were given to those who visited the display, and hundreds saw the truth presented and heard it in the sermon of the Faith for Today film and the Voice of Prophecy film.
- At the sixth MV rally held in the ridge section of Florida on Sabbath afternoon, October 20, Miss Juanita Carithers, of

Miami, recounted the high lights of her experience as the union delegate to the Paris Youth Congress.

- Mr. and Mrs. Herman Johnson have recently joined the staff of workers at the Walker Memorial Sanitarium and Hospital, Avon Park, Florida. Mr. Johnson recently graduated from the Florida Sanitarium Nursing School, where Mrs. Johnson was employed as operating room supervisor.
- Mr. and Mrs. Phillip Lang are recent additions to the Florida Sanitarium family. Mr. Lang is connected with the X-ray department and Mrs. Lang with the pharmacy.

## Southwestern Union

- As a result of Reuben Schneider's effort at Pampa, Texas, which began September 23, and ran one week, 10 were baptized, reports the Texico Conference.
- C. E. Bradford, of the Southwest Region Conference, former pastor of Baton Rouge, Louisiana, has been transferred to Dallas, Texas.
- S. D. Meyers, also of the Southwest Region Conference, will pastor the Baton Rouge church. He has been pastor of the Fort Worth church.

## Obituaries

**VOTAW.**—Carolyn Harding Votaw, the youngest of the 8 children of Dr. George Tryon Harding and Dr. Phoebe Dickerson Harding, was born Oct. 21, 1879, in Caledonia, Ohio. A few years later the Harding family moved to Marion. Carolyn attended Mount Vernon College. In 1903 she married Heber H. Votaw. In 1904 they went to Burma as missionaries, laboring there for 10 years. Upon returning home because of ill-health, they settled in Columbus, Ohio, where Elder Votaw served as pastor of the church for a time. In 1915 they moved to Takoma Park. Mrs. Votaw's tremendous love for people in distress led her to accept a position with the Metropolitan Police Department, in Washington, as a social worker. Later she transferred to the United States Public Health Service. Mrs. Votaw was prominent in various civic as well as church activities until a short time ago. She died Oct. 22, 1951, in Takoma Park, Md. She is survived by her husband, Heber H. Votaw; 5 nieces, Miss Nelle Marie Remsburg, Mrs. William Adams, Mrs. Alton Looney, Dr. Ruth Harding Evans, and Mrs. Philip Hoffman; and 3 nephews, Dr. George T. Harding, III; Dr. Warren G. Harding, II; and Dr. Charles W. Harding.

**SMITH.**—Charles Lathrop Smith, born Aug. 31, 1907, at Ridgeland, Wis.; died June 24, 1951, at Nevada, Iowa. After graduating from Walderly Academy in Wisconsin in 1925, and teaching church schools in Wisconsin for several years, he completed 3 years of college work at Emmanuel Missionary College. From 1935 to 1941 he served as principal of the Minneapolis Junior Academy in Minnesota and the Norman Wiles Junior Academy at Des Moines, Iowa. He was then called to be MV and educational secretary of the Iowa Conference. In 1944 he graduated from Union College after his senior year's work. He became principal of the Oak Park Academy, Nevada, Iowa, in 1944, and was ordained to the ministry the same year. In 1947 he went to Maplewood Academy in Minnesota as principal. He accepted a call to serve as head of Oshawa Missionary College, Oshawa, Canada, from 1948 to 1950. He was then forced by ill-health to give up active service. He is survived by his wife, Ann Webster Smith, his small son, Bryce Robert, his parents, and 4 sisters.

**MEDAIRY.**—Glendour Medairy, born in Washington, D.C., June 21, 1869; died at Avon Park, Fla., Oct. 12, 1951. For over 40 years this servant of the Lord labored in the gospel ministry. He began his work with the Pennsylvania Conference in 1910 as home missionary secretary. Two years later he was

called to the New Jersey Conference, where he served as a Bible instructor and song leader in connection with evangelistic campaigns. It was in 1913 he entered active ministerial work, which took him into the Chesapeake Conference for 15 years and later into the Georgia-Cumberland Conference. His last service was given in the Florida Conference. In 1896 he was married to Charlotte Amelia Kauffman, who survives him; also 1 daughter, 2 grandchildren, 2 great-grandchildren, and 1 sister.

**EDIE.**—Miss E. Edie, born at Stow, near Edinburgh, Scotland, May 16, 1862; died July 17, 1951, in Johannesburg, South Africa. Left an orphan at an early age, and losing her only sister by death after a few years, she became a missionary of the Presbyterian Church Board and was sent to Blantyre, Nyasaland. Her first furlough was spent in Edinburgh, and while there she came in contact with Seventh-day Adventists, and after studies with them accepted the truth as we know it. When her furlough ended she returned as a missionary to Blantyre, Nyasaland, but this time as a representative of the S.D.A. church at Malamulo Mission. In 1911 Sister Edie came to work as a missionary at the Germiston location. In the 1920's she laid down the reins as a paid worker and became a retired worker who never tired of spreading the message.

**BUTLER.**—Louise Wagner Butler, born near Aylmer, Ontario, Canada, Jan. 26, 1864; died at Takoma Park, Md., Aug. 28, 1951. She learned the message and was baptized during a tent effort by S. M. Butler in Cedar Lake, Mich., where she was postmistress and public school teacher. In 1887 she was married to S. M. Butler; and together they spent 15 years in tent and pastoral work in Saginaw, Marquette, Petoskey, Grand Rapids, Ann Arbor, and Detroit, Mich. Mrs. Butler assisted by doing Bible work in connection with his meetings. She was chosen as Sabbath school secretary in the Michigan Conference when Elder Butler became the first educational secretary of the conference in 1900. In 1903 she became preceptress of Cedar Lake Academy when her husband became the principal. While Elder Butler was Bible teacher at Union College she was a deaconess in the church. When Elder Butler was called to the presidency of Mount Vernon College in Ohio, where he served 5 years, much of the time Mrs. Butler acted as matron and preceptress, as she also did at Oak Park Academy in Nevada, Iowa, when he was principal there. They were also connected with Washington Missionary College and South Lancaster Academy. She is survived by her son, Harold L. Butler, 3 granddaughters, and 4 great-grandchildren.

**WESSELS.**—Johannus Jacobus Wessels, born June 10, 1867, at Beaconsfield, Orange Free State, South Africa; died Aug. 19, 1951, at Placerville, Calif. He was associated with the beginning of the Seventh-day Adventist Church in South Africa, being intimately connected with the establishing of the first sanitarium, college, and orphanage in that country. He was also associated with the establishment of the first sanitarium in Australia. In 1902 he came to America, where he served at various times as manager of these sanitariums in California: Paradise Valley, Glendale, and St. Helena. He is survived by his wife, Ruby, 1 daughter, Dr. Jean Babcock of Placerville, Calif., 1 son, Glenn A. Wessels, professor at the University of California, 1 granddaughter, and 2 brothers.

**STRACHAN.**—Matthew C. Strachan, born in Washington, D.C., May 8, 1875; died in Sanford, Fla., Aug. 22, 1951. After accepting the truth as taught by Seventh-day Adventists, he attended Battle Creek College. While in his early 20's he worked with the old Southern Missionary Society, teaching school and doing ministerial work in Mississippi and Alabama. He also worked in the States of Georgia, Florida, Maryland, and New York. For a number of years he was pastor of what is now the Ephesus church in New York, our largest colored congregation in North America. From New York he was called by the Southern Union and worked as union secretary for the colored work. In 1932 he returned to the State of Florida, where his ministry continued until he retired from active ministry about 10 years ago. His companion during most of his ministry, Maude Strachan, died in 1936. In 1949 he was married to Mrs. D. L. Potts. Other survivors are 1 brother, 4 step-children, and 1 foster daughter.

**HALL.**—Margaret Mahala Thomas Hall, born at Tobago, Leeward Islands, British West Indies, June 15, 1867; died at Christiansburg, Jamaica, B.W.I., Sept. 28, 1951. After early schooling at Tobago she was sent to Great Britain to further her education, and taught school on the island of Grenada. After accepting the Adventist faith she spent some time in America, where she met her husband, Frank Hall, who was appointed as a missionary for the Virgin Islands. A daughter, Nellie, was born to this union. Elder and Mrs. Hall labored on the islands of St. Thomas, Tortola, Anegada, St. Croix, and in other places, preaching the message and raising up churches. She was always active in the work, teaching, canvassing, and doing medical missionary work. They have treated thousands of patients in their treatment rooms in the islands and in Jamaica. Besides her husband, she leaves 2 aged sisters.

**DIETZ.**—Emma M. Young Dietz, born Sept. 15, 1875, at Steinsburg, Pa.; died Sept. 19, 1951, in Orlando, Fla. She and her husband accepted the message in 1915, and through cottage meetings and Bible studies have brought a large number of people into the truth. She is survived by 3 daughters.





# Gift Suggestions

Here are some new books which will help to solve your gift problems. Millions of dollars will be spent for useless gifts this holiday season. If you give books, you give presents which will be a blessing now and in days and years to come.

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A story for juniors. The author has spent many years in Central and South America. This book will thrill boys and girls as they read about the discovery adventures and the search for gold by bold adventurers from Columbus's day down through the years. It will help them to better understand their neighbors to the south of us. A Junior Reading Course book.

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**RICE.**—Katherine Mary Masonheimer Rice, born Oct. 3, 1866, at Carlisle, Pa.; died Oct. 14, 1951, at Bethesda, Md. She accepted the message in 1910 and spent many years in lay Bible work. She is survived by her cousin, with whom she lived, and her brother.

**SMITH.**—Mertis Harper Smith, born Jan. 9, 1873, in Illinois; died June 20, 1951, in Orlando, Fla. She has been a faithful member of the Taft, Florida, church for a number of years. She is survived by 1 sister.

**RICHARDSON.**—Lois Fern Cipra Richardson, born Dec. 27, 1918, in Tacoma, Wash.; died Aug. 20, 1951, in Orlando, Fla. During a lingering illness she found renewed faith in the Lord and His truth. She is survived by her husband, 4 children, her mother, a brother, and 2 sisters.

**KEITH.**—James Grant Keith, born Nov. 13, 1863, near Spickard, Mo.; died near Olney, Md., Oct. 4, 1951. He was a faithful Seventh-day Adventist more than 50 years. He is survived by his 2 daughters, Mrs. Ben Harper, of Baldwin, Wis., and Miss Linnie Keith, of Takoma Park, Md.; also 2 grandchildren, and 1 great-grandchild.

**FRANK.**—Eunice Johanna Elizabeth Frank, born in Lake Charles, La., Feb. 19, 1914; died Aug. 27, 1951, in Chicago, Ill. A graduate nurse of Madison College, she was employed at Falmouth, Mass., the Hinsdale Sanitarium, and as one of the head nurses of the University of Chicago Cancer Research. She is survived by her mother, Mrs. O. F. Frank, and 2 sisters.

**ASHLEY.**—Josephine Comstock Ashley, born Feb. 2, 1872, in Nauvoo, Pa.; died Sept. 19, 1951, at Lynwood, Calif. She joined the Adventist church as a young girl and was a devoted Christian. She is survived by her son, Dr. K. C. Ashley, of Walnut Park, Calif., 6 grandchildren, 4 great-grandchildren, and 1 brother.

**TONKIN.**—May Tonkin, born in LaPorte, Ind., May 5, 1869; died at Benton Harbor, Mich., Sept. 24, 1951. She is survived by 3 sisters and 3 brothers.

**LAWSON.**—Larry A. Lawson, born Sept. 21, 1898, in Anderson, Ind.; died in Battle Creek, Mich., Aug. 26, 1951. He had been an active Adventist for many years. He is survived by his wife, 2 daughters, 2 grandchildren, and 2 brothers.

**DOWNS.**—Kate Mollem Downs, born at Grande Ligne, Quebec, Canada, March 17, 1869; died at Battle Creek, Mich., Aug. 18, 1951. From a child she was associated with the Advent hope, her grandparents being the first Sabbathkeeping Adventists in that section of the country. She was a typesetter in the Review and Herald office in Battle Creek until its transfer to Takoma Park. She is survived by 5 grandchildren, her sister, a half sister, and several half brothers.

**VIKSE.**—Ole Vikse, born in Norway, May 3, 1871; died in Pomona, Calif., Sept. 5, 1951. He was baptized in 1942 and remained a faithful member until his death.

**YARNELL.**—William A. Yarnell, born May 6, 1879, in Los Angeles, Calif.; died at Balboa Beach, Calif., Sept. 29, 1951. He was a colporteur evangelist in Mexico in his early years and wrote a number of Christian books, poems, and songs. He is survived by his wife, 3 sons, 1 daughter, several grandchildren, and 1 sister.

**HILL.**—Alex Hill, born in Lehigh, Kans., June 20, 1875; died Sept. 17, 1951, in Liberal, Kans. In 1897 he was married to Rosalie Ehrlich, to which union were born 8 children. Brother Hill united with the Seventh-day Adventist Church in 1942. July 14, 1951, he was united in marriage to Mrs. Mary Kraft. He is survived by his wife, 7 children, 14 grandchildren, 3 great-grandchildren, 1 brother, and 1 half sister.

**LEE.**—Dora Lee, born in Sedan, Kans., Jan., 1889; died in Sand Springs, Okla., Sept. 17, 1951. Her husband preceded her in death in 1950. During failing health her Christian experience remained strong.

**JARVIS.**—Flora Emde Jarvis, born March 3, 1897, near Carney, Okla.; died July 23, 1951, in Oklahoma. She has been a faithful Adventist since 1931. She is survived by her husband, 3 children, her father, 2 brothers, and 2 sisters.

**PHILLIPS.**—Harry Atkinson Phillips, born in Republic County, Kans., Oct. 16, 1871; died July 28, 1951, in Rulison, Colo. He was baptized in his youth and remained an active member of the church through more than 60 years. Brother Phillips served as treasurer of the Oklahoma Conference, and in 1901 married Lulu Reading and moved to a home-stead in Lawton, Okla. Moving in 1916 to Jaroso, Colo., Brother Phillips became treasurer of the academy and taught carpentry. He is survived by his wife, 5 children, 11 grandchildren, 3 great-grandchildren, 3 brothers, and 2 sisters.

**FELDBAUER.**—Edward Feldbauer, born at St. Mary's, Pa., Sept. 1, 1887; died at Franksville, Wis., Oct. 14, 1951. He was a member of the church for a number of years. Surviving are his wife, 2 daughters, 2 sons, 3 grandchildren, 2 sisters, and 4 brothers.

**JAMES.**—Samuel M. James, born Oct. 12, 1868, at Shaktown, Pa.; died Dec. 25, 1950, in Boulder, Colo. Left to mourn are his wife, a son and daughter by a former marriage, 3 grandchildren, and 2 great-grandchildren.

**WILBOURN.**—Laura Edna Wilbourn was born March 29, 1904, in Webster City, Iowa. She was graduated from Campion Academy in 1921 and then attended Union College, Nebraska, preparing for the teaching profession. She then spent years in church school teaching, 10 years in the junior academy of Denver. She now rests until the resurrection day. She is survived by her sister.

**ROSENQUIST.**—Carl Philip Rosenquist was born July 5, 1888, in Stambau, Mich. In 1918 he married June Hickok, a nurse graduated from the Madison (Wis.) Sanitarium. To this union were born 2 children, who survive their father as Dr. Robert Rosenquist and Mrs. Betty Jamison. Shortly after his wife's death in 1935, Mr. Rosenquist connected permanently with the White Memorial Hospital, where he worked faithfully until his death.

**DIAMOND.**—St. Clair N. Diamond, born in Lincoln, Nebr., Oct. 21, 1892; died in Portland, Ore., Sept. 26, 1951. He served the Oregon Conference for over 20 years as a lay member of the conference committee. His memory is cherished by his family.

**SACKETT.**—Florence Achella Howe Sackett, born in Iowa, Aug. 31, 1861; died Sept. 30, 1951, at Sanitarium, Calif. For the past 38 years her heart was set on preparing to meet her Saviour.

**MOSS.**—Jonathan J. Moss, born at Duggen, Ind., in 1870; died at Modesto, Calif., Sept. 19, 1951. He was a Seventh-day Adventist all of his long and useful life, and his lay-preacher messages brought help to many. He is survived by 1 daughter, 2 sons, and 1 sister.

**HAFFORD.**—Alice E. Wilson Hafford, born May 3, 1857, in Oskaloosa, Iowa; died in Long Beach, Calif., Aug. 30, 1951. She was the last surviving charter member of the first Seventh-day Adventist church of Pasadena. Left to mourn are 3 daughters, 5 grandchildren, 5 great-grandchildren, and 1 brother.

**THOMPSON.**—Ella Pardee Thompson, born in Mt. Pleasant, Iowa, Sept. 9, 1874; died in Dinuba, Calif., Oct. 4, 1951. At an early age she joined the Seventh-day Adventist Church and was a faithful member to the end. In 1895 she was married to H. G. Thompson. She is survived by her husband, 2 sons, 2 grandchildren, and 2 great-grandchildren.

**SMITH.**—Calvin M. Smith, born Feb. 1, 1936, at Murray, Ky.; was drowned at La Jolla, Calif., Sept. 16, 1951. He was a promising youth, a counselor and instructor at the Junior camp at Idyllwild, and active in missionary work. He is survived by his parents, Dr. and Mrs. Howard C. Smith, 2 sisters, his grandparents, and 2 uncles.

**DANA.**—Viola Dana, born Oct. 31, 1870, in Evansville, Wis.; died in Vergennes, Vt., Oct. 15, 1951. The wife of F. M. Dana, she has been a member of the remnant church for over 30 years, and assisted him in his service to this cause in the Atlantic Union Conference. She is survived by her companion, 2 sons, 5 grandchildren, 4 half sisters, and 1 half brother.

**STURMAN.**—Sethan Hawkes Sturman, born Feb. 19, 1877, accepted the third angel's message 47 years ago and remained faithful to the end. She was married to William Sturman in 1896, and to this union were born 3 sons and 5 daughters.

**FISHER.**—Effie C. Seeberger Fisher, born at Decatur, Ill., June 12, 1876; died at Bristow, Okla., Sept. 28, 1951. She has been a faithful Seventh-day Adventist since 1904. She is survived by her husband, 5 children, 17 grandchildren, and 11 great-grandchildren.

**RUMSEY.**—Cora Carman Rumsey, born on a farm near Pottsville, Mich., Sept. 11, 1853; passed away Sept. 22, 1951, on the same farm. When she was 15 her father, John Carman, finished a new home, and the family moved from the log cabin, where she was born, to the new building he had been 5 years in erecting. When he began building this wonderful home Elder James White asked him to add a room to the southwest corner of the new house for himself and his wife. This Mr. Carman did. Sister Rumsey occupied this room in her declining years. She is survived by 2 sons with their families, and 4 great-grandchildren.

**MOSES.**—Francis O. Moses, born in Chicago, Ill., April 14, 1872; died Oct. 2, 1951, in Grass Valley, Calif. He was baptized by Philip Knox in 1930. He is survived by his wife and 1 sister.

**JONASCHAT.**—John Jonaschat, born in Tilsit, Germany; died in Elizabeth, N.J., Feb. 25, 1951, at the age of 76 years. For 23 years he was a faithful member of the Jersey City German church. His wife preceded him in death 11 years ago. He is survived by his second wife, 1 daughter, 2 sons, and 6 grandchildren.

**LAMPE.**—Bertha Unstiedt Lampe, born in Germany, June 5, 1857; died in West Orange, N.J., April 28, 1951. She accepted the truth in 1898. Having lost her eyesight, the last 5 years she consoled herself in singing songs and repeating her own poems. Two daughters, 4 grandchildren, 3 great-grandchildren, and 1 great-great-grandchild survive her.

## NOTICES

### Literature Wanted

Josephine Cunningham Edwards, normal director, Malamulo Mission, Nyasaland, Africa, writes: "Needed urgently: 50 each, *God's Great Plan*—grade 8—and the seventh-grade Bible books. Need Latta book for teachers, and other art supplies. Any books on normal training and *National Geographics* highly acceptable."

Clyde E. Dempsey, 3107 N. Hickory St., Chattanooga 6, Tenn., requests clean copies of *Present Truth* and other papers for missionary work with his neighbors.

Mrs. Maggie Edwards of Terre Haute, Ind., appreciates all the literature she has received in response to her request of a few months ago, but cannot use any more at present.

Church members who have no further use for their *Youth's Instructor*, *Life and Health*, *Go, MV Kit*, or *Adventist Home and School* are requested to send them to R. A. Marx, treasurer of the Bugema Missionary College of Seventh-day Adventists, P.O. Box 88, Bombo, Uganda, East Africa, where they will be used by the students. They also need copies of *Gospel in Song* for use in their chapel exercises.

Newfoundland Mission of Seventh-day Adventists, Box 574, St. John's, Newfoundland, can still use more than are being received of *Life and Health*, *Our Times*, *Listen*, *Signs of the Times*, *Little Friend*, and tracts for the evangelization of that beautiful island. Package weight limited to six pounds nine ounces. They wish to thank those who have sent literature. The response was good; thousands of papers were received and faithfully distributed.

Ildis E. Ounbey, Rt. 2, Trenton, Ga., desires copies of *Life and Health*, *Signs, Youth's Instructor*, *Little Friend*, and *Present Truth* for missionary distribution.

Dr. A. K. George, Quilon, South India, desires many copies of *Signs of the Times* and *Youth's Instructor* for missionary distribution.

Mrs. Frank Gamble, of Alliance, Ohio, writes to thank all those who have sent literature to her. She won't need any more for some time.

C. Manoram, South Caribbean Mission of Seventh-day Adventists, Box 66, Port-of-Spain, Trinidad, requests used papers to be sent from churches in the States for their churches to use for their missionary work. Because of the present rate of exchange, the churches cannot afford to place orders for large quantities of tracts.

Mrs. Nettie Alexander, who has been receiving used literature at Silver Creek, Ga., has moved to Route 4, Gainesville, Ga.

M. Scopelliti, c/o Mr. Franklin, 13 Poplar Ave., Takoma Park, Md., desires magazines and tracts in the Italian language for missionary distribution.

Mrs. R. E. Delafield, Box 78, Georgetown, British Guiana, South America, requests used copies of the *Signs of the Times*, *Life and Health*, *Youth's Instructor*, *Little Friend*, and *These Times* for distribution among the thousands of Guianese people who are stirred with the preaching of the Advent message.

S. L. Stafford, Route 3, Box 214, Statesville, N.C., needs copies of *Signs, Instructor*, *These Times*, *Life and Health*, *Liberty*, and *Listen*, and tracts, for reading rack on highway and milk routes.

### Requests for Prayer

A sister in North Dakota requests prayer for her aged father who has been taken to one of our sanitariums, that amputation of his foot may be prevented, and that he may be converted while at the sanitarium.

A father of thirteen children who is unable to walk requests prayer for healing that he may be able to support his family.

## Brief Biographies

Calvin P. Bollman. Born Sept. 7, 1853; died Dec. 10, 1943.

## Church Calendar for 1951

Dec. 15 Television Offering  
Dec. 29 13th Sabbath (Inter-America)

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



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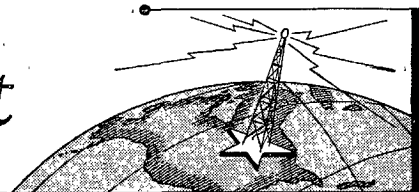
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# Items of Special Interest



## Increased School Enrollment

The 1950-51 opening reports showed an enrollment of 9,416 for all the secondary schools of the North American Division. The opening reports for 1951-52, just tabulated, show the total enrollment to be 9,692—a gain of 276 over the figures for a year ago. We are happy for this gain, and hope that it will continue.

L. R. RASMUSSEN.

## Dorcas Societies and Flood Relief

The close cooperation of our Dorcas Societies throughout North America has spelled much-needed relief to Kansas flood victims.

The Topeka Welfare Center, with E. H. Meyers, local pastor, directing, has distributed more than 90,000 items. According to the Topeka *Daily Capital*, which carried the story recently, with pictures, 25 volunteers, working full or part time, have cared for 6,500 persons. The day after the story appeared a total of 212 families called on the Seventh-day Adventist Welfare Center for help.

Under the supervision of E. E. Hagen, home missionary secretary of the Kansas Conference, the Manhattan, Kansas City, and Salina Dorcas Welfare Societies united with the Topeka society in this practical demonstration of Christianity.

J. R. FERREN.

## Unexpected Aid in Circulation of E. G. White Books

A most interesting thing happened in the Middle East recently which shows us how the Lord's hand is in the distribution of our literature by others translating and circulating the *Steps to Christ* in Arabic. This book has been translated by a member of another church and has been approved by one of the associate bishops. The translation is very close to the English, and appears to be well done in good, readable form. It has been printed within the last three or four months, and is now being widely circulated by the local national church. It bears the name of Ellen G. White as author. On the other front page there is a foreword to this book stating that it is recommended as one of the finest little volumes on Christian experience that has ever been translated into

Arabic. There is one remark made by the one who translated it concerning monks. Sister White says that those who go to monasteries to become nuns and monks are hiding the light of God's truth, and this was never the intention of God for His true people. The one who translated the book has said that although they do not agree with this statement, nevertheless it does not in any way change the value of this very fine piece of Christian literature. We as Seventh-day Adventists have this book translated into Arabic, and it is being used among our church members and by our colporteurs, but little did we dream that others would translate the same book and help us to circulate it among their followers. This should prove a great help in the sale of other books under the name of the same author as soon as they are translated into Arabic and circulated by our colporteurs.

GEORGE J. APPEL.

## Colporteurs on Fire for God

The publishing work has been making phenomenal advancement in the Inter-American Division Conference during the past few years. We are pleased to pass on to you the following encouraging report from J. C. Culpepper, the division publishing department secretary:

"Jamaican colporteurs surely are on fire for God. One brother who began the colporteur work early in January felt he was unprepared and unworthy to engage in such a sacred work; yet his heart beat warmly and earnestly with love for lost men and women. He set his goal to win five souls to Christ during the year 1951. But God helped him to win eight souls during his first five months as a literature minister.

"Just before the recent baptism of 1,000 on one day, when all the candidates were asked how many first became acquainted with our message through reading our publications, their response was thrilling. It was impossible to count them when they held up their hands, but it was estimated that about half this number traced their first convictions to the reading of our publications.

"The Jamaican colporteurs reached their goal in deliveries for the entire year in less than six months. Yes, *before the hurricane hit Jamaica*, they were successful in getting hundreds of men and women to take their stand for Christ."

B. E. WAGNER.

## "I'd Rather Go Without My Breakfast"

From a graduate nurse, living three thousand miles from Washington, came a letter this week. The last paragraph reads thus: "The REVIEW is a real treat. Mother always saved it for Friday evening, but I can't wait. I'd rather go without my breakfast and have the REVIEW if I couldn't have both." This is not an isolated letter. Many write in similar vein. And the letters are unsolicited. But when people are enthusiastic about something it is hard for them to keep quiet. We are glad they don't.

You who are subscribers know how good the REVIEW is; that is why the subscription renewal rate is so amazingly high. But what of the tens of thousands in the church who are not yet acquainted with it? Why not do a deed of genuine home missionary work by persuading someone to subscribe? Right now, during the annual campaign for subscriptions, a special offer is being made. Your pastor or church missionary secretary can tell you.

We are counting not only on our subscribing laity but on all our pastors and elders at this time of year to encourage everyone to subscribe. The REVIEW in every home is the goal.

## Recent Missionary Departures

Mr. B. A. Aaen, of the Laurelwood Academy, called to connect with the faculty of the Indonesian training school located near Bandoeng, Java, left Portland on November 7 with Mrs. Aaen and their three children, Bernard, Victor, and Margaret, for Singapore en route to Java.

Dr. O. J. Rouhe, returning to the Songa Mission Hospital, in Africa, for a short period, to meet an emergency situation, left New York for Johannesburg, November 7.

Elder and Mrs. J. O. Gibson and their daughter Bonnie Lee, returning from furrough to the Gold Coast, West Africa, sailed from New York for Southampton, November 14, on the S.S. *America*.

Mr. and Mrs. Joseph A. Soule and their little son Larry, of North Carolina, sailed from New York for Bombay, November 14, on the S.S. *Steel Vendor*, Brother Soule having been called to connect with the Southern Asia Division as publishing department secretary of the Burma Union Mission. W. P. BRADLEY.