

A DAY OF FASTING AND PRAYER

By W. H. BRANSON
President, General Conference

Conditions in the world have reached their lowest ebb. Never before has there been such universal disregard for the moral law, and never has there been such gigantic preparation for warfare and destruction.

In vast areas of the earth the preaching of the gospel is prohibited, and those who have identified themselves with the church of God are being sorely persecuted. Not only have "evil men and seducers" waxed worse and worse, but they have become "despisers of those that are good."

The days of Sodom and Gomorrah have returned on a world scale.

Yet in the midst of these evil days multitudes in every nation are looking wistfully to Heaven for light and deliverance. They cry out for the bread of life, and wait only to be shown the way of salvation. They long for hope such as comes only through a knowledge of the gospel. Never have people been so ready to hear and consider the truth.

Today many of our Seventh-day Adventist leaders in certain countries are in great distress. Some face death at the hands of their persecutors, and others face prison and bitter revilings.

When the General Conference Committee met at Cleveland, Ohio, recently in Autumn Council, and gave consideration to the church's duty in these days of peril and perplexity, it was decided that a special call to prayer should be sent to all our churches throughout the world in harmony with the counsel given us in Joel:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." Joel. 2:12-18.

In many places in the Scriptures we are instructed that special seasons of prayer appointed by the church

should be accompanied with fasting. The Lord has promised special blessings and power to His people when they fast and pray.

It was therefore thought that the seriousness of these days really demands of the church a special turning to God in fasting as well as in prayer.

In harmony with these considerations, the committee, in Autumn Council, decided to send the following appeal to all our people:

"WHEREAS, We live in the midst of 'wars and rumors of wars,' and under the dread shadows of World War III; and,

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

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

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

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

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

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

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

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

Many of our people will observe the fast from Friday evening sunset on January 11, to Saturday evening sunset, January 12. Possibly older people and young children could not entirely abstain from food for so long a period, but those who can will experience a special blessing in doing so.

As the church throughout the world thus unites in seeking God, we may, with confidence, expect His arm to be moved in behalf of His people and work. New doors will be opened, and new and greater victories will be won.

Let us all be sure to enter fully into the spirit of this experience, and receive the blessing in store for us.

Contents

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.]

FRONT PAGE - - - A Day of Fasting and Prayer

GENERAL ARTICLES - - - - - Page 3

Building a Church—Remember the Family Altar—"What Is Man, That Thou Art Mindful of Him?"—Keep the Door Closed—"Revive Thy Work"—As White as Snow—Children Like to Sacrifice for God's Cause—"Where Is He?" Part 1—For Homemakers—Applied Education—Rescue at the Godavari

EDITORIALS - - - - - Page 12

"Carest Thou Not?"—They Clothed Error in Truth's Garments—Fallibility of Pioneers No Indictment of Movement—Others Have Said—The Fundamental Argument Against Church Union

NEWS FROM THE WORLD - - - - - Page 16

A Trip to the Famous Davis Indians—The Mount Hagen Leper Hospital, New Guinea—From Singapore to Fiji—Karachi, Pakistan, Church Dedication—A Light to Lighten the Gentiles—Work Among the Indians in Durban—Brief Current News—Church Calendar for 1952

POETRY

God Bless Our Home, p. 4; Another Year, p. 9

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► Witnesses Increase Berlin Membership

Membership of the Jehovah's Witnesses sect in West Berlin has increased by 35 per cent during the past year to a total of more than 50,000; it was reported at a conference in the British sector in Berlin. During the conference, which lasted three days, 277 new sect members were baptized in a local swimming pool.

► UN Gets Prayer Room

A special room for meditation and prayer has been set aside in the Palais de Chaillot, where the United Nations General Assembly is holding sessions. The innovation was made at the suggestion of the American and several other delegations, who asked that the Paris sessions follow the custom set at UN meetings at Lake Success, New York.

► Father's Day Mass Held in Burma

Minister of Education U Than Aung attended an open-air Father's Day mass sponsored by the Catholic community in Rangoon, Burma, in honor of the fathers of Burma. The mass was celebrated by the Most Reverend Frederick J. Provost, vicar apostolic of Burma and bishop of Rangoon. The fathers present at the mass were entertained at breakfast and later received small gifts and other tokens of appreciation. It was announced that a Father's Day celebration would be held annually in the future.

► Methodists Hold "Walking Revival"

More than 20,000 Methodists jammed Hollywood Bowl in a victory rally proclaiming the success of a "walking revival" in Los Angeles that brought 4,178 new members into their church. Principal speaker was Bishop G. Bromley Oxnam, of New York. Also in attendance was Bishop Eleazar Guerra, of Mexico. Dr. Paul F. Huebner, Los Angeles Methodist executive, told what the "walking revival" had accomplished. He said that 324 ministers, many of them visiting this area, had been engaged along with 162 churches in the metropolitan area. "Our concern was nearly 25,000 people," he said. "2,692 laymen walked around and extended 17,253 invitations to join with Christ. They brought in 4,178 new members and 16,517 prospects remain to be visited by clergymen."

► Senator Protests UN Rights Covenant

Senator John W. Bricker (R.-Ohio), charged in Washington, D.C., that the proposed United Nations Covenant on Human Rights would give Congress authority to interfere with freedom of religion in the United States. "The First Amendment provides that Congress shall make no law prohibiting the free exercise of religion," he said. "Compare the First Amendment's absolute prohibition on the power of Congress with the power which Congress would acquire under Article 13 of the Covenant, providing in part, as follows:

"Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others." The Senator said that he will press his case against the Covenant on Human Rights before the Senate Foreign Relations Committee when Congress reconvenes in January. He has already introduced a Senate resolution to express American disapproval of the covenant.

Building a Church

By RONALD S. SENSEMAN

Church architecture and ecclesiastical art are as much a special field as medicine or law. Snap judgment on the part of those who have not made even a superficial study in this field is a costly and regrettable procedure.

Few people know much about the planning of church buildings except those whose business it is to know—plus a few who are willing to make a study of church architecture, doing the necessary research in order to acquire sufficient grasp of the subject to do intelligent planning. Too many inefficient and unsightly buildings are constructed because of well-meaning but totally uninformed church building committees.

Every individual who has anything to do with the planning of a place of worship should have some acquaintance with the origin of the various styles of ecclesiastical architecture, together with an impression of the spiritual and artistic meaning behind their development. A study of the historic styles would be of inestimable value to those burdened with the great responsibility of building a church.

Man long has understood that a beautiful and inspiring architectural setting encourages faith and dignity and promotes high aspirations. Likes and dislikes, the tastes of a people, are a matter of logical reasoning. There will be nothing hazy or intangible about certain architectural designs if one understands the background, such as technical skills and their dependence on geological conditions. It is said that architecture is everyone's profession, for no one can escape it. He who understands it best enjoys it most.

Historic buildings still standing give a clear insight into the general life of the

people at the time of their erection. These buildings give a complete summary of their science, technical skill, and history, as well as their religion and arts.

A historian tells us that past civilizations have been most perfectly revealed and their real meaning and power made plain by the embodiment in stone of the thoughts and life of the age that the architecture represents. The scope of these buildings makes the most accurate and visible portrayal of the intimate society and the inner spirit and life of the people and builders of the time, giving us a most singular approach to history. Longfellow said that architecture is the printing press of all ages and gives a history of the state of society.

In planning the church of tomorrow, should we attempt to use one of the historic styles, something new, or a compromise with the two styles? There are many things that should be considered before reaching a decision.

Any church, regardless of style, might well retain the orderliness, permanence, and religious and emotional appeal of the medieval church. Our churches should inspire rather than offend, and should produce a warm, quiet, and friendly feeling. They should welcome rather than repel.

We read: "In the construction of this [church] building He gave a representation of His power and majesty; and His name is to be honored in the buildings that are erected for Him today. Faithfulness, stability, and fitness are to be seen in every part."—*Counsels on Health*, p. 278.

"He [God] would have them observe neatness, order, taste, and plain beauty in preparing a house for Him in which

He is to meet with His people."—*Testimonies*, vol. 2, p. 257.

To this we should add the all-inclusive word *functional*; that is to say, the building must adequately serve the purpose for which it was designed.

Except for the larger liturgical churches, a true Gothic cathedral is out of the question, simply because one feels the disharmony profoundly unless some effort is made to retain some of the elements of the medieval liturgy. And of course the construction, under normal conditions, is far beyond the reach of the average congregation today.

This country has many outstanding examples of Gothic cathedral architecture, in Washington, D.C., New York City, Bryn Athen, Pennsylvania, and other cities worthy of mention.

Adaptation of Various Styles

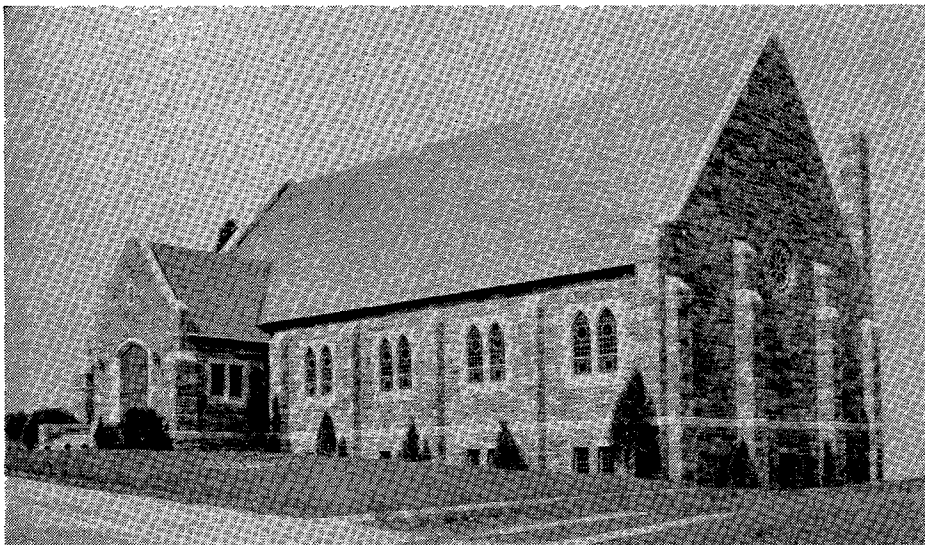
The Roman Catholic Church attempts to claim that the Romanesque style is purely its own style of architecture. Nothing is further from the truth. Protestant churches were the first to use this style, and they will continue to use it. Many other churches today are adopting and using the style with admirable results.

Colonial architecture will always have a place in a town that has many homes of Georgian design or in which there is a college campus with Georgian buildings.

There is no question but that any of these styles can be used successfully, depending, of course, on the money, materials available, tradition, and locality.

There is no doubt that churches today, especially the nonliturgical churches, are taking liberties with these historic types. This is brought about many times because the limited means of the congregation may require that all nonessentials be removed. This stylizing of traditional types alone does not make a truly contemporary church, as the modernist knows it, because the general plan in all probability would remain traditional, the change being in the façade.

Regardless of the style of architecture of our churches, they must be, first, a house of God; they should be distinctive and readily recognized as a place of worship. The façade should, even to the casual observer, reflect the purpose for which it was intended. It should not look like an auditorium or a place of amusement or a post office. If it requires a tower or a flèche to obtain this, then let us have it, but do not slight such items in order to save money. A bell cote, especially in the smaller churches, adds a note of interest and can be quite useful. Towers can become functional as entrance



Hyattsville, Maryland, Church of Which the Author Was the Architect. This Beautiful Edifice Is of a Modified Gothic Style

vestibules, with mothers' rooms or offices, and other rooms at the higher levels.

We have been told that "the house where Jesus is to meet with His people should be neat and attractive."—*Ibid.*, vol. 5, p. 269.

A church should be the outstanding and most beautiful building in the community. The Temple of Solomon, designed by the Lord Himself, was the most magnificent place of worship the world has ever seen. The least we can do for One whom we are to honor is to use the very best that can be found in wood, brick, or stone, only regretting we cannot do more.

There will always be the cry of waste and extravagance, but let us remember that often the good costs no more than the shoddy or inferior. Beauty is not always a matter of price but of good proportion in design and just plain good taste.

"In none of our buildings should we seek to make a display; for this would not advance the work. Our economy should testify to our principles. We should employ methods of work that are not transient. Everything should be done solidly."—*Ibid.*, vol. 6, pp. 101, 103.

Substantial Buildings

"Some may ask, Why does Sister White always use the words, 'plain, neat, and substantial,' when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people.

"But," some say, 'if the Lord is so soon to come, why do you urge our builders to put the best material into the buildings they erect?' Would we dare to dedicate to God a house made of cheap material, and put together so faultily as to be almost lifted from its foundation when struck by a strong wind? We would be ashamed to put worthless material into a building for the Lord. And I would not advise anyone to put worthless material into a house. It does not pay. The floors of our houses should be made of well-seasoned wood. This will cost a little more, but will in the end save a great deal of vexation. The frame of a building should be well matched and well put together. Christ is our example in all things. He worked at the carpenter's trade with His father Joseph, and every article He made was well made, the different parts fitting exactly, the whole able to bear test.

"Whatever you do, let it be done as well as upright principles and your strength and skill can do it. Let your work be like the pattern shown you in the mount. The buildings erected will soon be severely tried."—*Evangelism*, p. 378.

[This is the first of an instructive series of articles on the subject of how to build a church, written by a leading architect of Washington, D.C., a Seventh-day Adventist.—*Editors*.]

Remember the Family Altar

By R. R. Figuhr

The family altar should constitute a mighty bulwark against the tidal wave of evil that is rolling over the earth. Serious-minded men are greatly perturbed over the ease with which crime is committed. The appalling increase of juvenile delinquency startles the world. Young people—mere boys and girls—who at their tender ages should still be held within the influence and protection of the family circle, have, with little apparent difficulty, broken away and quickly become hardened and desperate criminals.

Confused analysts studying the problem of modern trends are advancing reasons and theories as to the cause and remedy. Some urge more drastic laws and penalties, an increase of police powers and personnel; and others say that more education

is the solution. A keen student of modern trends writes, "Something has happened to us as a people—something serious. We have gained much in the last half-century period. We have lost something also." There is no doubt that something has been lost, and that is a recognition of God and a realization of our personal responsibility to Him.

Family Worship Neglected

There was a time in this country when men looked to God for divine direction in their affairs. They recognized Him and turned to Him for guidance. Older writings are replete with references to the Almighty. This spiritual perception was fostered daily around family altars by believing and godly parents. But family altars have been allowed to crumble and disappear altogether. Young people now go out into the world from homes where prayer is practically unknown.

The rush of business and the dedication of men and women to the multiplied activities of this confused age have crowded out the daily devotional period for the family. A serious-minded individual very truthfully says, "Boys and girls who have learned to pray will never become a problem to their community." As they go out from homes where family altars have been established and faithfully maintained, they are equipped to stand against the temptations and the allurements of the world. If parents but sensed the seriousness of the situation and the greatness of their responsibility, they would gather their families around them in worship faithfully each day. The statement by Sister White is still all too true: "In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship."—*Patriarchs and Prophets*, p. 143.

When the Lord spoke those memorable words to Noah just before the angel closed the door to the ark, "Come thou and all thy house into the ark," Noah must have felt that all the years of faithful effort on his part in fostering the spiritual life of the members of his family were more than repaid. He must have entered the ark with a very deep feeling of satisfaction as his family moved in with him. He had worked, preached, and lived so as to carry his entire family along with him in the great project of building the ark. The whole family believed as he did, that the construction of the ark was the most important activity going on in the entire world, for it was God's work, and belief in God was deeply implanted in their hearts.

We like to think and speak of Noah's irresistible energy and his unshakable



GOD BLESS OUR HOME

By Nathaniel Krum

God bless our home and make of it
A little heaven below,
Where loyalty and trust are shared
And lovelit fires glow.

God bless our home through singing years
With children's dimpled smiles,
With stalwart sons and daughters fair,
To cheer the passing miles.

God bless our home with tenderness
To candlelight life's sorrow,
With faith and confidence to brave
The conquests of tomorrow.

God bless our home with happiness
And mellow it with love,
That it may ever radiate
Thy Spirit from above.

faith. It is all true. He worked on despite the opposition of a scoffing and incredulous world. His was a great work of faith and is prominently mentioned in that great faith chapter of Hebrews 11. But a no-less-noteworthy accomplishment was that of instilling faith and nurturing it within the hearts of his own household. Around the altars that he so faithfully erected in different places where he sojourned, he regularly gathered the members of his household. Prayer daily ascended for divine guidance and protection. Sins were confessed. Each morning lives were rededicated to God, and heavenly direction was implored for the day. The close of the day found the family again bowed in worship around the altar.

We need not look for any hidden reason as to why Noah's household was ready to follow him into the ark. The reason is perfectly plain. His godly life and his faithfulness in maintaining the hour of worship are the answer. "As a reward for his faithfulness and integrity, God saved all the members of his family with him. What encouragement to parental fidelity!"—*Ibid.*, p. 98.

Work pressed upon Noah daily, duties called urgently, but these did not lead him to neglect family worship. It had its place on the program of each day, and nothing, no matter how urgent or important, could crowd it out. The family altar was an established institution in the Noah family. No one felt that time thus spent was lost. Against the tidal wave of evil that was sweeping over the doomed antediluvian world, the altar of this family stood as a mighty bulwark.

In the life of Abraham we see the same fidelity to the family altar as was evident in the life of Noah. Wherever he went he erected an altar. His journeyings could be traced by the altars he had established. Around these centers of worship each morning and evening, as regularly as the sun rose and set, the household of Abraham gathered. It was no small group, for it consisted of some one thousand souls. The results of the patriarch's faithful practice are clearly seen in the life of his son Isaac as well as in that of his noble chief steward. They were praying men. Growing up under such home influences as they did, bowing morning and evening before the established altar, they could hardly be otherwise.

Following a Life of Prayer

When the steward was entrusted with the weighty mission of securing a suitable wife for Isaac, he prayed over the matter. You see him at the well imploring God for direction in the business that was committed to him that it might be properly done. That prayer was answered, and soon the procession with the beautiful bride was on its way back to the tents of Abraham. Nearing them, Rebekah and Eliezer saw a man out in the field alone. It was Isaac meditating and praying.

Evidently this was a customary practice on the part of Isaac. He came from a praying home, and it seemed like a natural thing for him to pray over his problems. From the families that pray come praying men and women.

Today, in this troubled and rapidly increasing evil age, the examples of these two faithful patriarchs, Noah and Abraham, speak to us in eloquent tones. We are admonished to follow their examples.

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—*Ibid.*, p. 144.

We are living in a time of unprecedented evil and temptation, especially for the young. In every Adventist home there

must be a family altar erected around which the family faithfully meets each morning and evening. More than anything else that can be done, this will hold the children to the truth and to God. In such a practice the text, "Train up a child in the way he should go: and when he is old, he will not depart from it," finds, to a large degree, its fulfillment. The world has never needed the benign influence of the family altar as it does today. In this time of Egyptian darkness there must be lights in Israel's dwellings. Every Adventist family must establish and faithfully maintain the family altar if their children are to go out prepared to meet successfully the serious problems of this day.

"In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Counsels to Parents, Teachers, and Students*, p. 110.

"What Is Man, That Thou Art Mindful of Him?"

By C. L. Torrey

A new year, with its opportunities, its problems, its joys, and its trials in the service of the Master, is before us. As we face this new year we shall in all probability feel insufficient for the great task assigned to us. We shall be prone to depreciate ourselves, to belittle our worth, and to say, "What is man, that thou art mindful of him?"

We forget that "God's commands are His enablings." Actually, true greatness is spiritual and moral worth; and if we possess these virtues, we need have no fears but that God will bestow His power upon us.

When the psalmist looked up into the heavens, he was at first overwhelmed with a sense of his own littleness, and exclaimed, "What is man, that thou art mindful of him?" Ps. 8:4. But on second thought he realized that this attitude was entirely a misconception; for how could man be inferior to the heavens, when he had been created but "a little lower than the angels"? Verse 5.

The term "angel" as here used is translated from the Hebrew word *Elohim*, and applies to the Almighty. So God has made man a little lower than Himself, and has crowned him with glory and honor, and has given him dominion over the works of His hands. So, far from being insignificant in comparison with the heavens, man, if spiritual, is of greater value than they.

The progress of science has had a tendency to cause us to underrate our manhood and womanhood. The language of some persons even now is equivalent to the first hasty utterance of the psalmist—"What is man?" They go even further, and tell us that man is but a mote in the sunbeam, a grain of sand in the desert, a ripple upon the broad ocean. This is extreme inferiority complex.

We freely admit that there are men who have fallen so low in sin that they fail to be really men any longer, as they grovel in the mire of sin and sink into the dust of the grave. But we are here dealing with the thought of the spiritual worth of man, which is more than a mote, a grain of sand, or a ripple upon the waters. Man has power to feel, to think, to know, to act, to persuade, to live, and to believe that he may possess the power of God's Spirit.

God wants His children to stand upon their feet (see Eze. 2:1), and go forward believing that they are members of the family of God. John realized this when he exclaimed, "Beloved, now are we the sons of God." 1 John 3:2. Instead of belittling ourselves, let us lift up our eyes unto the hills, from whence cometh our help (see Ps. 121:1), and in faith and confidence, believing in God, in our message, and in our holy calling, let us go forward as a united people in our glorious march toward the kingdom.

It is Satan's delight to cause us to feel insufficient for our task and to grieve over past sins that the Lord has already freely forgiven and blotted out. When we are thus weighed down with a sense of guilt, then it is that a feeling of inferiority takes possession of us, and we cry out, "What is man, that thou art mindful of him?"

By reminding ourselves often that we are akin to our Maker—sons and daughters

of His, made in His likeness and image—we are stimulated to seek through prayer and the grace of God a character like unto His.

If we are Spirit filled, standing upon our feet, and lifting our eyes heavenward, if we possess courage, faith, determination, and enthusiasm, 1952 will be the best year in our experience in the winning of souls for the kingdom of God.

Keep the Door Closed

By Theodore Carcich

Years ago the Spirit of prophecy frankly stated the effects that competitive sports have upon the minds and lives of young people. Speaking of football, boxing, and "other athletic games," Mrs. White said:

"Their influence does not tend toward refinement, generosity, or real manliness. . . . They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results."—*Education*, pp. 210, 211.

A sobering commentary on this warning was brought to the nation by a general sessions judge, Saul S. Streit, as he sentenced five former college basketball players and a master briber to jail for conspiring to fix and throw athletic contests. Before a packed courtroom in New York City the judge delivered a blistering, forty-one-page indictment of college competitive sports. Charging that the games in question were "no longer the sports of amateurs," but that they have become "big business," with gamblers reaping a harvest, the morals of youth corrupted, and educational standards contaminated, the judge went on to make other statements that are worthy of our notice.

Referring to one of the sentenced players who last year attained the reputation of being the nation's leading basketball scorer, the judge described him as having "become greedy and glamour struck" and having "developed an insatiable lust for night clubs and the company of girls." Another sentenced player of the same championship team was pictured by the judge as "completely lacking in moral and ethical concepts."

Neither did the judge spare the educational system that spawned such tragic figures as the five ruined young men. Speaking of the colleges, he remarked that the schools themselves bribe top athletes to enroll, thus, "piercing the moral armor" of youth and creating a "prelude to crime." He further charged the colleges with "evading scholastic standards" and resorting "to trickery, devices, fraud

and forgery" in their determination to enroll talented students and win games.

The final scathing blast was reserved for mature men and women who should have known better. Said the judge, "The responsibility for the sports scandal must be shared not only by the crooked fixers and the corrupt lawyers, but also by the college administrations, coaches, and alumni groups who participate in this evil system of commercialism and over-emphasis." Appealing to the colleges to "cleanse their own house" of the appalling conditions brought about by competitive

sports, the jurist warned of the "insidious condition which, if not checked, must explode into an atomic athletic scandal which will dwarf the charges before me into insignificance."

Since college students often take their places in the economic and political life of the nation, we are not left to wonder at the shocking revelations of fraud, bribery, and tax evasion among persons occupying high places. A stream is no purer than its source. Likewise, men are the sum total of their education, for "just as the twig is best, the tree's inclin'd." How important, then, that as a people we heed well the counsel given to us of God as to the manner and conditions under which our youth are to be trained and educated. From our denominational schools come the men and women who mold our churches and institutions, and how thankful we should be that the course we have followed through the years has adhered strictly to the divine blueprint. We are deeply grateful for the faithful and God-fearing administrators who are guiding our academies and colleges. Let us continually uphold and pray for these consecrated schoolmen who firmly resist any suggestion or hint to open "the door" leading "to dissipation and lawlessness, with their terrible results."

"Revive Thy Work"

A Sermon

By W. B. Ochs

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

The word "revive," we are told, means to keep or make alive, cause to live or to live again. God desires to see His work grow. He stands ready to supply our greatest need. He has promised the reviving power. As we cry out with the prophet of old, "O Lord, revive thy work," let us remember that God suggests very clearly and definitely what will bring about this reviving power. Every promise He has made is based upon the fulfillment of conditions. God is anxiously waiting to open the windows of heaven and pour out His Spirit upon His church.

But in order to enjoy the fullness of that reviving power, we must do something about it. Let us notice three things that serve as avenues to bring God's reviving power to His people.

Consecration

1. *Wholehearted Consecration.*—Consecration is more than a theory; it is an experience. It means to dedicate the life, first of all, to God and then to the work that He has given us to do. The Bible speaks often about consecration. The con-

secrated life, it teaches, is one that walks upon the earth, that meets life's actual duties and its tribulations, its temptations and sorrows, and that falters not in obedience. It is one that follows Christ with love wherever He may lead.

This kind of consecration brings the reviving power. For we read, "When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—Ellen G. White in *Review and Herald*, July 21, 1896. Notice the relation between the outpouring of the Holy Spirit—which is nothing more than the reviving power—and consecration. When we do our part, "have entire, whole-hearted consecration to the service of Christ," then God will do His part. He "will recognize the fact by an outpouring of His Spirit without measure."

Again we read, "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God."—*Testimonies*, vol. 8, p. 19. Surely we are living in the time when we must move forward in a way that will cause God to open up the windows of heaven and bring the fullness of His power.

There is no consecration without a life of prayer. Honest, sincere heart prayers are needed to bring about God's reviving power. We read about prayer, we talk about prayer, we write about prayer, but we pray too little. The secret of all our failures can be traced to failure in secret prayer. We are defeated so often because we pray so little. To revive God's work, we need His presence. Prayer will bring His presence. Oh, that we might recognize that prayer is one of the avenues open to us to bring about the fulfillment of our text, "O Lord, revive thy work in the midst of the years." The more we pray, the deeper will be our consecration. No matter how great our need or how numerous our requests, if we prove God in the manner He bids us, we should not have room enough to receive the blessing that He will give.

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Service

2. *Service for God.*—The deeper the consecration, the more we shall pray, and the more we will want to work for the Lord. Someone has well said: "God cannot do some things unless we work. He stores the hills with marble, but He has never built a cathedral. He fills the mountain with iron ore, but He never makes a needle or a locomotive. He leaves that to us. We must work."

Faith and works go together, for "faith without works is dead." The times in which we live and the truth that we preach demand that we do greater things for God. So there is a very definite relationship between the service we render and the outpouring of the Holy Spirit. For we read again: "When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. . . . The windows of heaven will be open for the showers of the latter rain."—Ellen G. White in *Review and Herald*, Feb. 25, 1890. Would it be unfair to read into this statement the thought that as long as the churches are not living churches, the Holy Spirit will not be given in answer to their prayer?

Salvation is not obtained through works, but a living faith will always produce works; and the greater our faith in Christ, the more acceptable will be our service for Him, and the more we shall be prepared to receive the fullness of the power of Christ. We thank God for a willing people, who respond to the call and are ready to enter the service of God. We must have a different experience from the man who rose in one of Moody's meetings and said, "I have lived on the mount of transfiguration for five years."

Mr. Moody asked, "How many souls have you led to Christ?"

The man answered, "I do not really know."

Again Moody asked, "Have you led any to Christ?"

And the answer came back, "I do not know that I have."

Then Mr. Moody said to him, "Sit down. We do not want that kind of mountaintop experience in our church."

We must ever remember that Christ is our true example in service. He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Harmonious Action

3. *Unity, harmony, united action.*—The secret of perfection is found in the words: "I in them, and thou in me." The Bible



LIGHT on the WORD

By C. L. Paddock

As White as Snow

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

On many a winter evening, when living in the North, I have returned to my home after a rather warm spell to find the snow melted and a bit slushy. It was a dark gray in color. Soot from the chimneys, dust from the air, and debris of one kind or another had changed its snowy whiteness to a drab, dirty color.

On awaking the next morning, I have so many times found that a fresh snow of several inches had fallen during the night, and as I looked out of my window the whole world seemed changed. The earth was blanketed with a covering of pure, spotless white. Often from a train window I have looked off ten to fifteen miles across the prairies, and as far as my eye could see everything was perfectly white. The dirt and grime of the previous evening was now completely covered with the spotless snow. What a transformation!

Many times, as I have marveled at this transformation, I have thought of the promise God made to you and to me in this beautiful verse. When we look into our hearts we do not find much to commend us. We are sinful by nature. We find in our lives too many unlovely things. We look back over the way and find we have made so many mistakes. Some of us see so much bad in our lives that we feel there is no hope for us.

Regardless of our mistakes, our wrongs, God has promised to forgive us, if we only confess our sins. He didn't say a few sins, or some small sins, but He will forgive them all. Even though they may have been as scarlet, He will wash us, make us clean, cover our sinful lives with His robe of righteousness, and our lives will then be as white as the pure, spotless snow.

You will not find anything any whiter or that looks any purer or cleaner than freshly fallen snow. It is a wonderful promise, one that should bring courage to our hearts.

says a great deal about the importance of unity. It also warns against disunity. In the seventeenth chapter of John is recorded Christ's high-priestly prayer. In this chapter He pleads for unity among His people. We read: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:21, 22.

One of the reasons why God has prospered His work is that His people believe the same thing, fundamentally speaking. The best proof we can bring to the world that Jesus Christ has been sent into this world and that He is coming again, is the unity of the believers in the church. We must ever be united in the fundamental doctrines, those doctrines that are essential to our salvation. We must be united in the great objective of the speedy finishing of the work that has been committed to us as a church.

We are told, "When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife."—*Testimonies*, vol. 8, p. 251. Unity bears witness to the power of the truth. It brings courage to the hearts of the believers. Unity is evidence of discipleship. It is the answer to the prayer of Christ recorded in John 17. Someday—and we hope soon—we shall stand united upon the sea of glass. To be united then, we must be united now.

As we claim the promises of the Lord we should not only say, "O Lord, revive thy work," but, "Thy work will be revived." "In the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit, are to be accompanied by special tokens of divine favor."—*Acts of the Apostles*, p. 54. These tokens of divine favor will come to those who are wholly consecrated to God and His service.

Results of the Reviving Power

What are the results of God's reviving power in the life? When this reviving power is revealed in our lives it will not make us extreme and fanatical but sane and sensible and Godlike. The gospel of Jesus Christ always keeps us well balanced and in the middle of the road. This reviving power will make us obedient to all the fundamental doctrines. It will make us loyal to the Advent Movement and for what it stands. It will keep us from following offshoots or side organizations. God's reviving power will keep the fire burning on the family altar. It will keep the first love in our hearts. This revival means faithfulness in Sabbath observance, honesty in tithe paying, and a greater love for lost humanity. Yes, it means the overcoming of every defect in the character, for of the remnant church we read, "And in

their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

God's reviving power means the completion of His work in all the world and in our own poor hearts. We are living nearer the end of time than many of us realize. Before the curtain of God's mercy shall

be drawn, the church will yet have to face hardships and trials and persecutions such as she has never faced before. We must lay hold in a new way upon God's reviving power, and determine in our own hearts that we will keep pace with this great Advent Movement until the task is completed.

A neighbor asked my small son, as she bought a picture and a box of cards; "What are you going to do with your money?"

He looked surprised as he answered, "It's not for me; it's for Jesus."

The money was put into little red socks and made the decorations for the Christmas tree at our program. Many from the audience were inspired by the children's enthusiasm, and came forward to put their offering on the tree. We called it our Christmas gift to Jesus, and they happily agreed that it was more important than gifts for themselves.

Our second project was to provide a happy Christmas for seven children whose names had been given to us by the local welfare department. Our school children were just as happy over the packages put on for the welfare children as they were over the few gifts for themselves. Each family had drawn a name of one of these children and made very careful plans for them.

I have carried out similar projects in different church schools. Each group of children has been equally happy to make the required sacrifices.

When my oldest daughter was small I read to her a plea from our conference academy for new chapel seats. She had saved a small amount of money, not enough to pay much on a seat, but it looked big to her. She decided that all her money must be sent to the academy immediately to pay for a seat. It was sent with her little letter. Always in her mind she had paid for a seat at the academy, where she hoped to go to school someday. Not once did she express any disappointment that the money was gone.

Ingathering is another occasion when the spirit of sacrifice and service shines forth from the lives of the children. Sun-

Children Like to Sacrifice for God's Cause

By Mae Carberry Bradley

"Let them [youth] be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One 'altogether lovely.' When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor of the youth find here their true object. Duty becomes a delight, and sacrifice a pleasure."—*Education*, p. 127.

We cannot say *all* children like to sacrifice for God's cause. Only those children inspired by the love of God can find pleasure in doing His work. The spirit of sacrifice can be said to be *caught* rather than taught. Those parents, teachers, and church officers who are untiring in their efforts to help finish God's work will find the children following with great joy and enthusiasm. Notice the words in the above quotation: "Let them be directed." Children like to follow directions. They like to work with someone. They want to know what to do, and they will follow in either direction.

Parents' Remarks React on Children

If on the way home from church they hear such remarks as, "Isn't it wonderful what our missionaries are doing? We must find a way to help more. When our brothers and sisters across the sea have so little surely we can do with less"; or if at Ingathering time they hear: "Of course I can solicit tomorrow. The washing can wait. We want to be sure that each member of the family reaches a Minute Man goal. Wouldn't it be wonderful if we could raise an extra goal among us? Sister Jones is too ill to get her goal this year," then we can be sure these children are going to have great happiness as they go forward doing errands of mercy and love. By helping others they increase their own happiness and usefulness.

Quite the opposite is the experience of those children who hear: "Another call for money! Don't they know I have a family to support! Charity begins at home. We can't put up with that shabby old living room suite and do without the new addition to the house just to send money over there. We don't know that those people

appreciate what we do anyway. And does anyone think I'm going to neglect my house a whole day to go begging for missions? What would the neighbors think? Let Mrs. Brown go. She doesn't seem to worry about neglecting her house." The children who have heard this speech gain no knowledge of how delightful it can be to sacrifice for God. I wish we could say this is an exaggeration and never happens, but it does. If all these could be transformed into active workers, our work would soon be over.

Raising Money for Missions

I think of our schoolroom, filled with lively, interested boys and girls last Christmas. Our first project was raising money to put a special offering for missions on the Christmas tree. How they worked! And how their faces beamed as they brought the money they had earned for the offering. We were selling religious pictures and everyday greeting cards. Some children walked great distances, and surprised us all with the number of sales they made. Not one child complained that he received nothing for himself.



Primary and Kindergarten Girls of Pueblo, Colorado, Who Took the Sabbath School Offering on Investment Day

day usually means extra playtime for Seventh-day Adventist children, but when given an opportunity to use that time for soliciting, the response is hearty and sincere. One year our church school group raised more than half the church goal, and still had the necessary enthusiasm to help a neighboring church raise its goal. Do they really have a good time? If you could watch an excited group gather around the teacher to exclaim over their many experiences, their beaming faces would be sufficient answer to the question. There may be some blistered heels, pinched fingers, or slammed-door stories, but there are also stories of answered prayer, good offerings, and interested people, that make everyone happy. The sacrifice is as great when they care for baby at home while mother goes, if not greater. Their interest turns now to mother's experiences, if she wisely shares the pleasant ones with them, and they rejoice with her.

Often the entire family must join in sacrifice for the work of God. If something the family has planned for must be given up in order to carry out a mission project, there is no resentment when the matter is talked over in family worship.

To our family group the greatest sacrifice comes when we must leave our home each fall to go to school. Never has a rented apartment been able to compare with the cheery country home they all love. Each time it must be explained to the younger children that in order to do the Lord's work we must be happy to live where He needs us most. We thank Him for having provided for us a nice home to return to. There are physical and mental adjustments to make, but the victory is soon won. When little Glenn was asked whether he wanted to stay at home, he said, "I'd rather stay home, but I'd rather go to school too."

Children Help Decide a Problem

Any family problem is better solved by a family council, but especially is this true of one that involves giving up something. About three years ago a challenging problem came before our family. Our loving protector and breadwinner had been laid to rest. My church school teacher's salary was barely covering actual needs, when a darling homeless baby girl was placed in our midst. Should we put her out or keep her? Either one seemed difficult. As we talked it over together I explained that keeping her would mean less of some things for each of the children. They might have fewer gifts, less dessert, possibly even less milk at times. On her side, if we could help her to grow up to love Jesus, she could be saved; but if we put her out, she might be brought up by someone who did not serve God. Without hesitation the children urged that we keep her. They would be willing to do without if she could share with them. She was not related to any one of them, but that made no difference. She is their own little sister

now, and no one notices the sacrifices. In truth, there is no sacrifice in the cause of God, for our loving Father adds to our blessings so freely that the more we give, the more we have.

Hundreds of stories of the sacrifices of children for Sabbath school Investment could be told. Every child who is inspired by the godliness of Christian parents and teachers wants to have a part in the projects of the church. The fear that some parents express, that children may be turned against the church if they are asked to give up something, is not well founded. "Where your treasure is, there will your heart be also," applies also to children. The only little ones I have found unwilling to sacrifice are those whose parents or associates have set the wrong example.

In this, as in all things, we must avoid extremes. Jesus did tell us through a para-

ble in Luke 19 to "occupy till I come." He expects us to have a living here. The needs of our children are not to be neglected. We have all read and perhaps memorized 1 Timothy 5:8: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Those misguided souls who give everything for the work of God and leave their families to be cared for by charity are truly denying the faith. Speaking of children, *Ministry of Healing*, page 44, tells us: "Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful."

Although we are to be willing to do anything for our Saviour, we are not forbidden to use any of our time or means to provide pleasure for our families. I have often been thankful for the instruction given in *Testimonies*, volume 1, pages 514, 515. It would give you an inspiration to read that entire chapter. I can quote only a few thoughts. "I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children." There follows a lovely description of an outing in the country, with several families going together, taking a wholesome lunch, and spending the entire day in recreation. Truly wholesome pleasures are more satisfying than the vain glitter of worldly amusements, so in reality we do not deny our families anything when we spend our holidays in this way. The same time spent in an amusement park would be worse than lost.

As our children see that we serve a loving and reasonable God who wants us to be happy and comfortable, they will be more and more attracted to Him. As they witness the sacrifices of parents and friends who avoid selfish indulgence and gratification of pride, they will happily follow. Children cannot be taught or inspired by words alone. They follow example. The child who selfishly holds onto every toy or titbit, and refuses to share, usually has had before him a wrong example, or has lacked proper encouragement. The happy little soul who loves to turn his purse upside down over the offering plate is watching someone who has a sincere love of the truth.

Perhaps we should say, Children who have experienced its joy, like to sacrifice for God's cause. "By helping others they increase their own happiness and usefulness."—*Testimonies*, vol. 7, p. 63.

By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering.—*The Desire of Ages*, p. 57.



Another Year

By EUGENE ROWELL

Another year is born today,
With new horizons, wider views,
More of our need to watch and pray,
And greater gifts of God to use
In nobler causes; more of love,
More all-embracing brotherhood,
More of the Spirit from above
To work for all men's greater good.

Lord, as we know all years are Thine,
So may each moment sacred be,
With each swift-fleeting hour divine,
And every day a walk with Thee.
As in Thine all-beholding sight
A thousand years are but a day,
So guide us through life's years aright
To realms that shall not pass away.

And as our Saviour's manger birth
In chosen Bethlehem of old
Meant peace and goodwill on the earth,
So may our lives this year unfold
Unto the longing hearts of men
Each day the message that it brings,
"Rejoice, for soon He comes again
As Lord of lords and King of kings."

"Where Is He?"—Part 1

By N. R. Dower

"Then the Jews sought him at the feast, and said, Where is he?" John 7:11.

Feelings were running high as the earthly ministry of the Redeemer rushed on toward its tremendous climax. People from all walks of life and from many lands crowded into the Holy City, each in search of the Master, and each with the same question on his lips—"Where is he?"

With increasing interest the curious sought out Christ, hoping to catch a glimpse of the Great Teacher or to see one of His mighty miracles performed. Fervently the distressed sought Him, hoping against hope to have their burdens lifted, their souls cleansed. Earnestly the seekers after truth sought Him as they yearned for a fresh revelation of the Father's love and the depth and beauty of redemption's plan. Desperately the sick and suffering sought Him as disease and pain fastened their death hold upon their bodies. Young and old, rich and poor, weak and strong, were all in search of the Master, and wherever the question was asked the answer was always the same—"He's been here!"

"He's been here," said Nicodemus, "and I have been truly born again." "He's been here," said the widow of Nain, "for this my son was dead, and is alive again." "He's been here," said the Syrophenician woman, "for my poor possessed little girl has been delivered from the power of the devil." "He's been here," said Bartimaeus, "for once I was blind, but now I see." "He's been here," said the paralytic, "for my body has been made whole, and my sins are forgiven." "He's been here," said the lad with the lunch, "for He blessed my five loaves and two small fishes and with them fed five thousand men besides women and children."

On every hand could be seen the trophies of His love and grace. The little children whom He had blessed, the sick whom He had healed, the lepers whom He had cleansed, the dead whom He had raised—all bore convincing evidence that He had been there. Yet the Jews sought Him at the feast, and asked, "Where is He?"

No one has ever lived who has so deeply moved the hearts of men as Jesus Christ has done. The greatest monarchs who have ever reigned, the greatest warriors who have ever fought, and the greatest masters who have ever lived, whether in science, art, or literature, have never affected so many, and that to so great a degree as *Jesus of Nazareth*.

He has changed the course of the world's history, and has made its conditions in-

conceivably different from what they would have been but for His coming. His teachings are received by the foremost nations of earth. Millions of men proudly call themselves by His name. He occupies the highest and noblest place in the esteem and affection of multitudes. For His sake men have lived as none others were able or willing to live; for His sake they have died as none others could or would have died.

But in proportion to the faith, the veneration, and the love with which Christ is regarded by some are the unbelief, con-

For HOMEMAKERS

By Wilma Ross Westphal

Sometimes our cleaning sponges become soggy and matted, and I used to throw them away at this juncture, but since I've learned to clean them properly I can keep using them for years. Here's how: soak the hard matted sponge for several hours in sweet milk; wring out and rinse well in a basin of warm water in which you have dissolved a spoonful of baking soda. The sponge will come out fresh and soft and ready for another round of cleaning.

In my home furnishings idea files I recently came across a clever suggestion for an amateur who wishes to make a small bedroom bookcase and still turn out quite a professional-looking job. Simply take an old picture frame that has a good, strong, unbroken molding, and make your bookshelves to fit behind the molding, so that the molding, when secured in place, will lend a professional-looking finish to the job. The bookcase then may be lacquered in the desired color, and presto! it is ready for use at very little expense.

A few months ago while I was visiting a dear friend, we were looking over her collection of art prints and bird pictures. Suddenly I noticed with admiration the filing cabinet from which she drew these pictures with such ease. "Where," I gasped, "did you get such a clever filing cabinet?" "Oh, that," she laughed, "is only an old phonograph record cabinet. You see, I can locate anything I want with the turn of a hand." By refinishing the cabinet and taking off everything that was superfluous, she had for a mere pittance not only something very useful but an attractive piece of furniture as well.

tempt, and hatred that others display toward Him. Do you sing, "How sweet the name of Jesus sounds in a believer's ear?" There are those who curse the name, and the infidel brands it as the name of an impostor! Do you regard Christ as worthy of your *deepest* and *holiest* love? There are those who regard Him with passionate hate! The poles are not more widely separated than are the sentiments of men respecting Christ!

The beloved disciple spoke truthfully when he said: "So there was a division among the people because of him." "For some said, He is a good man: others said, Nay; but he deceiveth the people." "And there was much murmuring among the people concerning him." John 7:43,12.

And so they sought Him at the feast, and said, "Where is he?" Philip knew and joyfully led Nathanael to Him. The little children knew, and thrilled at the privilege of receiving His blessing. The rich young ruler knew, and came running to Jesus in search for the answer to the question of his heart. Imprisoned John the Baptist knew. He sent his disciples to learn from Him the truth concerning His Messiahship. Mary and Martha knew, and sent a messenger to Him with the sad news of their brother's death. Peter and James and John knew, and were with Him even in the more intimate experiences of His earthly ministry. The Greeks knew, and they earnestly sought an interview with Him. Judas knew. He kept a close check on all of His activities so as to be in better position to carry out his dastardly deed.

Today the story is the same! No one, having once heard of Him, can remain any longer indifferent toward Him. By His own rule, he who is not with Him is against Him. The same question is asked by the same classes of people today as when He walked the earth nineteen hundred years ago. And whether they be friend or foe, they deserve a clear and convincing answer! *That is our great mission in life!* Yes—"Where is he?" The world would seek the answer from your lips and from your life. *What shall it be?*

Applied Education

By Mabel Ruth Jackson

I was a house guest recently in a home where there is a small boy who is attending kindergarten. He is an eager, lovable youngster, and he gave me the impression of being uncommonly contented and happy. I soon discovered at least one reason for this.

He would come home from kindergarten bubbling over with interest about the games he had learned that day or the things he had done. Often he was holding a sheet of paper on which was a drawing he had made—a purple house with a yellow chimney and green doors, a

daisy with an enormous stem, or a man with head, long legs and arms but no body.

No matter what his mother was doing, she would stop to hear about the new game or to admire his work. I was so glad. I could not have borne it if that enthusiasm of his had been dampened.

But Mrs. Stone went further than that.

Roddy's picture was pinned to a prettily-framed piece of canvas that had been hung on the wall for just such purposes. Now Daddy would see it when he came home. I would smile to myself as I watched the youngster walk by it with an elaborate effort of unconcern and noticed how his eyes gave a proud, sidewise glance at it as he passed. He had done something, and his achievement had been recognized and honored.

One day he brought home a flag he had made of paper. "Mother," he asked, "could we put it in the window?"

"In the window?" she repeated, considering, I supposed, where it would be the least conspicuous—theirs was a beautiful, well-ordered house.

"Yes, Mother. Could we put in the front window where folks could see it? Could we, Mother?"

"Of course we could, darling," she said impulsively, and she helped him attach it to the pane with Scotch tape.

Pleasure in His Face

The pleasure in his face was reward enough, I thought, for what some housewives would not have tolerated.

Another afternoon he returned with a small, red paper basket. "This is a basket I made," he said. "It's to put things in. Could we put something in it, Mother?" he asked anxiously.

"Well—let's see," his mother said.

"Matches?" he asked.

"Do you think we should put matches in a paper basket, Roddy?"

"I guess they might burn it all up," he said reflectively, after a moment.

"I guess they might," she agreed. Then she asked, "Could you make some more like this one?"

"Sure I could!" he answered.

"Then I've thought of something." She smiled. "You make one for Mrs. Jackson, one for Daddy, and one for yourself. This one will be for me. Tomorrow night for dinner we'll put little candies in them and put them by our plates, and it will be a party. You have some colored paper among your things."

The delighted smile on Roddy's small face showed how he felt about the use to which the baskets would be put.

"You go to a lot of trouble," I commented later, "but what a lot of pleasure it gives Roddy!"

"It does, doesn't it? I want him to be happy. But there's more than that to it. We, as a family, talk about the things we do. I may speak of a different way I've prepared something for the table, or it

may be about some new curtains I'm making. His father tells us of things that he has done at the office. I want Roddy to feel that what he does is important, too. Then I have another thought about it. These are very little things, I know, but I believe the words 'applied education' are not too big for the idea back of them. I've thought this method of treating what he does might get him into the habit of trying to put to a practical use the things

he has learned at school." She looked at me appealingly.

"I am sure you are right," I said promptly. "Because these *are* 'little things,' as you say, many mothers don't realize what wonderful opportunities they afford for character building. Such experiences often have an influence on a child's life quite out of proportion to their apparent significance."—National Kindergarten Association.

A Story for the Children

BY ARTHUR W. SPALDING



Rescue at the Godavari

In the midst of India, deep in the jungle, with the great river Godavari overflowing its banks and flooding the country, there struggled on a column of coolies, or carriers, and native evangelists and their leader, Dr. Chamberlain. He and the evangelists had been on a mission of several months to the people in the far inner country. Now, as they tried to go back, they found the rain and the flood had stopped all their plans. The river steamer they had expected to take them out, had broken down and did not come to get them. The only thing to do was to march through the wet and watery jungle, cross what rivers they could, and try to find their way back.

At last they met two hunters, who told them the fords were all under deep water, that there was no boat, nor any way to cross. They were stopped. The coolies became panic stricken, and even the native evangelists were disheartened. What should they do?

Dr. Chamberlain went apart into the jungle and prayed, "O Lord, we have been on Thy mission. It is not Thy will that we should perish. Save us. Tell me what to do."

And as distinctly as though he heard a voice, it was said to him, "Turn to the left to the Godavari, and you will find rescue."

He went back to his party and told them they should go to the left, the Godavari River, about a mile away.

"Oh, no!" said the guides. "There is no village there. There is only jungle. Even now you hear the roar of the tigers. We should only lose time, and have to come back. And we would be eaten up by the tigers."

Dr. Chamberlain went apart again and prayed. And just as before, he was told, "Turn to the left, to the Godavari. You will find rescue there."

He went back to his party and once more told them to go in that way. But they were more rebellious than ever. With the darkness of despair falling on the whole company, Dr. Chamberlain again went apart by himself and prayed as before. Again he could hear in his soul only the command in thrilling tones: "Turn to the left, to the Godavari; you will find rescue there."

So he went back once more to his company, and against all their counsel and pleadings, he ordered them to turn sharply to the left and march through the jungle to the Godavari. To the question of his evangelists he could only reply, "There is rescue at the river." The word ran around through the company, "The master has heard of some help at the river." So he had, but not in any way he could tell them and make them believe. So they marched.

As they neared the river Dr. Chamberlain rode ahead to see what was to come. As he came out of the dense jungle to the river, there, tied to a tree, he saw a large flatboat, one of those built by the government to ferry people across the river. It was large enough to take on his whole company. With it were two men, the boatmen.

Dr. Chamberlain asked them, "How came this boat here?"

They thought he was some government man, who was about to punish them. They replied: "O sir, we have been with the boat all the while. It was far up the river, on the other side. A huge rolling wave came down on us and snapped the cables and thrust the boat out into the current. We have fought all day to get it back to the other shore, but it seemed as though some unseen power kept shoving it to this side. At last we gave up and let it come to the bank, where we have tied it to the tree. O sir, do not punish us! We tried our best, but we could not keep it from coming here."

"I will not punish you," he said, "for God has brought this boat to us, just when there was no other help. Praise be to His holy name!"

So the whole company got on the boat, and with the help of God they ferried it across the river to firm ground, where they could march down to the place below where was another government steamer, which carried them safely home.

Never would Dr. Chamberlain, nor they of the company when they had heard the story, forget that command of God: "Turn to the left, to the Godavari. There is rescue for you there!" God is always near to protect His workers who serve Him faithfully.

EDITORIALS



"Carest Thou Not?"

Life brings its burdens to all, but one is not crushed when he knows that someone cares. It is the feeling of being alone and forgotten that makes the load seem too heavy to bear.

When the disciples who were struggling against the winds and the waves saw the Master "asleep on a pillow" "in the hinder part of the ship," they cried out, "Master, carest thou not that we perish?"

Those hardy fishermen had crossed Galilee many times before and survived many a storm, no doubt, but the thought that Jesus was unconcerned on this occasion caused them almost to lose heart. They soon found out that the Lord did care and that He was ready to demonstrate it by immediately calming the sea. Jesus, wanting to teach them a never-to-be-forgotten lesson, then said, "Why are ye so fearful? how is it that ye have no faith?" Mark 4:40.

What Jesus meant was: "Why did you give up so soon? Do you not remember all I have done for you in former times, all you have seen me do for others? How, then, could you think for a moment that I did not care? If you had really come to the point of actual danger, do you not know I would have come to your rescue?"

So struggle on, my brethren, and never give up. Your Saviour cares. He may at times appear to be asleep and unconcerned over your burden, but ever remember the good promises of His Word and know that He does care for you and is sympathetic of your every need.

Precious Promise of Help

How wonderful is this promise: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

Thus He bids us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

Jesus was moved with compassion over the multitude, for He saw them as wandering sheep without a shepherd. He never refused to extend a helping hand to those who needed His ministration.

Paul learned to trust the Lord to share his burdens. When his trials seemed too heavy to bear and the thorn in his flesh caused him to lose heart, he heard the Lord say to him, "My grace is sufficient for thee: for my strength is made perfect in weakness." The consciousness that Christ was near, waiting to supply his need, strengthened Paul's spirit to endure though the cause of his trial was not removed. Thus he exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

To every soul in need the apostle writes: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The way of escape may at times be an immediate removal of the trial, as in the case of the disciples on

stormy Galilee, but more often it is a strengthening of the spirit to endure the trial, as in Paul's case.

In this world, where good and evil fall on both the righteous and the wicked, the burdens of life cannot be fully removed from us. Only in the Edenic state will all trials cease. This, then, is the lesson all need to learn. God cares. Yes, He doubly cares, for He can never forget the creatures of His hand or those for whom He gave up His own dear Son.

When Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me," God sent this word through His prophet: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

Necessary to Suffer Awhile

Long after the experience of the disciples on Galilee, Peter wrote, "Casting all your care upon him; for he careth for you." 1 Peter 5:7. Then He added these words which we read in verse 10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, *after that ye have suffered a while*, make you perfect, stablish, strengthen, settle you."

Yes, it may be necessary to suffer a while, but in that experience we will be perfected, established, strengthened, and settled. If we have come to the place where our hard experiences do that much for us, then we have gotten the victory over life and its trials.

To know that God truly cares strengthens the spirit, and that is sufficient to lighten the load. How often we have seen this take place; frail widows left penniless, caring for their little flock of orphans; men broken in body, struggling on miraculously because of an unbroken will. It is not blind faith in their own powers that does this, but the knowing that God cares, and that He will supply the wisdom or strength needed for each day's duties.

Good Samaritans Greatly Needed

But for some it may not be enough to know that God cares. Their faith cannot grasp that great spiritual truth. They may be as weak as the disciples and think God is indifferent to their need. For such there must be a good Samaritan. The Christian must care for those in need about him even as God cares for him. Not alone is Christ the good Samaritan, but every Christian should be one too.

To every Christian is committed the work of sharing the burdens of others. We are to strengthen the weak hands and confirm the feeble knees, bind up the broken-hearted, comfort those that mourn. The need of the widows and orphans, the sick and the suffering, should give concern to every follower of Him who went about doing good.

"Bear ye one another's burdens, and so fulfil the law of God" is the message God sends to us.

Most of us have load enough, to be sure, and it is easy to overlook the greater needs of others. It may not be something great we must do. It may be no more than a token of our concern, a word of encouragement, a good

garment, or a small gift of money, a basket of food, a half-day's work, but that may be the very deed that will brighten a troubled heart and give him the courage to carry on until the trial is passed.

Here is something worthy to think about as we enter another new year. Would this not be a good resolution to make: "I resolve to be more alert to the needs of others about me in the coming year and will seek to lighten their load by thoughtful words and kindly deeds, thus letting them know that someone truly cares, and that above all, God cares."

Try it, brother, sister, and see how your own burdens will begin to lighten.

F. L.

They Clothed Error in Truth's Garments

One of the most conspicuous examples of laying hold of the garment of truth to cover naked error had to do with the exalting of Sunday in place of the Sabbath of the Lord our God. It was done chiefly by the Puritan element in England, in the seventeenth century.

The spread of the Reformation in the sixteenth century had given the open Bible to the people. The Protestants had generally separated from the Roman Church with the battle cry of the Bible only as the authority in religion. But as Cotton Mather, early New England preacher, had once written in a learned Latin treatise:

"The reforming churches, flying from Rome, carried, some of them more, some of them less, all of them something, of Rome with them."—Cited in J. N. ANDREWS' *History of the Sabbath*, p. 478.

From Queen Elizabeth's day, in the sixteenth century, numbers who based their faith on the Bible found no authority there for a change of the Sabbath. So Sabbath-keepers began to spring up. This was not in England alone, but in various countries of Europe, wherever the Reformation had taken root. The state church in England met the situation by holding to the old Catholic doctrine that the church itself has power to set up religious festivals, as Easter and Christmas. They held that Sunday was not in place of the Sabbath, but was wholly a church institution.

But the Puritan element was determined to make Sunday indeed the Sabbath of the fourth commandment. They did it simply by declaring that the commandment meant only one day in seven, and the church had made Sunday to be the day, in honor of the resurrection of Christ. All the force of the Sabbath command was transferred to Sunday. That was the divinely appointed day of rest.

There was the greatest discussion, of course. The state church dignitaries, generally, opposed the new theory. But in 1595 Nicholas Bownd, D.D., of Suffolk, wrote a book, entitled *True Doctrine of the Sabbath*. It summed up all these new ideas, declaring that everything that had pertained to the Sabbath of old was divinely applicable to Sunday. Dr. Peter Heylyn, of the Church of England, who had written a heavy work on the Sabbath and Sunday, and against the new idea, had to confess:

"This doctrine, carrying with such a fair show of piety, at least in the opinion of the common people, . . . induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."—HEYLYN, *History of the Sabbath*, part 2, chap. 8.

Puritan Sunday Laws

The Puritan (or Presbyterian dominant party in Parliament) put the new Sunday fully into the law. Sunday was the legal sabbath. At the same time the journal of

Parliament continued as from ancient time to head the proceedings of Saturday as on *Dies Sabbati*. (So it was when I went to London sixty-five years ago; and likely it is still the official name for the seventh day in the mother of parliaments.)

In Hallam's *Constitutional History of England* is this story of a parliamentary incident in old-time Puritan days:

"A circumstance that occurred in the session of 1621 will serve to prove their fanatical violence. A bill having been brought in 'for the better observance of the Sabbath, usually called Sunday,' one Mr. Shepherd, sneering at the Puritans, remarked that as Saturday was *Dies Sabbati*, this might be entitled a bill for the observance of Saturday, commonly called Sunday. This witticism brought on his head the wrath of that dangerous assembly. He was reprimanded on his knees, expelled from the House, and . . . might deem himself cheaply saved from their fangs with no worse chastisement."—Volume 1, chap. 7, p. 546.

"The use of the word Sabbath," says the historian, "instead of Sunday, became a distinctive mark of the Puritan party." This was the spirit back of the early Sunday laws. There is no time here to go on to show how that spirit braced promoters of Sunday to use the civil enforcement of their religious interpretations to send men and women to prison, and some were held there to death.

The history has a lesson for us today when in the United States and some other countries certain religious elements are committed to the old idea of promoting Sunday observance by civil law enforcement.

We know the source of that spirit of "infatuation" that swept the old country with bewitching power, as reported by Dr. Heylyn. It was the spirit of that "lawless one," the spirit that the prophecy said would work in the latter days. (2 Thess. 2:8, R.V.)

W. A. S.

Early Adventist History—8

Fallibility of Pioneers No Indictment of Movement

Through the century of Seventh-day Adventist history many things have been written and said concerning the few years immediately following 1844 that do not take all the facts into proper account. Interestingly enough, loyal friend and militant critic have often been controlled in their thinking by the same premise; namely, that proof of anything short of perfection on the part of the Seventh-day Adventist pioneers provides clear evidence that the movement they launched is not of God.

On this premise some loyal members of the church have sought to square all unfavorable evidence with the favorable. This has been a common, and sometimes pardonable, practice in all ages. A vividly held premise can blind the eye and invalidate the reasoning even of the most conscientious.

On this same premise militant critics have sought to square all favorable evidence with the unfavorable. This has also been a common but rarely pardonable practice in all ages. Specifically, critics of Seventh-day Adventism have attempted to marshal the evidence in such a way as to prove that our forebears were the most deluded, exclusive, and hopelessly mistaken lot of people that ever lived. And, therefore, that this Seventh-day Adventist movement is not a fulfillment of prophecy, not of divine origin.

The premise, of course, is false, and hence the conclusions built upon it, whether by friend or foe, are at best unwarranted or irrelevant, and at worst, erroneous. The writer of the book of Acts held to no such premise

when recording the happenings of the earliest years of the Christian church. He described the apostles as being filled with the Holy Ghost in a most unusual and spectacular display of God's power in setting them apart as God's special messengers. But he also records that these Spirit-filled men were dominated for several years with the thought that salvation was only for the Jews.

God had to perform miracles to persuade Peter to bring the gospel to a Gentile, Cornelius, who was actually pleading that the gospel be preached unto him. God had to give Peter a vision, then synchronize that miraculously with the coming of the servants from Cornelius, and climax it with the spectacular pouring out of the Holy Ghost upon Cornelius and his household under the apostle's preaching. Furthermore, it took the recital of all these miraculous happenings to persuade the others at Jerusalem that Peter was worthy, not of censure, but of commendation.

Sabbathkeepers' Position Understandable

No, we need not prove that the Sabbathkeeping pioneers were above mistakes in order to prove that they were men of God, and called of Him to preach a mighty message to the world. Indeed, it is not surprising that these pioneers challenged the validity of the claims made by other Adventist preachers, that men and women had been converted in those years immediately following 1844. There were no miracles to aid their faith in believing this, no spectacular outpouring of the Holy Ghost. There was simply the word of one man against another. In fact, not only was there the absence of supporting miracles; there was, on the contrary, certain strong evidences to lead our fathers to believe that at least some of the revivals, with their alleged conversions, were clearly not of God.

We touch right here upon one of the sorry aftermaths of the 1844 disappointment. At best the Millerite movement had been a loosely knit company of believers. While the movement was strong and active it could maintain a definite shape and standard. After the disappointment certain unruly, self-appointed preachers conducted general and revival services here and there under the name of Adventist, though they may not have been a part of the movement in 1844.

Not infrequently the revival owed its vigor to some new date that the revivalist set for the coming of the Lord, because a new interpretation had been given to the 2300-year prophecy. Obviously, to the Sabbathkeeping group, whose basic premise was that the October 22, 1844, date was correct, all such new dates were anathema and an evidence of the false preaching of the one who presented them.

Furthermore—and this is a most important point—some of those who engaged in revivals shortly after 1844 became entangled in various spiritualistic activities; for the cult of Spiritualism, in its modern form, began about that time with the mysterious rappings carried on through the Fox sisters at Hydesville, New York. And to our forebears, anything tainted with Spiritualism was a product of the bottomless pit.

Sense of Cohesion Developing

By the year 1849 the still very small group of Sabbathkeeping Adventists was beginning to have a sense of cohesion. Such men as Joseph Bates and James White felt that they represented not only ideas but companies of people who held those ideas. Furthermore, they felt that these views were now rather clearly outlined, well buttressed with Scripture, definitely interlocked, and prophetically timed as "present truth." It was in July of this year that their first publication, *Present Truth*, was founded.

It is hardly necessary for us here to go into a detailed presentation of quotations from their writings to show the steady transition from shut door to open door that took place. But it is important for the record to set down here the fact that the transition was gradual, not sudden. There is nothing in the evidence to warrant the belief that at some particular point along the way these pioneers suddenly saw a great light and from that moment onward completely changed formerly held views about salvation and the shut door.

The most definite piece of evidence as to the time of the termination of their shut-door ideas is a statement by James White in 1854. He is answering a charge by a Mrs. Seymour in the *Harbinger*, that the Sabbathkeeping Adventists had closed the door of mercy on the world, saying it was too late. Here are his words:

"Now all this is entirely false. Those who have read our publications, especially for the past two years, and have known any thing of the labors of the brethren in the Sabbath cause, know that Mrs. S. has penned untruths, and that the *Harbinger* has published the same."—*Review and Herald*, July 4, 1854, p. 173.

Going back "two years" would bring us to the middle of 1852. We think that if the files of our publications had been clear of all shut-door views for longer than "the past two years," James White would have so stated. The greater the total of years, the more impressive his rejoinder to Mrs. S.

Not by a reversal of views, but rather by an expansion and a development of them in a certain direction, the pioneers gained a sufficiently clear understanding of the sanctuary doctrine in relation to other Bible doctrines to enable them to preach, "Whosoever will may come," and "He that hath ears to hear, let him hear."

F. D. N.

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

Others Have Said



When we listen to the radio, look at television and read the newspapers, we wonder whether universal education has been the great boon that its supporters have always claimed it would be.—Robert M. Hutchins.

There is a big difference between the books that men make and the Book that makes men.—*Origin unknown*.

If the tough tree of adult life is inclined toward evil, we may be sure that the pliable twig of youth was early bent in that direction.—George R. Farnum.

Nothing is more destructive of human dignity than a rule which imposes a mute and blind obedience.—Anthony Eden.

Religion costs—but irreligion costs more.—*Baptist New Mexican*.

Approach a school the way you used to do when you were a child—slowly!—*Empire*.

The wages of sin have never been reduced.—*War Cry*.

The three words for times like these are emergency, urgency and fervency.—Mendell Taylor.

Many a man can credit his success to the fact that he didn't have the advantages others had.—*Selected*.

Work is a condition of long life and happiness.—*Christian Union Herald*.

The Fundamental Argument Against Church Union

The Anglo-Catholic Council, an unofficial but influential group within the Anglican Church, unwittingly touched on the fundamental reason why certain Protestant bodies have not participated in church union and do not hold membership in any national or international council of churches, in a statement addressed to all members of the Church of England Assembly. This statement, which was issued in London last September, though not disapproving church reunion as such, deprecated any moves toward church reunion that would "blur distinctions between the Church of England and non-episcopal communions."

The complaint is voiced against attempts to make light of doctrinal differences held by the Church of England. "We could never," the statement said, "agree to be in communion with bodies which will not express their faith by the recitation of the Catholic creeds in their worship. We are unable to treat the question of the ministry as if it were not involved in Catholic faith as a whole and were only a question of church order."

"We cannot agree that Confirmation should be regarded as an optional rite which may or may not be accepted before admission to Holy Communion at our altars. We believe that either reunion of, or intercommunion between, the Church of England and a body that remained wholly or partly non-episcopal in its ministry would involve discarding the theological basis of the episcopacy to which the Church of England is committed."

The statement concluded by saying, "We do not believe that unity is furthered by holding joint services in church, by inviting non-conformist preachers to occupy our pulpits, or by proposals for intercommunion with non-episcopal bodies."

Adventists Would Put It Differently

Seventh-day Adventists hold to certain fundamental doctrines, which, like this Episcopal group, we feel cannot be sacrificed in order to bring about a merger with other churches. Naturally we would not state these doctrinal differences in the same words that the Anglo-Catholic Council used, for the differences between Anglicanism and Methodism, for example, and Adventism and Methodism or any other Protestant faith, are not exactly the same. But we have similar reasons for objecting to intercommunion and church union at the expense of modifying or surrendering vital elements of our Christian faith.

Adventists are decidedly a Bible-minded people. We are a world church, believing and teaching the same Bible doctrines in every land where we have established ourselves. To surrender one tenet of our Bible faith in order to secure the identification of ourselves with another denomination or a national or international council of churches would be unthinkable.

Most Christian leaders today have few convictions about doctrine and religious faith based on the Bible. The big argument in favor of church reunion and intercommunion is a superficial one. It follows the line of unity at nearly any cost in order to present a united front to the world. The purpose of such unity is declared to be united social action and cooperation among the churches in preserving and defending the Christian way of life not only on the spiritual but the economic and political level as well.

We are confident that most of the efforts to bring church reunion about are sincere. But we are honestly afraid that the confidence placed in the current program

of church reunion is misplaced, because such church union does not go deep enough; it is too superficial.

Christ Himself prayed for unity among the believers. Indeed, His ideal was that unity of believers might approximate the unity He enjoyed with His Father in heaven. His desire for His church was "that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. His church was to be set apart from the world and sanctified, and our Lord prayed that His people "might be sanctified through the truth" as He Himself had been sanctified. Verse 19.

True Unity Among Believers

The agency for separating the church in life and belief from the world about them was the Bible. "Sanctify them through thy truth," He said: "thy word is truth." Verse 17. If the churches then are to be distinguished by a united display of spiritual power, they must teach Bible truth and unite upon the doctrine of Christ. But this type of union is manifestly not the basis for church union today. And yet, it is the only way the churches can be truly united. Consequently the unity that exists where various churches have merged can be ultimately effectual only as they revert to the teachings of our Lord.

Paul spoke about church union and harmony of belief and practice when he said:

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called, . . . endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6.

It is "the unity of the faith, and of the knowledge of the Son of God" to which we must come. Verse 13. This "faith" of which the apostle speaks consists of clear-cut affirmations of Bible truth regarding such fundamental questions as the origin of man, his destiny, his salvation, the atonement of the divine Son of God, and man's restoration from the fall by obedience to the gospel and the law of God.

It is unsafe for men to sacrifice their faith in Christ and His Word in an effort to bring about a mere display of strength in the Christian church. Church union on any other basis than doctrine and faith would, as the Anglo-Catholic Council so aptly stated, "involve discarding the theological basis" of the church and imperil the cause of Christ.

D. A. D.

We are not to be anxious as to what we will do for weeks or months or years ahead; for the future does not belong to us. One day alone is ours, and during this day we are to live for God, beautify our characters by faith in the righteousness of Christ. This one day we are to place in the hands of Christ in solemn service, in all our purposes and plans to be guided by Him. This one day we are to do unto others exactly as we wish them to do unto us. We are to be ready to speak kind words from hearts full of sympathy and love. We are to manifest patience, revealing to the world what it means to be a practical doer of the words of Christ, ever remembering that our life is bound up with the life of Him who died for us. Christ and the child of humanity become one, so that the spirit and character of Christ are represented in His followers day by day and hour by hour. By faith Christ becomes unto the believer righteousness, sanctification, and redemption.—ELLEN G. WHITE in *Signs of the Times*, July 11, 1892, p. 550.



News From the World Field

A Trip to the Famous Davis Indians

By R. E. Delafield, *President,
British Guiana Mission*

In 1911 O. E. Davis, from the United States, pioneered the work of the third angel's message in the distant jungles of British Guiana. His tour from Georgetown, the capital of the colony, took several weeks of strenuous travel through dense jungle and up mighty rivers. In 1911, as he carried on his labor of love for Christ among the Akawai and Aracuna Indians around famous Mount Roraima, he was stricken with blackwater fever, died, and was buried there.

From September 19 to October 5 of this year, 1951, forty years after Elder Davis' pioneering efforts, three of us—V. T. Boyce, secretary-treasurer; N. A. Premdas, home missionary, Missionary Volunteer, and educational secretary, and I—from the British Guiana Mission, made a seventeen-day trip among these dear Indians, affectionately known to Seventh-day Adventists as the Davis Indians, over five hundred of whom are now loyal members of our church. How thrilling it is to be laboring for Christ to advance the third angel's message in the very field where practically all the Davis Indians reside! A very few of them are on the Venezuela side of Mount Roraima.

The first part of our trip was by plane. We started on a Wednesday morning. After spending Wednesday night at the government house at Kamarang Mouth, we were off early Thursday morning up

the Kamarang River for our first stop, the Waramadong Indian Mission, where we spent Thursday night, September 20. Here Brother and Sister R. S. J. Caesar conduct our work, and indeed it is most thrilling that practically every Indian in the community is a Seventh-day Adventist. Many scores of them were waiting for the Thursday night meeting.

We spent a most inspiring Sabbath with Brother and Sister Caesar at Waramadong Indian Mission. It was thrilling to see our Indian believers bringing their tithes and offerings of the fruits and vegetables, and also of the large circular-shaped cassava bread. Our people sacrifice all they have for Christ.

It was interesting to see a chief and a number of his followers coming in for Sabbath worship. Chief Edmund, the head of a tribe of one hundred Indians, strode across the church with his hat on, accompanied by his tattoo-faced wife. He sat on a plain bench, and in order to make him more comfortable, I took a wicker chair for him to sit on. He appreciated it enough to take it.

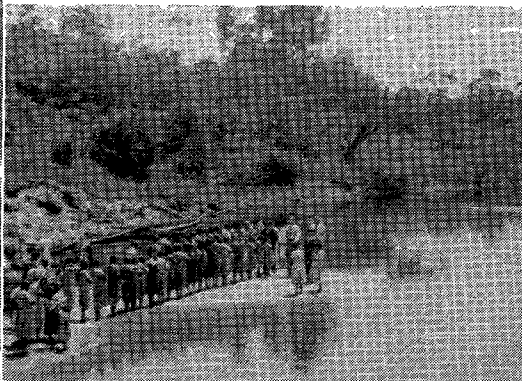
Sitting close to Chief Edmund, who wears some clothing, was a raw-skinned native of his tribe. He attended every service at Waramadong. It was most interesting to be invited to teach him the Sabbath school lesson through an interpreter. It was on the love of God, and I pointed these heathen people to Jesus, the One who manifested the love of God to men. On completion of the lesson I asked how many believed in this Jesus, and all seemed to understand and raised their hands.

Sunday morning, September 23, at 7:30, we took off up the Kamarang River to the Paruima Mission. We should have arrived on this trip about four-thirty or five o'clock, but owing to motor difficulty, we did not reach our destination until about ten-thirty that night. We reached the falls where we had to leave our boat and then walk about a mile to the jungle to get above them, where another boat was waiting for us. It was after dark when we took off, and we were in dangerous waters just above the treacherous falls, with the water level at its highest. There were tree trunks jutting up here and there in the river, and great rocks on either side of the river and even out in it. Then to make it all the worse, floating logs were coming down. Needless to say, with only a little flashlight to guide us, and with an overloaded boat with twenty-two Indians and our worker personnel aboard, we went through the most harrowing two and a half hours, I suppose, that we have experienced at any time.

It was thrilling to preach such sermons as "Christ, Our Righteousness" and the "Power of the Holy Spirit" to these dear, simple Indian believers. They can understand even though the message is spoken through an interpreter. We have two fine Indian boys, Leslie Nathaniel and David Brooks. Elder and Sister R. E. Brooks, our missionaries, have taken these Indian boys into their home, have trained them, and they have attended our Caribbean Training College, so that they know English well and are splendid English interpreters. Leslie Nathaniel has had as



Left to Right: V. T. Boyce, N. A. Premdas, and R. E. Delafield, on the Day of Departure



Thirty-Five Candidates Lined Up for Baptism at Paruima. R. E. Brooks Officiated



Elder Brooks Baptizing a Candidate, With Indians and Workers in Background

many as ninety Indians in his baptismal class.

It was a heartening time when Elder Premdas presented an appeal to the lay preachers to win eighty-two souls for Christ. Some of them will be walking for forty days, going through the jungle—twenty days traveling to their place of preaching and twenty days returning. They will stay, some of them, for ten weeks to three months.

Government Men Treated for Malaria

On Wednesday, September 26, two government men, district commissioners, arrived at our mission station in the first throes of a malaria attack. They had just come through the jungle from visiting the Indians at a station bordering Venezuela, and they had slept for several nights near a swamp that was mosquito infested. Fortunately we happened to have some Camoquin tablets, which we gave them. We had prayer for them, and later that night Elder Premdas gave them treatment and care, and the next morning, thanks to our heavenly Father, these men were so much recovered that they were able to be up and on their way again.

One of the most exciting of the seventeen days came on Wednesday, September 26, as Elder Brooks miraculously escaped from a huge bushmaster, a deadly snake. I had just passed the scene myself, and Brethren Boyce and Premdas were only a short distance ahead of me and Elder Brooks was behind me. We were walking through the jungle to the church, and had failed to provide either stick or snake kit. Brother Brooks spotted the snake, and immediately jumped back. The snake changed its course, turned around cautiously in the path, and went in the same direction from which it had just come. Elder Brooks praised God for His care.

Death on the Jungle Trail

What a thrilling sight to see a group of twenty-six Indians as they came on the mission after their ten-day journey through dense jungle and underbrush. Sixteen of the twenty-six were baptized, and another man by the name of Campino Piento died on the trail after seven days of hard journeying. The poor Indians could do nothing but bury their dead comrade. Thirty-five of these Indians were baptized at Paruima by Elder Brooks. The Indians in our colony have adopted the slogan: "In British Guiana the goal of all goals is to live for Christ and to save precious souls." Elder Brooks and Brother Caesar, our missionaries, and our two Indian helpers, Leslie Nathaniel and David Brooks, have carried this goal to the Indians—one thousand Davis Indians in the truth at the end of the British Guiana four-year plan to double our membership in harmony with the General Conference plan.

Thirteenth Sabbath, September 30, at Paruima was a thrilling day. We see many scores of Indian believers coming to church in their corials and bringing their Thirteenth Sabbath Offering in kind—fruits and vegetables and particularly their cassava bread. Brother Boyce states that the offerings in produce and the few pennies amounted to \$32.29. This offering may not seem to be very much, but when we realize that the people have little, we know it is a real sacrifice they make for the precious cause they love.

Finally, on October 2, the day came for us to leave Elder Brooks, to return to Waramadong and then on again to the Kamarang Mouth, where on October 5 our plane would be taking us to Georgetown. Going down the Kamarang River, we passed the Sucabe Landing, where the mission house was formerly situated. Here Elder and Mrs. Cott, from America, lived in the early 1930's. Our mission headquarters has since been transferred down the

river to Waramadong. A number of our lay preachers there pledged to go out and win souls. They had to travel many days to reach their destination.

On October 4 it was my privilege to speak to a group of raw heathen. Another missionary society had come into this place about a month before, and the teacher welcomed me to preach the gospel to the children and young people, all of whom were in their primitive, scanty garb. This was my first sermon preached direct to entirely uncivilized, raw native people. The women, some of whom gathered around, had their faces marked with paint, and they actually had half an inch of black etchings on their chins and red paint on their upper cheeks.

After seventeen days of soul-thrilling experiences for Christ, Brethren Boyce, Premdas, and I arrived back at headquarters October 5. How good to be safely home again. Please pray for the work among the Davis Indians.

The Mount Hagen Leper Hospital, New Guinea

By H. E. Hargreaves, M.D., *Secretary, Medical
Department, Inter-Union Conference*

One night a few months ago I boarded the Skymaster at Sydney, New South Wales. It winged its way north to the great island of New Guinea, touched down for a brief respite at Port Moresby, and then hurried on to Lae, the headquarters of our Coral Sea Union Mission.

There I was told that it was the dry season, but the airstrip was closed for the next two days owing to heavy rains, so I filled in the time of waiting by looking about the town, famous during the war. Even now, I was told, the hillsides are full of hidden armaments.

When the rain stopped, the little plane was wheeled out onto the sodden airfield, and I was bidden to enter, which I did with some trepidation, never having ridden before in a *Dragon*—as the plane was named—and not feeling any great confidence in this tiny machine. But soon we were sailing up and out over the sea, gaining height and setting course for the New Guinea highlands, over mountains of fourteen thousand feet, looking down on fertile valleys, timbered slopes, and green parklands like our own English west country, where I went to school long ago.

The fluffy cotton-wool clouds blotted out the ground, and for an hour the pilot flew round and round, trying to find a hole in the cloud layer. Eventually he found it, and dived through to land on an airstrip high in the interior. Owing to weather conditions, and for other reasons, the *Dragon* returned to Lae, and

I was left to wait four hours, hoping for another plane to take me to my final destination. It came, but by the time the swarming cargo boys had loaded a great pile of timber into it, and the plane had taken off, the sun was low on the horizon, and the short tropic twilight gave us only enough light to land on the strip at Mount Hagen. There are no landing lights, fire wagons, or ambulances on these airfields, but our missionaries have to use this method of transport continually in their comings and goings. The alternative is days or weeks of walking up and down mountains that are quite impossible to maneuver for women, children, elderly, or sick persons.

Here at Mount Hagen our Coral Sea Union Mission is staffing and conducting a leper hospital, all the expenses of which are defrayed by the New Guinea Government. The area of this institution, with its gardens, is about five hundred acres, lying in a long valley, well watered and surrounded by timbered hills, which supply all the food that the native population is accustomed to eat and logs for building purposes.

Here one sees 150 lepers, many with mutilated hands and feet, open sores, and all the other dreadful marks usually associated with this disease. Others are nerve cases, with paralyzed and contracted limbs and such like, but not so infectious as the others. All these patients are there voluntarily, and can come and go if they so wish; yet such is their con-

fidence that many, even if discharged as "arrested cases," ask to remain. The patients work, if they desire, in the gardens, and out of government funds are paid so much a pound for all the foodstuffs they can produce. Some make baskets from reeds; others weave bamboo strips into mats, which are used to construct the huts in which all live. They are a happy, contented crowd.

The missionaries who have charge of this hospital are graduate nurses. Brother L. Barnard is the director, and the two nurses, Olive and Elsie Pearce, do the pathological and clinical work, assisted by a dozen or more native orderlies. Government regulations demand that routine examinations be made of all patients—blood counts, hemoglobin estimations, nasal smears, and all the rest of the investigations that tell the observers whether the patient is making progress or losing the battle. The government supplies all the equipment and medicine necessary for this work. Mention should also be made of Brother and Sister Aitken, and of Brother Aveling, without whom the construction program and saw-mill could not function.

Plans for Second Hospital

It was my pleasant duty to spend a week in surveying the work of this leper hospital, and then to meet with Pastor H. White and his committee, and later with the chief administrators of the government, with a view to opening a second leper hospital on similar terms. The government is glad to cooperate with our mission in such projects. It is plain that these men have confidence in our mission and in our missionaries. There is no objection to our teaching the patients our beliefs, and our missionaries hold regular worship each day in the hospital, I believe that God's blessing is and will be on this noble effort.

From Singapore to Fiji

November 21, 1951.

DEAR EDITOR:

Eight thousand feet above the Pacific, between Australia and Fiji, I find time to continue this informal account of my goings. It is November 21, and I am really on my way home. My notes say that I last wrote you early in September. The weeks intervening have been full of good things.

Early on the morning of September 8 I said farewell to the friends in Singapore—I can still see them waving good-bys as I boarded the huge Constellation *G-Alan*—and took off for Australia, my real destination. Soon we crossed the equator and came down on the airfield at Djakarta, capital of Java. Since my plane schedule had been interrupted, I was not able to stop over to visit our headquarters at Bandoeng, but had to leave the civil turmoil of Java with only half an hour on Javanese soil.

The flight from Djakarta to Darwin was magnificent. Mountain peaks two and three miles high rose to starboard. Crest above the clouds, Mount Slamet was erupting great puffs of gray and black smoke. An extinct crater appeared in another peak. Then Surabaya, open sea, Bali, Timor, and shortly after sunset, Darwin, and my feet on Australia's frontier. I had arrived.

Few travelers tarry at Darwin. It is an utterly quiet little town on the edge of Australia's vast cattle ranges. Sharing a hotel room with three other men, I met a young cattle ranger on holiday. He came from a range of 4,500 square miles, with 300,000 head of cattle roaming its terrain. Nearby, he said, is a range 13,000 square miles in extent. Wild camels, hogs, and dogs roam over these ranges. It is here that many of Australia's aborigines live and work for the white man. Protruding from the Darwin harbor at low

tide, many of the Allied ships sunk by the Japanese in World War II may be seen.

A night flight across Australia brought me to Sydney by 9:30 A.M., Monday, September 10. At the Kingsford Smith Airport (better known as Maskot), the Australian brethren met me, and in a short while I had a pleasant room at Wahroonga in the Sydney Sanitarium. It was spring. The grounds were colorful with pansies, rhododendrons, poppies, primulas, cinerarias, and irises, and great bowls of flowers adorned the halls and rooms of this institution. God's peace was over all.

The next day I met with the Australasian Division workers at worship, and met Elder and Mrs. J. L. Shuler and Pastor J. B. Conley, with whom I was to be associated in conducting the ministerial institutes that brought me "down under."

A Visit to Avondale

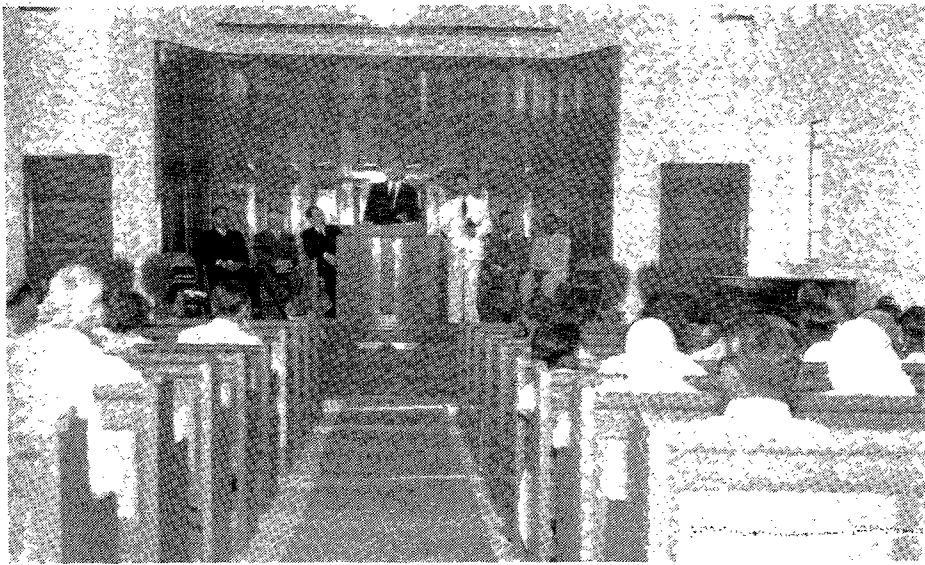
Before the institute the brethren had planned for me to visit the Coral Sea Union Mission, but another day intervened before my flight. This gave me an opportunity to visit Avondale and see the Australasian Missionary College. I almost said "the land of heart's desire," for I have long wanted to see Avondale. It was from this college that the late Prof. C. W. Irwin came, at the invitation of Sister White, in 1909, to be the first president of Pacific Union College, your alma mater and mine, and I felt that I already knew its campus. Here too Miss Hattie Andre once taught, before she became our preceptress at Pacific Union College. And this was familiar ground to Prof. and Mrs. W. E. Robbins, and Prof. and Mrs. J. H. Paap. The occasion of this visit of mine was the setting of foundation stones for the women's new brick residence hall. W. G. C. Murdoch, principal of Australasian Missionary College, was my gracious host, and I was happy to see Prof. and Mrs. George Greer, former colleagues in California.

The next day saw me off to New Guinea, but an account of the days spent there, at Lae and Madang on the coast, at Goroka and Mount Hagen in the highlands, must be reserved for a separate story. Pastor Herbert White and his assistants had left no stone unturned to give me a remarkable experience. I came, I saw, my heart was conquered, by the devotion of our missionaries in New Guinea and the natives cleansed of their evil ways by the blood of Christ. I think that in eternity I shall still hear the lepers of Mount Hagen singing at eventide "A Wonderful Saviour Is Jesus My Lord." Ten days flew like minutes. I was back in Sydney, ready for our institute.

The Australian ministerial institute began under the direction of Pastor J. B. Conley, ministerial secretary of the Australasian Division, assisted by Pastor W. E. Battye, president of the Trans-Tasman Union, and other administrative workers.



Smiling Ex-Patients of the Mount Hagen Leper Hospital, New Guinea, as They Were Discharged With a New Lease of Life



Duane S. Johnson Preaching and A. M. Akbar Translating at the Dedication Service of New Karachi, Pakistan, Church, October 20, 1951

More than two hundred preachers came to attend the three-week session, which met in the Parramatta town hall. But of that you will hear in my next letter. Fiji is just ahead, and we shall soon disembark at Nandi, to find, I am sure, Pastor Gordon Branster smiling a welcome.

As always your brother,
CHARLES E. WENIGER.

Karachi, Pakistan, Church Dedication

By William H. McGhee

Climaxing a week of epochal events, both in government and in Southern Asia Division medical history, was the dedication of the new cream-tinted stone chapel in Karachi, federal capital of Pakistan, on Sabbath, October 20, 1951. The church adjoins our newly opened hospital and is on the main avenue of the city, Mohammed Ali Jinnah Road, about one mile from the center of the city. It seats about two hundred people.

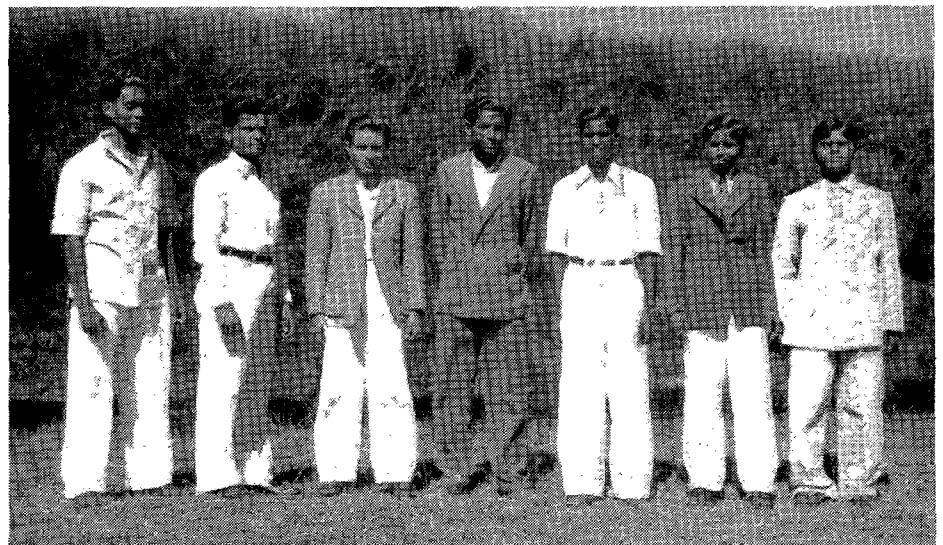
Duane S. Johnson, president of the West Pakistan Union mission, preached the dedicatory sermon on Sabbath and appealed to the congregation, several of whom were visiting doctors and business friends from the city, to invite Jesus into their hearts as well as into the new church building. A. M. Akbar, the vernacular worker from Peshawar, interpreted. All knelt as M. E. Kemmerer, treasurer of the Southern Asia Division, prayed that God would make this new church and hospital a light in Karachi.

Others assisting in the dedicatory service were Dr. George A. Nelson, hospital superintendent and medical secretary for the division, who read the Scripture reading; R. J. Ritchie, press and public relations secretary for the division, who gave a brief history of the Karachi church; William H. McGhee, chaplain and local pas-

tor, who led in the responsive reading; R. G. Ubbink, business manager of the hospital, who received the thank offering; Sultan Ahmed, vernacular pastor, who offered the offertory prayer; and A. M. Akbar, who offered the benediction.

On the evening of the day of dedication, at 6:30 P.M., R. J. Ritchie preached a stirring temperance sermon, to which the public was invited. This was held in the Theosophical Hall. One week later Pastor Ritchie conducted a Voice of Prophecy rally in the church, the beginning of the evangelistic series now being conducted by Pastors McGhee and Akbar.

Believers here are very thankful for the liberality of the world membership in the Thirteenth Sabbath overflow during the first quarter of 1950, which made possible the new hospital and church here. As a sample of local generosity, members pledged and contributed 3,250 rupees in the thank offering taken during the dedicatory service.



Students of the Voice of Prophecy Who Are Now Studying in Spicer Missionary College, India, and Assisted Financially by Well-wishers of the Program

A Light to Lighten the Gentiles

By W. H. McHenry

The Voice of Prophecy both over the waves of ether and by the postal system is bringing Christ, the Light of the world, to the Gentile masses of Southern Asia.

When less than five years ago we launched the Bible correspondence school, I must admit that I wondered whether we could make much headway in India with such an institution. What a pleasant surprise when names began to pour in by hundreds and then thousands, until today about 135,000 applications have been received. Already about 19,000 have graduated, more than 3,000 of whom have completed both our courses.

Applications have been received from every race and creed in India. From the palaces and from the hovels they have come. From the universities and from the laboring classes they have come. Lawyers, judges, doctors, missionaries, soldiers, government officials, and all professions are represented.

Great enthusiasm has been shown for rallies that have been held in many large towns where a goodly number of Voice of Prophecy students are living. They feel they have been greatly honored in receiving an invitation from us. Our last rally was held in Poona. Admission was by invitation card only. No advertising otherwise was done. Yet a crowd of about five hundred filled the hall, which was rented in the heart of Poona.

It is certainly inspiring to face such an audience and note the rapt attention that is given to the program, which usually consists of a lecture or brief speeches, followed by sound pictures, perhaps Daniel 2 and *Voice of Prophecy in Action*. The writer who has spent many years in village work in India cannot but contrast the type of people taking the Voice of

Prophecy lessons and the audience one faces in the village. It makes him realize that truly a new day is dawning in Southern Asia.

Southern Asia has always been a division of vast unentered territories—closed lands. But with the coming of the Voice of Prophecy broadcasts and Bible Correspondence School, it is no longer proper to use such terminology. These agencies know nothing of such barriers. Everywhere the “Voice” is being heard, though many doors are theoretically still closed.

“Shall Not Return Unto Me Void”

“It shall not return unto me void, but accomplish that which I please, and it shall prosper in the thing whereto I sent it.” This promise refers to the effectiveness of the Word, and Southern Asia is witnessing the fulfillment of this promise. From all over the division come reports of baptisms from among the Voice of Prophecy students—about eight hundred to date. Many additional hundreds are in the valley of decision, waiting to be gathered in. Eternity alone will reveal the thousands whose lives have been changed by the Word of God learned from the Voice of Prophecy lessons.

Many Voice of Prophecy students are already attending various elementary and high schools throughout the division. Some are in Vincent Hill College; some are in Spicer Missionary College. The accompanying picture shows the group of Voice of Prophecy students in Spicer Missionary College who, in carrying on their education, are being assisted financially by well-wishers of the Voice of Prophecy. These, we believe, are a few of the many who will soon swell the number who will herald the message in this field.

Word has reached us that Radio Pakistan is likely to add a commercial section soon. If so, we may be able to launch an Urdu broadcast to cover much of the Moslem world.

Also, plans are in the making to prepare transcriptions in all the major languages in this division. Truly the light to lighten the Gentiles is shining more and more brightly. “To them which sat in the region and shadow of death light is sprung up.”

Work Among the Indians in Durban

By A. C. LeButt
President, Cape Field

Durban is a very large seaport town in Natal, on the east coast of South Africa. Besides having a large European, Bantu, and colored population, there are approximately two hundred thousand Asiatics in this beautiful town, which is lapped by the waves of the Indian Ocean.

To get the message to the Indians has been a hard and difficult struggle for the last thirty-two years. The various castes,

religions, and attitudes to Christianity surrounding these people have built a strong and hard wall of suspicion, superstition, and prejudice, making it most difficult to reach them with the three angels' messages.

Down through the years our faithful workers have labored hard to find a way through this seeming wall of steel, and today we have a very fine church building in Durban with a membership of twenty-seven believers rejoicing in the hope of a soon-coming Saviour. From week to week a Sabbath school of seventy-four members meets to sing praises to the God in heaven and to His Son Jesus Christ, who have called them out of darkness into this marvelous light. We have found that once the light of truth has penetrated the armor of darkness, these people are ready to suffer ridicule and persecution and are willing for Christ's sake to be cast off from their own people if need be and stand faithful under the stress and strain of being ostracized.

The late M. C. Sturdevant was the first to work for the Indians about the year 1919. Then the late S. J. Stevenson took over the work from Elder Sturdevant in the year 1921 and labored for these people for three years. W. C. Walston followed, and worked for this community until his death. It was an uphill task, and these pioneer workers labored hard, and patiently endeavored to create an opening that would allow the light of truth to enter. The foundation laid by these brethren, who are now resting, was strong and firm. There are many of the older believers and even unbelievers who today testify to the kind and faithful attitude of these saints of God who worked untiringly to break down prejudice and build up Christian love and fellowship. The results of their labors are seen today.

The Indians who become Seventh-day Adventists do not accept the truth by

twenties or forties, as may be the case with other peoples, but our worker must work with the individual, studying, praying; and with tears and disappointments and praise and joy these dear souls are led one by one to accept the Lord and His message.

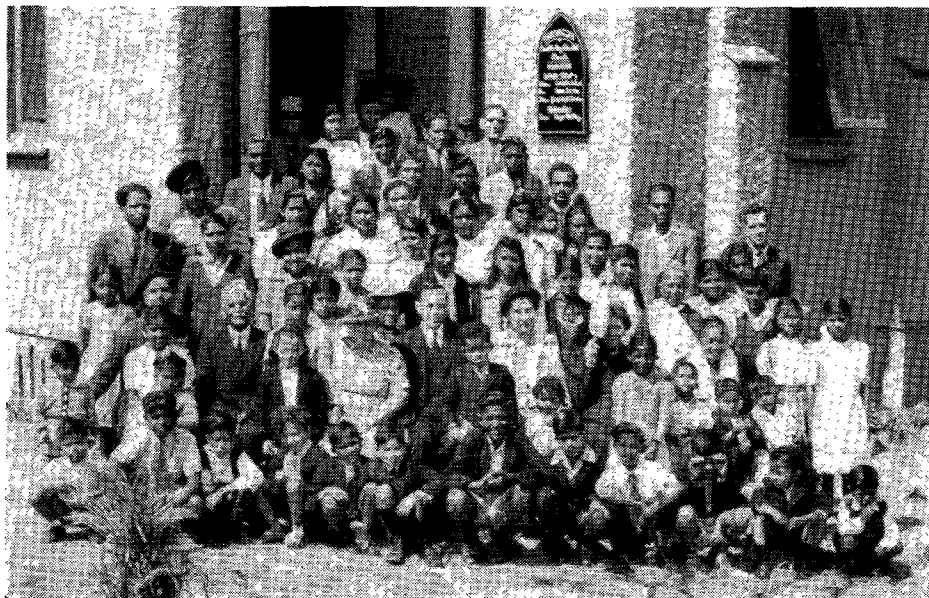
The church membership has from time to time suffered a setback because some members have returned to India. At one time in the early days a big gap was made in the group of worshipers when seven families emigrated to India. Though this was not a loss to the cause, it was certainly a loss to the struggling community in Durban that was trying so hard to build up a strong work.

There are many in the church today who have been won from Hinduism. This is a victory indeed, and only those who know what this has cost can appreciate the true value. S. H. Hammond with his wife is one of our oldest members, having accepted the truth in the days of Brother Sturdevant. For several years he has been the local elder and is a strong influence for good in the church.

The church building was erected in 1943. The school building, in which a very fine church school is being conducted under the tutelage of L. Hunter, was built in 1945.

V. C. Norcott and W. D. Eva, (the present South African Union president), have also worked for the Indian community.

At the present time R. Lindup and his wife are working earnestly among the Indian people and are assisted by C. B. Hammond, the son of Brother and Sister S. H. Hammond, and God is blessing their untiring efforts. It was the writer's privilege, in September of this year, to conduct a baptism before a packed church, at which time seven Indians were added to the church. These workers in general and the Indian community need our prayers.



Sabbath School Members, Indian Church, Durban, South Africa. Pastor and Mrs. R. Lindup in Center

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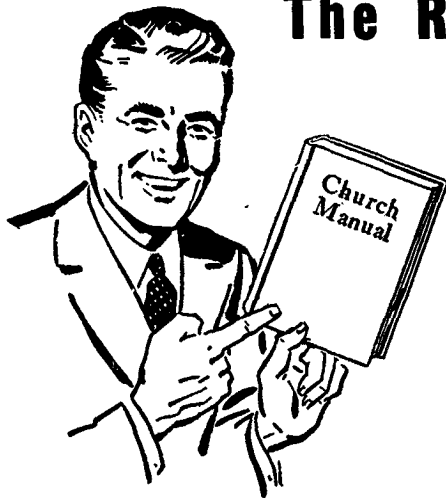
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Brief Current News



NORTH AMERICA

Canadian Union

● A heavy evangelistic program is being carried on this winter in the British Columbia Conference. Efforts are being held by S. G. Joyce in Victoria, D. E. Tinkler in the Langley Prairie Theatre, G. D. O'Brien in Vancouver, and E. Rasmussen in Vernon.

● For Investment \$82.90 was raised by the 12 children in the London, Ontario, Sabbath school.

Central Union

● Meetings in Kansas City, Kansas, church are continuing with good interest. L. J. Ehrhardt baptized 3 young couples on Sabbath, November 24. This is only the first of his harvest from the fall meetings; others will follow.

● Six new members were baptized by J. L. Dittberner on Sabbath, November 24, these dear souls joining the Denver Central church. Others will follow later. R. B. Wing baptized 2 on November 17.

● Twenty-one new church members were added to W. S. Jesske's district on Sabbath, November 10. Eighteen were added by baptism and 3 on profession of faith.

● W. R. Beach, president of the Southern European Division, on his return home from Fall Council, visited Union College, speaking both to the students in chapel and also to the College View church.

● Ingathering is a popular topic on the lips of everyone in the Central Union. Indications are it will not be a long campaign, for all are working hard to bring it to a successful climax soon. Cassville, Missouri, has already gone over the goal, but the members are still working.

Columbia Union

● J. C. Holland reports that 4 persons have been baptized as a result of meetings in Front Royal, Virginia, which began October 28.

● H. E. Metcalf, evangelist of the West Virginia Conference, has accepted a call to the Oregon Conference. F. C. Webster has transferred to the Washington area of the Potomac Conference. John E. Hoffman will assume the work of Elder Metcalf, and F. J. Strunk will take up the work in Beckley, West Virginia, previously supervised by Elder Webster.

● J. G. Penner, of the West Virginia Conference, recently baptized 18 persons.

● A. S. Wagner, pastor of the Danville, Virginia, colored church, reports the baptism of 5 persons on October 14, as a re-

sult of personal work. W. R. Robinson performed the rite.

● A fire of undetermined origin recently damaged the Washington Missionary College science building to the extent of \$25,000 and ruined \$3,500 worth of equipment.

● The 15 senior members and 11 children of the Comus, Maryland, Sabbath school raised \$196.40 for Investment, Sabbath, December 8. Adding this to what has already been reported, they will far exceed the \$200 mark.

Lake Union

● Two Sabbath school workshops were held recently in northern Indiana. One at Fort Wayne, December 5-8, and the other at South Bend, December 9-11. W. J. Harris and Miss Louise Meyer, from the Sabbath School Department of the General Conference, gave instruction. These were under the direction of H. E. McClure, of the Indiana Conference, and H. K. Halladay, of the Lake Union office, assisted.

● R. D. Moon, who has been laboring in Grand Rapids, Michigan, for a number of years, has accepted a call from the Central California Conference to serve as pastor-evangelist of the Mountain View church.

● The Investment program is having some good reports in the Lake Union. The Emmanuel Missionary College church has a total of \$2,380, and there is one church at Fort Wayne, Indiana, with only 135 members, that has raised \$910 for Sabbath school Investment.

North Pacific Union

● Mr. and Mrs. Walter Doherty and their family, formerly of Australia and New Zealand, have joined the faculty of Rogue River Academy at Medford, Oregon. Mr. Doherty teaches history and carpentry; Mrs. Doherty teaches physical education and home economics.

● Glenn Patterson reports that he baptized 3 persons at Shelton, Washington, on December 1.

● Members of the John Day district of the Idaho Conference united at Burns, Oregon, on December 1, for a baptismal service in which 8 persons participated.

● A joint La Grande-Baker baptismal service was conducted in Baker, Oregon, on November 24, at which time 5 believers were united with the two churches by baptism.

● Lawrence Heath and his family, of the Southeastern California Conference, have moved to Spokane, Washington, where

Brother Heath is laboring in the capacity of assistant publishing department secretary for the Upper Columbia Conference.

Pacific Union

● C. Bufano, of the Oakdale district of central California, has been called to Chicago as pastor of the Italian church there.

● Clyde Bradley has transferred from the Northern California Conference to be pastor of the Arroyo Grande district in central California.

● Young people of the Fresno area are conducting a youth crusade, with meetings Friday, Saturday, and Sunday evenings for a period of several weeks.

● Nine new branch Sabbath schools in the various islands bring the total in the Hawaiian Mission to 25.

● The La Sierra College senior class is working with the Associated Student Body to collect food to fill Christmas boxes for 100 needy families in Riverside County. Each box will have included a copy of *Steps to Christ*. Students will distribute the boxes.

NOTICES

Literature Wanted

Mrs. Agnes King, Box 74, Oakford, Ill., writes: "The Petersburg church would appreciate any extra copies of Seventh-day Adventist books, especially Sister White's writings, that anyone would care to donate to build up a library, for our new members need the help it would give them. It takes money to buy such books, and at present we need our money to buy pews."

Requests for Prayer

A father in California requests prayer for the conversion of his three daughters, reared in the message, but who have married unbelievers.

The mother of four lovely children requests earnest prayer for her wayward husband who is addicted to drink.

Church Calendar for 1952

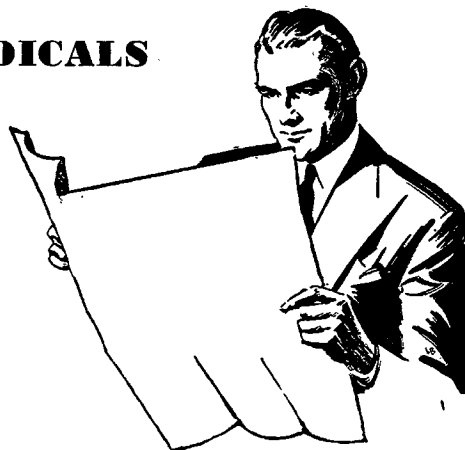
Jan. 5	Home Missionary Day (Family Altar Day)
Jan. 5-26	Liberty Magazine Campaign
Jan. 26	Religious Liberty Offering
Feb. 2	Christian Home Day
Feb. 16-23	Signs of the Times Campaign
March 1	Home Foreign Day
March 8	Missionary Volunteer Day
March 8-15	Missionary Volunteer Week of Prayer
March 22	Television Offering
March 29	13th Sabbath Offering (Northern Europe)
April 5	Ingathering Day
April 5-May 17	Ingathering Campaign
May 3	Medical Missionary Day
June 21	Literature for Servicemen Offering
June 28	13th Sabbath Offering (Middle East)
July 12	Midsummer Offering
July 26	Educational Day
July 26	Elementary Schools Offering
Aug. 16	College of Medical Evangelists Offering
Aug. 30	Riverside Sanitarium Offering
Sept. 6	Colporteur Rally
Sept. 13	Missions Extension Offering
Sept. 20	Sabbath School Rally Day
Sept. 20-27	These Times Campaign
Sept. 27	13th Sabbath Offering (Central Europe)
Oct. 11	Voice of Prophecy Offering
Oct. 11-18	Message Magazine Campaign
Oct. 25	Temperance Offering
Nov. 1-22	Review and Herald Campaign
Nov. 27	Thanksgiving Day
Nov. 29-Dec. 6	Week of Prayer and Sacrifice
Dec. 6	Week of Sacrifice Offering
Dec. 27	13th Sabbath Offering (Southern Asia)

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

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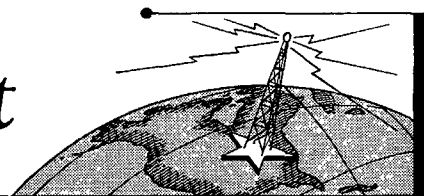
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Items of Special Interest



Day of Fasting and Prayer

We trust that our churches and isolated members around the world will bear in mind that Sabbath, January 12, 1952, has been set aside by action of the General Conference in Autumn Council as a day of fasting and prayer. W. H. Branson's article appearing on page one of this issue gives full particulars regarding the reasons for this action. Let us all join in seeking God with all our hearts for divine help at this crucial hour.

A. V. OLSON.

Ingathering in Baghdad

A new day has dawned in the Middle East. Doors that were formerly closed to the Ingathering work have swung wide open this year. For the first time in the history of our church in Baghdad an Ingathering campaign was launched, and in only one field day the Baghdad church became a Minute Man church. The same experience was realized in the churches in Amman, Mosul, and Kirkuk. A Minute Man church in one field day! For this experience we thank the Lord.

A. R. MAZAT.

Recent Missionary Departures

Elder and Mrs. R. H. Wentland, Jr., and their two children, Timothy and Daniel, of Tennessee, sailed from New York for LeHavre, December 6, on the S.S. *Ile de France*, en route to Saigon, Indo-China. Brother Wentland has been called to evangelistic work in Indo-China.

Mr. and Mrs. E. A. Brodeur and their two children, Emile and David, of Georgia, sailed from New York December 13, on the S.S. *Sloterdijk*. Brother Brodeur has been appointed publishing department secretary of the Indonesian Union Mission, with headquarters in Bandoeng, Java.

Evangelism in Colombia-Venezuela

Charles R. Beeler, home missionary secretary of the Colombia-Venezuela Union, reports a 12 per cent gain in membership for the year ending June 30, 1951. This is considerably better than previous gains. Last January all the evangelists and pastors in the union were called together for an evangelistic institute in the city of Medellin, Colombia. In that meeting much emphasis was given to the urgency

of evangelizing without delay the great cities of Colombia. The response was gratifying. One after another the young evangelists rose to indicate the number of souls they would try to win under the blessing of God during the year.

One of our national evangelists recently held an effort in the city of Cartago, and won 30 adults to the truth. Twenty-five of these have been baptized, and others will be ready in the near future. This company, now numbering 40 baptized believers, is soon to be organized as a church. There are 75 members in the Sabbath school.

Brother Beeler states that although the Colombia-Venezuela Union is still considerably short of its goal of increasing its membership 100 per cent before the next General Conference, it is moving rapidly in that direction.

N. W. DUNN.

Canadian Sanitarium Projects

You will be glad to know that the brethren in the Ontario-Quebec Conference have launched a sanitarium building project. The matter was first presented to the constituency at our camp meeting, when more than \$15,000 in cash and pledges was received. The conference had already purchased a property costing \$35,000. The cash had been raised in full for its purchase.

We hope that before too long we may also start a sanitarium in the Toronto area. This quite likely would be small at the beginning. We request your prayers for the success of the present project.

W. A. NELSON.

Signs of Growth

E. L. Longway, who with Mrs. Longway has been in this country on furlough after their return from the Orient, where they were laboring in Shanghai, is starting out again for another term of service in the Orient, this time in Japan. He writes: "It was a real pleasure to attend the Autumn Council. I was surprised to see the great growth of the worldwide work during the years since the Washington General Conference. Truly we are connected with the greatest work on earth. Remember me in your prayers as I begin my new work in Japan."

When Elder Longway was last in America and attended the General Conference session held in Takoma Park in 1946, the church membership stood at 598,683. The latest statistical report shows

that the membership has grown to 771,711. This is an increase of 28.8 per cent in five years.

Elder Longway's observation is not without point. The most encouraging sign that we as Adventists can see is the rapid spread of the message to the populations of the world. W. P. BRADLEY.

Building a Church

On page 3 of this issue begins a series of articles on the subject of building a church. The author is a well-qualified architect who has drafted the plans for a number of the denomination's largest structures. We believe that this series will be of interest to all our readers, but especially to those who sit on building committees. A church is more than four walls and a roof to keep out the elements; it is a monument we rear to the glory of God, a testimony we offer to a community of what we think of our religion. Beauty and dignity in a building are not synonymous with vain display and extravagance. We may enjoy the former without being guilty of the latter. To help our members everywhere to erect church buildings that will better represent the Advent Movement, this series of articles is being published.

Forward in Formosa

C. H. Davis, writing to the General Conference, gives this encouraging report regarding our work in Formosa (Taiwan):

"A letter just received from Milton Lee informs me that he has secured his city middle school hall, which seats one thousand people, for his Tainan effort. The meetings will begin on December 16, and will be held Sunday, Tuesday, and Thursday nights. He has also made arrangements for a meeting each Sunday morning, beginning with the new year, in the largest auditorium in the city of Kaoshiung.

"Already the roof is going on the auditorium church in Tainan. Early next year the meetings will be transferred from the city middle school auditorium to our own meeting hall. The first two of our foreign homes in Taipeh are nearing completion and will be ready for occupancy soon.

"I thought you would be interested to know that our work in Formosa is getting under way, and I am sure you will remember us in prayer as we try to do what we can to gather in a harvest of souls from among the Formosan people."