

Blessed Are the MERCIFUL

By ERNEST LLOYD



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NEARLY two thousand years ago the Man of Galilee gathered a handful of disciples around Him and announced to them the new rule that was to guide all who aspired to greatness upon earth. Through every age since then this rule has been tested and proved, and the names that shine with eternal brightness down through the years are the names of those who have followed this precept.

Today, while the nations of earth are still engaged in bitter strife and struggle, the words of the gentle Master still hold true for all men, "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

Under the influence of the teaching and the spirit of Christ we have come to see that it is our privilege and duty to minister to the wounded pilgrim on life's journey, as did the good Samaritan to the needy man on the Jericho road. Our pity and sympathy should overleap all fences and barriers. We are to show mercy. And there is a special blessing for the merciful. We are neighbors to millions of hungry, crippled, and handicapped lives suddenly broken and ruined by war, by accident, or by internal disaster. What if we were in their places! If we were the pain stricken, the crippled, the broken, and they were here today in our places, in health and plenty, what would we wish that they should do for us? The question answers itself.

The Homes of the Poor Afford Numerous Opportunities for Christian People to Prove the Sincerity of Their Religion by Acts of Mercy and Love

God expects us to share our bread and clothing with those who suffer for the lack of these things. Our growing welfare work calls for more hearty and more frequent responses from every church member in favored America. This phase of our denominational work, both national and international, is opening doors of opportunity and advantage for our workers in every land. God is not limited. He uses "every good work" to aid in the extension of the message. The great need is for larger liberality in sharing our blessings and creature comforts with the hungry and naked the world around.

Fritz Kreisler, the great violinist, expresses the feelings of truehearted men and women everywhere in these words: "I never feel as if I had any right to eat a luxurious meal when there are so many people, so many little children, in the world who are starving for a loaf of bread or a bottle of milk. . . . I cannot forget the faces of the starving and naked people in other lands."

He spoke with deep feeling of the suffering millions who challenge our Christianity—the Christianity of folks who have plenty and to spare. "Blessed are the merciful: for they shall obtain mercy."

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► Legislators Hold Hymn Fest

Three ministers visiting their representatives at the State capitol in Jackson, Mississippi, were surprised to hear strains of the hymn "The Old Rugged Cross" issuing from the House chamber as they approached it. The hymn was being sung by about a dozen legislators. It was followed by a half dozen or more other hymns, including: "What a Friend We Have in Jesus," "Near the Cross," "Standing on the Promises of God," "Blessed Assurance," and "The Way of the Cross Leads Home." The informal group, led by Rep. "Bob" Scott, of Lincoln County, gathers daily toward the close of the two-hour lunch period preceding the afternoon legislative session to enjoy the fellowship of song.

► Unique Advertising Promotes Church Attendance

Something different in church attendance promotion was used in Springfield, Colorado, when the Springfield First Baptist church joined with seventeen Springfield business firms in a newspaper coupon advertising plan. Seventeen of the coupons published in the weekly Baca County Banner offered discounts of various amounts to customers who brought the coupons when they made purchases at Springfield business houses. The eighteenth coupon, inserted by the Reverend Dale Stewart, First Baptist pastor, read: "This Coupon Entitles You to a Free Seat at BAPTIST CHURCH This Sunday and Every Sunday."

► Catholic Lay Leader Warns TV Industry

A warning to the television industry that it is "dangerously flirting with the devil" was voiced by Martin H. Work, executive secretary of the National Council of Catholic Men, in an address to the annual convention of the National Catholic Family Life Conference in Columbus, Ohio. Mr. Work added that if it isn't careful, television "will end up on the wrong side of the moral track and be outlawed from the homes of America." At the same time he charged the American public with the responsibility of determining whether television will become "a saint or a sinner." In the final analysis, he said, it is the family and not the many studies made of the effects of television that will decide whether it will be a power for good or evil.

► Tulsa Ministers Inaugurate Court Counseling Service

A ministerial counseling service for persons brought before the municipal court was launched in Tulsa, Oklahoma, by the Tulsa Council of Churches in cooperation with court authorities. Under the plan, similar to one operating successfully in Louisville, Kentucky, a minister from a different church will be in court each morning and available to any prisoner desiring counseling. The Reverend R. Gordon Gray, Presbyterian minister who drew up the plan, said the Council of Churches hopes soon to be able to introduce the program in juvenile court.

► Graham Sees Movies Harming American Leadership

American movies filled with crime and sex are endangering America's leadership of the world, Evangelist Billy Graham said in Washington, D.C., upon his return from a month-long tour of Europe. Dr. Graham also criticized the conduct of American tourists abroad who, he said, drink too much and "seem to lose all moral restraints. We are no longer a remote little frontier country, but the leaders of the world. Our people have to grow up and act like leaders."

What Is Truth?

By G. S. STEVENSON

"What is truth?" asked Pilate. The Roman governor raised this question at the trial of Jesus, who had come to earth to proclaim truth to men. And millions have echoed that question with a passionate longing for true knowledge.

What is truth? The agnostic says he does not know (at least he does not know the truth about God), and he is content not to know. The philosopher speculates and propounds theories that seem to answer the great question, but these theories often lead the thinker into more doubt and difficulty. The mystic seeks for a knowledge of truth within himself, believing that the inner life is the ultimate source of truth.

But the ordinary man finds no help or comfort in the theorizing of philosophers or mystics. To him truth is a matter of life or death. He wants to find truth outside of himself and from a higher source than himself.

Today the question of Pilate echoes and re-echoes from millions of hearts longing for a revelation of God that can show the way to life. To such, God has vouchsafed an answer and a revelation of Himself, for God is ever ready to be found by those who truly seek after Him. Paul declared, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:27.

What, then, is truth? Jesus answers, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. Here is a statement so profound and so compelling that it is a constant astonishment to philosophers, scientists, and religionists. It is a statement hard to be received by the wise men of the world, for they "seek after wisdom," as did the Greeks of ancient times, but refuse to accept the wisdom of God. Yet in this profound statement is an end

to all speculating, theorizing, and philosophizing. "Christ [is] the power of God, and the wisdom of God." 1 Cor. 1:24. He "is made unto us wisdom, and righteousness, and sanctification, and redemption." Verse 30.

Jesus, the Source of Truth

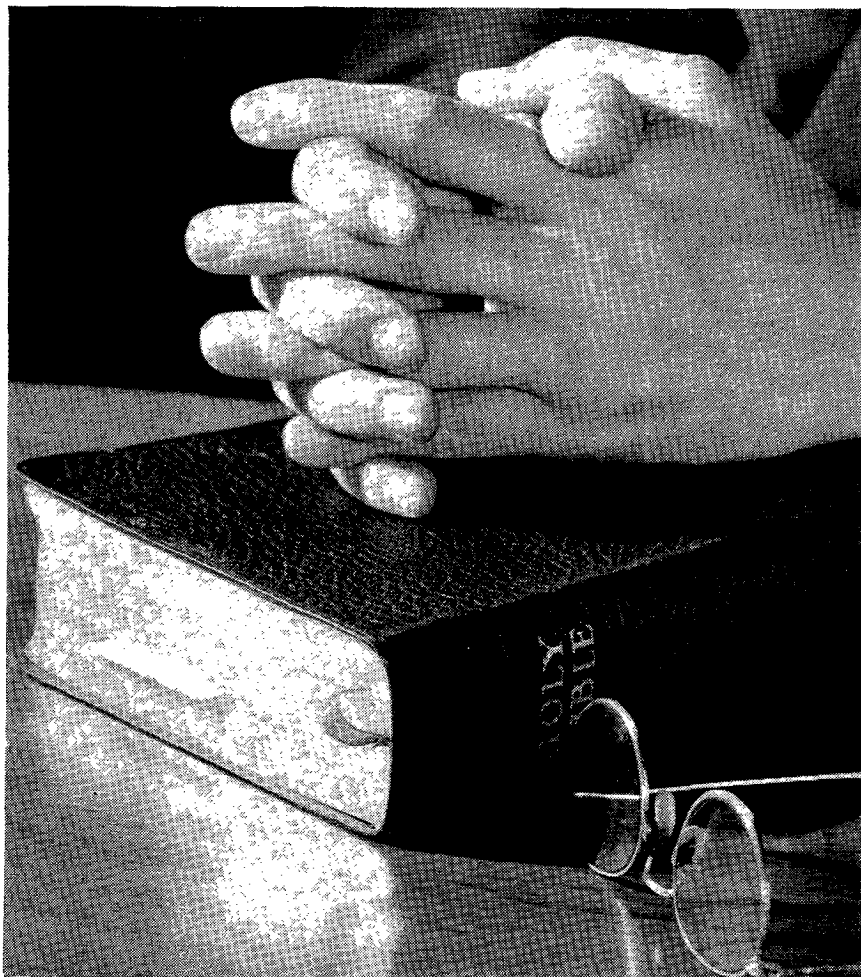
"I am the . . . truth," declared the Saviour, and truly all truth is comprehended in Him. He is the author of truth, and He is also its subject. Truth has been compared to a jewel, cut and polished, with each of its numerous facets giving off a gleam of light. Such a jewel reflects light and beauty from every angle. No matter what view is taken, the inner light shines forth in beauty. So it is with Christ. All truth comes from Him.

"We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world."—*Education*, pp. 13, 14.

Though this is true of every field of knowledge, it is particularly true in relation to spiritual truth. Jesus is the Creator of heaven and earth. He is the author of all the natural phenomena that are the objects of scientific study. Truly understood, every fact of science tells of the great intellect that conceived and the great power that created nature. Wherever the mind of man may search, if guided by a sincere desire to know the truth, man will find revelations of God's power. And Jesus is the revelation of God Himself. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [revealed] him." John 1:18.

Christ the Center of Revelation

As we come to the great truths of revelation we find them all centered in Jesus. To the Christian this is the most blessed and comforting assurance that could be given. Has he a doubt on any matter? There can be only one answer. Jesus is the truth. How simple the understanding of God's will becomes when we recognize that the answers are all found in Jesus. It is not necessary to leaf through the musty tomes of commentators, authorities, or church fathers to find the truth. There is no need for recourse to creeds and catechisms to find out what is God's will. Jesus was the full expression of God's



Ewing Galloway

In the Writings of the Old and the New Testament Is to Be Found the Sublimest Revelation of Truth Given by God to Mortals

will; and in His simple teachings, in the record of His life, His acts, and His attitudes, we have a clear indication of "the way, the truth, and the life."

Although this should simplify the discovery of ultimate truth in all matters of Christian life and doctrine, it is astonishing how unwilling the followers of Jesus are to adopt this simple rule. Frequently in friendly discussions with brethren from other branches of the Christian church, I have suggested that we lay aside all our theology and our creeds and seek together for Christ's will and His teaching on the simple basis of the gospel record. I have been disappointed often to find that the truth of Christ is acceptable only if viewed through the spectacles manufactured by some religious teacher or on the basis of a church creed.

There is need for us as Christians to recapture the simplicity of the truth as it is in Jesus Christ. For nearly two thousand years the world has been taught human ideas about Jesus and what He was, what He said, and what He did. At times men have differed so intensely in their opinions of Jesus that they have destroyed the peace and unity of the church. Bloody conflicts, with serious consequences to church and state, have been waged over differences of opinion concerning Jesus and His teachings. There has often been a total failure to appreciate the spirit of Jesus.

Jesus Himself Is Truth

Sects and cults have sprung up dedicated to the mission of proclaiming private and human ideas about Jesus and His teachings. How wonderful it would be if all these human concepts could be forgotten and Christian men and women could approach the search for truth with this one thought—Jesus Himself is truth. He is all the truth. He is the truth about God. He is the source of wisdom, life, righteousness, sanctification, and redemption. He is the truth on every phase of morals, ethics, and life. Every doctrine, dogma, creed, and teaching relating to the Christian faith has value, significance, and authority only as it comes from Him. Every ordinance has substance and meaning only in Him.

All that we need, to learn the truth regarding all these things is to take the simple record of the life and work of Jesus Christ as given in the Old and New Testament Scriptures. These records were written by simple men, under divine inspiration, that equally simple men might know and understand the sublime truths of God as revealed in Jesus Christ.

The Test of Surrender to Truth

But, though simple, let us not for a moment think that this acceptance is easy. The reason men are so reluctant to bring their ideas, their lives, and their beliefs into harmony with the mind of Christ Jesus is that they fear that the bright white light of the Saviour's pure

mind and life will require a radical change in their own. G. K. Chesterton once retorted to the charge that Christianity had failed: "Christianity has not been tried and found wanting; it has been found difficult and not tried."

How true! If Christian men and women would resolve really to accept the principles propounded by Jesus, and put them into practice, it would bring a transformation to the world, and that almost overnight.

But is that not what it means to be a Christian? Should not all who name His name be willing to lay aside *all* other ideas, teachings, beliefs, practices, and customs, no matter how venerable or pre-

cious, and make Jesus all in all? What a transformation would be effected if we could slough off all the accretions of the centuries and recover the original Christianity of Jesus! Then we would have truth in its beauty and purity, the very truth, which is Jesus.

In this series of articles we shall examine some of the great doctrines of our faith with this as the touchstone: Do they reveal Jesus and what He believed? As we do this let us hope that the Saviour will be more clearly revealed, and that He may be to us in very truth "the way" through "the truth" into "the life" that He gives to those who come unto the Father by Him.

Why I Believe the Creation Story—2

"The Hand of the Lord Hath Wrought This"

By Frank L. Marsh

When reading the creation story of Genesis, one is impressed most by the assertion that everything came into existence and was shaped into a form at least very nearly like its present one by God's spoken word. There are people in our world today who disbelieve this assertion to so great a degree as to conclude that there neither is nor was a God. We call them atheists.

Man is a reasonable being, and normally stoutly objects to being told to believe something that seems unreasonable to him. I invite you to consider with me a few of the things we can see with our eyes and handle with our hands that prove there is a God. Before the creation story of Genesis can be accepted as true, we must first believe in an omnipotent God.

Fortunately one does not need to spend years in advanced study in order to decide on the question whether or not there is such a God. All around us there are evidences to demonstrate that our world is the work of a Supreme Being.

We Must Be Reasonable

True, this evidence will not impress us unless we permit ourselves to be the reasonable beings we are capable of being. In the following lines from the poem *Peter Bell*, William Wordsworth tells us of a man who looked but saw little:

"In vain, through every change-
ful year,
Did Nature lead him as before;
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

We must look again, and yield ourselves to the testimony of nature. Regardless of the conclusion to which it may lead us,

we must look upon our surroundings with the seeing eye.

The man who saw the primrose had made some progress in the art of observation. He, at least, could distinguish a primrose from a dandelion. Time was, during the Middle Ages, when it was a common opinion that a close study of nature was vulgar. The counting of a horse's teeth, for instance, was deemed below the level of a Christian gentleman. Startling as it may be to us, and yet in harmony with the historical record, it was during those times that most of the civilized world were apparent believers in the creation story of Genesis. It was not until man began to study nature more minutely that atheism developed.

The Growth of Atheism

The growth of atheism from a closer study of nature than had yet been made came about in the following way. During the Dark Ages the vital life processes of plants and animals were considered to be accomplished in hidden, mysterious, supernatural ways by a wonder-working Master Magician, who worked in ways that man could not understand. But as centuries passed, man began to study these life processes more minutely. He began to discover that the physical processes of diffusion, capillary action, and evaporation were influential in causing water to stream upward through the primrose. He began to learn that plants by purely chemical processes build up their own food. Likewise, in animals he discovered that the blood circulated simply because it was pumped around, and not because some mysterious *spiritus vitus* powered it.

As all the life processes of organisms gradually became more completely under-

stood, it was observed that physical energy alone was involved. In the arriving at the total sum of the energies functioning in these processes, there was apparently nothing remaining that had to be explained through the assumption of some supernatural vital spirit.

Thus it came about that, as a sort of reaction to man's earlier naïve acceptance of life processes as entirely supernatural, man began to say, "Well now, if the life functions of plants and animals are accomplished by the unassisted operation of physical and chemical processes, that is, by purely natural laws, then why do we need to assume any supernatural being whatsoever?" And the historical record tells us that, having glimpsed how these life processes were carried out, scientists largely swung over into atheism.

But by rushing into this hasty conclusion these early students of physiology were but illustrating the correctness of Alexander Pope in his poem *An Essay on Criticism*, in which he asserts that "a little learning is a dangerous thing." These early scientists did not follow their immature assumption of no God, past or present, through to its logical conclusion. In the first place, matter, energy, and natural law do not come into reality spontaneously. That fact is very clear to scientists today. To assume that these things generated themselves would be to draw upon an unreality, the unnatural, the supernatural which these men were attempting to escape.

The next unnatural assumption of atheists, who, by a trick of magic, had vaulted over the hurdle of beginnings, was that, from an original state of chaos in which all natural forces were entirely inharmoonious and self-destructive, these errant energies and materials gradually developed themselves into the vast cosmic system of the universe, which is to us a synonym of law and order. But most obviously, with no supernatural hand to guide in this situation, not even one atom could have stayed in existence. Why? Because harmonious action between electrons, protons, and neutrons is necessary in order that even one atom may hold together.

No Cosmos Out of Chaos

Cosmos could not develop itself out of chaos, because no sooner would some harmonious system begin to develop than some inharmoonious force or forces would destroy it. This self-origination is so completely impossible logically that nothing short of childish or unnatural imagination could conceive of it. As far as the materials and energies of our earth are concerned, they logically could originate only in a God, and their present cosmic interrelationships could only result from the activity of a God.

Natural laws do not instigate themselves or keep themselves going. In the face of this self-evident truth we find that

now, after scientists have delved more deeply into the natural laws operating in the lives of plants and animals, atheists are rather the exception among those who philosophize seriously regarding origins. Such scientists of today are quite largely at least deistic but more commonly theistic. In countries where the fact of a God is denied, beginnings cannot be explained in logical, reasonable ways, and are usually hastily passed over with very meager treatment.

The Puzzle of Middle Ages Thinking

It is always a puzzle to us today to try to understand how it was that men during the Middle Ages assumed that a God directed and supported animate nature when it appeared that life processes were mystic, supernatural, and unreasonable; but as soon as it was discovered that these processes were those that man could largely comprehend, then they assumed that God was not only unnecessary in nature but did not actually exist. In other words, they were willing to conceive of God as a wonder-worker, a magician, but were not willing to recognize Him as an honest workman who created a reasonable, understandable world, one that operated according to definite laws, and then placed upon it a man so equipped that he could study and understand the operation of natural law, a being who was capable of thinking God's thoughts after Him.

If God had created a world that was incomprehensible because of the supernatural quality of its processes, we could

Hold Fast

By PEARL WAGGONER HOWARD

Hold fast for just a little while—

The journey's end's in view;

Behind lies many a weary mile,

Ahead the steps are few.

Oh, from your Guide loose not your hold;

Too near are now the streets of gold!

Hold fast for just a little more,

Nor turn to left or right;

Albeit trials be pressing sore,

Yet keep the goal in sight.

Look never back, nor yet around;

With Christ alone is safety found.

Hold on! Hold fast, nor ever cast

Your confidence away;

The weariest mile is just the last,

And night shall end in day.

Hold fast, and raise the triumph song;

'Twill spur some faltering foot along.

Hold fast your faith, hold fast to truth,

Hold fast and patient be;

Now nearer than in days of youth

The year of jubilee!

Hold fast to Christ's safe-guiding hand;

Full soon we'll reach the Promised

Land.

but look upon Him with superstitious foreboding and stupid, gaping wonder; but when it is discovered that our world was made in a reasonable way, so that its processes are law abiding and understandable, this gaping wonder is transformed into intelligent delight as man renders to God a joyous, rational worship. In fact, we may infer that this is the only type of worship that is acceptable to Him.

Our faith in an omniscient God would be extremely difficult if we discovered that a yellow primrose is a yellow primrose because of erratic, haphazard, unpredictable, incomprehensible, mysterious processes that, as we studied them, but confused our minds and filled us with a sinister and superstitious dread. But unmistakably clear evidence of God is available in the simple fact that a primrose is a primrose because of the largely understandable operation of the orderly processes we know as the laws of physics and chemistry. Yellow primroses can only be built by constructive, harmonious, law-bound forces, which can originate in and be maintained only by a God who has our good in mind.

Aspects of the Power of God

Osmosis, the attraction or repulsion of electrical charges, gravity, chemical change, and so on are but *aspects of the power of God*. There is no alternative conclusion in the realm of common sense. The more minutely we study this testimony of nature, the more clearly we perceive its existence and perfection as the work of His fingers and recognize the prints of the feet of Him who shaped the earth for the comfort and delight of man.

The atheist refuses to accept any power in the universe except natural force. He insists that one who assumes that all matter and force came into existence through a miracle is getting helplessly mired in philosophical speculation. It is true that one must leave the realm of science as defined today to invoke miracles, because science takes into account only natural phenomena. But the atheist must recognize that to blot out the miraculous, he must make nature and natural law self-evolving. However, by this very act he destroys nature and natural law itself by crediting it with properties that the science of today emphatically denies.

A belief that assumes one fixed, invariable law one moment and denies it the next requires more blind faith than the acceptance of the clear statement of Genesis that "in the beginning God created." Science may justifiably limit itself to purely natural things, but scientists obviously cannot invoke the natural when explaining origins. By refusing the supernatural they automatically cut themselves off from any possibility of a sensible understanding of beginnings.

The purely natural cannot explain the origin and successful functioning of such

complex and beautifully balanced organs as the human eye. Neither is it adequate in an explanation of the origin of the physiological correlations and interrelations between various organs and functions of the body, which are accomplished through an intricate system of chemical messengers and nervous stimuli. Whether we study the complexities of biology, and stand amazed at the vast harmony between and interdependence of all living things, or turn our attention to the simpler forms, we immediately sense the complete inadequacy of natural law and blind chance as first and continuing causes.

What was to Peter Bell merely a yellow primrose becomes before our studious attention a marvelously intricate laboratory in which operate the same identical forces that make possible the great throb of life around our entire globe. We consider the primrose, and we are better able

to assist our brother in his perplexing problems of survival in our sin-deranged age. We need but to observe the simplest forms of life about us with the seeing eye to discover the marvelous unity of our living world.

Only God could make a yellow primrose succeed in its life destiny. It is so completely successful in its small primrose way in our great world! Truly this lovely entity has not reached its present harmonious existence, within and without, through the operation of mere chance in a self-originating, self-evolving, reckless, crashing chaos. The simple primrose, its utter compatibility with its surroundings, and the beautiful grace of the fashion of it tell the understanding heart that God lives and loves and cares. "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:9, 10.

Our Work—To Glorify God

A Sermon in Two Parts—Part 2

By H. L. Rudy

God has revealed great light to us as a people. The word of prophecy in the setting of the Second Advent of Christ is "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19. Joined with this is the threefold message of Revelation 14:6-12, the declaration of which has called forth the Seventh-day Adventist people and made them the representatives of God in the time of the judgment. As we near the end of probationary time the clear, unstified proclamation of this prophetic message is to occupy more and more of our time. Indeed it will be the faithful and uncompromising presentation of this message that will be accompanied by the power of the Holy Spirit in the latter rain. Thus the whole earth will be lightened with the glory of God.

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station of the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."—*The Great Controversy*, p. 611.

The preaching of the third angel's message by the unction of the Holy Spirit and prayer will become the means of un-

masking the sins of Babylon and of bringing conviction to many who are now in the valley of decision.

The second condition stated in Peter's message to the church calls for victorious Christian living, a successful warfare waged by the people of God against the subtle temptations of the flesh that would destroy the soul. (1 Peter 2:10, 11.) This implies a work of sanctification. The truth declared to others must also sanctify the lives of God's people. The message that calls a people out of Babylon must also keep the sins of Babylon from invading the church. Here is the most vulnerable spot in the Christian armor.

Victorious Christian living calls for a manner of personal life that will reflect the standard and principles of heaven. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. A conduct that glorifies God affects the personal interests and objectives of the individual life. A selfish, world-loving life cannot reflect the glory of God. On the other hand, a radiant, victorious Christian life, fully consecrated to the salvation of others from sin, will reflect the love and goodness of God, and cause sinners to praise Him by yielding their lives in obedience to His will.

This kind of conduct places the Christian in a position where he is not of the world, but can render special service to the world. That is where God's people

must be found in their final mission to a lost world. Instead of obscuring the light by letting the evils of the world come into our lives, we are to resist the evil, leaving a clear path for the true light to shine into the world.

Preparing the Way for the Spirit

Finally, the apostle stressed the true result of consistent, Christian living: "Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation." 1 Peter 2:12, R.S.V. The convicting power of the Holy Spirit is waiting to be revealed, but it cannot be manifested until the consistent Christian living of God's people will make such a manifestation possible.

The preaching of the third angel's message will arouse the fury of the enemy. All kinds of false accusations will be brought against the people of God. But the time will come when under the mighty convicting power of the Holy Spirit many who have been deceived will be led to praise God because they have seen the glory of God reflected in the consistent lives of His children.

Sincerity is one of the primary conditions of true discipleship. It is an important weapon in the Christian's armor. But sincerity must be supported by truth. "Stand therefore, having your loins girt about with truth." Eph. 6:14. All other weapons are fastened to the girdle. So it is with the true, sincere Christian. He stands or falls on whether or not he is sincere in his relation to God and the truth. If he is truly sincere, ultimate victory is assured to him. God will eventually, if not presently, be glorified as the result of his stand.

Spiritual Life Settled and Sure

That is precisely what happened on the day of Pentecost. The disciples had been behind closed doors, because the angry mob was still threatening them. But they had fully settled their relationship with Christ. They were now ready to die, if necessary, for Christ, whom the mob had crucified. When they had reached that point in their decision, God was ready to manifest His power through the outpouring of the Holy Spirit. When the day of Pentecost arrived and Peter began to preach, the power of the Holy Spirit was revealed in the hearts of the listeners. The same mob that only a few days before angrily cried, "Crucify him, crucify him!" was now listening to the preaching of the apostle.

This same Peter who had so recently denied his Lord, had repented, and now identified fully with his Lord and Christ, was preaching the words of eternal life to a crowd that needed repentance. The evidence of the consistent course followed by Peter and the other disciples, accom-

panied by the power of the Holy Spirit, brought conviction to the hearts of thousands, and they cried, "Men and brethren, what shall we do?" Acts 2:37.

A New Pentecost Coming

The day of God's visitation had come for these people. God, through His Spirit, had come to bless them, to convince them of sin, of righteousness, and of judgment. (John 16:8.) The result was a great revival. The same work, only in a far greater manner, is waiting to be done now, in this day of visitation. *Then* all the conditions had been met by the disciples for the coming of Pentecost. *Today* the church must again meet the conditions required for the manifestation of the Holy Spirit's power. When these conditions have been met and God's hour has come, His work will be finished in a great blaze of glory. Every knee shall bow before Him, and

throughout all eternity honor and glory and majesty will be ascribed to the Eternal One. That will be the finished work of God.

The questions now remain: Who is willing to meet the conditions set forth as necessary for God's visitation? Who is prepared to accept the implications of divine appointment? Who will take up the fierce spiritual battle against the lusts of the flesh that war against the soul? Who will go all the way as did Peter to bring his life into full harmony with the Lord Jesus, ready to die if necessary, rather than be inconsistent as a member of the household of faith? If God can count on His people to meet these conditions, He will be able to finish His work according to His eternal purpose. Let us pray for mercy, that we may indeed be God's chosen people in the day of His visitation.

Messengers of Freedom

By J. A. Stevens

Jesus declared to the believing Jews, "Ye shall know the truth, and the truth shall make you free." John 8:32. Paul speaks to believers as having been "servants of sin." Then he declares their emancipation from this slavery: "Being then made free from sin, ye became the servants of righteousness." Rom. 6:18. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verse 22.

Freedom From Sin's Bondage

The good news of salvation, the everlasting gospel of the Lord Jesus Christ, preaches "deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. And this good news is to be heralded to sin-darkened men and women everywhere. Everyone who accepts Jesus Christ as Lord and Saviour is commissioned to be one more messenger to tell others how they may be set free from sin's bondage. The apostle John in the Revelation says, "Let him that heareth say, Come." Rev. 22:17. We are messengers of freedom.

The story of redemption is a two-edged sword in the hands of every consecrated believer. (Heb. 4:12.) It conquers every inbred sin, slays the monster of selfishness, and enables the gospel herald to win precious trophies from among the sinful, confused multitudes during this tragic hour. Like their Saviour, of whom it was prophesied, "He hath poured out his soul" (Isa. 53:12), these servants of righteousness will put forth sacrificial effort to win souls. They will personally minister for as many as possible within their reach, and they will make careful use of their financial resources in order to be able to make offerings to the Lord's expanding work in all the world.

The Great Law of Life

"All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth 'as He that serveth.' The angels are 'ministering spirits, sent forth to minister for them who shall be heirs of salvation.' The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light,—all have their ministry. Lake and ocean, river and water-spring,—each takes to give."—*Education*, p. 103.

What a glorious fellowship of service believers share! "But now being made free from sin, . . . ye have your fruit unto holiness."

A Story for the Children

BY ARTHUR S. MAXWELL



A Day to Remember

As the sun went down on the sixth day of creation week a wondrous calm fell upon all the countryside. There was a great silence as the stars came out and all nature was bathed in brilliant moonlight.

Somewhere in the garden, perhaps in some lovely mossy glade, sat Adam and Eve, marveling at the beauty of the evening as they had at the glory of the day.

Suddenly, out of the silence, came a voice—tender, kindly, and musical—and they knew at once that it was the voice of God. Then it was that God told them—for He *must* have told them, otherwise how could they have known?—that this new day, their first day upon the earth, was to be a holy day. He must have told them too how He had created everything about them in six days and that now, on the seventh day, He and they would rest together.

The Bible says that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

He rested because He wanted to set Adam and Eve an example for them and their children to follow. You see, God not only "rested" on this day. He "blessed" it and "sanctified" it. This tells us clearly that He was thinking not of Himself but of His earthly children.

He blessed the Sabbath that it might be a blessing to them. He "sanctified" it—set it apart as a holy day—not for Himself, but for them.

What did they do on this day? We are not

told. But I like to think that as the rising sun wakens them from their first night's sleep God leads them forth through the beautiful garden He has made to be their home. Perhaps He reveals to them some of the marvelous secrets of creation. As they stop to admire some beautiful tree or lovely flowering shrub, He explains how they draw their food from the soil; how the sap rises through the trunk and so out into the branches, the twigs, the leaves, the flowers.

Maybe He explains how a bee gathers honey, how a spider spins its web. Perhaps, too, He reveals the secret of flight—how an eagle can fly above the mountains and a hummingbird hover like a helicopter.

Certainly it must have been a very happy day indeed, that first day of rest and worship and communion with God. Adam and Eve remembered it and talked about it all their lives.

And God wants every Sabbath to be as nearly like that first Sabbath as possible. That is why, when He gave the Ten Commandments on Sinai, He said, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God." He added, so we wouldn't forget, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Thousands of years after that first Sabbath in the Garden of Eden, God was still thinking about it. He could not forget it, and never will. And because it was so happy, so beautiful, so truly blessed, He wants everybody else to remember it too.

Reaching the Multitudes

By Louis K. Dickson

Survival Through Faith is the ringing message that Seventh-day Adventists are sounding in the large and small cities of North America at the present time. For more than three months great rallies have been held in prominent city auditoriums by many of our conferences for the thousands who have made contact with us through radio, television, books, and periodicals.

This is all a part of the plan launched by the General Conference during the last Fall Council held in Cleveland, Ohio, whereby we would attempt to call together the many thousands in our cities who have had some knowledge of our message. In these city rallies personal invitation letters are being sent to the names and addresses of all who have in any way contacted us or who have heard our message but have not taken their stand with us.

As a result, hundreds and hundreds of requests are being placed in our hands for a personal representative to call in the home to explain the meaning of the Scriptures. No such effort like this has ever before been put forth on anything like the scale of this present plan. Union committees throughout the North American Division are planning to cover every city of five thousand or more population within their territory.

Organizers are being appointed in every local conference to work out the full details of the city rallies within their territory, and through them a concentrated effort is made to organize the local church membership, so they can enter into the publicizing of the meeting. From their number specially trained individuals are chosen to follow up the interest that has developed in connection with each rally meeting.

A Gratifying Response

The response on the part of both workers and people is indeed gratifying, and in many places our ministers are taking advantage of the awakening among the people and are following up the rally with a series of meetings. Many of the rallies must of necessity be postponed until after the Ingathering work and the camp meetings are completed. The program will continue on, however, until every city is reached.

The newspapers of this country and Canada are giving much space to this simultaneous evangelistic program of Seventh-day Adventists, and we shall be better and more favorably known because of these great meetings.

We are anxious that our people in every place where a rally is held, place in the hands of the local organizer of the

conference every possible name and address they can find of those who have in the past been contacted, but who have not as yet taken their stand with us. This is a great program of harvesting souls who are convinced of the truth and a fishing for those who have not known us heretofore.

This great program should be made a subject of most earnest prayer on the part of our people everywhere. Large results can come in the wake of such a concentrated effort for lost men and women. Let us not go strictly upon our own as we seek to save that which is lost. The Holy Spirit awaits our demand and reception in connection with such a work as this. Let us not fail to ask and to seek



The Uses and Benefits of Water

By H. W. Vollmer, M.D.

Next to air, water is the most essential agent in sustaining life. It enters into the composition of all living things. The human body is approximately 75 per cent water.

As all know, pure water is composed of but two elements or gases, hydrogen and oxygen. Two volumes of hydrogen combine with one volume of oxygen, forming water.

We do not find absolutely pure water in nature. The purest natural water is rain water collected after the dust has been washed from the air. Water obtained from melting ice is comparatively pure.

The principal criteria for good drinking water should be that it is free from color, odor, and taste. It should neither be absolutely pure water nor contain too much foreign matter. When you travel, especially when vacationing where you are not sure of the source of your water, it is well to boil the water before using it. Even apparently good spring water may have been contaminated by organic substance derived from animal matter that may have filtered through.

The benefits to be derived from many of the highly advertised mineral waters or spring waters are greatly exaggerated. Most of the benefit derived is due to the fact that people will drink more water when visiting these places. If they would drink the same amount of water regularly while at home, they would in most cases

God's power for this very promising task which is in progress all over the North American field.

The young people can have a definite part in this great effort. We invite them to enter in fully. They may cooperate with the rally plan in closest proximity to their homes. Your young friends will respond to this mass-meeting idea.

We are finding that the response on the part of the public in their attendance at these special meetings is in direct proportion to the good organization that is put behind the program and the cooperation of our membership in publicizing and following up the meetings that are held. A wonderful opportunity is provided in this city rally plan to place before the multitudes in our cities the truth for this hour in a representative and attractive way and to break down the prejudices that might have existed. This is a most opportune hour for the church to reap a great harvest of precious souls.

obtain the same benefit. Most people do not drink as much water each day as they should.

The amount of water needed daily will depend on the season of the year, the climate and humidity of the air, the activities, and to some extent the age and weight. Also the amount needed depends on the kind of food and the amount of fluid taken with the meals.

A good rule for the average individual is to drink at least four to six glasses daily. It is well to form the habit of drinking a glass of water soon after arising or about an hour before breakfast. It is not best to drink with the regular meals.

One of the common uses of water is that of a solvent. Water is necessary in nature in plant life to put in solution the inorganic elements of the soil so that these elements can be taken up by the plant and built into organic compounds to serve as food for animals.

In the natural process of nutrition of the body, water serves as a solvent to assist in the digestion and absorption of our food. And again it serves to put in solution the poisonous wastes formed in the body during the activities of life so that they may be eliminated through the liver, kidneys, skin, and other organs. Some of these poisonous waste products are not very soluble and require considerable water to put them in solution. Hence the vital importance of drinking sufficient water daily.

Water is also of vital importance to the glands of the body in their work of furnishing the different secretions so necessary to digestion and the body defense mechanism and other phases of life as well.

As a solvent water is useful as a cleaning agent in bathing. A daily cold shower, or if preferred a warm shower followed by cold, is an excellent tonic. It improves the circulation and increases oxidation and the elimination of poisonous wastes.

Water through evaporation from the skin and lungs is an important factor in regulating the body temperature. This makes application of water the most useful agency in the control of the temperature in cases of disease. In case of fever, free water drinking should be encouraged, since there is greater loss of water through the skin and lungs. There is also a greater need for water for the elimination of poisonous wastes, which are formed in larger amounts during infectious diseases.

The intensity of temperature impressions that can be obtained from the use of water are due to the ability of water to absorb and communicate large quantities of heat. This, together with the fact that it may be employed in three different states—liquid, solid, and vapor—and that facilities for its application can so readily be made available, makes water one of nature's most useful remedies.

The inhaling of steam, either medicated or nonmedicated, is very useful in acute infections of the respiratory tract. It is soothing to the mucous membranes and assists in liquefying the secretions.

Spiritual Parallels

Water is one of the Creator's best gifts to man. So the Holy Spirit is Christ's greatest gift to man. As the poisonous waste products of the body can be removed only by the solvent property of water, so sin in the life can "be resisted and overcome only through the mighty agency of the third person of the Godhead."—*The Desire of Ages*, p. 671.

As the Creator causes the showers of rain to come down to soften the earth, germinate the seed, and cause it to grow and bear fruit, so the Holy Spirit came to soften the human heart to receive the seed of truth and bear fruit to the glory of God. "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:14.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. This experience will bring into the life the fruits of the Holy Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," regenerating the entire being, body, soul, and spirit. This will increase our capacity for service.

Something Alive of His Own

By Mae Carberry Bradley

I do not find numerous references in the Bible or the Spirit of prophecy to the effect that we should have pets for our children. However, it seems that children will have pets in the new earth. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6.

God put man in the Garden of Eden in the beginning. Here he was surrounded with pets of every description. No human being since has had such a perfect collection of them—a pair of every kind of living creatures God had made, all gentle and loving and all enjoyed and loved by this newly wed couple keeping house in the most perfect home ever established on earth.

Between these two eras of perfection nearly six thousand years of sin has already passed. Although no one has had as many pets as Grandfather Adam enjoyed, in every age men, women, and children have had them. Almost everyone wants some kind of pet. Children enjoy toys, but what toy can equal a lively pup when it is time for a good frolic? It is so much nicer to love something that can love in return.

The affection animals and birds show for those who are kind to them is remarkable. Many books have been written on this subject, among the most enjoyable of which are Sam Campbell's books about

wild animals. Almost every family has some favorite stories of pets they have loved. Almost any individual can tell of his pleasure with pets or of his unsatisfied longings for pets.

A Natural Desire

I believe that in the heart of every child there is a desire for something alive of his own. He may have any of many varieties of pets in mind: dogs, cats, birds, fish, rabbits, hamsters, guinea pigs, lambs, ponies, monkeys, white rats and mice, raccoons—and ever so many more could be listed. Is it wise to grant their wishes or to refuse?

Circumstances may determine what kind of pet can be kept, but any home can keep something in the line of pets. The most radical landlord cannot object to a goldfish in a bowl or a canary in a cage. Most landlords who do not allow pets do not allow children either, so that eliminates landlords from our problem.

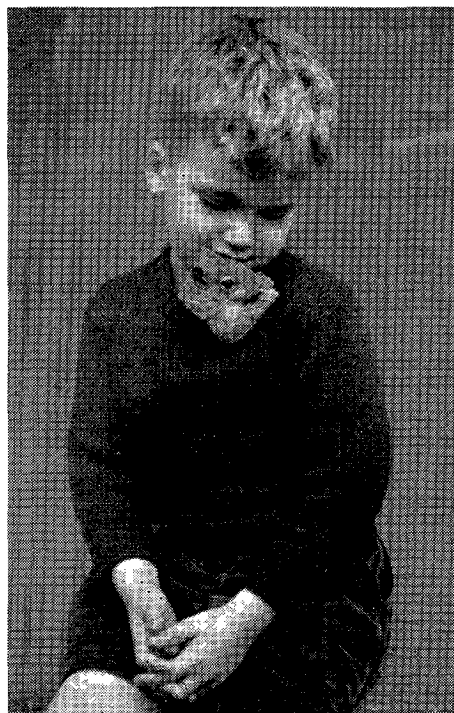
Pets naturally add to both labor and expense. Anything living must have food, and food costs money. Caring for any living thing takes time and effort, and those are not always plentiful. If we find it is beneficial to the child, it is worth the cost. "You should gratify their little wants whenever you can reasonably do so."—*Testimonies*, vol. 4, p. 140.

Parents "should encourage them, and present inducements before them which will attract them at home, and lead them to see that their parents are interested for them. They should make home pleasant and cheerful."—*Ibid.*, vol. 1, p. 401.

Many things enter into making home attractive, pleasant, and cheerful. Loving parents are the chief attraction. What child doesn't look for mother first when he gets home from school, and eagerly await the hour when daddy will return home from his labor? For many, if not all, children pets would come next.

We want our children to develop certain qualities such as love, kindness, obedience, trust, thoughtfulness, dependability, and patience. If they are expected to carry responsibility in the care of pets, they are on the way to developing all of these. A living creature can continue life only when he is given proper care in the proper surroundings. The child who is responsible for that care learns valuable lessons concerning food, water, shelter, and cleanliness while he is also learning to be dependable.

"The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. . . . They manifest sympathy and tenderness toward their com-



Topical Photo

Could There Be a Nicer Pet Than a Squirrel?

panions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them."—*Ministry of Healing*, pp. 315, 316.

Children witnessing the love of their pet for themselves and other members of the family are helped to develop love in their own hearts.

Among the Most Affectionate Pets

Dogs are among the most affectionate and intelligent pets, and in many ways they are very helpful. We find it necessary to be away several evenings a week. Our small dog never ceases to welcome us back with an elaborate display of affection, going from one to another with leaps and bounds accompanied by joyous whines. Until she learned we would not be gone long she disturbed the neighbors with mournful wails all the time we were gone.

True kindness is not so common even among professed Christians as it should be. An excellent way to teach this virtue is to require kind treatment of their pets from even the smallest children. If a child will not practice kindness, he should not be allowed to have a living creature in his care.

In *Ministry of Healing*, page 317, parents are admonished to "teach their children to practise mercy toward the dumb creatures that God has made and has placed under our dominion."

Proverbs 12:10 tells us, "A righteous man regardeth the life of his beast."

A Christian must be Christlike. In *The Desire of Ages*, page 74, we learn that even "the little creatures of the groves, the patient beasts of burden,—all were happier for His [Jesus'] presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister."

Can't you imagine Jesus teaching lessons of kindness to the children as they came to Him, their pets tagging along. I have wondered why pets are left out of the pictures of Jesus and the children.

Learning Obedience From Pet Care

As a child endeavors to teach his pet to obey, he realizes more than ever how very important obedience is. He may also realize what a problem he himself becomes when he does not obey his parents. Incidentally, we hope he succeeds in teaching obedience to the pet, for a disobedient pet can be as distressing as a disobedient child.

Cleanliness is a very necessary virtue that children must learn if they are to care for pets. Regardless of the type of pet chosen, there will be work to be done to keep it clean. It will need clean sleeping quarters, clean dishes, and a clean body. The idea that cats and dogs and

other animal pets must have fleas is out of date. A few cents' worth of the proper soap used according to directions, plus a clean bed, is usually sufficient. If more help is needed, there are available dusting powders and even sleeping mats that keep fleas away. Intestinal parasites, skin diseases, and various other diseases must be guarded against and scientifically treated when they appear. A good druggist can help select what is needed. Lessons of patience and perseverance are learned in this struggle with disease and dirt. It does cost something to keep any kind of pet; therefore the family budget must be considered when a pet is chosen.

Pets need not be expensive to be enjoyed. A few months ago some of the school children caught a beautiful Chinese dove near the school. Apparently it was a pet, but we could never find the

owner. A kind neighbor shared his chicken feed, and the dove became the school pet. After several weeks we decided it would be happier where it could have more freedom, so it was given to a lonely neighbor who very much wanted it, but Snowwhite had taught us all some interesting lessons.

A mongrel pup makes as good a pet as a thoroughbred if looks are not the main issue. Cats are free for the accepting if we do not desire fancy breeds. Rabbits, guinea pigs, hamsters, and other small pets are not expensive either. Songbirds may be costly, but they make return by giving free concerts.

There may be families that cannot find space or means to care for anything more than a goldfish or two; but if possible, do let the children enjoy something of their own that is alive. It will help to make home a better place to live.



A Little Higher Up

By Arthur Patzer

"If you have been on these waters twenty-five years," said a young man to the captain of a steamboat, "you must know every rock and sandbank in the river."

"No, I don't," was the reply, "but I do know the safe channels."

Many a young person has said, "I wish I could live my life over again." It is a natural desire, but no one has ever had that privilege. Young people in spite of warning have listened to the seductive voice of evil companions. Ignoring the gentle, directive hand of interested ones, many have shipwrecked their lives on the rocks and sandbanks of sin.

After a wreck upon the rocks a lifeboat is good, but a lighthouse is even better. A fence around the top of a cliff to prevent the young and inexperienced from falling over the precipice is far better than ambulances below, even though the victims are promptly rescued.

In 1 Timothy 4:12 we read, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." It is easy for young people to feel, "I have my own life to live, and I'll live it as I please"; and furthermore, "I know how far I can go," and "I know what is detrimental and what is not."

No doubt the prodigal son reasoned the same way. He felt that no one need counsel him. He just had to give way to self-expression. But see what happened.

Samson felt he could ignore the moral law and not pay the penalty. Because he ignored the warnings and yielded to

temptation, we find him with his eyes gouged out at the mercy of his enemies.

Multitudes of young men and women are ignoring the fact that they are laying the foundation of their life's building. Be not like the foolish man who built his house upon the sand. But dig down to the solid rock of God's eternal principles, and build your life upon it, strong and pure.

In these disillusioned days Seventh-day Adventist youth must stand upon the platform of purity and nobility, ever recognizing that our time, talent, and very being and existence are not our own. We cannot and must not compare ourselves with the standards of the world. We must ever bear in mind the words of Christ in 2 Corinthians 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

As long as we are in this world we will come in contact with sin. Christ in His prayer in John 17:15 prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

"I Am a Seventh-day Adventist"

A young girl in one of our Southern States who had all the virtues to make her charming lived in a settlement where she and her grandmother were the only Seventh-day Adventists. Young men sought her friendship, knowing she was a young woman with noble ideals. They asked her to go riding and to take strolls and tried to take undue liberties. But

from all of this she turned away. "I am a Seventh-day Adventist," she would say.

"A Seventh-day Adventist—what's that?"

The young woman replied, "It's what I am."

"God's invitation comes to each youth, 'My son, give Me thine heart; I will keep it pure; I will satisfy its longings with true happiness.' God loves to make the youth happy, and that is why He would have them give their hearts into His keeping, that all the God-given faculties of the being may be kept in a vigorous, healthful condition."—*Messages to Young People*, p. 408.

We as young people must practice the art of deeper spirituality and nobler living, allowing our testimony for clean, wholesome living to be read unmistakably by all people.

We cannot let the enemy dynamite our influence in the world for Christ. The devil with all his attractions is endeavoring to inject poison into our spiritual life and make us crave worldly things. Jesus has told us, however, that if the love of the world is in us, the love of the Father is not.

Every normal young person seeks happiness. God has implanted the desire for happiness in our hearts. The glorious hope that should be on the countenance of every youth should radiate happiness, not sorrow; singing, not sighing; gladness, not gloom. To know and to have Christ is to live. To live without Christ means a distorted view of true values.

Avoid Satan's Snares

The devil is going about as an angel of light making a bid for young lives as never before. Satan has set his traps, made his temptations alluring and attractive. He would be delighted to get the young to stifle their conscience, ignore virtue, and lose their own soul.

In 1 John 2:15 we read, "Love not the world, neither the things that are in the world." In the world are the lusts of the sinful nature. Therefore I appeal to you, as a Seventh-day Adventist youth, be clean, pure, Christlike. Step up on the high platform of Christian nobility.

We cannot compromise with the world. The pleasures of the world must not have any attractions for us. It is constantly the work of Satan to attract the minds of the youth of today from the solemn work of Christian growth.

Proper preparation for the perils of the last days cannot be made while the things of the world are being indulged. Too many are harmonizing their views and feelings with the world, and yet would like to belong to the body of Christ.

"God does not own the pleasure-seeker as His follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. . . . The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there."—*Ibid.*, p. 376.

Men and Events

of Our Early Days



The Gold of Ophir

By Arthur W. Spalding

Whatever the exact location of Ophir, to which King Solomon sent his seafaring merchants, it was somewhere south, and it was where there was gold, gold that took much labor and many pains to get. South Africa and India, two wedges thrust into the southern seas, are mines of precious worth that have yielded to unwearying labor the fine spiritual gold of redeemed souls. After Europe had been entered, after Australia was penetrated, came the call to these mission fields which, in the history of exploration and discovery, had early lured the adventurers of Portugal, Holland, and England.

A Boer family in the Transvaal named Wessels was led to the Sabbath by private study. One son, Peter, had been healed by prayer, and this experience made him very religious. Studying his Bible, and in consequence trying to reform his church and his family in the matters of baptism and strict Sundaykeeping, he was jolted by the response that if he was going to take the Bible literally, he should keep the seventh day for the Sabbath. This he very soon decided to do, and he brought his father and mother and other members of the family into the same faith.

Then he met another Sabbathkeeper. What! out there in the diamond fields? Yes. A miner by the name of William Hunt had come to the Kimberley fields from California, where in the 1870's he had heard some lectures by J. N. Loughborough. He carried with him some Adventist literature and distributed it in his new field. Some of it fell into the hands of a man named Van Druten, and it was this Sabbathkeeper whom Peter Wessels met. Together they found William Hunt, and obtained the address of the Seventh-day Adventist headquarters in America. Whereupon they sent a gift, and requested help.

The General Conference was by this time wide awake to the worldwide challenge, and in response D. A. Robinson and C. L. Boyd, with their wives, and two colporteurs, George Burleigh and R. S. Anthony, were sent, and all arrived in Cape Town in July, 1887. The work began at this southern port, reaching up through the veld, however, to the location of the Wessels in the Transvaal. Two years later S. N. Haskell, with his secretary, P. T. Magan, in a world-girdling

trip, paused in South Africa, and gave great impetus to the work. The publishing work was begun; a school, an orphanage, and a sanitarium were started. Successive overseers were A. T. Robinson, brother of D. A., and W. S. Hyatt.

The native work was first begun by the opening of Solusi Mission, in Matebeleland, in 1894, on a grant of 12,000 acres by Cecil Rhodes. The first mission party consisted of Fred Sparrow, G. B. Tripp, G. W. Armitage, W. H. Anderson, and Dr. A. S. Carmichael. The mission suffered in those early years but lived to beget other missions and schools.

Elder Haskell, proceeding on his journey, in 1890 visited India, where we had not a smidgen of representation. Through his influence and encouragement the field was entered by two colporteurs from Australia and two from America in 1893. Only books in the English language were sold. Two years later, again under Elder Haskell's patronage, Miss Georgia Burrus (later, Mrs. Luther J. Burgess) came in as a self-supporting missionary, learned the Bengali language, and engaged in work for the women of India.

That same year D. A. Robinson was called from his field in South Africa to superintend the work then beginning. Famine struck India about the time of his arrival, and much of his time and labor was given to relief. An orphan home was opened at Karmatar, west of Calcutta, and it was placed in charge of Mr. and Mrs. F. W. Brown. Here for four years it flourished; but in 1899 there came an epidemic of cholera, which took the lives of Elder Robinson and Elder Brown. The orphanage lived, however.

The year previous, 1898, W. A. Spicer had come from his post in London to edit the first Adventist paper in India, *The Oriental Watchman*. To him now fell the responsibility of direction of all the work. Indeed, he was at that time the only Seventh-day Adventist minister in all of Asia. The work in this first decade was chiefly for English-speaking people, though efforts were made also to pierce the wall of paganism.

Scattered though the posts and tenuous the lines, Seventh-day Adventists felt, at the beginning of the new century, that they were well on their way to the fulfillment of their mission to all the world.

EDITORIALS



The World Council and the Advent—8

The Danger in "Double Thinking" Reveals Value of Our Own Schools

[The World Council of Churches, which includes in its membership most of non-Roman Catholic Christendom, has selected as the theme for its next session: "Jesus Christ as Lord, the only hope of both the Church and the World." An Advisory Commission of the World Council has been examining this theme with the purpose of preparing a document which would be the discussonal basis for the session. The first report of this commission, just released, deals so prominently with Christ's coming that we are devoting a series of editorials to it.]

The third section of the World Council Commission's Report discusses the theme of the coming World Council session "in relation to the church situation today," and opens thus:

"Our churches are sick. The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time the churches are sick in that they are isolated from the world and are failing to speak to it."

How the church is conformed to the world's standards is explained in part thus:

"In many subtle ways the churches capitulate to the temptation of worldliness, as for example in relying on the protection of the state, on the support of the wealthy or on a particular form of civilisation. . . . The worldliness of much church life and organisation is seen in severe form when we consider the laity. If the pattern of the church's life is secularised, the layman passes from the life of the factory and office into that of the Church without the challenging sense that the word of God to the Church is 'be not conformed, but be ye transformed.' In most parts of the world the layman lives his life in a culture deeply impregnated with scientific and technological forms of thought, which have gained such dominance and prestige that vast numbers of people, including many Christians, ask whether science has cut at the root of religious hope and faith. Many Christians—including even theologians—work with a double conception of truth, scientific and Christian; the layman is deeply involved in secular culture and has little equipment for detecting such double thinking and its corrupting influence on faith."

Whatever defects this report may have, those defects do not include any lack of forthrightness. We do not recall having read in recent years in any declaration by a representative group of Protestant spokesmen a more painful indictment of the weaknesses and limitations of Christian churches than this report presents.

It is encouraging to see theologians indicting the subtly false reasoning of our day that has paraded behind the protecting shield labeled, "science." When scientific men, following wrong premises, were led inevitably to conclusions contrary to those drawn from the Scriptures, a dilemma developed. Some of the scientists still had a more or less real desire to hold on to their religion. Furthermore, theologians who had committed themselves to the general tenets of science did not want to surrender all their theological conclusions, even though confronted with contrary scientific conclusions. What to do?

The dilemma was resolved by a procedure as simple as it was false; namely, that there are different kinds of truth. There is the truth of the theological world that operates on the plane of moral values and spiritual judgments, and then there is a kind of truth that operates on the plane of scientific findings, figures, and facts. It all sounded beautiful and bland and so completely re-

lieved the tension between theology and science that it quite calmed the fears of those who had previously been gravely suspicious that some of the scientific reasoning was undermining the great truths of revelation.

Evidently scientists and theologians forgot that truth is one, and not divided. God is the source of all truth and of all valid conclusions. God does not operate on different planes of thought, making valid on one plane what He repudiates on another. It is heartening now to hear prominent churchmen refer to all this fallacious reasoning as "double thinking." Rightly do they declare that such thinking has a "corrupting influence on faith."

Why Conduct Our Own Schools?

When we think of the corrupting of faith that has taken place in the lives of thousands of young men and women in secular schools of higher learning, we may thank God anew for our own denominational schools. We may not have as many facilities for research work in science, we may not have as spacious buildings, we may lack in many things that the tax-supported or heavily endowed universities possess. But we have something they do not have, a viewpoint on life, a sense of spiritual values, and an interpretation of the facts of life and science, that can fortify youth against the skepticism of the world, and point them ever toward heaven.

We need to gain a larger view of the world about us, the intellectual climate in which university-educated men live, the subtle, erroneous philosophies of life that have passed, unchallenged, for truth, in order rightly to sense the dangers that confront our youth. The climate of a secular school of higher learning is the last place in the world in which to place our youth if we wish them to breathe deeply of the air of heaven and build solid foundations of thought. Only a miracle of God can eradicate from the mind the plausible, but un-Scriptural premises of thought that are subtly woven into much that passes for learning in most of the great universities. How can our youth maintain a vivid and ardent faith in the coming of Christ as a supernatural event if their minds have been constantly subjected to the bombardment of secular reasoning that ridicules the very idea of the opening heavens?

We do not minimize the dangers in secular schools in terms of wrong associates who may tempt our youth to engage in social activities that are morally and spiritually contrary to Adventist standards. And this fact is sufficient in itself to lead us to keep our youth in our own schools. But what we wish to stress is this, that even if we fortify our children against the glaringly evil aspects of social activities, and have full assurance that their deportment conforms to Adventist standards, we still have not protected them against the greatest danger that the secular school presents. The whole edifice of Adventist faith rests upon certain foundations of thought, certain premises regarding God and the supernatural. If these are destroyed, the whole structure of our faith inevitably collapses. We need a new emphasis on the importance of our own schools, from grammar grades through college, in building into the lives of our youth those right foundations of thought. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

F. D. N.

"TV Gold Rush"

On April 14 the Federal Communications Commission lifted its three and one-half year ban on the construction of new television stations and opened up the way for the industry to expand and construct 2,053 new stations in 1,291 communities in the United States.

At the present time there are only 108 TV stations on the air, with a coverage of less than half the population of the country. This new FCC order opens the way for TV to reach out into the smaller cities, the rural areas, and to increase the number of channels in the large population centers.

It may take five or six years for the small seven-man board of the FCC to hear the hundreds, perhaps thousands, of applicants present their long and involved appeals for licenses to operate. Most of these applicants will represent commercial interests, but some will be educators from large State universities who will apply for permits under the FCC ruling, which allows 11.5 per cent (242 outlets) of the nation's available airways to be used for educational purposes.

The average American has a pretty clear concept of

Events of Our Time



Queen Juliana Addresses United States Congress

Queen Juliana of the Netherlands on the second day of her visit to Washington, D.C., April 3, gave a significant address before the Congress of the United States. She spoke of pressing world problems and the need of unity between the freedom-loving nations of the world. She called attention to "the universal fear of war and annihilation," and appealed for better understanding among nations and men. "Confidence," she declared, "is the only workable basis for international cooperation. Without confidence it has no base, no efficiency, no success. It is a sheer waste of time and money, paper and ink, and worse, of hope."

In the course of her remarks she expressed wonder at the failure of man to achieve his deepest longing right at the time of his greatest power.

"We still seem far away from this utopia [of unity and peace], and yet it remains hard to understand why we do not achieve greater results with the magnificent tools with which modern science has equipped us and with the many superior minds which we have in our midst," she said.

The queen is not alone in her wonderment over man's failure to create a more peaceful and secure world. In her New York address she hinted at one reason why this has not been accomplished. She warned against a gadget civilization that robs people of time to think. She proposed a "worldwide program" for everyone to "try to find a spot to be alone in order to have a proper opportunity to concentrate and think of everything an adult and a responsible person should think about." "The results might be astonishing," she said.

This no doubt is the key to the world's troubles today. Modern man has depended too much upon the power derived from material progress and scientific knowledge, and he has overlooked the greater need for spiritual assets in order properly to manage the tremendous power that his knowledge has released. These are not to be purchased in the market place, but must be acquired in quiet communion with God. It is good that the beloved queen of the Netherlands, noting the evil trends of this day, suggests that man take time out to think how he might become a more mature and responsible person. Not in more battleships or fearful instruments of destruction or the concentration of material wealth is man to find security and happiness, but alone in adhering to principles of truth and righteousness.

the staggering impact upon public life that will result when 2,053 new TV stations add their weight and influence to that of the 108 stations now operating. Two or three years has taught us how formidable a means of mass communication television can be. We expect that in every area of human experience, social, political, religious, economic, TV will make an ever-widening and deepening impression.

The three greatest factors in education and propaganda today are human personality, the press, and radio. We must now add a fourth, and put it up near the top of the list. The magic of TV consists of its ability to capture the human personality and release it right in your living room, no matter whether it is a Catholic bishop, a candidate for President, a local politician, a labor union boss, a Broadway comedian, a Hollywood star, or an Adventist preacher. Television has fantastic powers to change public opinion and to mold the thinking of the people. A ranking member of the President's cabinet in public disfavor was changed from a man under long-standing criticism into a statesman of large and wholesome public respect because of his televised performance at the Japanese Peace Treaty Conference in San Francisco. A Tennessee Senator rose to national prominence—almost overnight—as chairman of the Senate Crime Investigating Committee—mostly through the magic of television. At the present time this popular American is a candidate for the office of President.

John Crosby, television expert of the New York *Herald-Tribune*, believes that "of all its potentialities television's potency as a political force, its ability to stir and challenge the people on public issues is perhaps the most important."—*Atlantic Monthly*, May, 1952.

Think too of television's influence in the economic world. Again and again it has been described in trade journals as "America's fastest growing industry." During the first lean years of TV investors lost millions of dollars in getting started. Equipment was high and the future was uncertain. Now most stations are reporting earnings of from one to eight million dollars annually. These profits (before income tax deductions) can be understood better when we recall that TV program time is high—very high. On one station in New York as much as \$4,500 is required to purchase sixty minutes' time. However, there seems to be an ample number of sponsors willing to invest their money. Prospects for large profits in the future look very good. Applications for the 2,000 new stations will be made with this profit motive in mind. This is one of the sinister aspects of TV.

In most cases the best interest of the public will not be seriously considered by businessmen unless by so doing it is possible to make good profits. And it has been found that religious, educational, scientific, and cultural programs rarely boast wealthy sponsors, if indeed sponsors can be found at all for such worthy programs. Doubtless commercial television, with its repertoire of comedy, quiz shows, drama, and sports, will continue to dominate the little band that has been allocated to TV in the vast electromagnetic spectrum. There will be good programs on commercial stations, but as it is now on radio and TV, these will be in the minority.

The Rush for Station Permits

In the *Atlantic Monthly* for May, 1952, Trudie Osborne describes the terrific economic and legal struggle to obtain space on the TV band in picturesque language. "The battle for ownership of these new stations has been joined, and the combatants are exhibiting the same vigor that sent men westward in the gold rush of '49 and during the land grants." To this writer the quest for permits to operate the new stations will be literally a "TV gold rush."

The seven members of the FCC will have tremendous pressure brought to bear upon them. When the permits have finally been signed and returned to the applicants, and the stations have been built and begin to operate, America will have entered a new era in its history. Through the instrumentality of television—coast-to-coast and independent television, employing 2,161 stations—this nation will have been united State to State, city to city, person to person, in one vast line of communication ready to leap to action in response to whatever political, religious, or social appeal that might be made to the people.

As students of prophecy, Adventists can see how the whole picture fits into the unfolding drama of the ages. As we near the final scenes in earth's history we understand better how the closing events can be "rapid ones." Men run to and fro, and knowledge is increased. The instrumentalities of science serve the end of good and evil. Christ and Satan engage in the controversy for the minds and hearts of men, and through their agents seek to draw into service the most potent weapons of communication. The moral potentialities of television, involving the destiny of human souls, is of striking consequence in this whole issue. Multiply the impact of the existing 108 television outlets by twenty, and you have the formidable product of TV in 1952 expanded 2,000 per cent. If people think that TV is a giant to conjure with today, just wait until 1958, if time should last, that is.

And we are all actors in this drama of changing life and changing conditions in the world. We have a responsibility in our relationship to TV. Whether we own a set or not, we ought to be on the side of right. We cannot afford to sell our inheritance for a mess of pottage or for the weak or beggarly things of the world. Thank God that as a church we see our responsibility to use television as an evangelizing agency. But as individuals we ought to be sure, as TV comes to our communities, if it is not already there, that our use of this medium is in harmony with the injunction of the apostle, "Whatsoever ye do, do all to the glory of God." D. A. D.

One World in the Church

God's remedy for a divided world is found in Christ. He came to unite men and women in His kingdom of grace. This is a spiritual relationship that will come to full realization in the kingdom of glory, to be set up at Christ's Second Advent.

The entrance to the kingdom of grace is through the new birth. Said Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

This is a spiritual rebirth, and eventually will culminate in a glorious and immortal body at the resurrection.

Wrote Paul:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Of that time we read:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

The present spiritual relationship to be found in

Christ's church is to be continued in a more complete way in the heavenly kingdom.

Christ commanded that this message of hope and unity should be preached in all the world. In the gospel commission He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Again He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

In the preaching of the gospel Paul saw a new relationship develop among the believers of different nations. To the Ephesians he wrote:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:11-14.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Verse 19.

United in the Advent Message

In a special sense the world is to be united in the Advent message, which is to go to all nations. In prophesying the work of this people, John the revelator wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

Paul describes the feeling of oneness that should be experienced in the church. To the believers in Corinth he wrote:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13.

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Verses 25-27.

It is the Advent message that is so much needed in this divided world. Not in political or in educational means will the problems arising out of divisive elements in this world be settled, but in the acceptance of the gospel of salvation through Christ and in the hope of the kingdom of glory soon to come.

The uniting power of our faith can be seen in the blessed fellowship we have with people of almost every nation on earth. This is especially noticeable as one travels about among our churches in different lands.

This spirit of oneness in the Advent hope should surmount every effort to divide us. As we near the end of time God's people will be drawing closer and closer together. The message of the Spirit of prophecy to us is, "Press together, press together."

Every member of this church, wherever he lives, wherever he goes, should seek to promote this unity of all people. This spirit of oneness in all the world will be the greatest proof of the efficacy of the everlasting gospel to accomplish that which the world by other means cannot do.

May we who are drawn from all races and lands come to that perfect state of oneness where we can be called "fellowcitizens with the saints, and of the household of God."

F. L.



News From the World Field

Among the Mohammedans of North Africa

By Marius Fridlin

Secretary, Southern European Division

Before attending the auditing session of the North African Union Mission, at Algiers, March 12-14, the writer had the privilege of accompanying W. R. Beach, the division president, on a visit to Tunisia.

Our work is developing in this field. During 1951 two advance steps were taken that will extend it still further. A layman who is a nurse has taken the initiative in opening a dispensary at Ferryville, adjoining our little chapel there. This brother has provided furniture and equipment, and every evening, after his day's work, he devotes several hours to treating the sick and giving the help and comfort they need.

On February 4 of this year Radio Tunis scheduled our first broadcast. After having given ten minutes' free time each

week, the station is now offering fifteen. Raymond Meyer, until recently president of the Tunis Mission, has had charge of these broadcasts, which can be heard in Algeria and southern France. In connection with the radio program a Bible correspondence course has been launched, and the enrollments are coming in.

We were also pleased with the good work in progress at our Tunis dispensary, where Miss Aline Burri is devotedly caring for her numerous patients. In 1951 some six thousand persons were given treatments.

Although colporteur work is not easy in Tunisia, especially since trouble has broken out, our colporteurs are nevertheless working with remarkable faithfulness. Their efforts are responsible for a large percentage of the newly baptized

converts. One colporteur, who never misses an opportunity to present our message, has recently brought five people into the truth.

A new headquarters for our work in Tunisia is badly needed. The present accommodations for offices and chapel are quite inadequate and anything but a credit to us. In the near future we hope, with God's help, to raise enough money to purchase a new center, where all our missionary activities can be grouped so as to make our work more effective in the large and progressive capital of Tunis.

Rapidly Growing Membership

The auditing session at Algiers took place under ideal conditions. An excellent spirit prevailed throughout the three days during which the field leaders were assembled to study their problems. The union president, P. Girard, presented an encouraging report. The year 1951 set a new record in baptisms; 101 members were added to the church, bringing the total membership to 690 on December 31.

The tithes and offerings, as well as Big Week and Ingathering receipts, are on the increase. This is also true of colporteur sales. The book *Prophètes et Croyants* (Prophets and Believers), by J. Reynaud, has been well received in Moslem circles and will no doubt have considerable influence among the Mohammedans of North Africa.

In this connection a decision was reached which marks a real forward step. At the division council in December a budget was voted enabling us to lay a solid foundation for reaching the thirteen million Moslems who inhabit this vast territory. Raymond Meyer, who has studied literary Arabic, was elected president of this new branch of our evangelistic work. He is supported by a committee, of which J. Reynaud is secretary. A competent sister has been employed to supervise a vocational school for young women, to be opened probably at Mostaganem. It was also decided to employ Brother Genuso, founder of the Ferryville dispensary, for medical work among the Arabs. He speaks the language perfectly.

W. Ruf, who has had charge of the Algiers church as well as of certain departments, was called to replace R. Meyer as president of the Tunis Mission.

Our little medical institution, Vie et Santé, situated on a sunny hilltop and blessed with a mild climate, is attracting favorable notice and has even been



Colporteur Activities in the Pacific Union

The colporteurs and their leaders of the Pacific Union Conference met at beautiful Newbury Park Academy in southern California for their annual institute, December 26 to January 1. These loyal literature evangelists had an exceptionally good year in 1951. The gain in actual deliveries was \$76,000 over the previous year. Not only did they have a good financial record, but their soul-winning report was also excellent. Here are the figures as presented at the institute,

by the colporteurs to their union president, C. L. Bauer: baptized through colporteur contacts, 204; attending church, 441; taking Bible studies, 914; enrolled in the Bible correspondence course, 6,241. Many new interests are developing among the enrollees.

It is a report representing sacrifice and courageous service for Christ by a band of faithful workers.

A. G. SUTTON, *Publishing Secretary, Pacific Union Conference.*

forced to turn away patients for lack of room. The competence of the directress, Miss Dora Meyer, enhances the worth of this institution, which today exercises a beneficent influence throughout North Africa and was able to show a small profit at the end of the year.

Mention should be made here of the evangelistic effort begun last year by Charles Winandy and his co-workers, sent from Paris to Algiers by the division. The new mission headquarters, dedicated in 1950, has made a favorable impression on the public and has no doubt strengthened the hands of the evangelistic team. The results have been most heartening.

At Algiers, as at Tunis, the meetings held were well attended by our church members and friends. There was also the valiant group of colporteurs who had gathered for the institute to be conducted a little later by F. Charpiot.

W. Fuchs, president of the Moroccan Mission, reported that the workers in that field, although few in number, are completely dedicated to their task. Elder Beach spent some time in Morocco after the committee session, and we feel sure his visit has proved a blessing to the churches there.

The brethren in North Africa were enthusiastic at the prospect of broadcasting La Voix de l'Espérance over Radio Morocco. We hope to sign the contract soon. In the meantime the Bible correspondence course has already been organized.

We are convinced that our workers in the North African Union Mission, with the loyal cooperation of the churches, will win new victories, by the grace of God, during this year.

Surburban Evangelism in Sydney, Australia

By J. L. Shuler

The Ashfield Town Hall mission, which is now being conducted in the western suburbs of Sydney, Australia, has been the center of some most unusual soul-winning experiences.

On the second Friday night of this series the first aftermeeting was held, which reminded me of the experience of Jesus with the Samaritan woman at Jacob's well. The aftermeeting talk was on the subject "Four Ways Whereby Christ Will Be More Real to You in Your Everyday Life." Nothing was said about sin or obedience.

As I was shaking hands with the people after the meeting, a neatly dressed, nice-appearing woman asked to have a word with me. The Spirit evidently had wrought upon her heart during both the sermon and the aftermeeting. In a few words she explained how she was divorced from her first husband, but was now living in sin. She said that during this aftermeeting she had determined to break with this sin.

I had prayer with her. It seemed that she was born again. She did break with this unholy association that very night. She accepted the Sabbath as soon as it was presented some weeks after this, and gives promise of walking in the full message.

On the sixth Wednesday night of these meetings I was sitting in a dressing room of the hall until time to go on the platform. An usher brought a man to me who wanted prayer for victory over drink. I prayed for him, and taught him to pray by having him repeat a prayer after me, a clause at a time. This man is attending every meeting, and gives promise of walking in all the light.

Never before have I had the privilege of leading a person to Christ on the same night after having preached on the first-day texts. On the sixth Friday night after preaching to an audience of more than three hundred on "The First Day of the Week in the New Testament," one of the workers brought me word that there was a man in the foyer of the hall who had said at the close of the aftermeeting that he wanted to know how to become a Christian. I prayed with him and got him to pray, and he received Christ. At the next meeting he made his decision to keep the Sabbath. We expect both him and his wife to be ready for the first baptism.

This mission is an evidence that God can give victory in evangelism in spite of all difficulties. This suburb is generally recognized as a hard place for a public evangelistic campaign. Experienced evangelists recognize that it is generally difficult to draw a large attendance in a suburb of a metropolitan area. In a well-appointed hall in the center of a large city one has the entire area to draw from, but in a smaller hall in an outlying section one is confined to a small area from which to draw the attendance. Many people who will readily go downtown to a big meeting will not go even four blocks to a smaller hall in their section.

Preparations for this mission had to be made during the year-end holiday season, an unfavorable time for evangelism. Many people were still away on holiday trips when the mission opened on January

13. Then, too, this mission was opened in the hot season of the year, when the weather is not conducive to people's going to a hall to hear the message. This is also the beach season for this Sydney area. One of the main lines of bus transportation that serves the Ashfield area was discontinued on Sundays just before our opening night, and many were deprived of transportation to the meetings. But in spite of all these difficulties, on the opening night the main hall, which seats 750, was filled, and a side room, which seats 150, was also filled. It was estimated that fully half the audience was non-Adventist.

God has helped in maintaining the interest. On February 24, at the beginning of the seventh week, the main hall was filled to overflowing. In this meeting a quiet call was made for those who purposed to begin keeping the seventh-day Sabbath to indicate their decision, and seventy-nine responded. It will be recognized that the seventh week is early in a full-length public evangelistic campaign, and the workers here have good reason to praise the Lord for these promising results. As the meetings are continued for another two months many will be baptized, and many additional decisions for the Sabbath will be made. I believe that all these things are evidence of the working of the Holy Spirit for a speedy advance in evangelism.

Evangelistic Work in South India

By I. Subhushanam

Visakhapatnam, formerly known as Vizagapatam, is a fast-growing industrial city on the east coast, noted for its natural harbor, and is the location of the first Indian shipyard. Scores of American and other boats bringing relief food to India unload their food cargo and take in manganese from this port.

The Advent message made steady growth in this place amid much opposition under the labors of D. W. Hunter, who started the work in early 1930. He



First Fruits of Evangelistic Campaign Conducted by E. L. Sorensen (Standing in Center With Mrs. Sorensen) in Visakhapatnam, South India. O. O. Mattison Is Standing Third From Pastor Sorensen's Left



Workers Present at the Annual Session of the Franco-Belgian Union Committee Held in Paris, February 25, 26, 1952

was followed by H. A. Hansen, H. G. Woodward, W. F. Hill, C. A. W. Ritchi, and G. Isaiah. The war changed the scene in this place. The membership was scattered after 1942 because of a raid on the city. One member was left to represent the church for almost ten years.

The South India Union committee gave serious thought to the possibilities of re-establishing our work in this city, and authorized E. L. Sorensen, secretary of the union ministerial association, to conduct a spearhead effort as a trial to help develop the church once again. Meetings were held in August, 1951, in the town hall. Pastor Sorensen was convinced of the need for developing our work there. The writer helped make preparations for launching out in a full-scale effort.

Pastor Sorensen moved with his family during the first week of October, 1951, and the effort started on the fourteenth in the town hall, with 450 in attendance. The devil did his best to see that the effort would not begin. This made us feel sure that the Lord wanted us to stay to strengthen His cause. After the Sabbath truth was presented the opposition was strong, and the final decisions for the truth were made under stress. The ministry of the Sorensens was blessed with eight precious souls baptized as the first fruits of the effort. There are others who are studying the truth and expect to be baptized in the near future.

O. O. Mattison, the president of the South India Union Mission, was present on Sabbath, March 15, and great was the joy of the old and new members as a church was reorganized with a charter membership of fifteen. It is the ardent desire of each member to launch out for the Master and bring one soul to the foot of the cross. The members here desire to be a praying, working, and growing church.

Growth in the Franco-Belgian Union

By Otto Schuberth

The annual auditing committee session of the Franco-Belgian Union took place in Paris, February 25 and 26. Representatives from the various conferences of this union, which includes all of France and Belgium, gathered at the union headquarters.

F. Lavanchy, the president, gave an interesting report. During the year 1951, 227 persons were baptized and 39 members were received on profession of faith. The membership totaled 3,621 on December 31. The tithe amounted to 53,818,675 French francs. This figure ought not to be estimated in American dollars, for one million French francs is much more than its equivalent in dollars. Ninety-nine conference workers and 73 regular colporteurs were employed during the past year.

It was an inspiring experience to meet with the leaders in this difficult field. One subject of special discussion was the question of evangelism and membership. The Franco-Belgian Union joins the rest of the denomination in its endeavor to double the membership by the time of the next General Conference session. But this is no easy task in these Catholic and atheistic countries. Rationalism dominates the French mind, and where there is no interest left in the church pure atheism is leading the people to reject all religion. It is therefore difficult to obtain a large attendance at a public religious meeting. New ways and means must be continually found to attract the attention of the people to the message.

One interesting experiment is the educational program of the *Voix de l'Espérance*, which is broadcast every Sunday morning over the stations of the French national network. Maurice Tièche, for-

merly of our division seminary at Colonges, is the writer and speaker. He treats the various problems of education, always introducing some feature of Christian education. It is a real public crusade for an educational reform. The result is marvelous. Hundreds of letters are received by Professor Tièche every week. It is a wonderful opportunity to reach a class of people who otherwise would never listen to one of our evangelists.

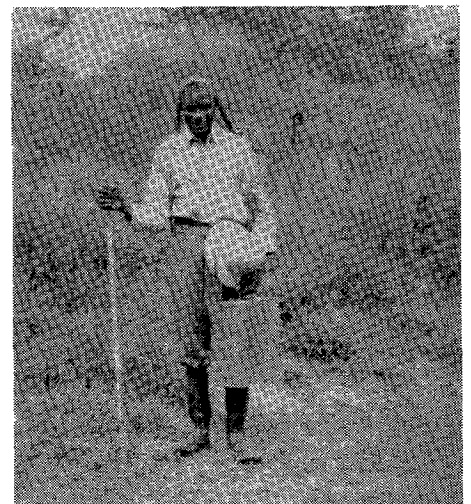
Gems of Truth for the Miners of British Guiana

By C. Dirgoonanan

D. Dazell, one of our veteran colporteurs, has worked in the hinterlands of British Guiana among the gold and diamond miners for about six years. He became interested in the colporteur work through the influence of his wife, who has been a colporteur for sixteen years, and through their united labors many persons have accepted the Advent message.

Before joining the ranks of our literature evangelists, Brother Dazell was an active layman in the church, but never thought of becoming a full-time colporteur. His plan was to build a fine house, run a successful farm, and spend a few months each year doing independent missionary work. His wife, however, suggested that he should do full-time colporteur work. He fully decided after a season of prayer with the publishing secretary and a few others. He sold out his farm, and in three months was fully prepared to go out on the firing line.

On June 1, accompanied by his wife, he started out for Potaro, one section of the hinterlands 115 miles away. Here they labored for about three years. They were very successful among the gold miners, both in selling our publications and also in raising up a Sabbath school of about twenty members. Ten of these members were baptized, and others from this area



D. Dazell, Veteran Colporteur Among the Gold and Diamond Miners of British Guiana

accepted the message after they returned to their homes two or three hundred miles away.

In the Mazaruni district, another section of the hinterland, it is not difficult to sell books among the diamond miners. One day Brother Dazell approached a man who appeared penniless, but after he had introduced his books to him, the man bought twenty dollars' worth of our publications.

Recently he had an experience that thrilled his heart. At the close of a midday Sabbath service a young man came up to him, shook hands, and told him he was in the message as a result of the books sold to him by our faithful brother. His wife, who is also rejoicing in the message, thanked him for saving her husband.

Brother Dazell has demonstrated what the Lord can do through humble instruments who are fully consecrated to Him. He is taking the gems of truth to the miners of British Guiana. As the Lord has told us, "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit."

The Tiny Tot Motel

By Olive Woodward Marsh

The Tiny Tot Motel, kindergarten for children of working parents not of our faith, was established five years ago by A. A. Leiske, then pastor of the Kansas City, Missouri, Central church. The experiment proved successful, and today this kindergarten department of the Kansas City Junior Academy, with Mrs. Marie Keymer as director, has an enrollment of 110. A fifth room is now needed to relieve the crowded condition in the building that once housed the entire church school and academy.

Entering as tiny tots five years ago, some who have never attended another school are now pupils in the first-to-third-grade room added this year by popular demand of parents who plan that their

children shall continue their education in the same school "until they finish the junior academy." Homes of doctors, lawyers, hotel managers, policemen, ministers, and students are represented. When a little boy's aunt survived three heavy surgeries not long ago, the woman attributed her recovery to the prayers offered for her by the little kindergarten children.

School Recognized by City Officials

The school is recognized by the city health department and the city board of education. Once a week a public health nurse comes to check. If a child has sore throat and temperature, he is isolated, his parents are called, and he is sent home in a cab. Great care is exercised to prevent epidemics.

Mrs. Keymer and her helpers love the children and understand home conditions and problems. Each boy or girl is treated as an individual. The neglected child is given special attention so that he blossoms out with the others.

Advertising is unnecessary. Happy children and satisfied parents tell others, contacts are made, and the project grows. From one to three o'clock each school-day afternoon Mrs. H. E. Reding supervises a nap period. Since one room has been taken over by the first-to-third grades this year, the miniature cots must be placed in the preschool and kindergarten rooms, as well as in the one remaining bedroom. Each child has his own cot, blanket, and sheet. All superfluous clothing is neatly placed in cubbyholes or hung on low hooks labeled with the child's name, so that he soon learns to recognize it. Four academy students place and stow away cots. At the close of the day two students load the children into school busses for their trip home.

Prof. Stephen Young, principal of the junior academy and church school, located directly across the street, also superintends the work of the kindergarten, where in the basement a completely modern kitchen and cafeteria function, with Mrs.

Charles Van Scoy in charge. One hundred and seventy are fed well-balanced meals each school-day noon. The small children, served first and alone, eat at low tables sized especially for them.

The teachers, Mrs. Marie Keymer, Mrs. James C. Overby, Mrs. Herman Higbee, feel well repaid at the end of a long day for their efforts with these children not of our faith.

God has greatly blessed this innovation in missionary activity. Not only has the project financed itself, but there has also been a surplus that has been applied to other needy church activities. A program that brings many of these children under religious influences during their formative years, until they are eight, will doubtless bear fruit for eternity.

A Five-Thousand-Dollar Temperance Sermon

By W. A. Scharffenberg

As we near the end of time the evils of intemperance must be more boldly met. This phase of our message is to be revived, and it is to be presented in a more decided and positive manner everywhere. The temperance message is as much a part of the third angel's message as the right arm is a part of the body. In all our evangelistic efforts, therefore, temperance should be presented in a strong way.

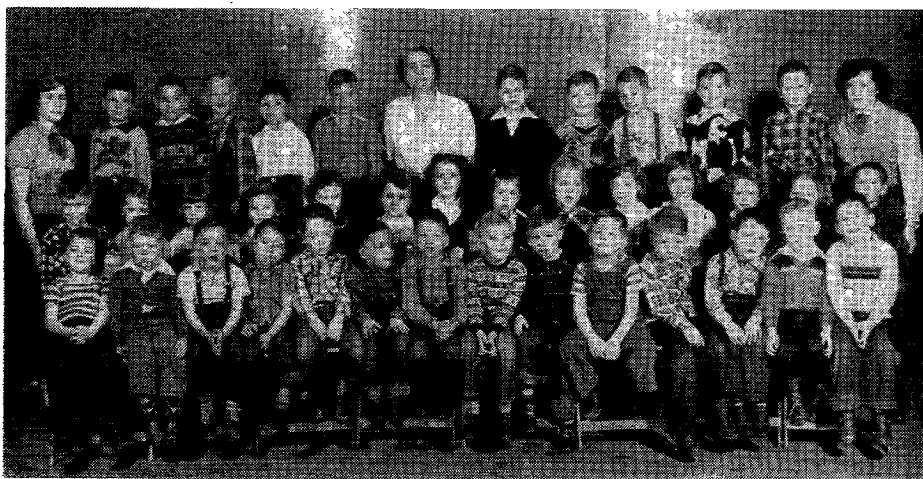
When our hearers see the evils of intoxicating liquors, they will realize that the only platform that Christians can conscientiously stand on is the platform of total abstinence. As a result the honest in heart will be more inclined to take their stand for the message.

The following account related by W. E. Murray, president of the South American Division, indicates that even one sermon on temperance may have lasting influences upon the hearer.

"Not long ago our brethren in the state of Rio Grande do Sul, Brazil, started out to find a lot on which to build a church in the city of Taquara. We have a church building in this city, but the time had come to build a new structure much larger than the old one.

"After some searching they came upon a lot that seemed to be suitable for the new structure. At once they got in touch with the owner and found out that he was asking 100,000 cruzeiros for this piece of land. They had on hand only 45,000 cruzeiros, and told this gentleman that they could not pay the amount he asked. They made it plain to him that they were representatives of the Seventh-day Adventist Church and desired this lot on which to build their new church.

"On the next day the owner came to speak with our brethren, and told them that he owed them 60,000 cruzeiros, and thus they would be able to purchase the land for the cash they had in hand.



Teachers and Children of the Kansas City Tiny Tot Motel, a Kindergarten for Children of Working Parents, Operated by the Kansas City Junior Academy, With Mrs. Marie Keymer as Director

"Our brethren became interested immediately to know just how it was that he professed to owe our organization 60,000 cruzeiros. This gentleman then told them the story of the late Pastor Graf, who thirty years before came to the city of Taquara to hold a series of evangelistic meetings. On one of the nights of the series he gave a lecture on temperance, describing the bad effect alcohol and tobacco had on the human body. The owner of the property was present at that meeting and was greatly impressed with the exposition made by Brother Graf.

"At the end of the meeting Elder Graf made an appeal to his hearers to make a resolution on that very night not to use alcohol or tobacco. The owner of the lot, much impressed with the appeal, made a resolution that he would, from that time forward, not touch these things. He told them that not only had he chosen for himself to be temperate in all things, but that he had taught his children the same principles. He calculated he had saved in the preceding years the amount of 60,000 cruzeiros (about \$5,000 in U.S. money) by his temperance habits, and this he considered as a debt to the Adventist Church. Now he desired to pay up, and decided to give us the land for the 45,000 cruzeiros we had in hand.

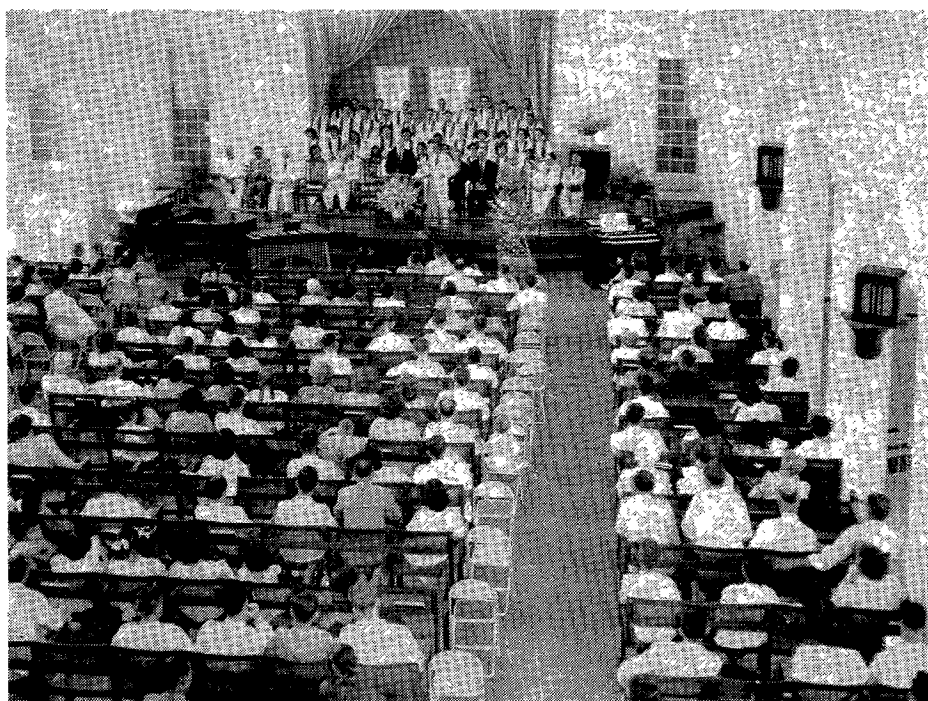
"This is indeed a wonderful experience and brings to our attention, once more the great openings there are for the temperance work. Here was a man who had resolved under the appeal of a Seventh-day Adventist minister not to use alcohol and tobacco, but still we knew nothing of it. He also considered that this purity of habit had actually put cash in his pocket.

"What a wonderful privilege we have as a people to bring to the attention of the people of the world the marvelous truth of temperance!"

In the Lushai Hills

By T. L. Oswald

It was in the year 1940 that an Indian boy from the Lushai tribe made his way to our training school for Assam youth in Northeast India. At the close of the year 1941 he was baptized. Before returning to his home in the hills he asked O. W. Lange, the principal of the training school, whether he could bring with him other boys for the next school year. Elder Lange told him he could bring two, at the most three, more, but that would be the limit. When the time came for the opening of the school the boy came back not with three others, but with twenty-four boys and one girl. At the close of school year 1942 twelve of these boys were baptized. They returned to their home in the hills, a distance of many miles away, and spread their new-found faith. It was at the close of the school year in 1944



Congregation in Attendance at the Dedication Service of the Singapore English Church, January 19, 1952. A. V. Olson Is at the Desk

that Elder Lange made his way back to the Lushai Hills to visit these tribes. He found that a great interest had sprung up among these people in a number of the villages in these hills. The people pleaded for a teacher.

Two years ago the first church was organized with sixty charter members by N. O. Dahlsten, the president of the Assam Mission, and E. M. Meleen, the editor at the publishing house.

The Southern Asia Division decided to send a missionary into these hills. Brother and Sister W. G. Lowry responded to this call, and have been in the hills now for about two years. At a recent meeting held at the training school in the Assam Mission Brother and Sister Lowry were in attendance. They are doing a splendid work. During the year 1951 101 were baptized in the Lushai Hills. Brother Lowry reports the interest on the part of the people is growing month by month. The work is developing, and in a very short time we will have a strong work going in that field.

Brother Lowry is away from his home five or six months at a time, traveling from village to village and teaching the people the gospel message. Mrs. Lowry remains behind and teaches the school, walking two miles each way every day to her school. Their children, who are ten and twelve years of age, are attending the Vincent Hill School for missionaries' children. Brother and Sister Lowry are the only missionaries in those hills. Once a year they come out to meet with other workers. They are happy with their work, and are rejoicing in the knowledge that God is using them to bring the third angel's message to the honesthearted Lushai people.

Singapore English Church Dedication

By H. W. Peterson, *Pastor*

The dedication service for the Singapore English church was held January 19, 1952. Delegates of the Far Eastern Division council, members of the other three Singapore Adventist churches, and many friends were present.

Words of welcome were spoken to all present by the pastor. Y. H. Phang, president of the Malay States Mission, read the Scripture reading, and prayer was offered by C. C. Cleveland, acting president of the Malayan Union Mission.

The choir, under the direction of Minnie Iverson Wood, sang "Holy, Lord God." A brief history of the progress of the Advent message in Singapore was given by C. P. Sorensen, secretary of the Far Eastern Division.

We were especially happy to have A. V. Olson, vice-president of the General Conference, preach the dedicatory sermon. He took as his text Exodus 25:8: "Let them make me a sanctuary; that I may dwell among them."

Church buildings are silent witnesses for God, reminding men there is a God who dwells with His people. Pastor Olson reminded the congregation that "this building is to be a monument for God. It represents a people with a message, a people who take their mission seriously." He appealed for the dedication of each heart to the finishing of the task.

After the act of dedication V. T. Armstrong, division president, offered the dedicatory prayer. The benediction was offered by N. C. Wilson, president of the Indonesia Union Mission.

Brief Current News



OVERSEAS

Northern European Division

● Our three division officers, A. F. Tarr, president; E. B. Rudge, secretary; and G. A. Lindsay, treasurer are in attendance at the medical missionary convention at Oslo, Norway, where a large number of our health workers throughout the division are gathered to study problems of mutual interest.

● Twelve branch Sunday schools are being conducted in the West Denmark Conference. The enrollment includes some 1,200 children and young people not of our faith.

● The following figures from the Zauditu Memorial Hospital, Addis Ababa, Ethiopia, give an interesting outline of the work covered in that institution last year: outpatients cared for, 44,542; bed patients cared for, 9,378; major operations, 102; minor operations, 713; infants born in the institution during the year, 630.

● Our hospital at Ile-Ife, Nigeria, reports a very encouraging year's work: 2,000 patients were hospitalized during the year, 46,000 outpatients were treated, and 330 obstetrical cases were cared for.

● The School of Midwifery connected with the Ile-Ife Hospital, Nigeria, graduated its first class of grade 2 midwives a few weeks ago. Five were in the class, and these all succeeded in passing the government examination for registration. Out of a total of 23 graduate midwives sitting for this examination, only 11 passed, and of these, five were from the Ile-Ife school. The top three positions in this government examination were filled by our Ile-Ife graduates.

Southern Asia Division

● On Sabbath, March 29, at the conclusion of the West Pakistan Union constituency meeting, which convened at Chuharkana, West Punjab, 15 candidates received the rite of baptism.

● At Kanpur, India, April 5, a church was organized with 14 charter members. A second series of evangelistic meetings is in progress in Kanpur and is being well attended.

● The Southern Asia Division office staff and the workers in the Oriental Watchman Publishing House are conducting a full-scale evangelistic effort in Poona. The meetings are being held in a suitable hall in the city. The first month's attendance and interest are most encouraging.

● Two newly organized companies of believers in the Lushai Hills of Assam carry a real burden for Christian education. They have offered to erect buildings

and equip them, in addition to supplying the teachers with rice for one year.

● During a visit to the East Punjab in the month of April, J. F. Ashlock and D. W. Hunter dedicated the new church in Phulriwala. The members in this village had set a fine example in raising a good share of the funds used in the construction of this neat little village edifice.

NORTH AMERICA

Atlantic Union

● W. E. Kuester, of New York City, has accepted a call to the Windsor church, Ontario, Canada.

● Maurice Wright, who has been farm superintendent at Union Springs Academy the past 7 years, has accepted a call to connect with Auburn Academy, in the State of Washington.

● At an MV investiture in Barre, Vermont, 14 young people received pins. Mrs. Carrol E. Perry is the young people's leader.

● Sabbath, May 3, was a high day for the young people of the Bethel church in Brooklyn, New York. The guest speaker in the forenoon was C. E. Moseley, associate secretary of the Colored Department of the General Conference. In the afternoon E. N. Dick, of the War Service Department, and other guests spoke at a service of special interest to young men of draft age. The local pastor is E. F. Carter.

Canadian Union

● Amid a scene of woodland evergreens and glowing campfire, 90 Missionary Volunteers were invested in an MV service held at Oshawa Missionary College on March 29. Approximately 600 MV Honors and 80 Reading Course Certificates were presented.

● On April 12 G. S. Remick baptized 14 believers in the Winnipeg English church. One person was accepted on profession of faith. These were the first fruits of the effort held in that church this past winter.

● In the far-north town of Iron Bridge, Ontario, R. E. Brewer and Carl Wessman organized a company of 14 members on April 12. Twenty-three people were present for the organization ceremony. Victor Brock was appointed local church elder.

Northern Union

● Pauline Zempel, of the Beach, North Dakota, Missionary Volunteer Society, reports that there are 17 Master Guides in the church, one of whom is Mary Willis, who is 80 years "young."

● Oliver L. Johnston, the pastor of the Brainerd, Minnesota, church reports the addition of 3 new members to that

church on March 29, after a short series of evangelistic meetings in which E. F. Finck, the conference home missionary secretary, took a leading part. The services were conducted in their recently remodeled and enlarged church building.

● A special effort is in progress in the Iowa Conference to raise funds for needed improvements at Oak Park Academy. One of these improvements is to purchase additional farmland which is now available adjacent to the school farm. D. C. Butherus, the conference president, reports that the appeal for these funds is meeting with a liberal response from the members.

Central Union

● W. S. Jesske reports 10 more baptisms on March 15 in district No. 10 in Missouri. This makes a total of 26 new members added in his district since the first of the year.

● At Platte Valley Academy 6 young people were baptized on Sabbath, March 15, as a fitting climax to the spring Week of Prayer conducted by R. M. Whitsett, associate secretary of the Ministerial Department of the General Conference.

● W. K. Chapman, who has served as educational and MV secretary and pastor-evangelist in the North Dakota Conference for the past 7 years, has recently joined the Nebraska Conference as pastor of the Lincoln City church.

● As a result of the meetings of N. C. Petersen and L. J. Leiske in Las Animas, Colorado, 10 went forward with their Lord in baptism on Sabbath afternoon, March 29. One joined the church on profession of faith.

● Recent baptisms in the Central States Conference reveal that the youth are sharing their faith. Four young people have been baptized through the efforts of the young people in Kansas City, Missouri, and Kansas City, Kansas.

Columbia Union

● The governor of Delaware contributed a Minute Man goal to this year's Ingathering campaign. A picture of Governor Carvel presenting his check to Ralph Dennison, a layman, in the presence of C. V. Anderson, Chesapeake Conference president, and Robert Knox, pastor of the Dover and Harrington churches, has appeared in two newspapers in connection with the start of the Ingathering campaign.

● Mrs. Sybil King, of the East Pennsylvania Conference, has retired after 40 years of service to the denomination.

● A gift to missions of \$200 from the Students' Association of Washington Missionary College was presented in chapel recently after a talk by Dr. T. R. Flaiz telling of the primitive instruments he used to perform surgery during a recent visit to Nigeria.

● Miss Ada Dean, Potomac Conference nurse, recently conducted two classes in home nursing sponsored by the South Boston, Virginia, church in cooperation

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with the Red Cross. The classes were well attended by the church group and their friends.

Lake Union

● On Sabbath, March 29, 9 were baptized by W. D. Forde, of the Detroit East Side church of the Lake Region Conference. These young people were brought into the message through the labors of Thurman Gaines, the local pastor at Milan, and W. D. Forde, their former district pastor.

● Arthur Kiesz, pastor of the Milwaukee, Wisconsin, church, baptized 20 new members on Sabbath, April 12. These were the first fruits of his fall and winter evangelistic program. He has another group in preparation for baptism next month, and a further group for June.

● Contractors are now at work on the construction of the new boys' dormitory for the Wisconsin Academy, at Columbus. Funds are in sight to finance the project, and it is to be completed in time to house about 80 boys when school opens in September.

● Six ministerial interns will be taken on by the Michigan Conference after the school term closes this spring. They are Merrill Fleming, Lloyd Knecht, Kenneth Livesay, Fred Thompson, Kenneth Strand, and Joshua Swinyar.

● At the Ferndale, Michigan, church 25 were baptized on March 22. Some of these new members were taken into fellowship at the Holly, Pontiac, and Dearborn churches.

Northern Union

● Three new members united with the Deisem, North Dakota, church on April 5, the baptismal service being held at the Ellendale church.

● A special program was presented at the Cleveland, North Dakota, church on April 6 to welcome a displaced family from Germany who are locating there.

● Two new members were added to the Cedar Rapids, Iowa, church on April 5, with H. R. Coats, the conference home missionary secretary, officiating at the baptismal service.

● The Golden Cords Chorale of Union College, under the direction of J. Wesley Rhodes, recently made a tour through the Northern Union Conference, presenting concerts of sacred music at the academies and in the larger churches which could be visited. The large group comprising the chorale traveled in a bus belonging to the college, and Harvey C. Hartman, president of the college, accompanied them on the tour.

North Pacific Union

● Thirteen new members were added to the Kalispell, Montana, church by R. A. Lodahl, pastor, on March 22. Of these, 12 were added by baptism and 1 on profession of faith.

● The Ingathering got off to a good start in the North Pacific Union Conference. Early returns from the Washington Conference reveal that Sequim Valley church, under the leadership of Tom Spindle, was the first to go over its goal, closely followed by the Seattle Japanese, Auburn, Issaquah, and Oakville churches.

● Dr. Vernon E. Hendershot, president of the Theological Seminary in Washington, D.C., and a former dean of the Walla Walla College school of theology, was a recent visitor to the campus in College Place, where he spoke at several weekend meetings.

● N. R. Dower, president of the Texas Conference, conducted the spring Week of Prayer services at Walla Walla College, April 11 to 19. The morning services were devoted to the theme "The All-sufficient Christ," and the evening services were concerned with the topic "Grieve Not the Holy Spirit."

Pacific Union

● A baptism of 21 persons was held at the Compton Avenue church in Los Angeles April 5. W. C. Webb, pastor, states that 6 of these were prepared for baptism by one of the laymen of the church.

● Pacific Union College observed the seventieth anniversary of its founding on April 11, with H. G. Washburn as the speaker. Professor Washburn connected with the college in 1910 as a teacher of history.

● Cooking schools are being held in 3 southern California churches. Mrs. Ethel Spear conducts a class in the El Monte church; Mrs. Marian Vollmer teaches classes for the Van Nuys and the San Fernando churches. One purpose is the training of cooking instructors, who may help others.

Southern Union

● L. D. Pratt, pastor of the Jacksonville, Florida, church has been called to become home missionary and Sabbath school secretary of the Carolina Conference to fill the vacancy caused by R. H. Fickling's accepting a call to the Ontario-Quebec Conference for similar work.

● W. A. Scriven, of the Georgia-Cumberland Conference, has accepted the call of the Carolina Conference to become Missionary Volunteer secretary and educational superintendent. F. W. Foster, who formerly held this post, has accepted the call of the Florida Conference as Missionary Volunteer secretary.

● Lawrence Scales, district worker in the Georgia-Cumberland Conference, has been called to take the work of Missionary Volunteer secretary and educational superintendent of the Georgia-Cumberland Conference.

● M. J. Harvey, formerly manager of the book department at the Southern Publishing Association, has accepted the call of the Kentucky-Tennessee Conference to become secretary-treasurer. C. W. Higgins, former secretary-treasurer, has accepted the call of the Southern Publishing Association to become treasurer of the publishing house.

● As a result of the effort being conducted by H. R. Veach in Louisville, Kentucky, 37 persons have already been baptized. These are the first fruits.

Southwestern Union

● Three baptismal services were conducted in the Texas Valley district this year by R. E. Lunt in which 20 have been baptized. Elder Lunt is now conducting an effort in Brownsville.

● R. C. Perez, of Santa Fe, New Mexico, is holding weekly services in the State penitentiary and reports a volunteer attendance of prisoners that at times exceeds 60. Several of the inmates are taking the Bible correspondence course.

● Mr. and Mrs. Carl Hildreth, formerly of Nebraska, have recently joined the Texico colporteur force. They have located at Plainview, Texas. Both are experienced colporteurs.

● Joe Espinosa, Jr., is conducting a weekly 15-minute radio program in Spanish over an Albuquerque, New Mexico, station. His father and brother are the sponsors, and musical talent is furnished by various members of the Albuquerque and Sandoval churches.

● After the recent tornado destruction in Arkansas, the Little Rock Welfare Center, with the help of the conferences, was able to deliver to the devastation area over 3,000 pieces of clothing and bedding. The conference has not learned of any Adventists who were injured or suffered property damage.

Church Calendar for 1952

April 5-May 17	Ingathering Campaign
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. 13	Missions Extension Offering
Sept. 20	Sabbath School Rally Day
Sept. 20-27	These Times Campaign
Sept. 27	13th Sabbath Offering (Central Europe)
Oct. 4	Colporteur Rally Day
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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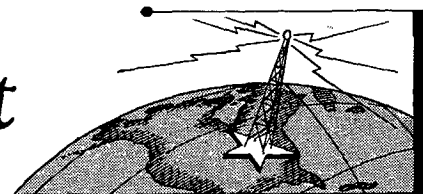
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Items of Special Interest



Series on Origin of Sunday Observance

In this issue we begin an important series of articles on the origin of Sunday observance, by Frank H. Yost, professor of Bible and Systematic Theology at the Theological Seminary. The true facts regarding the rise of Sunday observance in the early history of the Christian church will be presented with much source material. This is information that every Seventh-day Adventist should carefully read and preserve.

Growing Membership in Panama Conference

A good report of evangelistic progress comes from C. D. Christensen, president of the Panama Conference. There are now 43 churches on the isthmus and in the interior of the republic, with a membership of over 3,000. Recently 3 large evangelistic efforts and 21 lay efforts were launched simultaneously. Hundreds of church members are cooperating enthusiastically with the ministers and lay preachers by giving Bible studies in the homes of interested persons and by conducting branch Sabbath schools.

About half the church membership in Panama speak the English language. These members are the children of those who came over from the West Indies Islands to help in the construction of the Panama Canal. They have joyfully accepted the Advent message, and are now strong supporters of the cause of God.

In recent years the conference leaders have directed their attention more urgently toward the Spanish-speaking people of Panama, who constitute the vast majority of the population. Hundreds have escaped from the bondage of an apostate Christianity, and with deep gratitude to God are now walking in obedience to the truth.

N. W. DUNN.

"The Spirit of True Religion"

One of our ministers in Pittsburgh writes that two of the church members were visiting homes on visitation day, using Dorcas Welfare bags as a means of contact. They met a well-to-do woman who was deeply impressed, and shortly after their visit she called up the pastor of the church, saying in substance, "I think you people are doing a wonderful work. Will you please have someone pick up a large box

of fine clothing. I am surely going to your meetings. I feel that you people are demonstrating *the spirit of true religion*, and I have the conviction that you have the thing my soul is longing for."

We are discovering the truth of the statement that welfare work is the kind of work that will bring life to our churches.

H. F. BROWN.

Success Attending Work of Tokyo Evangelistic Center

We are thrilled to see the work move forward in the evangelistic center that has been erected in the city of Tokyo, the third largest city in the world. This is a very beautiful edifice, and well suited for the work it is designed to foster. In a letter from P. H. Eldridge, who is carrying on evangelistic work there, he states the following:

"Tonight will be number 46 in a series of evangelistic meetings commemorating the dedication, and you will be happy to know that 81 people have signed the pledge to keep the Sabbath. We are hoping that a large number of this group will unite with our church. Our present Sabbath attendance is approximately double our membership. These figures of course do not sound very large in terms of evangelism in some countries, but in Japan they are a very clear indication of the tremendous contribution that this evangelistic center has made to our work."

W. E. NELSON.

Bible Schools Thrive in Foreign Lands

Duane Johnson, president of the West Pakistan Union, reports that since the opening of the Urdu branch of the Voice of Prophecy Bible Correspondence School in June of 1950, 4,973 persons have applied for enrollment and 189 have graduated. He writes, "The gospel is reaching out into many places where we could not have hoped to preach the message a few years ago."

During the recent biennial session a full-time Voice of Prophecy secretary was appointed for the union, and spearhead meetings are to be held, at which time enrollments will be sought. Brother Johnson says that the letters that come in from Moslem students sound much like those from Christians in the United States. They write confessing faith in Christ as their Saviour from sin and ask for prayer.

George Keough writes that from the Beirut office of the Voice of Prophecy

Bible School 8,019 Bible lessons were sent out in the month of March. The sowing of the gospel seed in all parts of the world continues, and the Lord of the harvest will take care of the results.

PAUL WICKMAN.

World Colporteur Sales for 1951

The colporteur summaries for 1951 show that the colporteurs each year are selling more and more literature. The grand total of deliveries for 1951 is \$7,689,765.84, a gain of 9 per cent as compared with the totals for the previous year. The summary lists 4,757 colporteurs at work putting in 4,742,707 hours of service. These phenomenal sales are quite equally divided between North America and the rest of the world field. When we consider estimating this work in terms of over 4,000,000 hours spent and of some \$7,000,000 worth of literature placed in the field we must recognize its magnitude.

This means that this message was presented last year in a personal way to about 14,000,000 homes throughout the world.

E. E. FRANKLIN.

Recent Missionary Departures

Elder and Mrs. C. C. Weis and their little daughter Linda Ann, of Oshawa, Ontario, sailed from Vancouver for Sydney, Australia, April 10, on the S.S. *Aotearangi*. Elder Weis has been appointed secretary of the Home Missionary Department of the Australasian Inter-Union Conference.

Mr. and Mrs. Elwood Sherrard and their two little girls, Sheridan and Dena, of California, sailed from San Francisco for Singapore, April 21, on the S.S. *Francisville*. Brother Sherrard is connecting with the Far Eastern Division as principal of the Malayan Seminary in Singapore.

Mr. and Mrs. L. R. Dickinson, returning to Peru, South America, from fur-lough, sailed from San Francisco for Calao, April 23, on the S.S. *Santa Juana*.

Mr. and Mrs. C. L. Christensen and two children, Marilyn and Charles, of Nordland, Washington, left New Orleans for La Paz, Bolivia, April 27. Brother Christensen will serve as Missionary Volunteer, educational, and Sabbath school secretary of the Bolivia Mission.

E. D. DICK.