



## A HEATHEN IDOL DECLARES *the Power of GOD*

By SHERMAN A. NAGEL, JR., M.D.

*Medical Director, Ile-Ife Mission Hospital, Nigeria, Africa*

**T**HERE was more than the usual amount of activity in and about the house of their leading juju medicine man. A child was soon to be born. Gaily cloaked priests and devout members of the local clan were there to join in celebrating the occasion.

The house, with its mud wall and thatched roof, was typical of the majority of native dwellings. The structure possessed no windows, and only one door served as the entrance and exit to the compound. Were one to step inside the dwelling after having just left the glare of the tropical sun in this portion of West Africa, it would take some minutes before one's eyes would become adjusted to the permanent blackout conditions of the interior. Once vision was adjusted, strange and weird sights would meet the eyes of the unaccustomed.

From the thatched ceiling, which was frequently infested with various-sized snakes, lizards, bats, and untold varieties of insects, hung numerous juju charms. Grotesquely shaped they were, and usually matted over with clotted blood and feathers. Also in various positions in the house the many crudely carved fetish images stood as silent watchers and so-called protectors of the inhabitants of the dwelling.

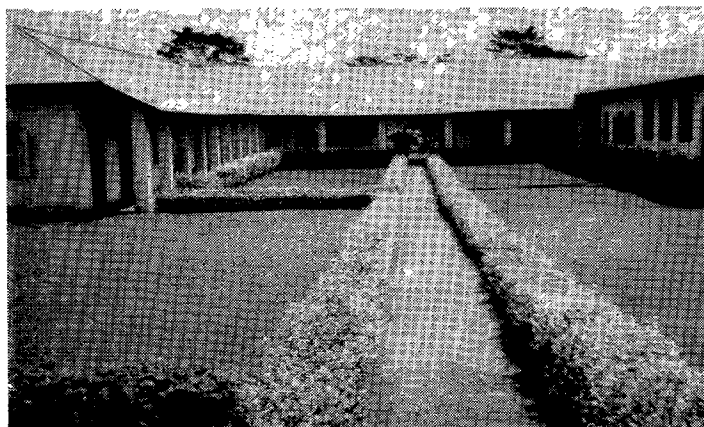
Not all were carved images. An iron rod, representing the god Osanye, was shown great reverence. Ogun was another deity, which struck fear into the hearts of small children. For some years now only cocks and goats have been offered as sacri-

fices to these idols, and only dogs have been strung up before them. Some were yet alive in this very household who could well remember the days when human sacrifices and not animals were offered before these and other representations of the spirit world.

In one small mysterious room of this house, a room into which no child was permitted to enter, the Ifa, or oracle, was kept. It was represented in portion by a peculiarly carved gourd, or calabash. Another portion of the Ifa was twelve shriveled-up, blood-coated, palm kernels, which were kept in a fine china bowl. It was through the Ifa that mystics would try to get their answers to the unknown or to the future.

Near the side of the Ifa was a smooth board about a yard square. At the times of inquiry a thin layer of powder, which was made by grinding up the dried leaves of a certain jungle vine, and credited with having supernatural power, was sprinkled over the board. Three vertical and three horizontal lines were drawn through this powder. The twelve palm kernels were withdrawn from the china bowl, and after the customary chantings and presentation of the request, they were thrown onto this powder-covered board. The most amazing answers would come forth. Great was the control that the spirit world held on these people steeped in pagan darkness, superstition, and idolatry.

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Left: Ile-Ife Hospital, Nigeria, Africa. Right: Scene in the Operating Room

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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.]

### ► Mormon Church Maintains Landscaping Department

Realizing the morale and public relations value of well-kept church grounds and landscaping, the Church of Jesus Christ of Latter-day Saints (Mormon) maintains a central ground-planning office. Under the direction of L. Clifford Olson, the landscaping department is ready to give detailed instructions, advice, and complete landscaping plans to Latter-day Saints church groups.

### ► Washington Mosque Gets Steel Permit

The National Production Authority has approved the application of the National Mosque Foundation for sufficient steel and other scarce construction materials to permit completion of the Moslem mosque now being erected in Washington, D.C. The application bore the approval of the Department of State, which advised NPA that the project is 60 per cent complete and that it fills an urgent need of diplomatic envoys and personnel from Moslem countries for a place of worship. The mosque is expected to be ready for dedication in 1952.

### ► New Finnish Minister to Vatican

Ake Henrik Gartz, new Finnish minister to the Vatican, presented his credentials to Pope Pius XII at an audience in the papal summer residence at Castel Gandolfo. A Finnish legation was established in Vatican City in 1942, but since 1947 only a chargé d'affaires had been in authority there. In a brief speech Pope Pius said that the small nations are watching with "increasing apprehension" the controversies between the big powers. He called for a new spirit of peace and cooperation in the world and said that the peace-loving Finnish people can feel a full solidarity with the Holy See in giving prime place to moral conceptions in the social order.

### ► Presbyterians Protest Montreal Bylaws

A new city bylaw requiring stores to close on Roman Catholic holy days was protested by the Montreal Presbytery of the Presbyterian Church in Canada. The presbytery also objected to another bylaw forbidding the holding of services in private homes without a permit. The resolution on the store closing bylaw said, "It is exceedingly dangerous for civil authorities to take upon themselves the right to enforce by civil penalties the laws of any Church." One member asked if Protestant groups were not on shaky ground when protesting in such terms, since in Sunday observance and in some other matters they themselves ask the civil law to impose the rules of their churches on Jews and other groups.

### ► Vatican Paper Publishes Fatima Miracle Photos

*Osservatore Romano*, Vatican newspaper, reproduced two photographs as documentary evidence of a miraculous solar phenomenon that it said took place near Fatima, Portugal, in 1917. *Osservatore* published the pictures a little more than a month after Federico Cardinal Tedeschini, archpriest of Saint Peter's Basilica, declared that Pope Pius XII had himself witnessed the "miracle of the revolving sun" four times in 1950. The cardinal made the statement while speaking at ceremonies in Fatima marking the closing of the extended Holy Year of 1951. Besides reproducing the photographs, *Osservatore* commented on the "surprising fact" that Pope Pius saw a phenomenon similar to that of Fatima on four occasions while walking in the Vatican gardens—on October 30 and 31, and November 1 and 9, 1950.

# The Academic Fraud

By KELD J. REYNOLDS

The time was when higher education had a sense of mission and produced a distinguishable type of man. This man may not have known much of pure science, but he knew where he was going and he had a sense of leadership responsibility. Now the alumnus, like his university, erudite in material and scientific matters, knows not where he is going and lacks the sense of mission and of responsibility.

No longer being able to identify the master intelligence, higher education seeks to develop the flexible mind, infinitely adaptable to it knows not what. This deliberate detachment from reality, this retreat from the responsibilities of finding and defending truth, this "conscientious indecision" has come to be regarded as a virtue.

## Danger to Our Faith

The danger to the Seventh-day Adventist, to any fundamentalist Christian who is exposed without immunization, is readily apparent. In the name of academic neutrality or objectivity the university student is subtly conditioned to a detachment without responsibility and to a passive acceptance of the social *status quo*.

Christian leaders, among them consecrated teachers in the universities, are deeply concerned about the matter. They sense that in areas which concern man most deeply, notably in religion, objectivity is neutrality in imbalance; it is the great academic fraud. A Christian university professor has stated it in this way:

"On this issue [the existence and nature of God], the modern university intends to be, and supposes it is, neutral, but it is not. Certainly, it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him. . . . But in modern universities, as in modern society, 'some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter.' . . . If in your organization, your curriculum, and your communal customs and ways of life, you leave God out, you teach with tremendous force that, for most people and at most times, He does not count; that religion is at best something extra and optional. . . . It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is there-

fore a matter of secondary importance. And you teach this not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly."—SIR WALTER MOBERLY, *The Crisis in the University*, pp. 55, 56.

On this academic tree grow the apples of Sodom. Note the confession of an alumnus of objectivity:

"But what about us, the youth of America? What have we been taught to revere? When our elders refer to eternal verities, absolutist ethics, we are likely to recall the lesson your instructors in sociology have driven home—that morals are relative to time and place, that what is good in one society is bad in another. . . . Have we not gleaned from your professors of natural science, philosophy and ancient history that religions are the product of myth and superstition and that men create gods in their own image? . . . Biology now conceives of man as one species of mammal. . . . Free will is at odds with the basic assumption of modern science—determinism. . . . Little of the learning we absorb includes value judgments. . . . Isn't it palpably obvious that the root of the trouble lies in an apparent contra-

diction between the implications of our studies and the ideals we are expected to revere? Of course we are apathetic, discontent, reluctant to assume the responsibility of thinking and acting. Of course we live solely in the present, without visions of the future, without any firm convictions, hiding under a mask of conventional behavior the "futilitarianism" the more thoughtful of us clearly recognize, the less thoughtful profoundly sense. . . . We, the young, are the American tragedy."—HENRY P. VAN DUSEN, *God in Education*, pp. 54, 55.

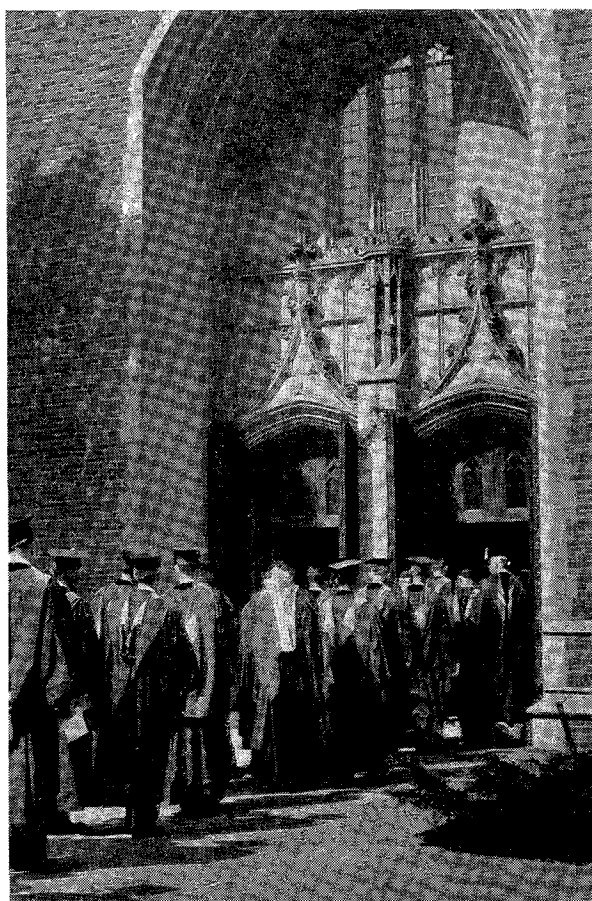
## Attendance at Universities

It must be perfectly obvious that dangers face Seventh-day Adventists in the universities. During the school year, 1950-51, approximately twelve hundred Adventist men and women, most of them young undergraduates, were attending American universities and colleges other than our own. In some institutions there were twenty to forty. One of the great problems before us is how to shepherd such young people and to assist them to build up the immunity they need against error and the strength they need for spiritual growth.

Even mature Adventist teachers need to be on their guard in their necessary contact with universities and university-bred ideas. Our problem is how to adopt and adapt the university's excellent techniques of investigation and teaching without losing our spiritual security and sense of mission, and without allowing the spiritual fires to grow cold.

Regardless of the subject matter we present, we cannot be objective or neutral about the great doctrines of Christianity, about God the Father, Christ the Saviour, the Holy Spirit Comforter, the mission of the church, and the imminence of the coming kingdom without betraying the young people who sit in our classes. We have not done our duty when we have presented all sides of a vital question if we have failed to take a position ourselves before the class, with the reasons clearly stated.

Our young people long for certainty, but there is no idea worth living or dying for if the heavenly vision fails. They are hungering for leadership and for solid ground on which to stand, and there is no one better fitted to lead them to the light than the well-educated and well-trained teacher who is a zealous partisan for Christ.



H. M. Lambert

A Subtly False Idea of Religion Is Often Acquired by Those Trained in the Great Universities

# Man's Eternal Home

By Leonard C. Lee

Man's first home was in a garden. Surrounded by the beauties of nature, man was provided with every necessity, and with every possibility for the development of a perfect character and a perfect society. The earth was rich and fertile and brought forth abundantly. The climate was just right to stimulate the physical being to its highest development. Man was given his work: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

After Eve was created, God gave Adam and Eve world dominion: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. Everything was there to bring beauty and joy and health. All the earth was a paradise.

It was because of sin that man lost his garden home and that death came upon him. He also lost his dominion over the earth. He was driven out of the garden and denied access to the tree of life, and Lucifer, the fallen angel, usurped Adam's dominion over the earth.

But immediately after the fall of man there was a promise of a Redeemer. "It shall bruise thy head." Gen. 3:15. All through the Old Testament the promise is repeated in song and story and in type and shadow, that men might not despair. Man's home and dominion are also to be restored as part of the Creator's plan. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

## Promises of Salvation

The psalmist says, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

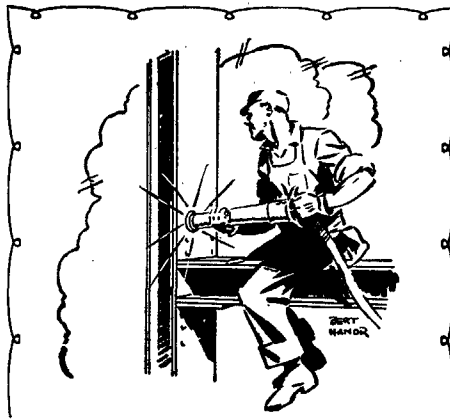
God's plan includes a resurrection of the righteous and the destruction of sin and all that pertains to it. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:17. It also involves a re-creation of the earth and heavens: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

When Jesus the Saviour came to earth all men were lost and doomed to die, but He came to restore to man his home and dominion and eternal life. He said, "I

am come that they might have life, and that they might have it more abundantly." John 10:10.

Isaiah the prophet caught a vision of the restored earth: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

It is this restored, redeemed earth that God promised to Abraham: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and east-



## God in the City

By OREOLA HASKELL

I glimpse Him in a thousand ways  
Through all the seething nights and days,  
Down the long vista of the street  
His dawn and evening light I greet,  
As soft it glows in rose and gold,  
And deep-toned colors manifold,  
Touching prosaic roof and spire  
With gleamings of a fairy fire.  
I see Him in the hosts that rise  
In starry grandeur in the skies,  
And in the moon that high and white  
Reveals her incandescent light.  
I see Him in the harbor's breast,  
In storms that crashing powers attest,  
In birds awing that sweetly sing,  
In whiteness that the snowflakes bring.  
As in the garden's blooming flowers  
He shows His great creative powers,  
So in the markets built by toil  
Are heaped His products of the soil.  
I see Him in men's faces fine,  
In eyes with love that softly shine.  
He lives in silent far retreats  
And in the rush of city streets.

ward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 13:14, 15.

The apostle Paul referring to this promise wrote, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

The martyr Stephen, also referring to this promise to Abraham, said, "And he gave him none inheritance in it, no, not so much as to set his foot on." Acts 7:5.

## Shadows of the Curse

Wars and human selfishness have brought untold tragedy to millions of lives. Disease and pestilence have cast ever-deepening shadows over the children of earth. Weeds and insects have made the earth unproductive and dangerous for human life.

No wonder, then, that the weary, the suffering, and the brokenhearted feel a thrill of hope and joy when they read the wondrous promise: "And there shall be no more curse." Rev. 22:3.

It is a glorious hope that God sets before His people in the Book of books. The first chapters of the Bible tell how our first parents lost their Eden home, but the last chapters tell even more vividly how through Christ it will all be restored to those who are Christ's. Life, home, and dominion will all be restored.

It was promised to Abraham (Gen. 13:15) and to his seed. Christ was the seed of Abraham: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Thus all the world is to be Christ's. We can have a part in the inheritance by being Christ's: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

The earth's history of sin will terminate when the whole world is destroyed by fire: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

Fire is a greater purifier than water. All the weed seeds and disease germs will be destroyed. All signs of sin and sinners will be burned up. But Peter does not leave us without the blessed hope: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

## Real People in a Real World

The righteous in the new earth will be real people: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. People

who have eyes and ears and mouths and limbs are real people. Jesus was real after His resurrection, for He bade Thomas feel His hands and His side, and He ate before them. He was a real being when He ascended to heaven, and all His who are resurrected will be like Him: "We know that, when he shall appear, we shall be like him." 1 John 3:2.

The new earth will not be a place of idleness of mind or body, but of joyous, restful work: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21. Verse 22 says, "Mine elect shall long enjoy the work of their hands."

Here our minds and bodies have been stunted by unhealthful living conditions. But there we shall attain our full spiritual and physical development. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2.

The New Jerusalem will be there as the capital city of the new and redeemed earth. John gives us a description of it as he saw it in vision on the Isle of Patmos: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:1, 2.

### The Sweetest Companionship

And Jesus Himself will be there. All that is best and noblest in life has come from Him. The sweetest companionships and the most enduring loves have been those in which He was honored. No longer will men worship in temples or churches, for God Himself will be with them: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Verse 22.

The whole earth inhabited only by righteous beings will be eternally at peace. As they spread abroad over the plains of the beautifully re-created earth, they will build houses and plant vineyards and gardens to their hearts' content. The sun will shine seven times brighter in that clearer atmosphere, yet it will not be needed, "for the glory of God did lighten it, and the Lamb is the light thereof." Verse 23.

And the tree of life will be there. Since the day when God drove out our first parents from the garden, man has been denied the fruit of the tree of life. But in the new earth all will come to worship before God each Sabbath day and eat of the fruit of the tree of life each month. (See Isa. 66:22, 23.)

The restoration will be complete. The earth will be made perfect again, all marks of sin removed. Man will be restored to perfect health and vigor of mind and body, and the lost dominion will be

returned. The tree of life, with its healing leaves, will restore the nations. And man can once again walk and talk with God as in the Garden of Eden. God's

loving plan and purpose so long delayed by sin will finally be fulfilled. Once again the family of heaven and earth will be one in their purpose to serve God.

## "Standards of Christian Living"

By A. V. Olson

In our recently revised *Church Manual* there is a chapter entitled "Standards of Christian Living." Several paragraphs of this chapter warn against frequenting the theater and the moving-picture palaces; against permitting the radio and television to bring theatrical plays and other baneful sights and sounds into our homes; and against reading books, papers, and other publications of a demoralizing character.

Believing that these paragraphs contain matter of vital importance to all Seventh-day Adventists, we quote them as follows:

### "Reading

"The mind is the measure of the man. Food for the mind is therefore of the utmost importance in developing character and in carrying out our life's purposes. For this reason our mental habits should be carefully checked. . . . There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise but damaging to mind and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, which are presented in many magazines and over the radio are unfit for the youth or adult.

"Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research."—*Counsels to Parents, Teachers, and Students*, p. 135.

"Along with other evil results from the habit of reading fiction, we are told that 'it unfits the soul to contemplate the great problems of duty and destiny,' and 'creates a distaste for life's practical duties.'—*Ibid.*, p. 383.

### "Radio and Television

"The radio has changed the whole atmosphere of our modern world and has brought us within easy contact with the life, thought, and activities of the entire globe. Radio and television are great educational agencies. By these means we can greatly enlarge our knowledge of world events, enjoy important discussions, and the best in music.

"Unfortunately, however, radio and television also bring to their listeners almost continuous theatrical performances and many influences that are neither wholesome nor uplifting. If we are not discriminating and decisive, radio and television will turn our homes into the-

aters and minstrel shows of a cheap and sordid kind. (See also pp. 55, 206.)

"Safety for ourselves and our children is found in a determination, by God's help, to follow the admonition of the apostle Paul: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' Phil. 4:8.

### "Recreation and Amusement

"Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement, but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world to-day, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—*Patriarchs and Prophets*, pp. 459, 460. (See also pp. 55, 205.)

"We earnestly warn against the subtle and sinister influence of the moving picture theater, which is no place for the Christian. Dramatized films that graphically present by portrayal and by suggestion the sins and crimes of humanity—murder, adultery, robbery, and kindred evils—are in no small degree responsible for the present breakdown of morality. We appeal to parents, children, and youth to shun those places of amusement and those theatrical films that glorify professional acting and actors. If we will find delight in God's great world of nature and in the romance of human agencies and divine workings, we will not be attracted by the puerile portrayals of the theater.

"Another form of amusement that has an evil influence is social dancing. 'The amusement of dancing, as conducted at

the present day is a school of depravity, a fearful curse to society.'—*Messages to Young People*, p. 399. (See also pp. 55, 204.)

"Let us not patronize commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are 'lovers of pleasures more than lovers of God.'

"Recreation is essential. We should endeavor to make the friendships and recreations of our people church centered. We recommend that in every home where there are children, materials be provided which will afford an outlet for the creative energies of youth. Wholesome association and recreation may be provided through music organizations, progressive class projects, and missionary service bands.

### "Music

"'Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God.'—*Patriarchs and Prophets*, p. 594. Jesus 'held communion with heaven in song.'—*The Desire of Ages*, p. 73.

"Music is one of the highest arts. Good music not only gives pleasure but elevates the mind and cultivates the finest qualities. Spiritual songs have often been used of God to touch the hearts of sinners and lead to repentance. Debased music, on the contrary, destroys the rhythm of the soul and breaks down morality.

"Great care should be exercised in the choice of music. Any melody partaking of the nature of jazz or swing, any language expressing foolish or trivial sentiments, will be shunned by persons of true culture. Let us use only good music in the home, in the social gathering, in the school, and in the church."—Pages 204-208.

The press, the camera, the moving-picture machine, the radio, and the television are not evil in themselves. We believe that they are valuable instruments placed at the disposal of the church, by God, to enable His people to carry the gospel to the ends of the earth. The press, for instance, has made it possible for those who love the Lord to produce the Bible in more than a thousand languages and to circulate millions of copies of this blessed Book around the world.

Without the printing press God's remnant church would be greatly handicapped in her efforts to carry the third angel's message to every nation, kindred, tongue, and people. No, these instruments and agencies are not evil in themselves. The evil lies in the fact that Satan seeks to monopolize them for his own diabolical purposes and schemes to destroy the souls and bodies of old and young. Novels, detective stories, comic strips, the screen—all portray sin in its most lurid forms. Murder, theft, robbery, unfaithfulness to the marriage vow, immorality of every color and dye, are pictured as of little

consequence. In fact, sin is made to appear attractive and desirable.

It is impossible for the human mind to voluntarily feed on such sordid and debasing themes without being influenced thereby. As a man "thinketh in his heart, so is he." Through the corrupting influence of these agencies, multitudes of people, both old and young, have lost their love for God and have drifted into

the world. Every year large numbers of fine young people are thereby being dragged down into vice and crime. Some of these, we are sorry to say, come from Adventist homes.

The only safe course for Seventh-day Adventists and their children is to shun all questionable reading matter and all questionable amusements as they would shun the leprosy.

## Ten Minutes With Your Bible

BY J. C. H. COLLETT

### The Signs of the Times

**How is the revelation of the man of sin declared to be a sign of the end? How complete is the revelation today?**

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

His revelation is a sign of the end, because, when it is complete, the next event on the divine program is the second coming of Jesus. The papal spirit and system were developed, and the Papacy climbed to a commanding position in the church and world as the centuries progressed. This was a self-revelation. This revelation is now almost complete.

**In what language did Jesus teach that failing faith would be a characteristic of the days just before His Second Advent?**

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

This is a rhetorical question, suggesting a negative answer. The fundamentals of religious faith have everywhere been undermined. This is especially true of Christianity in consequence of the assaults of evolution, higher criticism, modernism, liberalism, socialism, and materialism.

**How are peace talk and peace propaganda said to presage the end?**

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:2, 3.

The Scriptures seem to suggest that these propagandists will be found chiefly in the ranks of the world's religious leaders, and this is actually found to be the case. It is the ministry mainly that is lulling the people into a sense of false se-

curity in regard to the future. (See Isa. 56:9-12.)

**What did Jesus say about the multiplication of religious movements being a sign of the nearness of the end?**

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

The natural consequence of the appearance of false teachers and prophets is that each one draws a following, and thus a new sect arises. This phenomenon has been a marked feature of religious history since the opening of the nineteenth century, or since the beginning of the time of the end, with the result that there are now hundreds of so-called Christian denominations.

**What cheering assurance has Jesus given us in regard to the signs of the times?**

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Verses 32-35.

**How does Jesus warn and exhort us?**

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

# A Business Partnership With God

## A Lay Member's Personal Experience

By Donald Slattery

Two years ago, discouraged, perplexed, and in deepening financial troubles, I discussed with my wife what we should do to solve our difficulties. We both realized that matters had to take a decided turn for the better, or we faced eventual bankruptcy. Our ten years of marriage had been years of financial trouble, and it seemed to us that we had been receiving more than our proportionate share.

Shortly after becoming an Adventist I had entered into a business partnership with a nonbeliever. I did not realize that the admonition of the Lord for believers not to be unequally yoked together with unbelievers applied in business as well as in marriage. Our business was in a geophysical end of the petroleum industry, and we did have a great deal of success in locating oil and gas fields for others. We came very close to financial success and prosperity many times, but somehow that seemed to elude us.

My partner came to the unwarranted conclusion that my being a Sabbathkeeper was the cause of our financial trouble. He determined to break me of this. About this time the Bennington pool of Illinois was brought in as a result of my work, and we jointly owned a one-eighth interest in all the oil that would be produced from it. It appeared that at last we were on our way to financial success. Nevertheless, he still persisted in his determination to keep me from Sabbath observance. Many were the arguments we had over the matter, and I am sure that the devil helped him think up some of the questions he asked me.

Some time later, and after I had left for my home in Nebraska, I received word that he had been killed in an automobile accident. I determined never again to enter into such a business venture with an unbeliever. All I ever realized from this venture was trouble, for I lost all my interests in the Bennington pool and in the other partnership assets in the litigation that followed his death.

Almost penniless, I attempted to reestablish myself in the geophysical business, but was surprised to find that my special brand of ill-fortune was close on my heels. It seemed that almost everything I undertook went on the rocks.

About this time I read an article in the REVIEW AND HERALD wherein the author stated his belief that Seventh-day Adventist businessmen should take the Lord into their businesses as a partner. The writer cited the experiences of men who had made this covenant with God and how they had been signally blessed of

the Lord. I was much impressed by this article and determined to do this very thing. Knowing that profits in the oil business could be very large, I covenanted with the Lord to return to Him 25 per cent of the income from my oil undertakings, and I asked His blessing upon them accordingly.

For some time thereafter matters continued about as usual with deepening troubles. There was some increase in busi-



## Missionary Work

**Do you want to do some missionary work? I know. You'd like to. But you have reasons—many reasons. You work all through the week, or you have a large family, or your husband objects, or you have arthritis, or—**

**You do come to Sabbath school and church—and sometimes prayer meeting. That's all you can manage. But you do wish you could do something for the Lord.**

**Then here is missionary work for you. But first, a question. What time did you get to Sabbath school last week? About nine-forty. The week before? Ten o'clock. The week before? Nine-fifty. It's hard to get there on time, but you always come.**

**Now let me tell you something. Last week at nine-thirty, or just a little before, a little woman came to a Seventh-day Adventist church for the first time. She had been studying the Voice of Prophecy Bible Course, and decided to look up the church. The week before a man and his wife came for the first time, and on time. The week before three women, strangers, came in just as Sabbath school opened. And I wonder what these visitors, these potential members, thought when they found thirty or forty people present from a church of four hundred members? Oh, to be sure, the church was filled by eleven o'clock. But that could never quite correct the first impression.**

**Put yourself in the minister's place or in the Bible instructor's place. It is more than a little embarrassing to invite people to Sabbath school in an almost empty church. It is no less embarrassing to invite visitors to your class and find the class itself absent. Nice weather, of course, vacation weather. Or colds going around.**

**Looking for missionary work? Here it is! Be at Sabbath school and prayer meeting on time, and every time!**

ness, but not enough to help matters materially. In view of the experiences of other businessmen of increased prosperity with increased offerings, I had felt that herein was the answer to my problems, but when conditions did not materially improve, my wife and I decided that there was something further that we should do in order to enter into the full blessing of our covenant with God. Greatly perplexed, we turned to searching the Scriptures and the Testimonies. We reviewed the promises of God and determined to find what was causing the full blessing of God to be withheld from us.

We knew that we should seek first the kingdom of heaven and that then all these things would be added unto us. Accordingly, we began a thorough re-examination of our method of computing tithe and of our Christian conduct, determined to uproot whatever the stumblingblock might be.

In our search of the Testimonies my wife found what we believed the answer to be. It is in volume 1, pages 531 and 532, where it is pointed out that the curse of God will rest upon those who infringe upon the Sabbath in any way. To use any of that time for ourselves in a business way is a form of robbing God of that which is His. I realized that I had done this very thing on occasions when I had failed to guard the beginning hours of the Sabbath as I should. We determined with the Lord's help to remedy this laxness and to draw our Sabbathkeeping more into line with the Lord's will. We then asked the Lord to fulfill the promises contained in Malachi 3 and to pour out a real blessing because we really needed it.

Surprising as it may seem, things businesswise took a very sharp turn for the better. The Lord took a real hand in my business, and order came out of chaos. I paid up debts and taxes, and best of all I had money for the Lord's work. Contributions this year to the cause of God from the 25 per cent I pledged have amounted to more than twice my total income for the past year, and all this came during the last four months. Tithe alone has amounted to about nine times what I paid last year.

The change in our financial condition has been so very marked and so sudden that it seems like a dream. The experience we have passed through seems to us to be similar to the experience and deliverance that will come to God's people in the last days of this earth's history. We now have a small understanding of the promise in Malachi, wherein it is stated that the windows of heaven shall be opened and there will not be room enough to receive the blessing.

We know that our partnership with God is directly responsible for these blessings, and we thank Him for them from the depths of our hearts. We earnestly pray that He will help us to use them aright and to His honor and glory.

# The Most Important Career

By Lessie Culpepper Hagen

Recently I saw a copy of the fall issue of *The Adventist Home and School*. I noticed with interest the quotation from the book *Education* which the editors had chosen for the cover of the first issue of the new magazine: "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized."

As I read this positive statement I was reminded of an experience I had last summer. I was reading papers submitted by the fifty members of an evening class in basic communication. These men and women, ranging in age from twenty to fifty years, are only a few of the thousands of parents participating in the adult education program in the United States.

The assignment had been the writing of a vocation-career paper, which would include a description of and the necessary qualifications for a career that the students were pursuing at the time or were preparing to follow. Various jobs were described. The men discussed the work of an accountant, a pastor, an attorney, a hotel manager, a mortician, and a civil engineer; and the women chose that of a nurse, a teacher, or a secretary. All are vital and necessary jobs. They are also highly competitive jobs that require carefully trained personnel. I was not surprised, therefore, that men and women were willing to attend classes after a long day's work in order to become better prepared for such important positions.

I was, however, surprised to open a paper entitled "The Career of Motherhood," written by a twenty-five-year-old mother. It presented a description of the most important career in the world today. So I would like to share this young mother's thinking with you mothers who are also trying to lift the noble career of motherhood to the lofty position it should occupy. To Mrs. Eunice Vigil, the writer of the paper, her career is a satisfying, exciting adventure. Her sincerity and enthusiasm will be an inspiration to you.

"After the birth of my fourth child, the first words that I heard from my doctor were, 'You've successfully furthered your career of motherhood!' I like that expression: certainly it is preferable to 'homemaker,' 'housewife,' or any doleful titles attributed to this vocation. One of the most exacting and challenging of careers, it is the one in which the greatest number of women fail.

"The activities and duties are many, and need never be dull. I am completely my own boss. I can, any day I choose, be dress designer, tailoress, interior decorator, herbalist, horticulturist, child psychologist, even poet and artist with a guaranteed audience of four.

"The responsibility is great or little, according to the capabilities of the woman. After eight years I have become something of an expert in nutrition and home nursing, both accomplishments being utilized fairly often. To achieve the happier results of motherhood, one needs a fine education. I refer, of course, to the broader definition of the word 'education' rather than its institutionalized, academic meaning. I find in this work that I can learn much from carefully observing life around me and making a great many allowances for human nature. As James Lee Ellenwood wrote in the book, *Just and Durable Parents*: 'The people in an office have been carefully selected, while a home is made up of anyone who comes along.'—Page 27.

"The culinary department offers the

greatest opportunity for creative advancement. I have discovered that this routine can almost be made exciting merely by getting cook books from the library. We have, through the media of recipes, traveled through Norway, Sweden, England, Belgium, Russia, Italy, France, and South America. Another satisfying and highly rewarding advancement can be that of bread baking. I am pleased when I put out a fresh loaf of Swedish rye, subtly fragrant with anise and caraway, and hear my children say, 'That's real bread!'

"The most important duty, obviously, is that of preparing my children for good and worthy adulthood. In a world where nations fear nations and men hate men, I feel that I must teach my children to hate the right things: bigotry, prejudice, injustice, and all intolerance. Alexander Alland, in *American Counterpoint*, writes of this matter of hatred: 'We can fight to be parents who learn about the sort of homes and the sort of satisfactions that people need in their closest living, so that hatred does not evolve out of their lack of insight. We can fight for a world where people pull together, work together, pool endeavors and backgrounds.'—Page 72."

Continuing, this young mother went on to say with deep conviction and meaning:

"Among the necessary assets should be listed the following: a love of children, courage, patience, selflessness, a healthy body and mind, and a workable belief in the old-fashioned concept of faith, hope, and charity. Above all, one needs a stout heart, a firm hand, and a sense of humor.

"How can we measure our success in the career of motherhood? What our children are is one measure of our success. What we are is another. Dorothy W. Baruch writes in *Parents Can Be People*: 'We will have made a success if we have managed to keep vividly and beautifully alive inside of us the capacity for loving and giving. If we have found a way of expressing the urge toward wholeness which lies in the deepest and richest, creative part of us all.'—Page 248."

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



Ewing Galloway

"You've Successfully Furthered Your Career of Motherhood!" My Doctor Had Said

There are in our world many who are nearer the kingdom of God than we suppose. . . . Constrained by the love of Christ, they will constrain others to come to Him.—*Acts of the Apostles*, pp. 140, 141.

# The Ordinance of Service

By Arthur Mountain

We usually refer to foot washing as the ordinance of humility, but it could be very appropriately described as the ordinance of service. There are some who feel that they are performing a meritorious deed, a kind of voluntary humility, in washing the feet of another, particularly if that one be of lower social standing. The act is regarded as a sign of humility, but humility for what? If humility does not *work*, it is valueless. We miss the spirit of the ordinance of foot washing unless we see in it a symbol of *service*.

Christ came to this world as "the unwearied servant of man's necessity." One of His last acts on earth was to perform the duties of a servant. He came to a nation of slaves, under the Roman yoke, but how proud! "Abraham is our father" was their haughty boast, to which the Saviour replied, "If ye were Abraham's children, ye would do the *works* of Abraham." John 8:39. But they loved the praise of men. They sought the best seats in the synagogues. They paraded their piety. They prayed aloud in the markets to be heard of men. They gave alms, without pity, to be seen of men. And when they saw the multitudes flocking to Jesus they were filled with envy. It mattered little to them that He *served* the people, feeding the hungry, comforting the sorrowing, healing the sick. To their jealous criticisms He gave that meaningful reply: "My Father *worketh* hitherto, and I *work*."

## Those Who Serve Are Chief

Of such a race were the disciples. They were absorbed in the anticipation of sharing Christ's glory as an earthly king. In His absence that was the chief topic of their conversation. The mother of James and John shrewdly thought to get ahead of the others by putting in an early application for positions for her sons. Christ's response must have sounded very strange to their ears, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:27, 28. Even His enemies admitted, "He saved others."

The great lesson the disciples then had to learn, and which we now must understand, in the ordinance of humility, is that only those who *serve* with Christ can reign with Him. The old life the Christian puts off is for self; the new life he puts on is for others. The way we reveal our love to God is by our love to man. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

As we engage in the ordinance of humility may its spirit of service come

home to our hearts. May it be truly an expression of our readiness to serve others. To wash a brother's feet in church once in three months, and then go away to live for self, would be a mockery. Let us forget our selfish interests and live to help others. "Look not every man on his own things, but every man also on the

things of others. Let this mind be in you, which was also in Christ Jesus: who . . . took upon him the form of a servant." Phil. 2:4-7. Thus following His example, in deed as well as in form, we shall one day be welcomed into the city of God with the gracious words, "well done, good and faithful *servant*."

## A Story for the Children

BY ARTHUR W. SPALDING



### The Rain That Came Up Through the Ground

"What you do, Missi Paton? What you do?" Brown-skinned, bushy-haired, black eyes gleam, one after another of the ring of men around Missionary Paton and his faithful servant, Abraham, put the question.

Dig, dig, dig. Shovel, shovel, shovel.

"Missi Paton, what you do? What you do, Missi Paton?"

Mr. Paton leaned his shovel against the bank and wiped the sweat from his forehead. He would tell them.

"Listen, men! You know the dry season is very near, when the rain stops and the little streams dry up, and we have almost no water to drink. Now, in my country, when we want water we dig a well, or hole in the ground, and our God sends us water in the well. So I am digging a well, and praying that God will send us water to drink."

"Oh, ho, Missi Paton! How foolish you talk! We don't know how it is in your country, but here on Aniwa the rain always come down from the sky. It never come up through the ground. Missi Paton, you been out in the sun too much. You get touched in the head. You think rain come up through the ground!"

So the word passed around through the crowd: "O Missi Paton! Poor Missi Paton! He been out in the sun; he get touched in the head. He think rain come up through the ground!" And they laughed and laughed and laughed.

Mr. Paton got tired of their laughing. Why should he and Abraham do all the work, and they do all the laughing? He thought he would get them to do some of the work digging the well. But he knew they would not do it for love, for they did not yet love him that much. And he knew they would not do it to get water; for they knew and they said that water would not come up through the ground; it would only come down from the sky.

However, he knew what they would work for. They were all great fishermen. They would go out in their boats on the sea and fish with their clumsy bone fishhooks, which were all they had. But he had in his house some fine steel fishhooks. So he went in and filled a pocket with them. Then he came out and held up a fishhook and said, "I will give a fishhook to any man who will dig twelve buckets of earth from this well, and empty them out."

Then there was a rush made for the well. They said, "Missi Paton may be touched in the head; he think rain come up through the ground. But fishhooks are fishhooks, and they will catch us many fish."

So Mr. Paton lined them up, and one by one the men dug their buckets of earth, got their fishhooks, and went away to fish. The well began to sink deeper and deeper.

One night Mr. Paton thought they had gone deep enough. So that night he and Mrs. Paton and Abraham prayed earnestly that God would send them water in the well the next morning.

So in the morning he took a jug out with him. There stood the chief, Nameikai. He said, "Nameikai, take this jug. Is there any water in it?"

The chief took the jug, he shook it, he looked into it, he turned it upside down. Then he said, "No, Missi Paton, no water."

Down into the well with his jug went Mr. Paton. When he reached the bottom he dug a little hole deeper. The water began to run in. He dug a little more. The water poured in.

So he filled the jug, and signaled to be hauled to the top. When he came up, there were the chief and all his men.

"Nameikai, was there any water in this jug when I went down?"

"No, Missi Paton, no water."

"Take it now. Is there any water in it?"

The chief took the jug. He shook it; it sounded like water. He looked into it; it looked like water. He tipped it up and poured a little on his fingers; it felt like water. Then he lifted it up and took a swallow; it tasted like water. It was water!

"O Missi Paton, where did you get it?" he cried.

"Down in this well, where we dug and prayed Jehovah God to send us water."

"Is there more? Will you keep it all, or will you give us some?"

"This is God's good gift to all of Aniwa. You shall all share it, and I am sure it will never fail us."

Then the chief turned to his people. "Hear, ye men of Aniwa," he cried. "After this, no one shall worship any God but Jehovah God, the God of Missi Paton. For he is the only God that can make rain come up through the ground!"

# Who Will Stand in the Last Conflict?

By I. A. Crane

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

The last terrible conflict between good and evil is soon to come. It will be a "time of trouble such as never was since there was a nation." At that time God's faithful servants will be delivered, and there will be no more sorrow or suffering. But what is the nature of this last fearful conflict, and how will God's people be related to it?

The perils of that time are described in these solemn words:

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Satan, in his determined rebellion against the government of God, has during all these years been studying and testing every wicked device to deceive and bring ruin to those who would remain true to the commandments of God. As he comes up to what he knows is his last opportunity, we may know that he will not come unprepared. Oh, how will God's people stand in that testing time? How many will be prepared to stand unmoved with the world arrayed against them? Surely these solemn thoughts should cause a mighty awakening among the people of God who know that this time is so near at hand.

Over and over again we have been warned that few of those who profess to be the people of God will be prepared for this time of trial. Many nominally believe the truth, but they are not aroused to their real condition and lethargy. They can never stand Satan's last onslaught against the people of God. Note the following positive statements concerning the condition of those who approach this trying time:

"Soon God's people will be tested by fiery trials, and the great portion of those who now appear to be genuine and true will prove to be base metal."—*Testimonies*, vol. 5, p. 136.

"Oh, how few know the time of their visitation! How few, even among those who claim to believe present truth, understand the signs of the times or what we are to experience before the end! . . . Today a large part of those who compose our congregations are dead in trespasses and sins."—*Ibid.*, vol. 6, p. 426.

"Many a star that we have admired for its brilliancy, will then go out in darkness. . . . When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view."—*Ibid.*, vol. 5, p. 81.

Why are these solemn warnings given to us if it is not to arouse us to leave off trifling things and heed the warning found in Joel 2:15-17. This is not a time for feasting and pleasure parties but a time of prayer and earnest seeking of the Lord that we may be shielded during the time of trouble.

The Lord longs to save us, and these messages have been given us that we may be aroused from slumber and find refuge in Him who is able to save us. Many today are expecting to see multitudes gathered in with the people of God in the closing hours of this great conflict. It is true that under the loud cry many will be converted and take their place with the persecuted people of God, but the sad fact is that while these are coming in, many of

those who now profess the truth are unprepared to meet the fearful ordeal and will deny the faith and take their stand with the adversary. This is positively stated in the description of the last battle as recorded in *Testimonies*, volume 8, page 41:

"Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the command-keeping people of God."

Thank God we have a mighty Saviour who will shield all who seek refuge in Him.

A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time.—*Testimonies*, vol. 6, pp. 449, 450.

## Questions From Youth

ANSWERED BY ARCH A. O. DART



### Competitive Sports

*What is wrong with competitive sports? After sitting in class and studying all day we need some kind of physical exercise, or we might grow fat and flabby. There are several of us fellows here in the college who would like to organize some regular basketball teams, but there is no sense in organizing unless we are going to compete. It is a great incentive to a fellow to know that as soon as he has attained certain skills he will be rewarded by being admitted to a better team. And it has the same effect upon the team as a whole to know that if they win local games, they will have a chance to play in county or State contests. To me it seems that organizing these teams would ensure regular exercise periods, create good fellowship among the members, and develop muscular skills and coordination. But there are some here who say that it is not right to have this type of game. What is wrong with it?*

You are absolutely right in saying that you need physical exercise every day after poring over your books. It is not only injurious to the body to neglect exercise but also detrimental to the mind and the disposition of the individual. Competitive sports, however, are only one kind of physical exercise. There are several other methods and ways of getting the desired rest from study other than through competitive games. Temperance in all things is required of every Christian. It would be just as injurious to overexercise as to overstudy or overeat, or oversleep.

The burning desire to excel, to win, is very likely to carry one far beyond the exercise

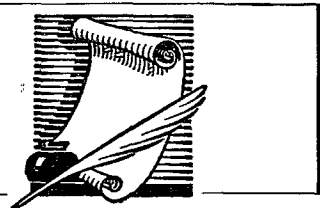
part into indulgence and to neglect of more important duties. "Other athletic games, though not so brutalizing [as football and boxing], are scarcely less objectionable, because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. . . . Thus the door is opened to dissipation and lawlessness, with their terrible results."—*Counsels on Health*, pp. 189, 190.

After all, what is the main objective in playing any kind of game? Is it to win, or to have fun? When the attention is focused on winning, does not the sport cease to be a game and become more or less a battle? If so, then the greatest competitive sport known is war. Here they fight to the death.

But seriously now, the important question about this whole matter is, Whose spirit predominates in these competitive games, Christ's or Satan's? Must you make someone sad before you can be glad? Is it necessary for your team to defeat the other before yours can win? It is not in the order of Heaven that one is to rise by trampling upon another, to succeed by causing others to fail, to gain anything by forcing someone to lose. True happiness comes to those who make others happy. True greatness is found in helping another to climb.

How shall we find a release from excessive mental activity? Shall we play? Yes, let's play the kind of games that all can enjoy. This will give us the exercise we need and the satisfaction we desire.

# EDITORIALS



## Let Non-Adventist Observers Answer

When I was eleven or twelve years old D. M. Canright was a favorite speaker for us children. He had a bright and clever way of telling things. His illustrations were of the homespun variety, drawn from life about us or from fairly wide reading. He liked us children, and we liked him.

But later, when he fell out with our church and the Bible teachings, and began to write against the doctrines for the use of opposers, it seemed everything had to be wrong in his eyes. He had even to criticize the people of the church and their children. He put this, for instance, in the book he wrote for our opposers in other churches to circulate: "Their children are noisy, and often the members too. This is not good. . . . Many of their children grow up to keep neither Saturday nor Sunday, nor to attend any church, and hence they become irreligious."

And, think of it, some for whom he wrote his attacks still circulate these things as an answer to our teachings. When it comes to the sad fact that some children do grow out of the faith and drift into the world, we might easily suggest comparisons with the children of other churches. But let non-Adventists bear witness to their observations of Seventh-day Adventist children and youth in general. A few examples will suffice.

Years ago I was attending my first conference in Montana. I liked the young people there and their attitude toward Christian work and life. The conference president one day told me a story of these young people that I jotted down immediately after. J. L. McConaughy said:

"Recently I was making a trip by railway. As I showed the conductor my half-fare clergy book he said to me: 'Yes, I know about your people. I know your Mount Ellis Academy. We often carry its students. You may think that we railway men do not notice such things, but we have often remarked among ourselves about those children of yours. When they travel with us they are always a steady, quiet lot. There is no rough play or loud slangy talk. And there is no throwing about of cigarette butts. We railway men notice such things, and we sometimes talk about them.'"

### Clergyman Pays Tribute to Adventists

About forty years after some in other denominations began to spread our former elder's attacks, a well-known clergyman in this country was president of the Federal Council of Churches. He was the late S. Parkes Cadman. In 1928 he was running a column of religious notes and news in the newspapers for some syndicate. A correspondent had asked him, "In what respects do Seventh-day Adventists differ from other sects?" First he replied about the observance of the seventh day of the week as the Sabbath, following the fourth commandment literally. Then he continued:

"They counsel abstemious habits, because their second distinctive belief rests upon the promise of Christ's imminent return. But they set no specific time for His coming, and so are spared the perpetual disappointment of ordinary Adventists. They are conspicuous for their quiet, ordered, and useful religious habits, and their detachment from secular pursuits."

You see, by 1928 the boys and girls of Canright's early time, the very children whom he had advertised as a "noisy" lot generally, had grown into the quiet, sub-

stantial kind of people to whom Dr. Cadman paid tribute for their conspicuously "quiet, ordered, and useful religious" lives.

I was attending a conference in New Zealand many years ago. One afternoon was set apart for those attending to call on residents of the city round about. Even the children took part, properly directed. A Church of England woman later told of a call she had from two little girls. She would never forget that visit, she said. "Why," she told us, "those little girls with their children's paper and some tracts talked in a way I never before had heard children talk. Understandingly they talked about the Saviour's love and care, about His promise to come again, and about heaven and the home in the new earth. You are the only church that can teach children to talk like that. My own church could not do it."

Leave out the woman's kind comparisons, but mark the fact that the children were evidently not of the disagreeable noisy kind when out in Christ's service. By the way, years after Elder Canright left us he wrote for one of his church papers a fine paragraph about how Adventist children were taught to do just this kind of service. I have the note somewhere but cannot lay my hands on it at the moment. "From the oldest grandmother to the small children," he said, they were at it. He was trying to encourage his Baptist people into greater home missionary activity then.

### Schoolgirl Witnesses to Her Faith

In one of our big cities a schoolgirl had boarded a streetcar for the trip home. She found a seat by a middle-aged woman. With apologies, the woman said to the girl: "I often travel by this car, and I have noticed you before. You are of the quiet kind, I noticed, and not noisy and boisterous as you get loose from the classroom. The other day I saw you give your seat to an elderly woman. And, excuse me, but I noticed also that you do not use rouge and lipstick as some do. May I ask, Are you a Seventh-day Adventist?"

The girl confessed that she was. "I thought you might be," the woman said. "I used to have neighbors who were Seventh-day Adventists, when I was living in another town. Where do your people have a church in this part of the city?" Now, that child of our church did not know that she had been under observation. She was just living the ordinary way of a girl of our church.

Years ago, under the leadership of the late Steen Rasmussen, of Europe, a youth congress was held for all Europe. It was in 1928, in the city of Chemnitz, in eastern Germany. Between three and four thousand attended. They captured the hearts of the people of that industrial city. The fame of the congress went abroad. From away in Erfurt, the university town of young Martin Luther, the burgomaster (mayor) sent a telegraphic invitation to the congress: "The city of Erfurt has the honor most respectfully to invite the Advent youth to make this city the place of the next congress."

In 1951 the largest congress of European youth was held in Paris. About five thousand attended. In the eyes of European newspaper correspondents it was unique in various ways, for one thing in the fact that in all the group of five thousand young people not one was a user of tobacco or wine, or liquor. The police detachment

set to keep order in such a gathering of young folks from countries not always of the most friendly feeling for one another, had little to do. There was a high pattern of self-discipline and good fellowship ruling all. At the close one high police officer in charge earnestly inquired how his son could become a member of the Missionary Volunteers.

Our young people have the weaknesses that we, their elders, must confess to sharing, but the witness of non-Adventist observers shows them in general as strugglers toward the high standard of service for Christ and His cause.

W. A. S.

#### Early Adventist History—7

## The Three Key Doctrines Take Definite Shape

The next step in the developing theology of the Sabbathkeeping Adventists was the discerning of a relationship between the Sabbath and the shut door. And the relationship discovered was such as to give added force to the Sabbath and to provide a way of escape out of the restricted conception of salvation implicit in their first understanding of the shut door. This enlarged understanding came as a result of a vision given to Mrs. White on March 24, 1849.

In this vision she "was taken off in the Spirit to the City of the living God." She saw that "the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the Ten Commandments." She saw also that this door was opened in 1844, when Jesus "shut the door in the Holy Place, and opened the door in the Most Holy." She quotes Revelation 3:7, 8. Since then "the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—*Present Truth*, August, 1849, p. 21. (See also *Early Writings*, pp. 42, 43.)

It was this 1849 vision of the open and the shut door that definitely bound together the Sabbath and the sanctuary doctrines in the minds of this little group of Sabbathkeeping Adventists. As they studied the book of Revelation they discovered various references to the sanctuary, or temple, in heaven. They noted that when John describes the very last events of earth's history, he records, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

#### Key Doctrines Rounded Out

Thus were rounded out the main features of the most distinctive doctrines that were to distinguish Seventh-day Adventists from that day to this. Let us summarize:

1. The doctrine of the literal, personal Second Advent of Christ. This doctrine was retained essentially as preached in the Millerite movement, except for the element of definite time. The time element in that movement had been the 2300-day prophecy. But our fathers, by their new interpretation of that prophecy, took from it any possible use as a key to unlock the mystery of the date of Christ's Advent. That is why Seventh-day Adventists, from the very beginning, have been singularly free from the disheartening and embarrassing mistake of attempting to set a definite time for the coming of the Lord. So far as time is concerned, Seventh-day Adventists

have confined themselves to the words of our Lord, that when we see certain signs of the Advent take place we can know that "it is near, even at the doors."

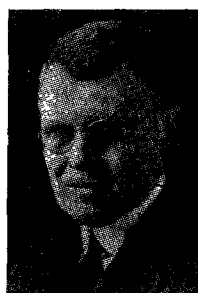
2. The doctrine of the Sabbath, which received its first acceptance by a little group of Adventists in 1844 in Washington, New Hampshire, under the simple teaching of the binding claims of the law of God, now was reinforced by various prophetic passages, particularly Revelation 14:9-12, which gave to the Sabbath doctrine its significance as a part of present truth, a testing, sealing message for the last days of earth's history.

3. The doctrine of the heavenly sanctuary, which explained their disappointment, now took shape as a well-defined tenet interlocked with the doctrine of the Sabbath.

It is interesting, and we believe significant, that the clear formulating of these major doctrines was accompanied by a correcting of their view of the shut door.

#### Doctrine of 144,000 and Enlarged View

Unquestionably, Mrs. White's vision of the open and shut door was a most important means of leading the Sabbathkeeping Adventists out of their restricted conception of salvation for men. There was evidently another factor also, John's description in Revelation 7 of an elect company of 144,000 "sealed" in evident readiness for Christ's Second Advent. As we have noted, the number of Advent believers at the height of William Miller's preaching was estimated as fifty thousand people. And many thousands of these were now not simply in the lukewarm, Laodicean state, as Bates described the majority of non-Sabbathkeeping Adventists; they had actually gone back into the world. Thus the number of Adventists to whom our fathers could preach the further and climactic message of the third angel was very far short of the prophetic total of 144,000 elect. Bates discusses this point in his 1849 pamphlet, *A Seal of the Living God*. Says he:



## Brief Biographies

"We shall always respect him for his complete honesty and for his scientific attainments. We shall continue to be uplifted by our knowledge of his spiritual balance and shall be stabilized by the influence of his sturdy integrity." This was written of one born in Missouri, an attendant at Union College, a medical student at the American Medical Missionary College, and a graduate of the Cornell University School of Medicine.

For a time he taught at the American Medical Missionary College. He then spent some time in private practice in Kentucky and Tennessee and as a part-time teacher of pathology at the School of Medicine of the University of Tennessee. In 1914 he joined the faculty of the College of Medical Evangelists, and "there he made the pathology course so interesting that his decision to return to Loma Linda after the first year was based on the urgent request of the students themselves." He served as professor and head of this department until his death. His first years of teaching and administration were at Loma Linda. "The latter and longer period of his service for CME was in connection with the Los Angeles Division, where for sixteen years he directed the laboratories of pathology of one of the world's largest medical institutions, the Los Angeles County General Hospital." He exemplified in his life the principle set forth in his commencement address in 1945: "It is my conviction that the successful Christian physician must adopt as the basis of his scheme of living and his working policy the ethical principles of Jesus as set forth in the Bible and specifically in the Sermon on the Mount." What was his name? To identify, see page 22.

"John see[s] that the 144,000 were sealed of all the tribes, &c., and these were the servants of our God, men and women now living. Where are they, say our opponents? Answer, on the earth. Do you know where to find them all? no, not yet, but I believe John saw every one of them, and I had rather believe him, if I should never have the privilege of seeing or hearing from one of them until the resurrection of the just, than to have my part taken from the book of life and out of the holy city, by continually trying to prove that it was not so, because the Sabbath believers could not point them all out, and tell their names."—Page 38.

#### Who Will Constitute 144,000

Toward the end of his pamphlet he makes this observation as to who will constitute the 144,000:

"Now all advent believers that have, and do, participate in the advent messages as given in Rev. xiv:6-13, will love and keep this covenant with God, and especially his Holy Sabbath, in this covenant; this is a part of the 144,000 now to be sealed.

"The other part are those who do not yet, so well understand the advent doctrine; but are endeavoring to serve God with their whole hearts, and are willing, and will receive this covenant and Sabbath as soon as they hear it explained. These will constitute the 144,000, now to be sealed with 'a seal of the living God,' which sealing will bear them through this time of trouble. [I think the evidence is pretty clear that a part of the 144,000 will come from the east; the river Euphrates will be dried up for them to cross over at the pouring out of the sixth seal. . . .]"—Pages 61, 62. (Brackets his.)

Excluding his mistaken interpretation regarding the Euphrates we may say that Bates here spoke more accurately than he realized. The logical implication in this statement is that those who are sincere, who are willing to accept truth, no matter where they may be in the world, may still receive salvation.

This firm belief that there would be 144,000 elect and that many of these must be found outside the Adventist company, even in far lands, was a leaven working in the minds of our forebears. That belief, combined with Mrs. White's vision of the shut and open door, constituted the ferment that was to raise and expand this Sabbathkeeping group above and beyond the narrow confines in which their shut-door belief first found them after October 22, 1844.

#### Earliest Activities of Sabbathkeeping Group

Now what were this group of Adventists doing in the first few years after 1844? Were they smugly and self-righteously sitting at home waiting for the early destruction of all but themselves? No! Though engaged in vigorous and sometimes unhappy theological controversy with other Adventists, they nevertheless sought to labor for them spiritually. They viewed them as the lost sheep of the house of Israel—lost in certain mistaken ideas of prophecy, but still members of the household of God.

They wished to bring comfort and a further message to these fellow Adventists, whose state of mind ran all the way from simple bewilderment to disillusionment, disaffection, and departure from the faith. They wished to assure them that they could still believe that the Advent movement was of God, that the prophetic interpretation of the seventy weeks and 2300 days was sure, that there was no mistake in the reckoning, and that the whole disappointment could be explained by a corrected interpretation of the meaning and nature of the cleansing of the sanctuary and the coming of the bridegroom. They wished, also, to bring to them light on the message of a third angel that follows the first and the second.

From the very sketchy record we have of those earliest post-1844 years we see Joseph Bates, James White, and his wife, Ellen White, and a few others moving about from one Adventist company to another seeking to bring comfort and renewed confidence.

The record is clear that their labors were unflagging. There were not enough of them to make contact with all the Adventists everywhere.

And to whom else could they have hoped to bring, at the outset, the kind of message that they had. Secular publications of the time, as well as the different Adventist publications, reveal that the non-Adventist public were hardly in a mood to listen to further Adventist preaching. Laughter was about the only response to any kind of Adventist statement. That fact is clear beyond question. More than one Adventist was saluted, after October 22, 1844, with the inquiry, "Why haven't you gone up yet?" To which some Adventists replied with a vigor that closed the discussion: "If I had gone up where would you have gone?" Leaders of the first-day Adventists, such as Himes and Miller, might speak of preaching to the world and of the possibility of gaining converts almost immediately after the great disappointment, but their own journals bear eloquent testimony to the bitter opposition that confronted them on every side, and of the fact that they spent most of their efforts and energies going about among Adventist groups to cheer and comfort and hold them firmly together.

F. D. N.

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

## Others Have Said



Everyone wishes to have truth on his side, but it is not everyone that sincerely wishes to be on the side of truth.—*Selected*.

Sometimes one pays most for the thing one gets for nothing.—*Alfred Einstein*.

A clock passes the time by keeping its hands busy. Maybe more of us should try that.—*Springfield Republican*.

Dr. L. P. Jacks tells of an agnostic who sent for another agnostic to console him on his death bed. "Stick to it, Tom," said the consolers. "Yes," gasped Tom, "but there's nothing to stick to!"—*Pulpit Digest*.

Children flourish best in peace. They need freedom to develop to the limit of their potentialities. In wartime all we can do is hold the line.—*Lois Meek Stolz*.

We must always remember that a man's reputation is made not because of a few outstanding events in his life, but because of little things. It is from totaling the small details in a man's professional or business life that we form our picture of his true character.—*Albert Conway*.

There is no teaching like a good man's life.—*Atlas News*.

In some small modern homes you get everything except a family.—*Banking*.

Ideas bring in nothing unless carried out.—*B. C. Forbes*.

A big nation is not one that is big enough to whip a small nation, but one that is big enough *not* to!—*Pathfinder*.

Many a reformer stumbles over a pile of trash around his own door when he sallies out to clean up the world.—*Philip Sawyer*.

Of what use is science if man does not survive?—*Phillip, Duke of Edinburgh*.

One of the illusions of life is not in being limited to one talent, but in the failure to use the one talent.—*Edgar W. Work*.



# News From the World Field

## Inter-American Division Meeting

By W. E. Nelson

*Field Secretary, General Conference*

The twenty-eighth annual meeting of the Inter-American Division was held at its headquarters in Coconut Grove, Miami, Florida, from November 9 to 15, 1951. Reports were rendered showing the progress of the work of God during the past year in the division. All members of the division committee were present, and in addition to the committee, representatives were present from the General Conference and the Pacific Press.

Inter-America is our fastest growing division. The membership now exceeds 80,000. The total baptized during the year 1951 will be only a little less than 12,000. All phases of our work are being pushed vigorously. The Sabbath schools have a membership that has now passed the 110,000 mark, with offerings exceeding \$150,000 for the year. This vigorous growth has been made possible by fostering the plan of branch Sabbath schools. In Puerto Rico one of their large Sabbath schools has forty branch Sabbath schools that meet weekly. The splendid growth of membership in the Inter-American Division finds its roots in these branch Sabbath schools, for its pupils are the potential members of the church.

The publishing work has also been a strong influence in the advancement of the cause. In 1951 there was sold nearly \$650,000 worth of truth-filled literature. These messengers of the truth are exercising a mighty influence for God. When we consider the difficult problems of transportation and the currency restrictions in the different countries, we thank God for the faithful leaders and colporteurs who, under the blessing of God, have made these reports possible. This literature is being manufactured by the Pacific Press at its Cristobal, Canal Zone, branch.

The educational and Missionary Volunteer work is doing its share in strengthening the faith of our children and youth in the message and preparing workers for the cause of God. The enrollment in all grades exceeds 11,500. There are 1,276 Missionary Volunteer Societies, with a membership of 33,000.

Since starting the Bible correspondence school in the Inter-American Division in 1944, 166,586 have been enrolled as students, 36,173 diplomas have been awarded on the completion of studies, and a total

of 5,380 of these Bible students have been baptized and joined the church.

The home missionary department is well organized, the most outstanding feature being lay evangelism. During twelve months ending June 30, 1951, the division had an average of 1,319 lay preachers. The greatest number at one time that were engaged in holding meetings was 1,434. At one time 872 lay evangelistic efforts were in progress. The combined average attendance at these meetings

amounted to 11,548 persons, including 3,000 who were enrolled in baptismal classes. For the twelve months ending June, 1951, 3,700 were baptized into the church.

The Ingathering work is meeting with increasing success. A total of \$150,000 was received in 1951.

Tithes and mission offerings contributed to the work of God in the Inter-American Division for the past twelve months amounted to \$1,245,545.

These splendid achievements are surely the result of good hard work, under the blessing of God, on the part of an outstanding group of devoted workers both overseas and national.

## Baby Arouses Interest in "Faith for Today"

By Ardice Branson

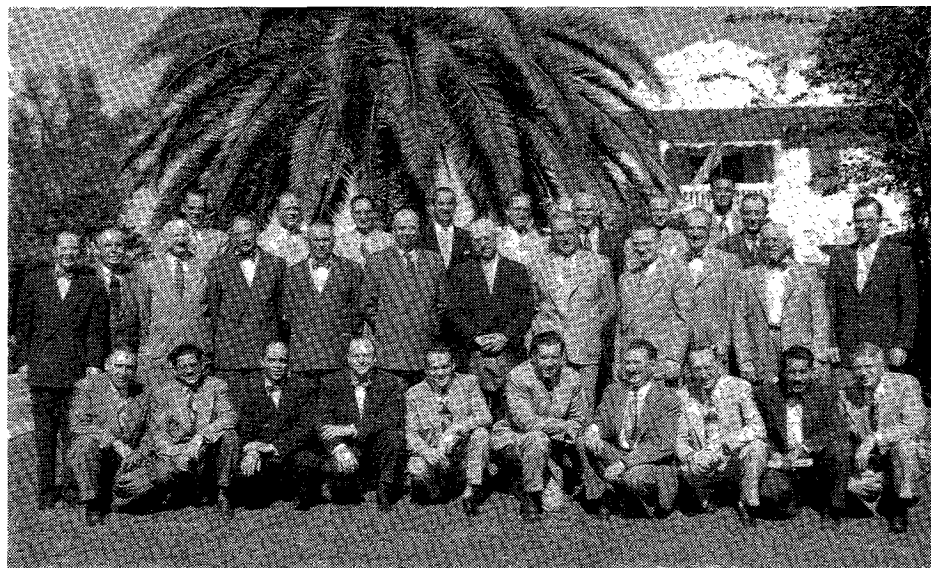
As four-month-old Martin Wareham lay contentedly playing in his crib one recent morning, he little knew that he was soon to be the means of acquainting his whole neighborhood with the Seventh-day Adventist message through our denominational Faith for Today telecast.

His father, Dr. Ellsworth Wareham, a graduate of the College of Medical Evangelists, is a resident in surgery in New York City's great Bellevue Hospital. His mother, Barbara Nix Wareham, finished her nurses' training in 1951 at the Glendale Sanitarium.

Like most New York City inhabitants,

the Warehams live in a large apartment building. But unlike most apartment dwellers, they very quickly made friends with most of the thirty families living in their block. Their medical background enabled them to break down the barriers that so often isolate city people.

On this particular morning Mrs. Wareham learned that there was illness in one of the Jewish families, and her first reaction was to offer her services if they were required. She took a quick look at her baby to make sure he was all right before going over to the neighbor. She was away from her apartment for only seven min-



Members of the Inter-American Division Committee and Representatives From the General Conference and Pacific Press in Attendance at the Division Council, November 9 to 15

utes, but when she returned she found the baby struggling and hemorrhaging, with scarcely any life in him. The little fellow in some way had got his clothes over his head so that he was actually strangling.

Calling upon every bit of medical skill she possessed, Mrs. Wareham laid the baby on the large bed and started giving him artificial respiration. As soon as he was able to breathe she rushed him to a nearby doctor, who sent for the police to bring oxygen. By using every means at their command they were able to bring a bit of color back to the baby's cheeks. Little Martin spent the next twenty-four hours in a hospital under observation.

Newspaper reporters became interested in the story. They gave publicity to it, so that all this section of the city learned of the incident.

The neighbors kept themselves informed of the baby's progress, especially the neighbor whom Mrs. Wareham was visiting that morning. This Jewish woman felt keenly her responsibility, saying that it was her fault that the accident had happened, and insisting that she must give the parents money as a token of her interest in the recovery. The Warehams declined to accept anything for themselves, but suggested that if their neighbor wished to express her gratitude to God for sparing the baby's life, she could send an offering to Faith for Today.

Among the neighbors were some regular viewers of our Adventist television program. Their wholehearted endorsement of Mrs. Wareham's suggestion impressed the Jewish woman and others, so that the entire neighborhood heard of the Faith for Today telecast. Their interest grew, and when R. A. Anderson opened his meetings in Carnegie Hall under the sponsorship of Faith for Today, some of these same neighbors gladly accompanied Dr. and Mrs. Wareham to the services. Their interest is continuing.

The Jewish neighbor continued to learn more about her Adventist friends and their television program. That is how it happened that a few days later a letter enclosing a check arrived at the Faith for Today New York office with the brief message: "In appreciation for the miraculous escape from death of little Martin Edward Wareham."

Many influences contributed to this new interest: the College of Medical Evangelists, Glendale Sanitarium, the Faith for Today telecast, Carnegie Hall effort, the faithful witnessing of Dr. and Mrs. Wareham. But it was the tiny life of little Martin Edward that brought them all together, so that now many people know of the truth. Perhaps no better example could be given to the statement in *Christ's Object Lessons*, pages 363, 364. "God works by whom He will. He sometimes selects the humblest instrument to do the greatest work; for His power is revealed through the weakness of men."



## Georgia-Cumberland Workers' Meeting

A short but deeply spiritual workers' meeting was held in the Atlanta Beverly Road church, November 19 and 20. D. A. Delafield, of the *Review* and *Herald*, was guest speaker and presented three sermons, which were appreciated by all the workers. Special emphasis was laid on evangelism as V. G. Anderson and H. E. Schneider, of the Southern Union Conference, gave a ringing challenge to advance in soul-winning work.

E. L. Cardey, director of the newly organized union Bible correspondence school in Atlanta, gave a thrilling report of progress. Plans were laid to organize our laymen for a great forward movement to enroll the masses and to help follow the interest on to fruition.

The importance of the *Review* in keeping our people acquainted with the progress of the work around the earth was stressed at

this meeting. There was a good response to the suggestion that we take as a goal: "The *Review* to every Adventist home during 1952."

The Ingathering campaign and medical evangelism received their share of emphasis. Dr. Joe Cruise, conference medical secretary, gave a very interesting report of the progress of the work in his department. The workers expressed their desire for an institute where they might be taught how to do more effective work along medical missionary lines.

We look forward to 1952 with courage, and by God's help will endeavor to do a greater work in all phases of evangelism, thus helping to hasten the grand day when Jesus will come to claim His own.

G. R. NASH, President,  
Georgia-Cumberland Conference.

## Lifting the Veil of Darkness

By P. D. Gerrard

The Christian Record Benevolent Association, in Lincoln, Nebraska, is the General Conference publishing house for literature in Braille to be used by the blind. For more than fifty years the Christian Record has been sending out rays of light to the sightless through its many services. The association's oldest and largest publication and most widely circulated monthly journal is the *Christian Record*. It contains general religious and inspirational articles.

Also going out every month are a series of Bible lessons called the *Sabbath School Monthly*; the *Bible Expositor* for teaching Bible doctrines; the *Children's Friend*, believed to be the only monthly Braille publication of any kind for the children; and *Life and Health*, which contains the

principal content of the ink print, transcribed into a fifty-six page Braille journal.

The Voice of Prophecy Bible Correspondence Course in Braille is another interesting service of the Christian Record, and is participated in by hundreds of enthusiastic students. A free circulating Braille library of many hundreds of volumes is also maintained. *Talking Books* provided by the association are placed in the Library of Congress distributing centers throughout the United States for free service to the blind.

The evidence that the product of the Christian Record is being used of the Lord to lift the veil of darkness from the blind can be made convincingly clear by the testimonials of sightless church mem-



## Bible Course Advertising

This signboard I carry atop my car advertising our local conference Bible course. I feel that since the worldly element freely advertises dances and raffles atop cars, surely an invitation to study God's Word and prepare for Jesus' coming is in order. This sign I have carried since May 1, and it attracts wide attention wherever I go.

I have not taken it off, since it fits nicely in my garage. I park it daily on the busy avenues, when we go to church, visiting, shopping, and on picnics, with the hope that people will enroll and accept this message.

JOHN J. WOJCIK.

bers and those who are regular recipients of the literature. Here are a few of many that have come in:

"I have been a reader of the *Christian Record* for thirty-two years. You have the only paper that brings light and life to the blind."—Minnesota.

"I have read the *Christian Record* for forty years. It has given me more inspiration than any other literature I have read."—Pennsylvania.

"No publication so meets our needs as does the *Christian Record*, which comes to us with its Christian teaching and its interesting stories each month."—Missouri.

"The *Christian Record*, like a real lighthouse, offers guidance and assurance that would be sorely missed if discontinued. Those of us who are blind owe a deep debt of gratitude to the *Christian Record*."—Michigan.

"I am a sightless medical doctor, and will say that the *Life and Health* is the finest journal of its kind that has ever come into my hands."—South Dakota.

"Words cannot begin to express the joy that I am receiving from this Bible course. For the first time in my life I am beginning to understand God's plan for man's salvation."—Illinois.

In addition to the literature issued by the association, field representatives in various parts of the United States and Canada are calling at the homes of the blind to offer and render any possible aid. They will be glad to cooperate in any welfare work for the blind in your community, and thus continue a service for these needy people who live in darkness.

## Minnesota Laymen's Congress

By Adlai Esteb, Associate Secretary  
Home Missionary Department  
General Conference

The laymen's congress for the Minnesota Conference was held in Minneapolis, November 8-11, 1951. It was well attended and was truly a great occasion. The delegates came from all sections of the State. They were appointed on the ratio of one delegate to 20 members, which provided for 426 official delegates. However, hundreds of others came to enjoy the feast of good things. Over the Sabbath it was estimated that fifteen hundred people were in attendance. The meetings were held in the First Seventh-day Adventist church of Minneapolis, except the Sabbath services. These were held in the Simpson Methodist Episcopal church.

The conference president, F. E. Thompson, and the home missionary secretary, E. F. Finck, and their associates in the conference had planned an excellent meeting. The agenda made ample provision for four important workshops similar to those held at the Laymen's Congress in Grand Ledge.

Many of the delegates had also attended the Grand Ledge meeting, and they have been wonderful missionaries since their return. As a result of their enthusiastic testimonies and diligent efforts, a great interest in lay evangelism is seen in Minnesota. The delegates came with expectancy. They were not disappointed.

There is a genuine upsurge in lay evangelism in Minnesota. Marvelous reports of the results of lay efforts and personal evangelism were given. The conference leadership is promoting the laymen's movement in a strong way.

One outstanding feature of the congress was the eager participation on the part of the laymen. It was truly a laymen's congress. They participated in every meeting. Their prayers, their experiences, and their testimonies were a great blessing to all present. Every day, time was given for a testimony meeting.

Friday afternoon the field adventuring in house-to-house visitation brought a

great inspiration to the hundreds participating, and the thrilling experience meeting that followed revealed again how many hungry hearts there are waiting for someone to come and guide them in the way to our Father's house.

The last service on Sunday was the great-commission service. It was a beautiful sight to behold as the delegates re-dedicated their lives to the finishing of the work in Minnesota. This laymen's congress was said to have been the largest meeting ever held outside of the camp meetings in the Minnesota Conference.

Truly laymen are on the march in Minnesota. A new day of evangelism has come.

## Harris Pine Mills

By W. H. Branson  
President, General Conference

Just recently Brother and Sister Clyde H. Harris, of Pendleton, Oregon, after many years of earnest labor in the church as active, liberal lay members, decided to turn over their lumber milling interests to the Seventh-day Adventist denomination, feeling that by so doing they could bring greater financial strength to the cause of God rather than for them to continue to operate the business personally.

On September 27, 1951, the General Conference Committee voted to accept with deep appreciation this highly valuable gift, which includes large quantities of timber and timber lands, together



## Central American Vocational School

The Central American Vocational School was recently moved to a beautiful site near the city of Alajuela, Costa Rica. Although the school plant is not entirely completed, President H. A. Habenicht reports a record enrollment of 143, with dormitories running over. There are four students in each room. Even the guest rooms are occupied by students.

Many talented youth have come from the republics of Central America to assist with the construction of the school plant, and are now preparing for service in the cause of God. The largest graduating class in the history of the school was recently organized. Six students will graduate from the junior college course, and seventeen from the academy. These young people are all planning to enter the work or continue their education. Many of them have done colporteur work to pay their school expenses.

The accompanying picture shows the group of student colporteurs for 1951.

N. W. DUNN.

with factory buildings and equipment for milling and furniture making. The entire business will be operated for the benefit of the church, particularly with a view to providing additional support for our foreign mission program. The present staff will be disturbed as little as possible, and the present policies that have proved so successful will be maintained as closely as can be done under the new form of management. Seventy-five per cent of the profits will accrue to the General Conference, 15 per cent to the North Pacific Union Conference, and 10 per cent to the Upper Columbia Conference. The final arrangements connected with the transfer of stock have just been made. Brother Harris is to continue in active leadership for a time, and will be assisted by Charles J. Nagele, former treasurer of the North Pacific Union, who has been appointed vice-president and assistant general manager.

General control will be in the hands of a board of management elected every two years. The present board is composed of the following: W. H. Branson, C. L. Torrey, W. B. Ochs, C. A. Scriven, Clyde H. Harris, Charles J. Nagele, A. Pflaugrad, C. L. Bond, H. L. Rudy, W. E. Nelson, W. H. Williams.

The Harris Pine Mills began in 1912 when the two Harris brothers, with a capital of about a thousand dollars, opened the Milton Box Company in Milton, Oregon. During the nearly forty years since that time the blessing of God has attended the enterprise. Now it is being donated to the church as a full-grown, prosperous business with wide influence. It is the earnest hope of the new board of management that Harris Pine Mills will continue to enjoy the favor of Heaven and increase in financial strength, so as to be a source of much-needed income to the cause of God, and the means of bringing many to the light of saving truth throughout the world field.

## Summit Valley Sanitarium, Butte, Montana

By George T. Beech

We are grateful to our Father for all that has been accomplished during the past year through our humble institution here at Butte, Montana. The Lord has not chosen to finance our work with great endowments, but there has been a handful of meal in the barrel each day, and He has poured out His blessings upon us. Operating at cost, with no reserve funds, capital stock, or subsidies, we have learned to depend upon Him.

Although we hope to give a good account of our stewardship of the Lord's goods, we are more concerned over our soul-winning objective. We know of at least three who have been baptized within the past year as a direct result of the work of the sanitarium.



## Worker Training Class, Mauritius Island

Henri Evard, director of the Ecole Adventiste de Phoenix, on Mauritius Island, Indian Ocean, sends word that the current primary and secondary enrollment totals 230. In addition, the ten young men and women shown in the accompanying picture are enrolled for the worker training course. Seated, at the right is Henri Evard, the director. Seven of those who took this worker training course in the past two years are now in active

service as evangelists, Bible instructors, and secretaries.

Recently the governor of Mauritius visited the school, and expressed warm appreciation for the work being done. On that occasion the director presented the governor with a copy of Ellen G. White's book *Education*. **KELD J. REYNOLDS**, Associate Secretary, Department of Education, General Conference.

Morning and evening worship are considered essential for our workers, and the patients are all invited. We study the Sabbath school lesson for our morning worship. Any one of our staff may be found at opportune times in patients' rooms reading the Scriptures or discussing subjects vital to the soul's salvation. Music is an important part of our ministry. We fill the whole building with sacred music, using radio-phonograph records and tape recordings. The patients look forward to it and appreciate it. The Summit Valley Sanitarium has come to be widely known for its Christian atmosphere.

We gave 1,056 treatments to outpatients last year, of which 182 were free. Our present capacity is 14 beds. We seek the continuance of God's protecting care until we have served our purpose here.

## New Church Dedicated in Barotseland

By W. R. Vail

President, Zambesi Union Mission

Since the opening of our first work in Barotseland by S. M. Konigmacher, at Liumba Hill Mission, back about 1928, we have not had a building that could be dedicated to the sole purpose of worship. Because of the shortage of funds, up to the present time we have been forced to make the school buildings serve

as chapels on all our mission stations.

But now we have at last been able to build a church at old Liumba Hill Mission. The mission station itself is situated far up the headwaters of the Zambesi River, back toward the northwestern borders of Northern Rhodesia, about 450 miles from the railway line, and thirty miles from the Angola frontier. It is a thriving mission station with a boarding school taking pupils up through the sixth grade, and a dispensary and a leper colony of sixty-four patients.

It was my privilege to attend the dedication of this first Seventh-day Adventist church building in Barotseland. Sabbath, October 13, was the day set for this service. No meeting had been held in the building up to that time, and it was with considerable joy in the hearts of the believers that they entered into their new church for their first Sabbath services.

The director of the mission, F. G. Thomas, recounted the story of how the church came into being; and Earl J. Gregg, secretary-treasurer of the Zambesi Union Mission, offered the dedicatory prayer. After the sermon of the morning, given by the writer, E. A. Trumper, president of the Barotseland Mission Field, led out in the act of dedication, to which the congregation responded.

The work in Barotseland is growing. The conversion of 755 who have joined the baptismal classes this year and the baptism of more than 100 others testify to the dawning of a new day.

## Hospital in Karachi Officially Opens

By George A. Nelson, M.D.  
Medical Director

Begum Liaquat Ali Khan, widow of the late prime minister of Pakistan, officially opened the new hospital in the capital city of Karachi within twenty-four hours after the burial of her husband, who was slain by an assassin while making a speech at Rawalpindi.

The wife of the prime minister had consented to officiate in person at this occasion, but because of the tragic death of Liaquat Ali Khan, she resorted to the telephone to perform the official act. She delivered a short speech and then formally declared the hospital open.

This institution represents the fulfillment of the dream that we have had for several years for a modern, well-equipped Adventist institution in the heart of Pakistan. The sacrifice of our faithful people in the different homelands is greatly appreciated, for their gifts have largely made this institution possible. We must not forget, however, to mention that the Karachi Chamber of Commerce, represented by B. R. Graham, who was present at the official opening, gave very generously to the hospital.

Doubtless this new institution will be the greatest single factor in advancing our work in Moslem Pakistan.

Duane S. Johnson, president of the West Pakistan Union Mission, presented a brief review of the history of this institution. He made mention of the fact that in 1947 a certain property was leased and plans were laid for a dispensary, but as the needs for this great city became obvious, the original plans were expanded to embrace the present project, which cost many times more than the original clinic.

An acute shortage of medical facili-

ties exists in Karachi, as well as a lack of doctors and nurses. With this in mind our hospital has been received with open arms by the citizens and the leaders of this great country. We anticipate that fruitful service will be rendered to the inhabitants of Pakistan as a result of the establishment of this institution with more than seventy-five beds and different departments, including X-ray, hydrotherapy, and major and minor operating rooms. Both the wealthy and the poor will receive attention. We have a representative staff and anticipate a bright future. Pray for our work here at the hospital in Karachi.

## Missionary Activities at Union College

By H. C. Hartman

Two hundred and twenty-six Union College students of the College View Missionary Volunteer Society have thrown a six-band network of home missionary activity over the Lincoln area of 110,000 people. The prime objective of the Sabbath afternoon student action bands is religious contact with non-Adventist families.

Most numerous of the field groups is Normal Sharp's seventy-five student Bible study and visitation unit. The principal function of those volunteering for this assignment is "Operation Doorbell" follow-up work. Students are attempting to promote Bible study interest in the 350 Lincoln homes into which *Signs of the Times* were sent as a result of last spring's "Operation Doorbell" campaign.

There are also five other groups. One group gives Bible stories to a child audience; another distributes "Know Your Bible" tract series from house to house; others conduct a branch Sabbath school; the fifth is the traditional Sunshine Band;

and the sixth functions to spot TV antennas and invite the people to see the S.D.A. television feature that can now be viewed in this area.

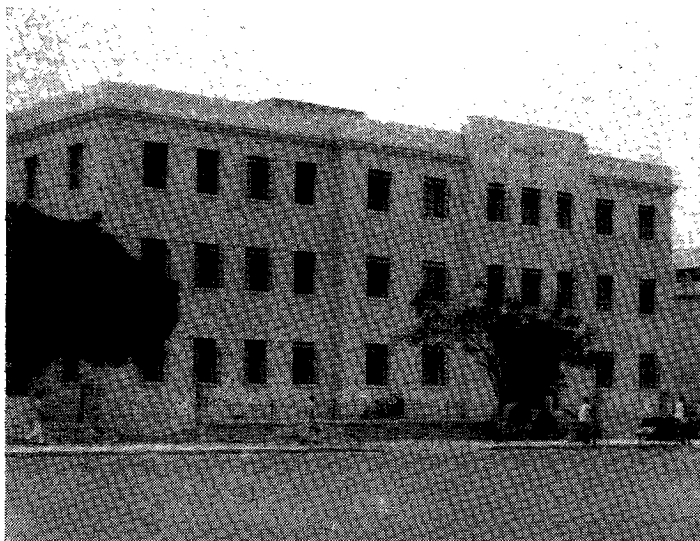
## A Heathen Idol Declares the Power of God

(Continued from page 1)

Some time before the expected arrival of another child into his household the father had made an inquiry of the Ifa regarding the future of this child. To his great surprise this answer came back: "A male child is soon to be born to you, but this son will not follow in your footsteps. There is another God, who is greater than your own idols to whom this son will give his life and service." Scarcely daring to believe his own oracle, the father made inquiry of other juju men, who confirmed, from their own oracles, this prediction.

In due course of time a fine healthy male child made his appearance into the world, mixing his lusty cries with the laughter and noise of the celebration. Strangely enough, his skin was of a much lighter color than that of the average African baby, and so the parents named him Oyinbo, which means white man.

Though the town was predominantly pagan, still Christian missions were making a small headway. A mission school had been established there, and a number of the townspeople had begun to send their children. In 1935 Oyinbo's father consented to let his son attend the school. He was first of his many sons and daughters to be permitted to come under Christian influence. There Oyinbo studied diligently, and there too he received his first knowledge of the Bible. There he first learned of Jesus and of His saving grace. He became a faithful attendant at Sunday school, and in 1938 he took for himself the Christian name of Samuel.



Left: Karachi Hospital, Which Was Formally Opened on October 18, 1951, by Way of Telephone, by Begum Liaquat Ali Khan, Wife of the Late Prime Minister of Pakistan. Right: George A. Nelson, M.D., Medical Director of the Karachi Hospital, Standing on the Left, Receives a Check for 100,000 Rupees as a Gift Toward Building Construction From Mr. B. R. Graham, Chairman of the Karachi Chamber of Commerce

Two years went by. Samuel continued to make use of his opportunities. Returning from school late one evening, he was informed that his father was making sacrifices to his idols. A goat and a cow had been slain. Their blood had been sprinkled before the various pagan images, but the flesh was to be eaten by the members of the household. To each member his or her allotted portion had been given. But Samuel had learned from his Christian teachers that a follower of Jesus was not to eat of the flesh that had been offered to idols, and so he refused to take part in the feast.

Samuel's relatives brought him immediately to his father. In a rage they began to tell his father about the insolent attitude that Samuel had manifested. His father demanded of him a reason. Said Samuel, "Father, your oracle, your god of iron and your other idols, which you serve, cannot save a man from his sins and evil ways. I cannot eat what has been offered to them." That was a hard test.

In time Samuel completed standard four, which would be equivalent to the sixth grade. This was the scholastic limit he could reach in the village school. He had done so well that his community offered him a scholarship to another center of education some miles away from his home village. But Providence had something else in store for him. Strangely enough, his own father discouraged his son from going on with his schooling.

In 1946 Samuel took up a teaching appointment for the mission of which he was now a member, in a town about fifty miles away from his home. Here in this village he first came in contact with the third angel's message, or to use his own words, "Here I first heard about what is called Seventh-day Adventist." In this same village, though the church building was but a small hut, there was a Seventh-day Adventist church with a number of devout members.

### Samuel Attends Our School

In Nigeria, Samuel's native country, the Seventh-day Adventist mission has an eighty-five-bed hospital and has in connection with the hospital a training school for nurses. From year to year the training school sends out application forms to the various Adventist communities asking for youth who are interested in being trained as nursing evangelists to apply for training. Though the larger percentage of the nurses in training are taken from among the applicants who have been students in our own denominational schools, still some applicants from non-Adventist groups are given consideration. Many of these non-Adventist youth embrace the message and develop into fine workers for the cause of God.

No, it did not just happen, for certainly God had His hand in seeing that an application form reached Samuel's hands. He knew little, almost nothing, at that

time about the remnant church or its message. For some time he had had a peculiar desire to further his education, and wished especially to become a nurse. Samuel filled in the application form. The hospital replied that soon the admittance examination would be given.

The nearest town where the admittance examination was to be held, was a considerable distance away. Transportation money was needed, and also money for the admittance examination fee. As he was walking along the bush-lined pathway Samuel prayed this simple prayer. "Father, if the training will be what you would like me to obtain and be beneficial to me, then, Father, you should provide money for my transport fee."

He had scarcely finished his prayer when, looking down at the path, he saw a one-pound currency note. It was muddy and wrinkled and obviously had been stepped on by many people. This note was worth about four dollars at that time, and was more than enough to pay for his transportation and the examination fee. Great was his joy when he learned that he was among the number that had been accepted into the new class of nursing.

His adjustment days at the training school were difficult ones. He was especially restless on Saturdays. Then Samuel said in his mind, "What kind of religion is this? Sunday is the day of rest, so how can it be that these people are teaching that Saturday is the Sabbath?"

Though his mind was not entirely at ease, Samuel applied himself diligently to his work. He proved to be an excellent student. Toward the end of his senior year Samuel gave his heart completely to the Lord and to the new faith that he had learned to love and believe to be the fuller truth. He, with twelve other young people, on the Sabbath day before the Christmas of 1950, was baptized in a jungle-lined stream, a short distance from the hospital.

### Samuel Returns to His Village

The interest of the leaders of his home town had followed Samuel to the Seventh-day Adventist hospital at Ife. Though they had no interest in the faith he was learning there, they were keenly interested in the nurses' training he was receiving, and they were very anxious to secure his services as a graduate nurse to operate their town dispensary for them. Toward the end of his training period they corresponded with him at length,



Student Nurses in Training at the Ile-Ife Hospital, Nigeria, Africa

telling him of the fine dispensary building they were getting in readiness for him and also promising him an attractive salary.

Samuel counseled with the medical director of the hospital, who advised him that this might be the Lord's method of calling him to carry the message to his own people. Even to this day, in this large African village, the truth has not yet been fully preached or established. Samuel accepted the position his town elders offered him. Little did he know what trying experiences the Lord had waiting for him. They were to test his faith. Through them he was to be permitted to witness in a public way for his Lord, among his own people.

Unfortunately, the dispensary building was not ready for occupancy for a few weeks, and the medical supplies to stock the shelves had not arrived. During this waiting period Samuel was not idle. Especially on the Sabbath day he made it a point to gather groups of interested people around him and preach to them of the love of God and of the soon return of His Son. The Sabbath was frequently the subject of deep discussion. Some listened, some were impressed, but many scoffed. Samuel had a generous supply of truth-filled literature with him, and this he distributed to those who showed special interest.

A great disappointment lay just ahead. This particular dispensary was one of a chain of native administration dispensaries under the supervision of a government doctor who visited them on set days. When Samuel's dispensary was finally ready for operation he discovered that his busiest days were to come on the Sabbath. This was the day of the week that the government doctor had elected to visit this particular dispensary. Samuel well remembered what the practice was back at the hospital where he had trained and had learned the truth that now influenced his life. Emergency medical work was always gladly handled on the Sabbath day but no routine medical clinics were operated. He did not feel that he could conscientiously carry out the program of the town elders.

This experience was a great trial. There were his own people that he was disappointing. There were his own people that he had looked forward to helping in a very special way. Was he going to disappoint them? The people could not see why this problem could not be justifiably solved by a little compromise. After all this doctor did not visit the dispensary every Sabbath. But Samuel determined in his heart not to compromise, and so boldly, with no hesitation he explained to the town elders his position.

The town elders said to themselves, "What this young man wants is a higher salary. He is only making excuses." Samuel was making no excuses, and to their offer of higher remuneration if he would but give up this "seven day" keeping, he replied, "If you at all pay me the money of a qualified doctor, I will not work on the Sabbath day." He then went on to show them John 9:41: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." "I told them," said Samuel, "that I have

studied about the Sabbath, and I do not want to fall into the devil's temptation."

No more beautiful and clear-cut statement of this young man's Christian convictions could have been made publicly. What a glorious testimony to the power of God, who today still penetrates the fortresses of heathenism and brings forth His ransomed ones, who, if they remain faithful, will one day walk with Him in heaven.

Today Samuel is back serving his Lord and his fellow men at the hospital where he received his nurses' training and where he learned the message that he cherishes more than earthly gain or popularity. He is an inspiration to his patients and to his fellow workers.

During several weeks now he has served as the enthusiastic superintendent of the senior Sabbath school at the hospital. Today Samuel stands as one more outstanding witness, among many others, to the efficacy of Christian medical missions and to the saving grace of the Lord Jesus Christ.

## Brief Current News



### NORTH AMERICA

#### Atlantic Union

- The New York colporteur evangelist school will be conducted in Rochester, New York, January 20-26, with C. Dilts, conference publishing department secretary, in charge.

- Twenty-one are enrolled in a first-aid course in Everett, Massachusetts, with Mrs. R. W. Knapp as instructor. The oldest member of the class, Joseph Cincotta, will be 81 in March.

- J. F. Bohner, of the 20th Century Bible School in Syracuse, New York, has made plans again this year, with the help of offerings from the churches and Missionary Volunteer Societies, to give Christmas cheer to Bible course students behind prison bars. These men greatly appreciate being remembered in this way.

- There are now 67 elementary church schools in the Atlantic Union, with 104 teachers, and an enrollment of 1,521 in grades 1-8.

#### Canadian Union

- Albert Smith, local elder of the Barnesville, New Brunswick, church, is conducting Sunday night meetings, and has had an average attendance of 100.

- An active Sunshine Band has been organized by the Winnipeg, Manitoba, Missionary Volunteer Society. Its members visit institutions for the aged and infirm, the war veterans' home, and the 3 city hospitals.

- R. C. Spangler showed the Daniel 2 film to an interested group of 57 who were recently discovered in Sackville, New Brunswick.

#### Lake Union

- A very successful youth rally was conducted at Clear Lake, Wisconsin, November 10, for those living in the northwestern part of the State. F. W. Bieber, the Wisconsin Missionary Volunteer leader, was assisted by R. G. Burchfield, of the Wisconsin office, and R. G. Campbell, of the Lake Union office. There were about 400 in attendance, and they all reported having received a real blessing and inspiration from the meeting.

- S. M. McCormick, who has served the Michigan Conference as home missionary secretary for the past 5 years, has accepted the invitation of the Minnesota Conference to become the pastor of the Stevens Avenue church in Minneapolis. A. K. Phillips, who has been working as a district leader in Michigan, has been selected as the new home missionary secretary for the Michigan field.

- Michigan has had several baptisms in recent months. Duane Miller baptized 13 at Holland; S. W. Hyde, 4 candidates at Owosso; T. I. Rush baptized 8 for Joseph Quinn in the Cedar Lake area; E. L. Byrd held a service for 6 at Urbandale; and P. W. Lamb baptized 4 at Grand Rapids.

#### North Pacific Union

- A new church organization was effected at Fort Peck, Montana, on November 24, by O. T. Garner. Paul Johnson

has been conducting a public effort in Fort Peck this fall in the church building recently constructed by William Whisenand.

- New workers in the Upper Columbia Conference include Melvin Heinrich and family, who have come from the Arizona Conference and will live in Wenatchee, Washington. Mrs. Bette Shaffer has joined the office staff as stenographer in the home missionary department.

- A new church edifice, to be known as the Spokane Valley church, was occupied for the first time on November 24, with Don H. Spillman the guest speaker for the eleven o'clock service. The two former valley churches—Orchard Avenue and Veradale—were consolidated, which resulted in 162 charter members for the new church, plus 14 others. W. B. Riffel is pastor of the church. It is planned that in the near future a public effort will be held in the church by the Spillman-Lyman evangelistic company.

- Twelve were baptized November 17 in Colville, Washington, 4 of them being direct results of faithful work of the lay members.

- A Share Your Faith program is being broadcast each Sabbath afternoon direct from Columbia Auditorium at Walla Walla College over station KUJ in Walla Walla. These programs are under the direction of Frank Stanyer, assisted by Bob Becker, song leader. Special requests are received by telephone from listeners during the broadcasts and are either answered over the air or by singing bands who are directed to the homes by Delbert Lewis.

#### Pacific Union

- To care for the needs of Russian-speaking persons in the Southern California Conference, T. Shiwotenko has accepted a call to that field. He will devote half his time to Voice of Prophecy interests.

- Evangelistic meetings conducted in the San Pedro area by R. H. Robertson, pastor of the West Long Beach church, have resulted in the baptism of 18 to the end of October.

- Meade MacGuire has concluded a series of revival meetings in the Palo Alto and Redwood City churches, with the theme "Not a New Leaf, but a New Life."

- Young people of the Hilo, Hawaii, church have begun a series of Sunday night evangelistic meetings, using a hall in a housing project. At their first meeting every part of the program was provided by the youth, and at future meetings responsibility will be shifted so that experience may be gained.

- The Safford, Arizona, Sabbath school has closed the 1951 Investment project with an average of \$2.50 for the 47 members. They had worked for just 5 months to achieve this.

#### Southern Union

- Ray Davidson has been conducting a tent effort in Ocala, Florida, and on November 25 he reported that 21 had already been baptized, with others studying.



# THE *New* 1952 READING COURSE BOOKS

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**SAINTS AND SINNERS**, by M. L. Andreasen Price, \$2.50

More than twoscore Biblical biographies proving that there are no bargains in halos.

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A blueprint for Christian living presented by an expert in the field of Applied Christianity.

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A child bride of India—true to her convictions though severely persecuted.

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A superb book rich in the lore and the fresh out-of-doors atmosphere of the woods.

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**ABRAHAM LINCOLN**, by Clara Judson

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Price, \$2.75

This is an exciting narrative concerning the wealth sought by the discoverers of the Americas.

(Total Value, \$13.00) Club Price, \$11.50

## JUNIOR

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Washington 12, D.C.

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Nineteen dog stories full of adventure, thrilling heroism, and dramatic situations.

**SONG OF THE SEASONS**, by Addison Webb

Price, \$2.50

The year-round doings of our wild friends in nature, told with accuracy, charm, and humor.

**WHAT ANIMAL IS IT?** by Anna Pistorius

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With its colorful pictures and descriptive text this new book fascinates all young children.

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● On November 24, 27 were baptized in the Louisville, Kentucky, church. H. R. Veach plans a large evangelistic effort in Louisville this winter.

● Eleven were baptized and added to the Memphis and Raleigh, Tennessee, churches on November 25. On the same Sabbath J. D. Dobbs baptized 4 believers who became members of the Kentucky-Tennessee Conference church.

● R. H. Wentland, Jr., a worker in the Kentucky-Tennessee Conference, has accepted the call of the Far Eastern Division for service in Indo-China.

### Southwestern Union

● On a recent Friday evening 4 new members united with the Muskogee, Oklahoma, church by baptism. G. I. Gantz has been conducting an effort in that city.

● A. G. Streifling, formerly in Calgary, Alberta, is now a worker in the Oklahoma Conference in charge of the Shattuck district.

● J. H. Wardrop reports that 47 persons have accepted the truth this year in Texas through studying the lessons of the Bible school, and several more are expected to be added before the year closes.

● The Houston Floral Avenue church was dedicated on Sabbath, November 24, J. W. Turner, Southwestern Union Conference president, preaching the dedicatory sermon.

● C. G. Gordon, president of the Texico Conference, conducted the Week of Prayer at the Spanish-American Seminary and in the Albuquerque Spanish church. At the final service 3 were baptized, 2 of these uniting with the Sandoval church and one with the Albuquerque Spanish church. I. M. Vacquer, principal of the school, on the last Sabbath of the special week organized a baptismal class of 11.

● The Texas student colporteurs earned nearly \$6,000 in scholarship credits this past summer.

### Northern Union

● Fourteen young people were baptized at Sheyenne River Academy on November 17. W. K. Chapman officiated at the baptismal service.

● On November 17 a baptismal service was conducted at Mankato, Minnesota, by H. L. Wernick, the district pastor. Eight new members were added to the church at that time, and the pastor gives much credit for the winning of them to the loyal efforts of missionary-minded laymen.

● A baptismal service was conducted at the Bemidji, Minnesota, church on October 19, at which time 3 new members were baptized. Two of them were from the northwest district, of which R. E. Cash is the pastor, and the other from the Remer church in the Bemidji district, of which V. W. Emmerson is the pastor.

● A church building has been purchased from another congregation for the use of the members at Fairfield, Iowa, who have been without a church home of their own for some years.

## Obituaries

**DINSBIE.**—Ralph Dinsbier died suddenly at Westfield, N.Y., Oct. 16, 1951. Elder Dinsbier was a graduate of Washington Missionary College. Upon completion of his course he went as a missionary to China. Here he remained for 14 years. He and his family spent most of World War II in an internment camp. He returned to this country a year and a half ago to rest and recuperate. However, even here he continued a very active program in the different churches. He is survived by his wife, Anna Percy Dinsbier, and 2 children, Eleanor and Fred.

**CUBLEY.**—William Milton Cubley, born Sept. 17, 1861, in Smith County, Miss.; died in Los Angeles, Calif., Sept. 30, 1951. This dear soldier of the cross entered the service of the Master in 1900, and served as a faithful minister in Texas, Nebraska, Idaho, and Montana. He leaves 1 son, E. Strauss Cubley, who is now serving as assistant treasurer of the South American Division.

**OLIVER.**—Francis Marion Oliver, born near Pomeroy, Wash.; died at Lewiston, Idaho, Oct. 25, 1951. He married Geneva McCormick in 1897. In 1898 he was baptized into the Seventh-day Adventist Church. At 30 years of age he entered the Adventist ministry, serving in the Upper Columbia and Washington conferences. He began his work as pastor of the Lewiston district 13 years ago, where for the past 10 years he conducted the Light of Prophecy radio program. Elder Oliver served as a faithful minister for 43 years. He is survived by his wife, Geneva, and son, Frank.

**WILCOX.**—Bessie Harthorne Price Wilcox, born Oct. 31, 1882, in Toronto, Canada; died Oct. 26, 1951, in Takoma Park, Md. In 1902 she entered South Lancaster Academy and that same year married Robert L. Price. In 1905 she and her husband accepted a call to mission service in Trinidad, British West Indies. After only 1 year of service he died of yellow fever. She then returned to South Lancaster and resumed her education. In 1910 she was married to H. C. Wilcox, after which she served about 10 years as Sabbath school, young people's, and educational secretary of the New England Conference. She taught church school for a time in Mount Vernon, Ohio, and spent about 3 years in the Plainfield Academy in New Jersey, acting as matron and also teaching Bible. She lived in Takoma Park nearly 25 years. She is survived by 2 sons, Robert and George Price, a stepdaughter, Ruth Clare Wilcox, 6 grandchildren, and 1 sister.

**CASSELL.**—Mabel Elizabeth Cassell, born March 31, 1897, in Laura, Ohio; died Oct. 19, 1951, in Takoma Park, Md. After teaching church school in Takoma Park and Mount Vernon, Ohio, she was called to teach at Atlantic Union College, and was head of the normal department of that institution for 10 years. She was then called to be normal director at Emmanuel Missionary College, where she served 9 years. In 1941 she received her doctor's degree in elementary education from the Boston University. Seven years ago she went to Washington Missionary College to serve as normal director. This position she filled until her death. During her connection with the college she served as chairman of the committee that recently brought out the new Bible textbooks and workbooks for grades 1, 2, 3, and 4. She is survived by her mother, Mrs. Mina Cassell; 1 brother, John W. Cassell, of Mutual, Md.; her nephew, Jack Cassell, a teacher in the W.M.C. Normal Training School.

**BUSBY.**—Ernest Busby, born July 2, 1877, in Elgin, Canada; died Sept. 18, 1951. For the past 17 years he had been a devoted member of the church in Middleboro, Mass. He is mourned by a son, a daughter, 4 grandchildren, and 3 sisters.

**CHILTON.**—Margaret Chilton was a Seventh-day Adventist from the time of her conversion at the Battle Creek Sanitarium to her death, June 29, 1951, 5 days after her 92d birthday. After her conversion she returned to her home at Mansfield, La. There a church was organized in 1899. Through her leadership the former Methodist church building was secured and placed on a lot donated to us. That building is still in use.

**BALDWIN.**—Blanche Griffis Baldwin, born May 30, 1873, in Sunderland, Vt.; died Aug. 20, 1951, in Bennington, Vt. She had been a faithful Adventist since 1937. She is survived by her husband, a son, a daughter, a granddaughter, 6 great-grandchildren, 2 sisters, and 2 brothers.

**JENSEN.**—Anna Louise Jorgensen Jensen, born Nov. 20, 1870, in Holbeck, Denmark; died Oct. 18, 1951, in Greenwich, N.Y. She accepted the message in 1896 and was a member of the church in Bennington, Vt. She is survived by 4 daughters, 1 son, 9 grandchildren, 6 great-grandchildren, a sister, and a brother.

**HIRT.**—Albert Hirt, born in Wurenlingen, Switzerland, April 9, 1880; died Sept. 12, 1951, in Ridge-wood, N.Y. In 1920 he accepted the present-day truth as a member of the German Brooklyn church. He is survived by his 3 daughters and 1 granddaughter.

**CHANDLER.**—Attie Corley Chandler, born Oct. 13, 1882; died Oct. 17, 1951, at Stamford, Texas. For the last 23 years she with her husband, J. W. Chandler, had worked faithfully to build up a strong church in Stamford. She is survived by her husband, 3 daughters, 4 grandchildren, 1 sister, and 3 brothers.

**JENSEN.**—Mary Elizabeth Jensen, born Oct. 26, 1883, near Santa Cruz, Calif.; died Sept. 13, 1951, in Fresno, Calif. In her youth she joined the Seventh-day Adventist Church, and remained faithful. She is survived by her husband, 2 daughters, 1 son, and 2 grandchildren.

**TORKELSEN.**—Louisa Larson Torkelsen, born Sept. 26, 1867, near Oslo, Norway; died Oct. 19, 1951, at Clear Lake, Wis. She was a charter member of the church in Ruthven, Iowa, where she lived most of her days. She is survived by a son, a daughter, 5 grandchildren, and 6 great-grandchildren.

**CHRISTENSEN.**—Carrie Christana Christensen, born Oct. 18, 1876, at Alstøp, Denmark; died Aug. 23, 1951. She joined the Adventist church in Ute, Iowa, in 1905 and was a faithful member throughout her life. She is survived by her daughter and 1 brother.

**MERRILL.**—Nelson A. Merrill, born Feb. 7, 1859, in Wisconsin; died Oct. 2, 1951, in California. For 30 years he daily studied the Sabbath school lessons, and regularly attended the Sabbath school. He was a member of the Pasadena church. He leaves 2 sisters.

**SOOY.**—Caroline Sooy was born Jan. 21, 1853, in Elkport, Iowa. She was baptized into the Seventh-day Adventist Church at the age of 17. Most of her married life was spent in College View, Neb., but after her husband's death in 1893 she moved to Battle Creek, Mich., where she resided until 3 months ago. She is survived by 3 sons, 1 daughter, 8 grandchildren, and 17 great-grandchildren.

**MCCARTY.**—Theron Bryant McCarty, born Jan. 7, 1872, in Cook County, Texas; died in Coalgate, Okla., Oct. 4, 1951. He joined the Adventist Church in his early years and held to the faith all his life. He is survived by 7 children, 23 grandchildren, 3 great-grandchildren, 1 sister, and 1 brother.

**SHOUP.**—Jacob H. Shoup, born in Huntington County, Pa., March 10, 1855; died in Perrinton, Mich., Oct. 3, 1951. He accepted the Advent message in 1893 and was a charter member of the Altoona, Pa., church. When the denominational headquarters were moved from Battle Creek to Washington, he spent many months helping to construct the new buildings. He is survived by 2 sons: Millard E. Shoup, of South Lancaster, Mass., and H. L. Shoup, of Bay City, Mich.; also 6 grandchildren, 6 great-grandchildren, and 1 brother.

**NOGGLE.**—Matilda Patricia Noggle, born Jan. 1, 1850, in Danville, Wis.; died Oct. 10, 1951, in San Pasqual, Calif., at the age of 101 years. She was a teacher by profession and a member of the Seventh-day Adventist Church more than 60 years. She is survived by 1 son, Louis T. Noggle, of Brainerd, Minn.; and 3 daughters, Jessie N. Fullmer and Mahle D. Behrens, of San Pasqual, and Alice Judson Suhrie, of Collegedale, Tenn.; also 6 grandchildren, and 7 great-grandchildren.

**POTTER.**—Jessie Sharon Potter, native of Sioux Falls, S. Dak., born April 5, 1883; died at her home near Asheville, N.C., May 21, 1951. She accepted present truth in 1914 and remained faithful. She is survived by her son and daughter, 2 grandchildren, and 2 brothers.

**LEATHERWOOD.**—Luther J. Leatherwood, born March 28, 1893, at Stillwell, Okla.; died Nov. 5, 1951, in Maywood, Calif. He is survived by his widow, 1 son, 1 daughter, 4 grandchildren, and 1 sister.

**SAUNDERS.**—Myrtle Saunders, born Oct. 31, 1872, in Iowa; died Nov. 3, 1951, in Bell, Calif. She is survived by 2 sons, 3 grandchildren, 4 great-grandchildren, and 1 brother.

**WILLIAMS.**—Lelia Gertrude Woods Williams, born March 23, 1894, at Goldendale, Wash.; died at Kirkland, Wash., Nov. 1, 1951. She joined the church in 1935 and remained faithful. There are left to mourn: 6 daughters, 4 sons, 4 sisters, and 1 brother.

## Brief Biographies

Newton G. Evans, M.D. Born June 1, 1874; died Dec. 19, 1945.

## Church Calendar for 1951

Dec. 29 13th Sabbath (Inter-America)

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

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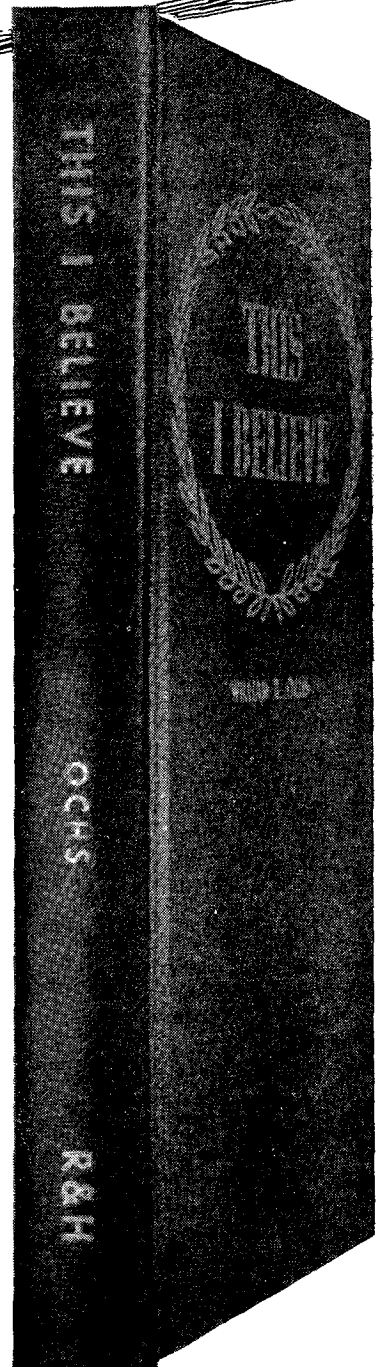
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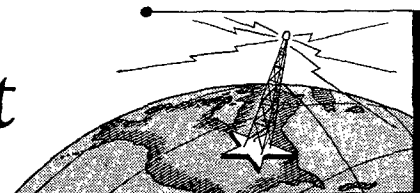
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# Items of Special Interest



## Final Call

With December 31 just before us, let me remind you once again that on that date our REVIEW AND HERALD campaign officially ends. There will be no further issuance of our gift premium book, except as we honor the orders placed on or before that date.

From every section of the field we are receiving glorious reports of outstanding interest in the REVIEW AND HERALD, the authentic voice of the remnant church. Many families are sending the REVIEW to sons and daughters who were once members of the church. Many individual church members are sending the REVIEW to former Adventists—men and women who are not primarily in need of knowledge of our cardinal beliefs but who need the soul inspiration and the heart-warming experience of reading the “good old REVIEW.” We, of course, issue a premium on all these subscriptions—a wonderfully fine book entitled *This I Believe* containing 26 doctrinal subjects.

Your promptness in placing your order not later than December 31 will be appreciated, and we assure you premium books will be issued on all subscriptions placed on or before that date. This is the time for immediate action on the part of individuals and church leaders in behalf of our family counselor, associate pastor, and weekly visitor, the REVIEW AND HERALD.

R. J. CHRISTIAN.

## Middle East Bible Correspondence School

From the Middle East, where we have our fastest growing Bible correspondence school, comes word that the enrollments have reached the 35,000 mark, an increase of 24,500 in the year. There is an average of 680 enrollments a month.

George Keough, director, writes that the Voice of Prophecy has been doing a good work in Syria. “We have students in the old capital of the king of Bashan—where lived King Og, who had an iron bed over nine cubits long and four broad. We are in seventeen towns and villages in that part of Syria. We have had a lively correspondence with them, and they have told us of much opposition from all parties. Some have been warned of excommunication if they do not stop getting the lessons. A lawyer wrote he was convinced of the truth. A good number have written that they are keeping the Sabbath and would like to be visited.

“In the Danish mission hospital near Damascus three nurses took the course and were baptized. There is a Moslem attending our church who wants to be baptized. He is a compositor and has found it difficult to get work because of the Sabbath, but since finishing the course he has continued attending the meetings. He is one of many.”

The Voice of Prophecy in the Middle East has taken a great step forward this year, and we believe that the new year will see a large ingathering of souls from this section of the world.

PAUL WICKMAN.

## Southern Publishing Association Constituency Meeting

On December 4 the Biennial Constituency Meeting of the Southern Publishing Association was held in Nashville, Tennessee. The manager and the heads of the various departments rendered excellent reports. The new board was elected for the ensuing term, and the new officers of the association were appointed as follows: general manager, H. P. Evens; superintendent, N. C. Nelsen; book department manager, M. J. Harvey; and periodical department manager, I. H. Ihrig.

R. M. Davidson, who has given excellent service as treasurer of the institution for many years, has requested that he be given permission to take another line of work. A new treasurer will be called in the near future.

This splendid publishing institution is making a real contribution to our literature evangelistic program.

D. A. McADAMS.

## Adventist Doctor Makes Headlines in Peru

The *Peruvian Times*, only English magazine published in Peru, recently carried the story of an “American Surgeon on ‘Good Will’ Mission to Peru.” The American surgeon is Dr. L. E. C. Joers, Seventh-day Adventist surgeon of Tacoma, Washington.

Dr. Joers, wishing to make his vacation really worth while, spent two months practicing his profession in behalf of the sick in Peru. The Ministry of Public Health issued him a special permit for this purpose.

The story tells of Dr. Joers’s visit to

Adventist missions at Plateria and Umu-chi, on Lake Titicaca, and the American Clinic at Juliaca, where he assisted Dr. David Duffie and performed 11 operations without charge. Mention is also made of the Good Hope Clinic, in Miraflores, where Dr. Joers and his family, who accompanied him, were guests.

## Relatives of Servicemen in Far East Please Note

The General Conference Committee has asked William H. Bergherm to visit the Far East early in 1952 in the interest of the Seventh-day Adventist servicemen stationed in Japan and Korea. If there are any who have sons or loved ones in these countries who may have special needs, Elder Bergherm is anxious to have this information at once. He desires to meet with all Seventh-day Adventist servicemen overseas and has so notified all men whose names have been sent in through their conference secretaries.

Those who may wish to write to Elder Bergherm regarding special situations may do so by addressing him in care of the International Medical Cadet Service Commission, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C.

W. P. BRADLEY.

## College Enrollment in North America

Following is a statistical picture of the opening enrollment in our colleges and junior colleges in the North American Division for the 1951-52 school year, as compared with the same time for the previous year. Only students above the twelfth grade are listed here.

College	1950-51	1951-52
Atlantic Union .....	370	334
Canadian Union .....	87	65
Emmanuel Missionary ....	979	902
La Sierra .....	760	752
Madison .....	351	300
Oakwood .....	254	272
Oshawa Missionary (Jr.)	26	26
Pacific Union .....	906	816
Southern Missionary .....	465	518
Southwestern Junior .....	176	150
Union .....	728	729
Walla Walla .....	1,124	1,042
Washington Missionary ..	621	581
<b>Total Enrollment .....</b>	<b>6,847</b>	<b>6,487</b>