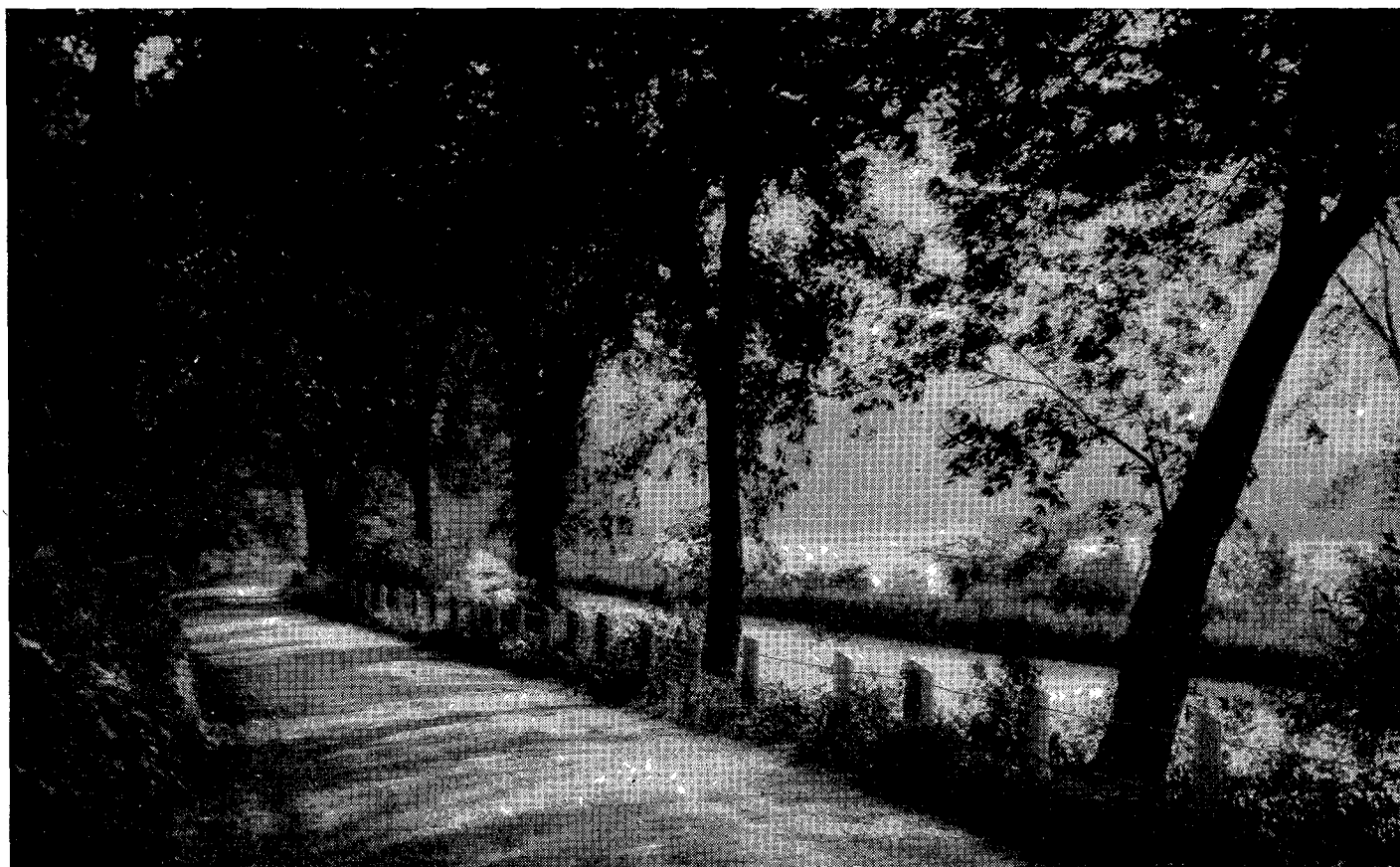


*The Advent*  
**REVIEW** *and Sabbath*  
**HERALD**  
GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



*H. A. Roberts*

## The Glory of God in Creation

*By Thomas Moore*

Thou art, O God, the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.

When day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze

Through golden vistas into heaven;  
Those hues that make the sun's decline  
So soft, so radiant, Lord, are Thine.

When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh;  
And every flower the summer wreathes  
Is born beneath that kindling eye.  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.

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

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### ► President Signs Prayer Day Resolution

President Truman signed into law a joint Congressional resolution calling for an annual national day of prayer. The resolution requires the President to set aside and proclaim a "suitable day other than a Sunday" as an occasion when the people of the United States may "turn to God in prayer and meditation in churches, in groups, and as individuals."

### ► Methodists See Church Abroad Standing on Own Feet

Methodist missionary leaders from 27 nations wound up a two-week foreign mission policy conference in Colorado Springs, Colorado, with the conclusion that the church abroad has outgrown its dependence on the church in America. H. L. Harwood, organizing secretary of the meeting, said delegates to the conference concurred that the Methodist Church overseas was meeting its responsibilities and standing on its own feet. The conference was the first of its kind ever held by Methodist foreign missionaries. One hundred and twelve persons selected from key spots all over the world came for the meeting.

### ► World Conference on Faith and Order

About 250 delegates from churches of different traditions in many countries will attend the third World Conference on Faith and Order to be held at Lund, Sweden, August 15-29. An announcement by the World Council of Churches, which will sponsor the conference, said the Lund sessions "are expected to prove a landmark in the Churches' continued quest for unity." The Roman Catholic Church, which decided to take no official part in those earlier conferences, had unofficial observers at the Edinburgh meeting. The Faith and Order Commission of the World Council of Churches has expressed the hope that unofficial Roman Catholic observers may find it possible to attend the Lund Conference.

### ► Patriarch Seeks Rapprochement With Vatican

Efforts to secure a rapprochement between the Greek Orthodox Church and the Vatican are being made by Ecumenical Patriarch Athenagoras, of Istanbul, informed sources in Athens reported. Ever since taking up his duties in Istanbul several years ago, these sources said, the Ecumenical Patriarch, who is the supreme head of Greek orthodoxy, has given indications of his desire to establish relations with the Holy See. The first sign of the Patriarch's intentions, the informants said, was the personal call he made on the late Archbishop Andrew Cassulo, apostolic delegate in Istanbul. Such a visit by the Ecumenical Patriarch to a representative of the Pope was unprecedented in the history of the patriarchate.

### ► Dulles Asks Greater Efforts for Spiritual Strength

Material knowledge has increased by leaps and bounds, but there have been "no comparable efforts to develop spiritual strength," John Foster Dulles told the sixth annual Conference on the Christian Ministry held at Union Theological Seminary in New York. The result has been "a growing distortion of the fabric of our society," the former foreign policy adviser to the Truman administration told 140 students from 50 northeastern colleges who attended the conference. "If our sources of moral power dry up," Mr. Dulles warned, "the consequences will be disastrous, perhaps not immediately but surely over the course of one or two generations. For a time, practices that derive from faith will survive as a matter of momentum and continue to seem good. But these are wasting assets unless faith be constantly renewed. Already that wasting is apparent."

# How Sunday Observance Began

By FRANK H. YOST

Sunday observance began in the church in Rome. Records from the dim second century show that it was the leaders of the church in Rome who put emphasis upon it.

The reason they assigned for Sunday observance was that Christ rose upon that day. The observance began under Sixtus, who was the *papa* (pope)\* or leader of the Church of Rome about A.D. 125. (EUSEBIUS, *Ecclesiastical History*, book 5, chap. 24, par. 14.)

But this was not at first a weekly observance, coming once each week after the Sabbath, as it was later, and as it is today. It was annual. It came once a year, at the time of the awakening of spring.

In bringing in the practice of Sunday observance the *papas* of the church in Rome brought about a change in traditional Christian practices of that day.

Very early, Christians had formed the habit of celebrating annually in the spring the memorable closing days of Christ's life. Christ was crucified on a Friday, and died at the moment when the Jewish Passover lamb was being slain. It was just before sunset of the fourteenth day of the Jewish month Nisan, the first month of the Jewish religious year. (Luke 23:46-56; John 18:28; 19:30-34; cf. Lev. 23:4-8.)

It became a tradition among early Christians, both Jews and Gentiles, to celebrate the crucifixion of Christ at the

time the Jews were entering their Passover season. The Christians took their reckoning of the date from the Jews, and gathered in homes or in hired halls (they had no church buildings in that early day) at the same time the Jews were gathering for the celebration of the Passover. For this practice there is not a single word of authorization in the Bible.

We are told that this practice began as early as the time of the apostle John. (*Ibid.*, book 5, chap. 24.) Some Christians apparently kept only the day, the fourteenth of Nisan. Others celebrated the period from the crucifixion to the resurrection. Still others observed the whole time of the Jewish festival, which was the Feast of Unleavened Bread described in Exodus 12:15-20 and Leviticus 23:4-14, and lasted till the twenty-first day of Nisan. (*Ibid.*, pars. 2, 12, 13.)

But in any case the celebration centered on the day of the crucifixion, the fourteenth of Nisan, when "Christ our pass-over" (1 Cor. 5:7) died for sinners. It was observed without concern for which day of the week it might be, somewhat as Christmas is celebrated among Christians today, by date and not by day.

It was this custom that the Church of Rome undertook to change, by leading all Christians to celebrate, not the crucifixion, but the resurrection; and not on the fourteenth of Nisan, regardless of the day of the week, but always on Sunday, the first day of the week, regardless of the exact date. The Church of Rome won in this endeavor, and the reasons are not hard to find.

One reason was anti-Judaism, the ancestor of the anti-Semitism of today. The Jews had always been opposed to Christianity. They rejected Jesus when He was on earth. They brought about His crucifixion at the hands of the Romans. They discredited the fact of His resurrection. They persecuted the New Testament church, even to the death, as in the case of Stephen. They led the pagan Roman authorities to persecute the Christians, and indeed told such ugly tales about them that mobs in the cities were incited to bloody violence against the followers of Christ. Tertullian named the synagogues "fountains of persecution."

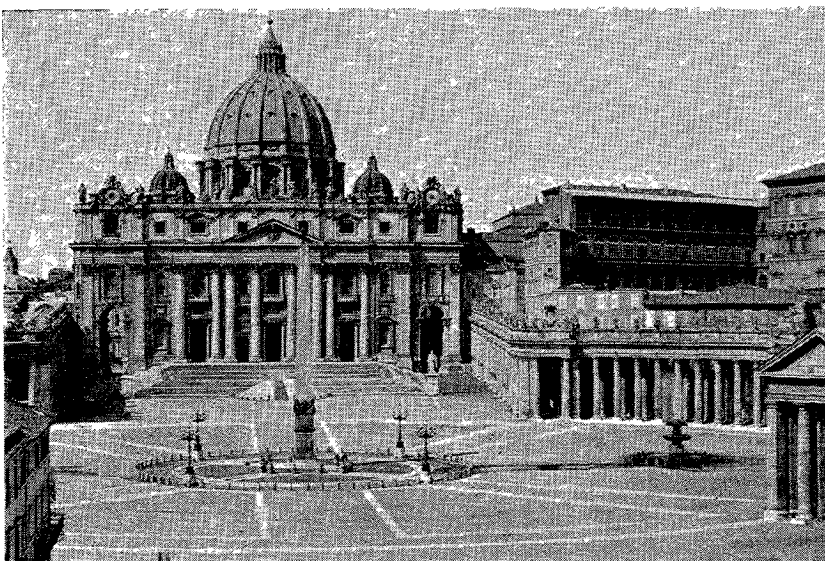
## The Jews and the Romans

But the Christians had cause to dread the Jews for political reasons. The Jews had always been a problem to their Roman conquerors. As the "chosen people of God" they resented deeply being ruled by despised Gentiles, and rebelled again and again. They fought against Herod when he sought to assume the kingship of the Jews granted him by the Roman Senate. They caused the removal of Archelaus, Herod's son (not without cause), as ruler in Jerusalem, and brought about the seating of a Roman procurator instead. Their bitter antagonism toward the Romans becomes clear in the Gospels.

In Acts 18:2 we learn that all Jews were expelled from Rome. In the year 68 their rebellious spirit led them into a furious revolt, which resulted, A.D. 70, in the destruction of the city of Jerusalem and the death of thousands of Jews. From then on the Jews were especially marked as a political problem in the empire. There was another outbreak about forty years later, not so serious or so widespread, but still damaging to any good relations between the empire and Judaism.

About the time Pope Sixtus was beginning to bring about the change in the Christian spring festival, the worst revolt of all broke out. For a period of years and over a wide extent of the Roman Empire the Jews rebelled. Thousands upon thousands of them were killed; thousands were driven from the empire. The city of Jerusalem was again completely destroyed. A plow was symbolically dragged over its desolated site, and Roman decrees forbade any Jew again to set his foot upon the spot. The Romans then proceeded to rebuild the city under the emperor Hadrian as a strictly Gentile city.

Christians in the city of Rome especially



St. Peter's in Rome, Largest of All Christian Churches and Symbol of That Great System of Religion Which Had Its Origin in Compromising Christian Teaching With Pagan Traditions

dreaded being confused with the Jews. It was known that Christianity had sprung from the Jews and that some of the practices and observances of Christians were like those of the Jews. There was good political reason for Pope Sixtus to lead his church away from a celebration timed to the Jewish Passover, when he sought to have the spring festival fall always upon a Sunday, instead of upon the fourteenth of Nisan.

It is worth while to pause here and notice what is written in *The Great Controversy* concerning the Christians and anti-Jewish feeling and its effect in the Sabbath-Sunday controversy:

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom."—Pages 52, 53.

But for the pope to stress the resurrection day meant that he was stressing the day of the sun. The spring had for ages been a special time for the worship of the sun. Astrologers had named as the sun's day the one coincidental with the Jewish first day of the week, and sun worshipers, as Tertullian tells us, were using this day to move their lips in adoration to the sun as they faced the east at daybreak. (*Apology*, chap. 16; *On Idolatry*, chap. 14.)

The first hour of the day of the sun was used to reverence the sun, as the first hour of the moon's day was used to reverence the moon; and so on through the cycle of the seven days, for Mars, Jupiter, Mercury, Venus, and Saturn each had their days, with Saturn's day coinciding with the seventh-day Sabbath.

#### Sunday and Sun Worshipers

A converted sun worshiper would not feel out of place at the spring festival, beginning to be urged by Pope Sixtus of Rome, for it fell both at a season and on a day familiar to him as a sun worshiper. The pope's insistence that the resurrection, and not the crucifixion, must be celebrated in spring, and not on the Jewish fourteenth of Nisan, but always on Sunday, the day of the resurrection, put Christians, by an ecclesiastical trick, as it were, in the position of honoring the sun's day.

About twenty years after the time of Pope Sixtus, when Polycarp, the head of the church of Smyrna and famous martyr, visited the church of Rome, he knew no celebration of the resurrection and no honoring of Sunday. He and Pope Anicetus of Rome discussed the question, but

they avoided controversy, and each agreed to follow the custom he had been observing. Pope Anicetus declared that his practice went back to the time of Sixtus, and Polycarp said that his went back to the apostles. They "agreed to disagree." (*Eusebius, Ecclesiastical History*, book 5, chap. 24, pars. 16, 17.)

Not so complacent was a later pope, Victor. (About A.D. 200.) He saw that quiet pressure from Rome in favor of Sunday was not too successful. In his pride of office he ordered all bishops excommunicated who would not follow Rome's plan for the spring festival. At that early day no church recognized the authority of the pope outside of Italy; in fact the Papal See was not always honored in Italy. But Victor, assuming a general authority which later popes were increasingly to exercise, sought to legislate for



## LIGHT on the WORD

By C. L. Paddock

### Always on Duty

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." *Matt. 5:16.*

The following true incident told by a voyager on his way to India, in the days before our ships were lighted with electricity, helps to impress upon our hearts the importance of daily living the Christ life. I shall let him tell his own story.

"One dark evening I sat in my cabin feeling thoroughly homesick. Suddenly the cry of 'Man overboard!' made me spring to my feet. I resolved not to go on deck, lest I hinder the crew in their efforts to save the man. 'What can I do?' I asked myself. Instantly I unhooked my lamp and held it near the top of my cabin close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. I soon heard the joyous cry, 'It is all right, he is safe,' whereupon I put my lamp back in its place. The next day I was told that my lamp had been the sole means of saving the man's life. It was only by that light which shone upon him that the knotted rope could be thrown, so as to reach him."

What a satisfaction to know that some little act of ours may have saved a life! What a joy to know that by living the Christ life we may help some struggling soul on the upward way! On the other hand, a careless word or act may turn someone away from the kingdom.

A neat-looking railway employee was performing his duties on the station platform. A drink-crazed man snatched a rose from the employee's coat lapel and flung it under a standing train. The guard's face flushed crimson, but he said not a word.

A passenger complimented him. "You took that nobly, my friend."

"I'm on duty, sir," the guard replied, and went about his task.

As Christians we are always on duty.

all Christendom. And it was in the interests of Sunday. He failed in his plan of excommunication, but not in the respect given to the day of the sun. (*Ibid.*, pars. 9-11.)

And now another step in Sunday reverence had taken place. Justin Martyr tells us that about A.D. 155—

"on the day called Sunday there is an assemblage of all who live in the cities or the country, and the memoirs of the apostles, or the writings of the prophets are read so long as there is time. Then the reading having ceased the leader in discourse gives the admonition and the challenge to imitate these good things. Thereupon we all rise together and offer prayer. And as we said before, when we have ceased praying, bread is brought, and wine and water. And the leader in like manner offers prayers and thanksgiving, as much as he is able, and the people express their assent, saying the 'Amen.' And there is a distribution to each one and a partaking of that over which thanks have been given, and it is sent to those absent by the deacons. And those having means and who are willing, each one according to his choice, gives whatever he wishes; and the collection is deposited at the leader's home, and he himself provides for the orphans and widows, and for those who on account of sickness or for any other reason are in want, and for those who are in prison, and for the sojourning strangers, and in a word, he is a guardian to all those who are in need. And we all in common make our assembly on Sunday, since it is the first day in which God changed the darkness and matter and made the world, and Jesus Christ our Saviour rose from the dead on the same day."—*First Apology*, chap. 67.

Justin wrote this *Apology* to the emperor, and makes a point of telling him of this Christian act of worship taking place on the day of the sun. He is in Rome when he is writing, and he is describing the weekly Sundaykeeping of the Church of Rome and the surrounding churches under its influence.

#### Weekly Observance of Sunday Begins

Just how the step was made from the annual observance of Sunday to weekly worship on Sunday is not clear, but the step was made, and was made in Rome.

Under the guise of honoring the blessed resurrection of our Lord, Rome brought about the honoring of the day of the sun. Wrote E. G. White:

"I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws."—*Early Writings*, p. 33.

"The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above

God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled under foot God's sanctified day, and on his own authority, put in its place one of the six laboring days."—*Ibid.*, p. 65.

"Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power. . . . The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept the sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption."—*The Great Controversy*, pp. 447, 448.

That the charge here put to the account of the Church of Rome is valid, witness Socrates, skilled historian of the church, writing about A.D. 450. He says:

"For although almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week, yet the Christians of Alexandria and at

Rome, on account of some ancient tradition, have ceased to do this."—*Ecclesiastical History*, book 5, chap. 22.

In view of Rome's studied endeavor to establish Sundaykeeping and put Sabbath observance in eclipse, how displeasing it must have been, then, to Pope Gregory of Rome, A.D. 600, to find in his own territory those who were keeping the Sabbath! In book 13 of his *Epistles*, Letter I, he says, in great bitterness of soul:

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?"

We can answer Pope Gregory. These were not preachers of Antichrist. They were preachers who would obey the commandments of God and serve Christ, who is the Lord of the Sabbath. In emphasizing the Sabbath they were not advocating a compromised faith but the very truth of Scripture.

[This is the first article in an enlightening series on the origin of Sunday observance.—EDITOR.]

in the creation story of Genesis when it states that the evening and the morning were one "day."

However, the situation is not at all that vague. A careful study of the Hebrew manuscripts reveals that in every instance in which *yom* is accompanied by a definite number used as an adjective, a solar day, that is, a day of twenty-four hours, is indicated. We find this to be the case whether it be the second *yom* of the feast, the third *yom* of the journey, the sixth *yom* of the week, the seventeenth *yom* of the month, and so on. Applying this usage to the problem at hand, we find that a definite number is used with each of these periods of time from one to seven inclusive, for example, "the first day" (Gen. 1:5), "the sixth day" (verse 8).

### Length of Creation Days

This leaves us with only one valid conclusion: these days were twenty-four-hour, solar days. From the standpoint of usage in the Hebrew language, in the Sacred Writings there is absolutely no justification for the assumption of the theistic evolutionist that the days of creation week were periods of geological time each twenty million or more years in length.

Another important point to bear in mind when trying to ascertain the length of the days of creation week is the testimony of the writers of reputable Hebrew dictionaries, for example, that of Buhl, and of Koenig, and of Brown, Driver, and Briggs, on this point of the meaning of *yom* when used to indicate the days of creation week. In the same way that we depend upon Webster's dictionary in learning the meaning and use of English words, we must remember that Hebrew dictionaries are our primary source of reliable information concerning Hebrew words.

These sources know *nothing* of the notion that *yom* means an *indefinite* period. Dillmann, in his work *Die Genesis*, remarks, "The reasons advanced by ancient and modern writers for construing these days to be longer periods of time are inadequate." Skinner, in his *International Critical Commentary* (Genesis), says, "The interpretation of *yom* as aeon, a favorite resource of harmonists of science and revelation, is opposed to the plain sense of the passage and has no warrant in Hebrew usage."

Another key to the length of these days that should not be passed over is the fact that the last three were clearly controlled by the sun, and all three are described in the *same terms* used for indicating the nature and duration of the first three. The careful student will see in this fact strong evidence that the days of creation week were alike in length and in nature and were the regular twenty-four-hour days that we now experience.

Again, the *very wording* of the narrative indicates the shortness of time involved.

Why I Believe the Creation Story—3

## The Days of Creation Week

By Frank L. Marsh

In previous articles we have studied the reasonableness of the first assertion in Genesis, "In the beginning God created." We have recalled that according to all scientific evidence new natural forces and new materials do not appear spontaneously. This leaves us with the absolute necessity of concluding that the forces and materials of our world arose supernaturally.

Not only is the explanation of Genesis reasonable; it is the only possible origin. Furthermore, the marvelously intricate harmony that exists within each plant and animal and in the dynamically balanced interrelationships among all organisms and in their relationships with their physical environment proclaims the existence of a God who created these things and who is moment by moment sustaining them. The beneficent character of the Creator is pointed up by the fact that our natural world was set up and is maintained in such a way as to result in the best good for each organism.

Let us now turn our attention to the nature of the "days" that constituted creation week. We have already observed that with regard to origins it was either by evolution over vast periods of geological time, as taught by theistic evolutionists, or it was by a special, instantaneous crea-

tion of complex as well as simple forms during six literal days. Does the story portray these "days" to be geological periods that would each be at least twenty million years in length, or are they literal, solar days the same as now compose our week?

In reading the creation story in Genesis, as translated in the Authorized English Version, we find the word "day" from the Hebrew word *yom* used in three different ways. In Genesis 1:5 we read that the light portion of these periods of creation week was called "Day." Also in Genesis 1:5 we observe that the same name is used to include both the light and dark portions. Then in Genesis 2:4 we find *yom*, or "day," used to include all seven days of creation week.

This same word *yom* appears rather frequently in other places in the original Hebrew text of the Old Testament. Dr. Harry Rimmer informs us that in the Authorized English Version it is used 1,181 times as "day," 67 times as "time," 30 times as "today," 18 times as "for ever," 10 times as "continually," 6 times as "age," 4 times as "life," and 2 times as "perpetually." This multiplicity of meanings in the use of *yom* has led some Bible students to conclude that there is no way of ascertaining how long a period is meant



In the case of light, a vigorous imperative of the verb *hayah*, "to become," is used. "Become light!" And the record is, "Light became." There was an instantaneous response to the command. On the third day there was a command to the earth which literally said, "Earth, sprout sprouts!" And the record indicates that immediately the earth caused plants to "go out." With the water animals the command was, "Water, swarm with swarms!" and the result, apparently immediate, was that the flying forms and water animals appeared in all their multiplicity of patterns. On the sixth day the command was, "Earth, cause all manner of dry-land animals to come forth!" And immediately all the dry-land forms appeared. In vain the student searches the record to see some indication of involvement of vast stretches of time. But the simple story is that instantaneously, after the command, plants appeared in all their diverse forms, from trees down to the lowest of plants, and animals appeared in all their basic types in an instant.

Further internal evidence for the literal-ity of these days is furnished in the fact that the record of each day ends with the expression, "Came evening . . . came morning." Obviously each day consisted of two equal parts, the dark portion and the light portion. It is impossible to reconcile this fact that each period of creation week was divided into a light half and a dark half with the idea that each of these periods was millions of years in length. This designation of the days is in exact conformity with the method of recording time in the Mosaic period. Evening and morning constituted one twenty-four-hour period.

### Falling Into Difficulty

If we assume that each day of creation week was a geological period, we fall into the difficulty, from the third day on, of explaining how green plants could live through the dark period mentioned in the last paragraph. According to the noted geologists, Schuchert and Dunbar, of Yale University, the assumed geological periods varied in length from twenty to one hundred million years each. The statement of Genesis is that each day consisted of an evening and a morning; therefore, if these days were geological periods, there would be at least ten million years of darkness falling upon these green plants after the close of their first day on earth.

According to the divine record these plants stood in all their multiplicity, complexity, and perfection, each reproducing after its kind. Then let us assume ten million years of darkness falls upon them. How much of that lovely greenness would remain by the time the light of the fourth day dawned?

Green plants are utterly helpless to keep themselves alive in continued darkness. In a matter of days the food in their bodies is used up and starvation

swiftly follows, because of their inability to obtain nourishment from the soil. The pigment chlorophyll, vital in the manufacture of food by green plants, would rapidly decompose in the absence of light, and at least before many months of that ten million years of darkness had passed, every green plant would have died. Certainly the fact that green plants appeared on the third day and lived on through creation week, furnishing food for the animals, indicates again that these days were literal, solar days.

Additional internal evidence that these days were solar days is supplied by the

statement that upon the third day all kinds of flowering plants appeared upon the earth along with the simpler forms. The same record states that the first animals were not made until the fifth day, and yet it is a matter of common observation that a great number of flowering plants are entirely dependent upon insects for transfer of pollen.

To illustrate this fact, at the time that red clover was introduced into Australia there were no bumblebees on that continent. Very fine clover grew from the seed imported from England, but when the planters looked for seed in the clover

## Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



### Uniting Families in the Truth

It is one thing to be a member of a family in which parents and children are all Adventists. It is quite another thing to be the only Adventist in a family where prejudice runs high and opposition is stern and belligerent.

Whatever the situation, the purpose of God is that families should be united in the truth and prepared to serve a useful place in this sinful world. At the center of society is the home, and the home God intends shall be the most effective object lesson by which the divine principles of life shall be revealed to the world.

Frequently parents will accept the truth as the result of attending a series of evangelistic meetings. At the time of their baptism the children are adolescent. These young people do not always see the importance of changing their ways, and they become a trial to their parents. By patience and prayer it is possible to lead these youth to Christ.

Frequently young people accept the truth, but their parents turn away from the solemn message. It is God's plan that these converted youth shall lead their fathers and mothers to the Lord.

The one who has found his way to the light is stationed by the Lord as a beacon of truth in his family. If there is one mind that is darkened by sin, the light is to shine into that mind.

We think of the prayerful efforts of one of our sisters in New England who labored for her unconverted husband. In a recent letter she said: "When I first heard from my sister about the Advent hope, I attended studies that were given near our home. My husband was very much opposed to these studies and did not want me to go. But I attended anyway. I was impressed by what I heard. I talked and read the Scripture to my husband until he became very angry with me. I left literature around for him to read. But he was deeply opposed to my new faith.

"Being a man of very strong character and will, he said to me one day, 'This must

end. I will not have my name dragged through the mire.' By this he meant that he would not allow me to be an Adventist while he was a Catholic.

"If it hadn't been for my mother intervening, our home would have broken up. We also had a darling son, who helped to hold us together, for neither one of us wanted to part from him.

"I could not live with my husband and not tell him of these wonderful things. A new world was opening before me. The marvelous truths of Jesus' soon coming, the precious promise of life eternal and mansions above—oh, I wanted my husband to see and understand this as I did.

"I could see that the Holy Spirit was working on his heart. After a while he began to listen more, and finally one Sabbath morning he said, 'Come, we will go to church together.' Oh, what joy filled my heart as we drove off to church on the Sabbath day.

"When the minister who had been giving me Bible studies saw us both come into the church, he acted as though he could not believe his eyes. He changed his sermon that day for my husband's benefit. When we left the service my husband said it was wonderful. He was so enthusiastic that he had to go and tell his mother. He is now trying to win his eleven brothers and sisters to the truth. They oppose him vigorously, but he has stood firm. Recently both he and I were baptized. Oh, what a living testimony to the faith he has been. I truly believe that there would be many more husbands in the message if their Adventist wives really wanted them to join the church."

Wives praying for husbands, husbands for wives; parents praying for children, children for parents, until entire families are united in the truth—this is the great objective and purpose of the Parents' Fellowship of Prayer. Won't you join us in this circle of intercession? Pray and keep praying until all our loved ones are brought to the foot of the cross and our homes are one in faith and practice.

heads none was found. The plants from the imported seed largely died after the second year, and none lived longer than a few years. These planters finally solved their problem by importing bumblebees. As soon as these bees worked in the fields there was plenty of clover seed to replace those plants that died of old age.

This general interdependence in nature between flowering plants and animals obviously has existed since creation week, and again reveals to us that the days of this week were twenty-four-hour days. If they had been geological periods, all those flowering plants that were dependent upon animals would have vanished from the earth millions of years before the pollinators appeared.

Yet again, if these days were geological periods, then man was created in the sixth such division. Even if he had sinned and died as early as the first day after creation week, he would have lived through the seventh period and thus would have been over ten million years old. But the record of Genesis 5:5 states that Adam lived 930 years.

As a final clear indication that these days were literal days stands the Sabbath commandment. The record states that on the seventh period of creation week the Creator rested and then blessed the day and set it apart as a sacred memorial of the work of the other six days. Although the author of Genesis does not state that the seventh day was marked off by evening and morning, still its duration is made very clear by the use of the words "seventh day," which, according to the Hebrew usage of *yom* with a definite number as pointed out above, *always refers to a solar day*. If the first six days were geological periods and the seventh was a solar day as God Himself, in Leviticus 23:32, affirmed it to be, the Creator would be commanding man to do the most illogical thing of observing a twenty-four-hour day as a memorial of periods much longer than twenty-four hours.

The statement in the fourth commandment is that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The beautiful harmony and consistency of a twenty-four-hour Sabbath to commemorate six twenty-four-hour periods of creation is disrupted if we assume that the creation of this earth and everything in it required a longer time than six literal days. *The vital basis of the fourth commandment is the integrity and completeness of accomplishment of creation week.*

#### From Even to Even

No ground is left for uncertainty as to whether the days of creation week began with the light portion or with the dark portion. We would expect God to require Israel to observe as the sacred Sabbath the very portion of time that He sanctified and blessed at the close of creation week.

God identifies the beginning and the ending of that seventh period of creation week in the words "from even unto even, shall ye celebrate your sabbath." Lev. 23:32.

By these evidences it is clear beyond the question of a doubt that he who accepts the creation story of Genesis will believe that God *miraculously* brought into ex-

istence our earth and all its complement of basic patterns of living organisms in *six literal days*. The creation story of Genesis as it stands requires the impartial reader to accept it as entirely literal and historical. The use made of this story in the remainder of the Bible treats every part referred to, not as figurative figments of fancy, but as sober, unexaggerated facts.

#### Why I Believe the End Is Near—4

## Signs in the Physical World

By R. H. Nightingale

The prediction of Christ concerning wars is followed by the announcement that "there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

One of the aftermaths of war usually is famine and disease. World War I was followed by two great famines. In China the number who died was variously estimated from one to three million, and millions of others were not sufficiently fed. The great famine in Russia was described by a Norwegian scientist as "the most appalling that has happened in the recorded history of man."

During World War II and since, there have been multitudes in Europe and Asia who have not had the bare necessities of life. It was estimated that during the first six months after the war the supplies needed to feed these people would require a fleet of 1,400 vessels of 10,000 tons each.

India has also had her periodic famines. William C. Bullitt, writing in *Life*, October 1, 1951, said:

"Food production does not keep pace with a population which increases by about four million each year. . . . So small is the margin of sustenance that a drought or a flood is enough to condemn an area to death if no help comes. There has been famine this year in Bihar and Madras. . . . Living skeletons move dully through the dusty village paths awaiting help or death."

Thank God, the time is coming when famine will be a thing of the past. "And they shall hunger no more." Rev. 7:16.

Not only were there to be signs in the heavens, but here in this physical earth man was to experience earthquakes, with the sea and waves roaring, hurricanes, storms, and tidal waves. (Matt. 24:7; Luke 21:11, 25.)

Think for a moment about the earthquakes that have occurred and are occurring in divers places. Someone might say that we have always had earthquakes, and therefore they do not constitute a sign of the end of the world and the second coming of Christ. Such reasoning is disproved by the facts of science. The seismograph reveals with scientific accuracy that these disturbances of nature are taking place in many parts of the world. History records a remarkable story of the increase of earthquakes through the centuries. Notice this interesting table:

Date	Earthquakes	Average
1700 B.C. to A.D. 96	16	1 in 112 years
A.D. 96 to 1850	204	1 in 3 years
A.D. 1850 to 1865	15	1 in 1 year
A.D. 1885	97	97 in 1 year
A.D. 1886	104	104 in 1 year
A.D. 1907	2,000	2,000 in 1 year

Since 1907 some of the most severe earthquakes have taken place. One of the greatest earthquakes occurred in Western China in Kansu. This terrible earthquake took place on December 16, 1920. Two hundred thousand lives were wiped out. The *National Geographic* told the story of mountains moving and villages disappearing. The Japanese earthquake in 1923 has been described as "the greatest

### Daystar of Hope

By Jennie Starke Fleischhauer

Daystar of hope, bright and divine,  
Bring light to souls and shine in mine,  
That I might do my Saviour's will,  
Who died for me on Calvary's hill.  
That Star of hope shines every day.  
As evening shadows fade away,  
It shines with radiance near and far.  
I thank Thee, God, for my Daystar.

That bright Daystar sheds rays of light  
Bright as the noonday sun,  
Dispelling gloom of darkest night  
When day has just begun.  
O Jesus Lord, light now my way  
With Thine own dear sweet face,  
And be my Daystar to the end;  
I long for truth and grace.

O Daystar, light my path to heaven  
And bring me to that stream  
That flows so gently by the tree  
That seems just now a dream.  
When I awake on that fair morn  
My dream will have come true:  
I shall ascend with Christ my Lord,  
Heaven's glories I shall view.

single disaster since the flood." In 1946 Japan was again visited with one of the most dreadful earthquakes of recent years.

These upheavals of nature are increasing in frequency and intensity. This is an undisputed testimony of science.

The Bible tells us that the earth itself will grow "old like a garment." (Ps. 102: 26; Isa. 51:6.) The disastrous storms, floods, and tidal waves of our times call our attention to this.

In 1936 more than 148,000 United States farmers were impoverished by dust storms, and had to ask for Federal relief. The loss was estimated at four hundred million dollars.

The floods of 1951 and those now occurring are among the worst in the history of our nation. In 1951 in the Mississippi area more rain fell in June than in any previous year since records have been kept. It continued to rain in July, and the rivers went wild. In Topeka more than twenty thousand people were driven from their homes. Other cities were hard hit. The low-lying industrial districts of Kansas City got the worst blow of all. The flood walls of twenty-two feet were not high enough, and the waters roared over them, inundating stockyards, railroad yards and shops, as well as factories and residential areas. Water covered 1,384 square blocks of the two cities. *Time* magazine of July 23, 1951, said:

"Then fire was added to water. The flood ripped up a crude oil storage tank and hurled it against a high tension wire in Kansas City, Mo. The flaming tank drifted into more gasoline and oil storage tanks. Flames shot up 500 feet into the air as the tanks exploded. Flaming oil and gasoline raced on top of the flood, while firemen in boats vainly poured flood water back onto the fire. The blaze, fed by more than one million gallons of oil, demolished seven square blocks. The *Star* called it 'Kansas City's most disastrous day.'

"In all, more than 100,000 people in Kansas and Missouri were driven from their homes, and 41 were killed. Flood waters covered 1,500,000 acres. Major General Lewis A. Pick, chief of the Army Engineers, estimated damage at \$750 million, the costliest flood in United States' history."

### The Whole Creation Groans

Yes, "the whole creation groaneth and travaileth in pain together." Rom. 8:22. Concerning these physical phenomena, Mrs. E. G. White has written:

"The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are

sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, p. 408.

The testimony is clear and sure. Long ago Jesus said these conditions would prevail in this old world, warning us that the end of all things was at hand.

The famous preacher F. B. Meyer sat reading his Bible on the train. Opposite him was a skeptic who said, "Surely you do not believe all that old folklore and nonsense?"

Mr. Meyer replied, "I see that you have been studying the railway timetable and marking off each station as we have come to it. Have you found the timetable correct as to station and time so far?"

"Yes," said the skeptic.

"Well," replied Meyer, "we only have

one more station to come to. Wouldn't you be a fool not to believe the timetable concerning that station, seeing you have proved it absolutely correct so far?"

"Certainly I would," said the unbeliever of God's Word.

"So would I be a fool not to believe the Bible, God's timetable," said Meyer, "for it has been absolutely correct so far, and there is only one more station, the great second coming of our Lord."

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21: 31, 32.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.



## Becoming the Person You Want to Be

By Vernon W. Becker

There is a legend about a prince who had a crooked back. As he grew into manhood he was very sensitive about his physical deformity. One day he said to his most skillful sculptor, "Make a statue of me, with a straight back, so that I may see myself as I might have been."

When the statue was completed the prince said, "Place it in a secret nook in the palace garden, where I may often visit it." And so month after month the prince with the crooked back went to the garden alone and looked longingly upon the likeness of the man he might have been, and each time something seemed to set his blood tingling and his heart throbbing. As time passed, the people began to say, "The prince's back is not as crooked as it was." "The prince seems more noble looking than he used to be."

And the day came, as the prince went to the garden as usual, when lo, he suddenly realized that his back had become as straight as the statue's, and his brow as noble. He had become the man he longed to be!

Although the story is only a legend it illustrates the possibilities within our reach. We can become the person we want to be!

Paul emphatically stated, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18.

Fixing our gaze upon Jesus Christ will make it possible for us to become like him. This change involves a complete transformation. It is just as real as the

transformation of a fuzzy caterpillar into a beautiful butterfly.

Outline for yourself the kind of person you want to be. Keep before you a picture of your expectations. Discover the relationship between what you are and what you expect to become.

When Benjamin Franklin was young he drew up a list of thirteen character factors or virtues that became the objectives of his life. A record of his daily progress was kept in a book especially prepared for this purpose. He set before himself the kind of person he wanted to become.

Chemistry performs many feats of transformation. Nothing appears more unpromising than ordinary tar, yet it can be changed into a thing of beauty.

Someone wrote about a chemistry professor who watched a street being paved in a large American city. Barrels of tar were stacked beside the street. The pungent odor of heated tar was plainly evident. The chemistry teacher saw what the average individual failed to see. He said: "One would hardly think that they were paving this street with the loveliest colors in the world, to say nothing of sweet perfumes and healing drugs. Therefore these men are actually paving the city with beauty. If that tar should be taken up and carried to a chemist, he would be able to extract that beauty for you."

When Peter was brought to Jesus by his brother Andrew, the Master said, "Thou art Simon the son of Jona: thou shalt be called Cephas." John 1:42.

The average individual did not see in



# Marrying a Family

By Mae Carberry Bradley

Peter the value that was instantly seen by Jesus. Appearances revealed that he wasn't a promising prospect. His temperamental nature carried him from one extreme to another. He was like the pendulum of a clock, all on one side or the other. Yet Peter was transformed into a pillar of the church. His weak traits became strong for Christ.

Jacob, the supplanter, became Israel, the prince that prevails with God.

Saul, the persecutor of Christians, was changed into Paul, the great apostle to the Gentiles.

Mary, the sister of Lazarus, had been a habitation of devils, and yet she sat at the feet of Jesus and learned of Him. "It was Mary who first proclaimed a risen Saviour."—*The Desire of Ages*, p. 568.

"He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."—*Testimonies to Ministers*, p. 18.

## From Rags to Riches

It is related that one day Queen Victoria visited a paper mill. The owner showed her through the works, not knowing who she was, and among other places took her into the rag room. When she saw the filthy, dirty rags she exclaimed, "How can these ever be made white?" The owner replied, "Ah, lady, I have a chemical process of great power by which I can take the color out of even those red rags." Before she left he discovered she was the queen.

A few days later the queen found lying upon her writing desk a lot of the most beautifully polished paper she had ever seen. On each sheet were the letters of her own name and her likeness. An enclosed note read: "Will the queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw on the backs of the poor rag-pickers, and I trust that the result is such as even the queen may admire. Will the queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus can take the poor heathen, and the vilest of the vile, and make them clean, and how though their sins be as scarlet, He can make them white as snow. And I can see how He can put His own name upon them; and just as these rags transformed may go into the royal palace and be admired, so poor sinners can be received into the palace of the Great King."

Is there anything in your life that needs changing? Do you recognize imperfections that must be corrected? By studying Christ's character daily, and by keeping Him constantly before us as our pattern, we will be changed into His likeness.

The word *stepmother* is associated with disagreeable thoughts in the minds of many people. A child with a stepmother is pitied, often openly. Some are guilty of talking to the child against his stepmother, sometimes turning him against one who would like to be his best friend. A stepmother starts out with great disadvantages. The world is prejudiced against her. Possibly this is because so many have failed in this important work. However, not *all* have failed. I have seen some lovely stepmothers, and so have you. Some of my teachers and nurse friends have become splendid stepmothers.

I think of a charming teacher who married the father of several boys. How they loved her! And she loved them as much. When the Lord saw fit to send a little sister to that home it was indeed a family group to be envied. Just a half sister, some might have said, but I didn't hear these boys talking that way. They adored her, and their love for her mother grew as baby sister grew.

I believe the most serious mistake made

by stepmothers is thinking they are supposed to take the mother's place. This is tragic. It can't be done, and should never be attempted. Rather than trying to fill another's place, she takes her own place as a new mother who has come to help them. They have lost the mother who would have loved and cared for them. The new mother comes in to finish the work so nobly begun.

Never should the child be encouraged to forget his true mother. Let him talk about her and say nice things about her yourself. If you didn't know her, let her children help you get acquainted. Learn to love her yourself and count it a privilege to help her children. Help the children choose a title for you that will not be exactly what they called their own mother. For all this they will love you. You will rise higher and higher in their esteem. All this will be impossible unless you love these motherless children. One who marries a widower with children is not just marrying a man—she is marrying a family. If she cannot stretch her love to include the children, she should not be

## Questions From Youth

ANSWERED BY ARCH A. O. DART



## Getting Along With People

*How can you get along with a cranky teacher? I did want my senior year to be pleasant, and it would be if it were not for this cranky person, who is spoiling everything for me. None of the students like her. She is constantly fussing at us, finding fault with us for every little thing we do. I think the board must know what kind of person she is, but must be afraid she could not get employment anywhere else. Why does she have to teach classes that are required subjects?*

One of the most important lessons anyone can learn is the art of getting along with others. This cranky teacher of yours may be the greatest blessing you have ever had. All our lives we shall be associated with people, working with them, living with them. Our success in life depends largely on our ability to get along with others. No one can make a success by himself. There are cranky people all over this world, in every trade and profession, in every walk of life, rich and poor, ignorant and learned.

No matter what you may plan to be, you will come in contact with them. If you become pastor of a church, you may even find one on the church board. If you go to the Army, you may find one as your officer. If

you become a doctor, you will have one as a patient. If you become a mill hand, you may have one as a boss. The individual who has never learned how to get along with this class of people is greatly handicapped.

Now, while you are in school, is a wonderful opportunity to learn this all-important art. As a student in this adventure you have very little to lose but much to gain. Would you like to try? First of all, study this teacher. She is cranky, but why? Usually a cranky person feels that somewhere, somehow he is failing. Seldom do you find a person who is flushed with success cross and ill-natured. The next question then would be, just where does this particular person feel that she is failing or deficient? Encourage her by calling attention to some specific method she used that helped you. Say, "That little diagram you drew on the board makes it so simple and clear to me now." In this manner you are giving to her the assurance that her work is succeeding and also indirectly suggesting how her teaching can be improved in the future. Often a student can be of far greater benefit and encouragement to a teacher in this condition than anyone else.

so heartless and cruel as to marry their father, and so rob them of much of the love he might otherwise have given his lonely little ones. If they remember their mother, their heart aches for her.

### Adopted Children

Adopted children come in a somewhat similar class. They will learn that they are adopted, so there is no advantage in trying to keep it a secret. Of my five adopted children four have at least one other parent living. The children enjoy an occasional contact with these parents. Each one has pictures of his former parents, and of his brothers and sisters. They know why the original parents could not keep them. I receive no less love and respect because I am not their real mother. A visit to relatives makes them appreciate home all the more. Children appreciate fairness and love and genuine interest in their welfare. The orphan brother and two sisters of the two girls first adopted call me "Mom" and are as much "my children" as those legally adopted, although I have done little for them financially.

A man left with children cannot afford to marry simply a housekeeper. He must find a mother for his children. He will want to be sure that she is unselfish, kind, and loving. In his desperation at being left alone with children he cannot care for by himself, he may be too hasty. Here is where he needs to pray much, search diligently, and say little until the Lord has helped him make the right choice. Then he has a serious responsibility to help her love his children and help them love her. If he is critical of her, they will be too. If he lavishes all his attention on the new wife and neglects his own flesh and blood, their little hearts will cry out against the injustice, and she will not be able to gain their love. He needs also to protect her from well-meaning relatives and friends who may be free with their criticism and suggestions and so threaten the happiness and security of his family. One cannot be a good stepmother unless the husband is a good father.

The good stepmother must be able to put herself in the place of the motherless children she has come to help. I believe many of the best stepmothers have been motherless children themselves. As in their minds they relive the lonely days of their own childhood, and consider what they lost or gained by having or not having a good stepmother, they should be able to fill the needs of the unhappy little ones before them.

There are two extremes. It is possible to be too strict with stepchildren, but it is also possible to be too lenient, and so cause them to grow in disfavor with God and man. A stepmother has a right to require obedience and respect. It may have to be required and secured in a more tactful way than if she were dealing with her own children, but this is not im-

possible. If you are not tactful and resourceful, don't agree to be a stepmother.

A special testimony found in *Testimonies*, volume 2, page 58, expresses similar ideas. One contemplating choosing or becoming a stepmother should read this special testimony.

"Your children, and all other children who have lost the one in whose breasts maternal love has flowed, have met with a loss that can never be supplied. But when one ventures to stand in the place of mother to the little stricken flock, a double care and burden rests upon her, to be even more loving if possible, more forbearing of censure and threatening than their own mother could have been, and in this way supply the loss which the little flock have sustained."

Missionary-minded women have been known to wish to marry a man with children in order to have the opportunity of training the children for the Lord. This is a noble purpose but very insufficient in itself. If she does not sincerely love the father, she is putting herself on dangerous ground. In *Messages to Young People*, page 460, we are told that to marry one we do not love is sin.

Likewise the man who must have help to care for his children cannot marry without love. Love stretches so successfully that it is possible for him to have loved the mother of his children most tenderly, and yet be able to find another he can love just as tenderly. If he cannot, then

he had better let grandma or auntie care for the children. It is much kinder to them and to the solicitous relatives.

These same thoughts apply to a mother left with children. Often she is able to care for them more satisfactorily than a man left alone. If she is to accept a new father for them, she will want to be just as thoughtful as the man who needs a mother for his children.

Even more complications come in when a mother of children agrees to become a stepmother. She must be able to include her new family in her heart of love, and love them so successfully that she will show no partiality. It can be done, and has been done, although it is better when there is only one set of children, unless they have exceptional parents.

First Corinthians 13 is a good chapter for stepmothers, and stepfathers too. If you are to be a stepmother, determine that you will be a good one.

The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to his service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord.—*Testimonies*, vol. 8, pp. 33, 34.



H. M. Lambert

How They All Loved That Baby!

# Managing Personal Finances

By A. P. McDow

The handling of one's finances affects every individual, physically, mentally, and spiritually as well. The amount of income we have and how it is used determines, to a large extent, where and how we live, our place in the community, and the degree of our happiness and well-being.

Some feel that the handling of finances is only for those who have special training. But we are told in *Testimonies*, volume 1, page 438, that "those who fail to manage wisely in temporal matters, generally lack in spiritual things. They fail to build up the church."

Someone has said that the way to determine the cost of living is to take your income, whatever it is, and add 10 percent. That is too often true. Such people remind me of the woman who was following her husband. She was about three steps behind. When she was asked why she didn't walk beside him, her reply was that she could not catch up. She was reminded that she kept about the same distance behind him, and she said, "Yes, I think I could keep up if I could catch up!"

Many seem to feel that an increase in salary would solve all their problems, but it has been my observation that a raise provides only temporary relief for such people. Soon their increased wants have more than used up the increased salary. They find that they need not merely more dollars but more cents in each dollar—or would it be more accurate to say that they need to use more common sense in spending their dollars!

I tell such people that there is only ten cents between misery and happiness. If you have a dollar and spend only ninety-five cents, all is well. But if you spend \$1.05, you are in trouble. In other words, the amount of income and expense are not so important as their relationship to each other. Many businesses, large and small, flourish on a small percentage of profit, and hundreds go bankrupt each year because they operated at a small percentage of loss. A person who spends more than his income is not helped by an increase in salary.

## Causes for Financial Difficulty

There are several reasons why people get into financial difficulty. Among these are borrowing or drawing in advance, buying on credit, and failing to provide for emergencies. We should budget our income so that all necessary expenses will be provided for and a little saved for a rainy day.

Even those who have a budget get into trouble when they buy items that are not provided for in the budget. I have heard of people who boast of saving anywhere up to two thirds by buying bargains. I

have saved a hundred per cent, many times, by not buying at all!

Too many get into trouble in an endeavor to keep up with the Joneses. This is like the woman whose husband questioned her because their budget was out of balance, and her explanation was that "the neighbors keep buying things we can't afford!"

Most folks are in financial troubles because they do not have the will to save. I knew one couple who had five dollars left from the previous month when they got their pay check. They made a special trip to town to spend the five dollars!

I do not advocate that any try to amass a fortune, but I do believe everyone would be happier and sleep better at night if he

had a few hundred dollars in the bank. If you can't muster up the will power to do it any other way, you might try the method of a girl I know. She borrowed three hundred dollars from the bank and put it in a savings account. She had to pay the bank each month, so she had three hundred dollars saved at the end of a year.

Some say, "I just don't try to save anything. I give all I can to the church." However, those who are always broke give less to the church than those who systematically save a small portion of their income. It is from such people that the church receives a substantial part of the means necessary to conduct our worldwide work.

# A Story for the Children

BY ARTHUR S. MAXWELL



## The First Mistake

Those first few days that Adam and Eve spent in the Garden of Eden must have been supremely happy ones. They didn't have a care in the world—not a single one.

How well they felt! How strong, how radiantly healthy! They didn't know what sickness meant. They never had a headache or a toothache. Day after day they awoke from untroubled sleep fresh as daisies, ready for anything.

Their work was pleasant and easy. God had simply asked them to dress their lovely garden home and keep it. There were no weeds, or thorns, or thistles to bother them.

As for food, the finest fruits, nuts, and vegetables, full of life-giving vitamins, were all around them. They could have all they wanted, just for the picking. So they didn't have to do any cooking or washing up!

Such was man's first home. Beautiful, peaceful, and happy beyond words. And Adam and Eve might be living there still if they hadn't made one sad mistake.

That mistake, which seemed so small and unimportant at the moment, proved to be the turning point in their lives. Afterward nothing was ever the same again.

It happened this way: One day Eve went for a walk by herself in the garden. She wanted to take another look at the two wonderful trees in the center of it, with all their beautiful, brightly colored fruit.

Why, she wondered, had God given one of them such a peculiar name—"the tree of the knowledge of good and evil"? What was "good"? What was "evil"? And why mustn't she eat its fruit? How could it possibly do her harm?

It seemed strange that God, after giving so much, should not give all. Why should He hold back one tree? But Eve had no thought of disobeying Him. Not then.

As she turned away, perhaps to look again at the lovely tree of life, she was startled to hear someone speaking to her.

Who could it be? The only voices she had heard up to now had been the voice of God and the voice of Adam. Now someone else was speaking. Astonished, she looked this way and that, but saw nobody. Then she noticed that the voice was coming from a serpent.

How very remarkable! An animal that could talk! She waited to see if he would speak again.

He did, and his voice was so friendly and pleasing that any fears she may have had disappeared.

Who was this serpent? And why was he able to talk?

The Bible tells us that he spoke for "the Devil, and Satan, which deceiveth the whole world." Rev. 12:9. First known as Lucifer, the light bearer, he was once a leader of the angels in heaven, but he rebelled against God and was cast out of heaven. Then it was that he came to this earth to take revenge on God by trying to spoil His plans for man's happiness.

And the serpent said, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

"Yes," replied Eve innocently. "That's right. 'We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

"Ye shall not surely die," said the serpent, as though nothing of the sort could happen.

Strange! Eve must have thought. This creature is actually contradicting God! How dare he? It isn't right.

She should have run from the scene and told Adam and God what had happened. But she didn't. She stayed. She listened. And here she made her first mistake.

And, oh, what a lot of sorrow came from it! What a price there is to pay for dallying with evil!

# EDITORIALS



## A United World Realized

In recent years much thought has been given to the need of unity among nations. Wendell Wilkie dramatized the idea of one world by his quick flight around the globe in 1942, when he visited many nations in the interest of peace.

Great efforts are being put forth for the building up of sentiment for a United States of Europe. This long has been the dream of statesmen. *Fortune* magazine said sometime ago of a united Europe, "There is perhaps more interest in federation than ever before."

The latest attempt to bring about world unity is seen in the United Nations organization. So far it has been more a sounding board of clashing interest than a symbol of unity.

This hope of world unity and peace will continue to elude us until God Himself intervenes to bring about what man finds utterly impossible to do. Someday a united world will be realized. This will come to pass after God takes over human affairs following the second coming of Christ.

### When All Men Shall Know the Lord

We are told that in the new renovated world that will succeed this one "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8.

Not only will all men know the Lord, but they will also worship Him as King of kings and Lord of lords. Of this we read:

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nation shall worship before thee." Ps. 22:27.

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

In that new world there will no more be many nations, many peoples, but one united world of reborn men in whom there is no tendency to pride or strife, for all men will then love each other as God loves them. There will be no possible chance of sin and sorrow rising the second time in this world. The choice has been made. All have of their own free will decided to serve the Lord.

### A Peaceful and Contented People

The Bible pictures the new world as one of a great happy family, living in contentment, with every need supplied. Here are some passages that attempt to depict the joy, peace, and love that the inhabitants will feel in that new world.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Ps. 16:11.

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:17, 21, 22.

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:4.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:3-5.

This is the universal and eternal kingdom of God to which Christ referred so much. Every truehearted Christian today in a spiritual sense is a citizen of that kingdom. Someday he will in all the blessedness and glory of that event enter into the full reality of that kingdom. This is not a hazy hope or an uncertain anticipation. This is the assurance of the eternal God, who has planned for us a redemption beyond our finite mind to fully comprehend.

The apostle Peter in his second epistle tells us how we may prepare for a part in this new world. Then he gives us the following admonition:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

F. L.

### The World Council and the Advent—9

## False Views of Churches Blur Truth of Second Advent

[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 that 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.]

In its concluding section the World Council report goes on to say, "To many also in the churches the great cosmic hope of Christ's coming has been replaced by a purely individual hope of survival after death." This admission is more significant than might at first appear. There are those who have sought to minimize the emphasis that Adventists place on the coming of Christ by declaring that when a person is a Christian he is assured of a future life in glory immediately after his days on earth are ended. Therefore there is no point in focusing so strongly on the doctrine of the coming of Christ to take men to heaven.

For the moment let us pass by the question of the state of man in death, and agree with other Christian people that a man who dies in Christ may confidently look forward to dwelling in heaven, though we believe that he tarries in the tomb until the day of the resurrection. What we wish to stress here is this: These World Council spokesmen, though aware that Christian ministers everywhere have pointed their members to the hope of survival after death, declare that that hope, in and of itself, is not wholly adequate as an answer to the tragedy of a sinful world. Something more is needed, the "hope of Christ's coming."

But let us look now more closely at the popular doctrine that the righteous who die go at once to bliss. We have always declared that the great Bible doctrine of the resurrection has been quite ignored and forgotten by the Christian ministry for the false doctrine of the immortality of the soul. It is interesting now to see Christian spokesmen using a similar line of reasoning in their declaration that the great hope of Christ's coming has been quite forgotten and displaced by another teaching, though they do not call this other teaching false. Cer-

tainly the form in which that other doctrine, "survival after death," is taught in Christian churches is false, for the teaching is that the righteous go immediately to glory.

If Christian ministers had taught the truth on this matter, ever reminding the bereaved that the hope of life beyond depends on the resurrection, and that the resurrection depends on the coming of Christ who will call forth the sleepers from their graves, it would not have been possible for the hope of Christ's coming to be forgotten or minimized. How excellent an illustration we here have of the evil results that flow from false doctrine.

#### Emphasis on Missionary Work

Of the need of certain changes in the churches in order to enable them to do their appointed work for God, the report declares:

"Without radical changes of structure and organization, our existing churches will never become missionary churches, which they must be if the Gospel is to be heard in the world. A church under obedience to its Lord will not merely add evangelism to its other activities (in which case its evangelism will be a failure), but will become again an outgoing church in all its life, and a true fellowship drawing others into itself."

What a warning to us ever to guard against any developments in our church life that would minimize the missionary and evangelistic quality of our church program. Our business is to preach the Word of God. Everything in our religious life should contribute to this end.

The report adds immediately an observation on welfare work, which has great meaning for us:

"There is a way of renewal for the churches also in hearing the Lord's command to heal and succor. Acts of mercy are the signs that the Church is sincere in its preaching to the world. Such service has to be performed today in conjunction with the modern secular service of the state, yet in such a way as to witness to the fact that man is not only an object of humanitarian care but a person for whom Christ died."

More and more the state is becoming a competitor of the church in this matter of feeding the hungry, visiting the sick, and caring for the widows and orphans. Indeed, the state looms so large that in many areas Christian churches have felt that they no longer had a responsibility in the matter.

We do not subscribe to this viewpoint. We believe that a Dorcas Society, for example, can clothe the naked even as the state can, but the Dorcas Society can do something the state cannot do—it can warm the hearts of those whose bodies it clothes. The state can bind up wounds, as state medicine indeed is increasingly doing in many lands, but does that mean, therefore, that there is no further need for Christian medical missionary work? Not at all. We can do what the state cannot do. We can bind up the wounds of the spirit as well as the wounds of the body by pointing men and women to the Great Physician, who can make them whole, both in body and in spirit.

#### Report Ends on Note of Advent

In closing this remarkable and rather extended report, the commission returned to a thought expressed in the opening paragraphs. The last sentence reads thus: "The persecuted church knows from its own experience what is true for all churches, that there is no hope except in the crucified, risen and coming Lord." In other words, the persecuted churches know what other churches ought to know, that the hope of the world is in the Second Advent of Christ.

Probably the pioneers of the Advent Movement never expected that the day would come when such a report would be prepared by the representatives of world Christendom! The troubles of the last days and the

## Events of Our Time



### Prison Riots in Michigan and New Jersey

"Understand this," Paul said, "in the last days will come times of stress. For men will be . . . abusive, . . . inhuman, . . . fierce, haters of good, treacherous, reckless." 2 Tim. 3:1-4, R.S.V.

No more shocking fulfillment of this prophecy could be cited than the recent riots in the Rahway State Prison farm in New Jersey, where 232 disgruntled convicts seized 9 guards as hostages and staged a five-day revolt against the prison authorities. Even more meaningful was the bloody mutiny at the Southern Michigan Prison in Jackson, where 2,500 prisoners revolted and 173 rioters seized 11 guards and held them as hostages. Large sections of the largest walled penitentiary in the world were converted into a rubble. By fires and destruction of equipment \$2,500,000 damage was inflicted. One prisoner was killed. A number were injured.

These desperate men, dissatisfied with prison life, revolted because of alleged cruel treatment by police guards and poor living conditions in the penitentiary. They faced a dark future, and probably reasoned that there was nothing to lose by risking their lives in open revolt. Something might be gained.

Both mutinies ended with the release of prison guards and limited promises and concessions by prison authorities. After the dramatic armistice the hapless convicts were marched back to their cell blocks, there to await developments and to settle down to the bitter chore of serving out their sentences.

There is not much to live for in prison, even when conditions are good. Only one thing braces the men for the fearful mental ordeal—the hope of obtaining their freedom or parole. They look forward to the day when they will be free to live a normal life once more.

There are those who revert to criminal life again when they are released. Many of these men leave the penitentiary with only one resolve—never to get caught the second time. But there are those who sincerely purpose to go straight. It is these men who deserve our attention. They can be helped. But the time to reach them is before they leave the penitentiary. True religion consists of visiting and assisting these people who are in great distress.

The conversion of prisoners will provide the evidence needed to convince social reformers and penal authorities that the only permanent solution to their problem lies in the realm of religion. Adventist soul winners may contribute much to the peace and tranquillity of the state and add precious souls to the final garner of God if they will plan and execute intelligent prison missionary work. Said Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



dread predictions that ever and anon break forth from the very laboratories of the scientists who so recently were the messiahs of a new heaven on earth—these reasons and more have caused Christian leaders of various persuasions to begin to look beyond this world, and to fasten once more upon that key phrase of all Scripture, “the coming of Christ.”

Granted that these men may not use that phrase exactly as we do, and that they are hazy about the manner of His coming, and confessedly in darkness regarding the time of it. Be that as it may, this report of the Commission of the World Council of Churches reveals the bankruptcy of all the former glorious views of a world millennium. Even more important, the report reveals that as the light of a temporal millennium dies the true light of Christ's coming has opportunity to shine upon the hearts and minds of men. Christians have no other alternative hope. What a challenge to Adventists everywhere to preach more ardently the doctrine of Christ's coming and to make more clear the manner of it and the nearness of it, inviting all men to make ready for it.

F. D. N.

## What Shall I Take to Camp Meeting?

Assuming that you are planning to go to the annual camp meeting, we venture to suggest a number of important things that you will want to take with you. Without these you will not get much out of the meetings. However, if you take these things along, we guarantee that you will come back home greatly refreshed in spirit and prepared to take up the responsibilities and challenge of the Christian life with new vigor.

First of all, of course, you will want to take the Saviour with you. If He accompanies you to the campground, you may be sure that rich and precious experiences in the things of God await you. The fact that He is by your side suggests that you have already prepared your heart and life for the spiritual feast ahead. Go to the meeting with a purpose to make advance moves in the Christian life. Why not do your confessing, repenting, and making right before you leave home? If God reveals that there is a further work for you to do, do it on the campground. But go prepared to receive a rich infilling of the Holy Spirit from the very start.

Of course you will want to take your family with you or perhaps a friend, not necessarily an Adventist friend. Don't go to camp meeting alone. Let your husband or your wife and the children enjoy the feast too. If you have no immediate relatives, take a church member along who will appreciate your thoughtfulness. Best of all, take a non-Adventist acquaintance, and prayerfully, skillfully lead him to Christ. Let camp meeting be an occasion for greater soul-winning endeavor.

You will also want to take your Bible with your notebook and pencil. These you will need for private devotions and for the meetings, at which time you will want to jot down the texts and take such notes as the occasion demands.

It will be helpful for you to bring the *Testimonies* or the *Conflict of the Ages Series*, and catch up on your Spirit of prophecy reading. Naturally you will want your *Sabbath School Quarterly*. Keep up the habit of daily lesson study every day you are on the campground.

Be sure to bring your pocketbook and perhaps your checkbook. Many opportunities to purchase our literature at special discounts will be offered by the clerks at the bookstand. Then too, you will not want to be unprepared when the appeals for missions are made on the Sabbath.

And there are other things to bring besides these. We suggest the following:

1. *A prayerful spirit.*—If you come to the feast with any ill will toward the brethren, you may be sure that there will be no peace for you until that spirit is put away. Remember Job? When he was tempted to think ill of his companions he prayed for them. Then God turned his captivity. The Lord will bless you when you pray for those who have offended you. Pray too for the success of the meetings, for the speakers especially. Pray for the conference leaders and ministers who have worked long and hard to get the camp in order. Pray that God will bless the campers with the spirit of revival and reformation. Pray for the conversion of sinners. Ask God to send His Spirit to draw the lost to the Saviour. Precious conversions will result if you will unite with others in intercession to God.

2. *An earnest, inquiring heart.*—Said the wise man, If “thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, . . . if thou seekest for her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.” Prov. 2:2-5.

According to the degree of serious thought and inquiry that you put into the meetings will be the degree of light and blessing that you receive from God. Make an unusual effort to seek God for victory. Do this intelligently with fixed purpose to receive from Him all that He has promised in His Word. Whatever responses come, be sure to bring your will and feelings into accord. Emotion is a part of religious experience, but it will not do much good unless your will and reason are enlisted on God's side.

3. *A helpful, sacrificial interest in others.*—This can be shown in a dozen ways, while you are camping, while you are waiting to be served in the cafeteria line, by volunteering to serve as an usher at the meetings, by offering your assistance as a teacher in the children's division, and in other ways that you will think about. Perhaps the most practical help that can be given to the church will be to present a special thank offering to God in the form of a liberal gift to foreign missions.

4. *Faith and love.*—Without these there will be no rejoicing or victory. Expect God to do great things for you at the camp meeting. Look for evidences of His love and blessing. Watch every day to see how the angel of the Lord comes close to you in numerous practical and helpful ways. You will not see the divinely sent messenger, but you will know that he has touched your life. Let love for the Saviour—greater love than any that you have ever known before—fill your heart as you see the answers to your prayers and so many tokens of providence. Your personal knowledge of God's goodness will expand as you believe that the Lord is with you and ready to supply you with the wisdom and grace that your varied necessities require.

### You Are Now Prepared to Go

Now with these ingredients of the life of victory, go to camp meeting. See how enthusiastic you become as you attend the services. Start right and go to the early morning meetings. Don't miss one. Every day the feast will seem to you to be a monument to the goodness of the Lord. And when finally the camp meeting is over, you will return to your church and to your community as a living witness for God, better prepared than ever to tell the story of Christ and His power to save. And is not this the great purpose of camp meeting, to prepare the people of God for the finishing of the task? Invest all that you have and are in the camp meeting, and draw from its rich treasures these precious dividends of a full and rich experience.

D. A. D.





# News From the World Field

## Italian Training School

By G. Cupertino

We are deeply grateful to God and to our many members scattered all over the world for what has been done during the first twelve years of the Italian Training School.

Back in 1940 the Italian Union put some of its offices at our disposal, so that the school might begin its activity. Then the difficult war years came. In a providential way God sent us coal, rice, and dry peas. When all around us bombs were falling and the soldiers with their machine guns were fighting close by, God protected us. When the first Allied troops arrived our brethren in the army brought us, along with the comfort of their brotherly affection, bread, flour, and even candles, which were very useful at that time.

### Beautiful Villa Purchased

Finally the war was over. Young people came to our school to prepare for the service of the Lord, while everywhere in our country of forty-seven million inhabitants doors were opening to the message. Convinced of the necessity of our school, the General Conference leaders and the Southern European Division Committee

presented us with a large donation. Thus the beautiful Villa Aurora was purchased; it is surrounded by a wonderful park and about forty acres of land, an ideal location for a mission school, on a hillside, and only twenty minutes by bus from the center of the city.

### American School Sends Gift

In 1947 the faculty and students of far-away Walla Walla College remembered their "little sister" in Italy and sent us as a Christmas present a rather large amount of money, which was used to buy blankets and sheets, as well as the necessary equipment for the chapel, the dormitories, and the dining hall. We were also able to get a piano, a printing machine, and other useful things; and we could even set up a broadcasting system with a loud-speaker. Later the need of a recorder was felt. We asked whether there would be in America a school ready to sell us a secondhand recorder at a good price. In answer to our request Emmanuel Missionary College sent us a brand-new apparatus.

During their trip through Italy friends

from America had the opportunity to pay us a visit. Some of them remembered the Italian school in a most kind way, helping some needy students. Thus a number of our young people here received clothes and other articles, a token of genuine brotherly love on the part of these American members. We wish to express in these lines our deepest gratitude toward all those who, in some way or other, have assisted us.

The latest sign of interest in behalf of our institution comes from friends in Switzerland; their gift allowed us to buy new chairs for our dining hall.

All the members of the large Adventist family throughout the world will no doubt be glad to know that, thanks to God and to their loving care, this school has been able to prepare during these twelve years more than thirty workers either in evangelistic activity or in department work. This represents more than fifty per cent of the total number of workers in the Italian Union.

## In the Southernmost City of the World

By William J. Harris

*Associate Secretary, Sabbath School Department, General Conference*

While itinerating among our churches and Sabbath schools in South America, I visited our believers in Punta Arenas on the Strait of Magellan, the southernmost city of the world. O. A. Blake, the division treasurer, accompanied me. Punta Arenas is over fifteen hundred miles south and somewhat west of Buenos Aires, where the union office is situated.

### Trip Made by Plane

Plane service was available, but because of customs regulations and the necessity of crossing over into Chile, it was not possible to make the trip in one day. The Aerolineas Argentinas company has good planes and experienced pilots, and our journey south was managed carefully. As our plane sped southward we no longer had the balmy weather we had had around Buenos Aires. It became cooler and then more windy. Traveling into more isolated areas, we soon had only grassy plains for landing fields. Our trip took us over vast sections of the famous Argentine pampas with their extensive wheat and grain fields. They spread a beautiful patchwork



Gino Cupertino, Director of Our Italian Training School, Kneeling to the Right of Instrument, With Students and New Wire Recorder, Gift of Emmanuel Missionary College in 1951



Adventist Believers in Punta Arenas, South America, Southernmost City of the World

of varied colors over the many miles reaching to the horizon below us.

Our plane stopped frequently, and passenger traffic seemed quite heavy. Arrangements had been made for meals to be served as we arrived at certain designated stops for food. In the early evening we reached the Argentina-Chile border. We had difficulty in finding accommodations for the night. Eventually, however, we found a place in a guesthouse. We were instructed that we would need to be up at 4 A.M., because custom regulations, passport, and police inspection must all be completed before plane time, and the plane was scheduled to leave at daybreak. The early morning start enabled us to reach Punta Arenas in good time. After a brief trip we spied the city spread out before us on that last finger of land on the southern tip of South America.

#### A Beautiful City of Fifty Thousand

The southern point of South America is a lacework of peninsulas, islands, and waterways. The actual Strait of Magellan is but little more than a wide river, circling and winding around the extending fingers of land and islands. Punta Arenas is on the eastern side of a long neck of land leading down to the southernmost point of the continent. It is a beautiful city of some forty or fifty thousand inhabitants. The city is just south of the fifty-third parallel, but enjoys a milder climate than one would suppose for that far south.

It was a real pleasure to meet with our believers in this distant city. The Lord has blessed this little company, and for many years they have faithfully held aloft the banner of light. Our work there was begun about thirty years ago, first through the efforts of faithful colporteurs, and finally took more definite shape through the work of A. G. Nelson, who was in Punta Arenas for a few years in the early twenties. At the time of our visit the Punta Arenas church had no conference

worker. Hans Meir, a self-supporting missionary, has been leading out, and we found a faithful group of loyal believers in this far-off portion of the earth. Their present church membership numbers about thirty-five, with a Sabbath school of more than fifty gathering Sabbath by Sabbath.

The South Chile Conference, in which Punta Arenas is situated, has recently invited Orval R. Scully to move to Punta Arenas from Santiago. The little church building that has been used by the believers in Punta Arenas was purchased many years ago from thirteenth Sabbath overflow funds. A new place has been purchased. Though the building is not new, it will afford them much better accommodations. There are rooms for Elder Scully's family, a fine room for church school, and a good-sized Dorcas room also.

It was inspiring to find in this isolated city a church that has worked to promote all the various activities of the Advent Movement.

We remained in Punta Arenas for three days, holding meetings and visiting in the homes of our members. The Lord has richly blessed this little isolated company and given them favor in the eyes of their friends and neighbors, and we found a friendly welcome on every hand.

## Growing Work in Japan

By A. V. Olson

*Vice-President, General Conference*

One night's flight sitting up in a hard straight-backed seat in a cargo plane brought the writer from Formosa to Japan. This country with its lofty mountains and peaceful green valleys is indeed a charming place. Here live 83,500,000 people. Japan is one of the most densely populated countries in the world. Most of these milling millions are non-Christian. This does not mean that they are

uncivilized. The Japanese are a cultured and progressive people. They have made a marvelous recovery since the war. Even Hiroshima, which was practically blotted out of existence by the atomic bomb, is again a large city, throbbing with life and busy activity.

During long centuries Shintoism, a form of imperial ancestor worship, has held sway over the hearts and minds of the people of Japan. Until recently Christian missions made very slow progress in these lovely islands. The hearts of men and women seemed to be steeled against the gospel of Christ. Shortly before the war, laws were enacted that threatened the very existence of the Christian church.

#### Progress Through the Years

The war with its crushing defeat for the imperial nation brought about a pronounced change in the attitude of the Japanese people toward the Christian religion and Christian missions. Today there is full religious liberty for all persuasions, and many souls are turning away from Shintoism to Christianity.

The first Seventh-day Adventist missionaries to be sent to Japan sailed for their new field in the late autumn of 1896. They were W. C. Grainger, of Healdsburg College, and T. H. Okohira, a young Japanese who had accepted the truth in California and had been a student in Healdsburg. Other workers were sent there from time to time; workers were also trained and developed in Japan. All labored hard and faithfully. Often the seed was sown in tears because of the stolid indifference of the people, and progress was slow. When the war broke—after more than forty years of earnest toil—there were only about twelve hundred members.

#### Missionaries Return to Japan

The war brought great sorrow, distress, and destruction to our work in Japan. The missionaries were forced to leave, our church members were scattered, and many of them were never found again. At the end of the conflict, when our leaders returned to the field, they succeeded in locating only about five hundred, all the others having been lost through natural death, the ravages of war, or other causes. What buildings remained were in a deplorable condition.

Once returned, the leaders took immediate steps to reorganize and revitalize the work. The training school across the bay from Tokyo was renovated and reopened; the publishing house was moved from its cramped quarters on the old mission compound in Tokyo to a new well-equipped plant in the beautiful hills not far from the city. This removal of the publishing house from the overcrowded compound made it possible for the Tokyo Sanitarium to expand and improve its physical plant.

Uppermost in the hearts and minds of our leaders as they returned to Japan was

the conviction that they should, without delay, undertake a large aggressive soul-winning campaign. Immediately they found themselves face to face with a seemingly insurmountable obstacle—there were no meeting halls available where they could gather the people. In their extremity they turned to the General Conference for help. Their appeal resulted in an appropriation of \$285,000 for new chapels. With this money and funds raised on the ground, thirty neat, substantial, and commodious church buildings have been erected that are a credit to our cause. With each chapel there has also been provided a home for the worker. Perhaps nowhere else in the world has so much been accomplished in recent times with a similar amount of money.

God certainly led His people to provide this money at the opportune moment. Today the same projects would cost from two to three times as much. Now our workers and churches in Japan have excellent meeting places for their church and evangelistic endeavors.

Unitedly they are pressing forward in their soul-winning program, and God is blessing their efforts. Since the close of the war the membership has quadrupled. At the close of 1951 it stood at 2,021. Prospects are that we will soon have a large, solid constituency in Japan.

#### Advance All Along the Line

During the union committee meeting plans were laid for advance all along the line. The junior college is now being enlarged and strengthened. A fund-raising campaign is in progress in Tokyo to provide funds for an addition to the sanitarium, which simply must have more room if it is to fulfill its divine mission in this promising field.

F. R. Millard, the president of the union, and his collaborators, both in the field and in the institutions, are a noble and hard-working band. It was an inspiration to watch them in action.

## Evangelism in South Africa

By Harold R. Turner

The Lord is richly blessing the evangelistic efforts of all our faithful workers in South Africa. We cannot write concerning the large work that is being carried on in all parts of this union, but we wish to give a brief report of the activities of the union conference evangelistic team.

At the end of seven months of meetings in the Golden City, Johannesburg, we were able to report 127 baptized.

Evangelist B. L. Hassenpflug and his associates have held nineteen months of European evangelistic meetings. As a result, 282 souls have been baptized. During the months when Elder Hassenpflug was doing pastoral work, 51 were baptized, making a grand total of 333 souls brought into the blessed truth. There have been a number of other baptisms for which we do not have the correct totals. The writer has been associated with him in most of these meetings as song director.

During the winter months of 1951 the team was asked by the Southern African Division to attend native camp meetings in the Southeast African Union Mission. This union covers most of the territory of beautiful Nyasaland, where our large Malamulo Mission Station is. Brother Hassenpflug attended the camp meetings in the southern part of Nyasaland, and the writer went to the northern part, along beautiful Lake Nyasa. Most of these camp meetings were held in the bush.

Since having the blessed privilege of helping in these camp meetings, we have been thrilled with the experience of hearing and seeing the great work of God. During these six weeks we helped baptize 1,150 who had been prepared for this rite. After returning from our safari we were more convinced than ever before that missions surely pay.

Our next evangelistic meetings were held among the native people of the North Bantu Mission Field in the Orlando township. This mission is on the outskirts of Johannesburg. In connection with the meetings we conducted a school of evangelism for our Bantu workers. This was another new and blessed experience for us, and the Lord gave us success. At the close of these meetings ninety-one joined the class to study for baptism.

At the beginning of this year the union evangelistic team associated with the Cape Province in conducting a European effort in the northern suburbs of Cape Town, which at this stage shows a very encouraging interest. Our beautiful Bible auditorium, which has been erected for these meetings, has an attractive façade well illuminated at night, and the whole setup neatly arranged makes a good impression.

After six weeks of meetings the attendance is as high as it was at the outset. The auditorium has been packed to the extent that standing room has not been available and people have been turned away. The attendance numbers about one thousand.

We wish that all our readers could hear the good reports that are brought in to our workers' meeting every Monday morning. At the present we are visiting almost six hundred people every week. Prospects for a rich harvest of souls are good. To God we give the glory.

## Providences in the Middle East

By Raymond H. Hartwell

President, East Mediterranean Union

No doubt you have been praying for our missionaries in the Middle East. We know that many of you have, and for your encouragement we wish to pass on to you experiences that reveal how God is answering your prayers.

In a country village not far from the Jordan River our missionary held some meetings during the Missionary Volunteer Week of Prayer. One night eighty persons were present, and others who could not find seats went away. After the meeting our missionary was taken to another house where these people had waited patiently. The same sermon was preached to them. The next night all the kindergarten chairs were used, and the children sat on the floor, so that all the people could get in. On the last night 124 persons crowded into the none-too-large school-room. After the meeting a group of about twenty secondary school youth remained to arrange for a Bible class.

In another country, near the Persian Gulf, a successful Week of Prayer was held. Our mission leader had good meetings and a full house most of the week. A fine interest has developed among the Assyrian people of that place.



Large Crowds Have Attended the Hassenpflug-Turner Evangelistic Meetings in Cape Town, South Africa

In another place there is a keen interest. The Greeks are still saying, as they did to Philip, "We would see Jesus." A number of them are preparing for baptism. Also several Armenians have expressed their desire to unite with the church as a result of evangelistic meetings. Visits are accomplishing much in many of the places where public efforts are not permitted.

One of our faithful ministers visited a village and told the story of Jesus and His soon coming. He explained that we must prepare for that event by surrendering our hearts and lives to the Lord. He told them that we must confess our sins and forsake them, and follow the beautiful example of the Saviour in keeping His Father's commandments. One man was very angry, but didn't want to do anything where others would see him. So he asked our brother to walk with him outside the village.

#### Saved From Death

Arriving at a secluded place, he took out his gun and pulled the trigger on three cartridges one after another, but none of them exploded. The man became embarrassed and ashamed, and said, "You must be a good man." Later a friend of his took the gun and tested it to see what was wrong, and all three of the bullets proved to be good ones. The angel of the Lord was alert to his divinely appointed work of protecting the servant of the living God.

In another Middle East country two of our workers visited a new Sabbathkeeper in a village. As they were returning home two young men stopped them and waved their sticks at them. One ordered them never to return to that village by order of the religious leader. He threatened that if they came again, something evil would happen to them. He said that men were lying in the road waiting for our brethren, but he had persuaded them not to do anything this time, and so warned them.

While the man was talking in a loud

commanding voice, one of our brethren looked behind the car and found another man with his knife drawn, ready to cut the tires. Then the two holdups disagreed, and one struck the other for being so slow. Then the first one reached under his coat to draw a gun, but our brethren quickly drove away.

Your prayers are much appreciated and solicited. Our young people are having severe tests. Only the Lord Himself knows what some are facing in their struggles with the enemy of righteousness.

## Medical Work in South Thailand

By Frank Crider, M.D.

Mrs. Crider and I are situated on an island off the west coast of south Thailand, a night's ride by ship north from Penang. Our island is about the size of Penang Island. There are 42,000 inhabitants, and a little over 10,000 in the city of Tongkoh itself, where we live. The population of the city is largely Chinese; the country, largely Siamese; and the coastal areas, Malays. Most of the foreigners are British and Australian. We happen to be the only Americans in the southwest. This mass of humanity presents a challenge of both a medical and spiritual nature which, so far, we cannot meet.

Our clinic is now an eight-bed institution, having acquired the inpatient department in mid-November. I see about forty patients a day, all types. Cases range from industrial accidents at the tin mines to the hazards of delivering babies that the midwives have given up because of some abnormality. The most common diseases are malaria, the worms, tuberculosis, syphilis, and yaws. Recently we have been having more desperate cases than usual. Most people wait until they are face to face with death before they can be persuaded to undergo surgery.

There are about thirty-five "doctors" of all grades, from M.D.'s to "dressers," who have a third-class doctor's license. I am the only one who will attempt much surgery.

We have literature in Chinese but very little in Thai. The Chinese business manager here held a series of meetings in the Christian church in town. I helped when I could, giving two or three of the studies and several health talks. We are praying most for a Thai evangelistic worker who can speak the language.

## Brother Moses of South India

By H. E. Preston

Little did A. E. Rawson suspect that a young man listening to his sermon at a secret place would be his only immediate convert from a series of street meetings he was holding in a village near Mysore in 1933.

Why did this young man listen secretly instead of joining the crowds? Was it because he was reluctant to identify himself with the Christians? No, he was already a Christian. His father, the village schoolmaster, was also a member of a Christian church. But his father had sternly threatened him not to be found attending the Adventist meetings.

Night after night as this young man, Moses, listened, the truth gripped his heart. He was convinced that what he was hearing was the truth from the Bible, and eventually he made known to Elder Rawson that he had accepted the message he had heard. He asked Elder Rawson to baptize him. However his father and an uncle made such persistent protest against the baptism of Brother Moses that he decided to wait for a while.

His arguments failing to dissuade Brother Moses his father turned him out of the home. For sometime it was necessary for him to live in a separate house.

#### Beginning the Canvassing Work

Finally after two years of faithfully keeping the Sabbath and living up to the standards and doctrines of the Seventh-day Adventist Church he was baptized. Then he went to our high school at Krishnarajapuram. While a student there he learned about the canvassing work and was glad for this means of sharing his faith with others. When the school year was over he went with the other young men into the colporteur work.

After finishing high school he did colporteur work and carried other heavy responsibilities as well.

The years 1942 and 1943 were spent in Spicer Missionary College, and since then his main work has been canvassing, although at times he has acted as pastor of a church and done evangelistic preaching, much of the time without remuneration aside from his commission from literature sales.

From 1947 his whole time has been devoted to colporteur work and God has wonderfully blessed his efforts both in sales of literature and in conversions. In 1950 five were baptized through his labors, and he delivered during that same year the highest value of literature delivered by any one man in the Southern Asia Division, Rs.12,000 (\$2,580 U.S.).

In 1951, in six months, thirteen people studied with Brother Moses and asked for baptism. He delivered during the first



Pastor and Mrs. R. Hartwell, of the East Mediterranean Union, in Arab Dress





M. S. Moses, Colporteur of India

half of the year, Rs.6,000 worth of literature.

"And where," you ask, "are the father and uncle, who so bitterly opposed Brother Moses?" In 1945 two sisters were baptized. Later a brother took his stand, and eventually the father, uncle, and other members of the two families, until there are now twelve souls besides Brother Moses rejoicing in the truth of God for these last days because Moses listened to the truth as preached on the street of a village many years ago and lived up to what he heard.

In 1945 Brother Moses married, and God has blessed this couple with three fine children. Brother Moses carries his share of burdens in the church and helps his local mission every year in their campaign for uplift funds.

## Floral Crest on Sand Mountain

By Raynold G. Peterson

Someone gave us a quart of gladiolus bulbets in 1935. About that time, or soon after, we received two barrels of surplus dahlia bulbs. That was the beginning of the dahlia and gladiolus business on Sand Mountain, at Long Island, Alabama. The growing of tuberoses started with the purchase of one dozen bulbs from Sears Roebuck.

L. J. Ringer, with others, moved into our community from Florida, and brought with him some gladiolus bulbs. We both began hauling off cut flowers in 1936. As we learned more about the needs of the nearby florists, more varieties of flowers were raised, and more families became interested in the idea, until at one time there were about twenty Adventist families devoting most of their time to the business, and many others found em-

ployment caring for the flowers. The soil on Sand Mountain is a sandy loam, naturally poor, but it can be built up to an ideal soil for flowers and vegetables.

For years our community on Sand Mountain was known for miles around as Advent Hill. Because of the many acres used for flower growing, we changed the name to Floral Crest. We are situated near Chattanooga and Collegedale, Tennessee, at the tip of Alabama, where it meets two other States—Tennessee and Georgia. Sand Mountain is a plateau in northeast Alabama one hundred miles long and from ten to twenty-five miles wide.

The first flowers to be sold in the spring leave Sand Mountain in February. From then on till about the first of November they bloom continually. During the summer months there are five trucks hauling cut flowers from Floral Crest out in every direction from one hundred to one hundred and fifty miles distant. We work together harmoniously, helping each other out with the filling of special orders if the need arises. I think all the weddings at Southern Missionary College in 1951 had Sand Mountain white gladioluses for the decorations.

The following flowers are grown here commercially, but no one family grows them all: jonquils, tulips, several kinds of irises, several kinds of daisies, gypsophilas (Bristol Fairy and Ohamiana), several varieties of tritomas (commonly called red-hot poker), gladioluses, dahlias, delphiniums, lilies, ismenes, tuberoses, Liatris, chrysanthemums, four or five kinds of Statice, ornamental gourds, and several others.

Gladioluses are the main crop. There are about seventy-five varieties grown here, but perhaps about a third of that number are good commercially. In 1931 the famous gladiolus Picardy was introduced by a Vermont grower. That was the beginning of big business for gladioluses in the United States. Florists can get them the year round. It is interesting to notice the time of year that each section of the United States can best produce this popular flower. The mountains of the middle south can grow excellent "glads" from June till frost. This is not possible farther south.

In the past we have given subscriptions to our denominational papers to the florists with whom we deal. A number are asking questions, so we are

hopeful that the seed sown will bring forth a good harvest. This summer all the florists in Chattanooga will receive a subscription to the *Signs*. In our correspondence with bulb growers we slip in a tract or an enrollment card for the Bible correspondence school. In this way we attempt to make known the truth to those with whom we carry on our business.

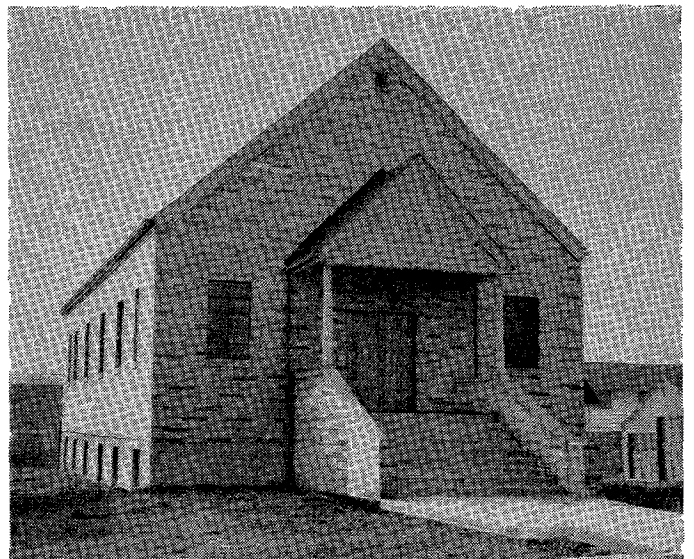
## Greensburg, Pennsylvania, Church Dedicated

By Andrew J. Robbins, President  
West Pennsylvania Conference

Sabbath, December 15, was a day of great rejoicing for the Greensburg church. Friends from far and near gathered to join in the dedication of the new church building. In addition to the members and their guests, D. A. Ochs, president of the Columbia Union Conference, was present and preached the dedicatory sermon. W. C. Moffett, former conference president, and Hollis Wolcott, pastor when the building was begun, participated in the service.

In 1891 Lee S. Wheeler and Charles S. Longacre held a tent effort in Greensburg and organized a church. On January 10, 1925, the church was reorganized by W. M. Robbins, with a membership of fourteen. Ten years later twelve members were transferred from the conference church, and fifteen were added as the result of an effort conducted by George Rapp and Miles Coon. The membership now stands at forty-four.

For years the church was handicapped by the necessity of meeting in halls that did not attract new members. Hollis Wolcott, on taking over the district, applied himself to the task of providing a suitable church home. The lot on which the new building stands was purchased in 1945. Ground was broken November 14, 1946. Walter Fleischer, a charter member, turned the first shovel of earth.



Newly Dedicated Church in Greensburg, Pennsylvania

When Elder Wolcott felt it advisable to lay down his work as district pastor and church builder, James Meade took over the project. He labored diligently until he was called to West Africa in 1950.

For the last sixteen months Harvey Sauder has faithfully led out in bringing the building to its present state of completion.

## New England Sanitarium

By B. M. Heald

Founder's Day at the New England Sanitarium and Hospital, Melrose, Massachusetts, will be a significant occasion next August. The events to take place at this historic medical center will be, first, the home-coming of the alumni scattered throughout the world. More than six hundred graduates have left this school of nursing since 1902.

Added to the home-coming of the alumni, all former employees are invited to attend the Founder's Day Celebration. During this week end of August 1-3 there will be the commencement exercises of the 1952 nurses' class. Also scheduled will be the dedication of the new sanitarium church. The new nine-hundred-thousand-dollar south wing to the sanitarium will be finished next September. This will double the bed capacity of the institution.

## Adventist Journal Honored by Church Press

By J. R. Ferren

*These Times*, Southern Publishing Association's monthly, took next to top honors for general effectiveness in the opinion of Associated Church Press judges at the thirty-third annual meeting of the association in Washington, D.C. The association includes 111 church papers.

The general consensus of the judges was, "It looks interesting, and it is interesting." *These Times* also received special mention on its use of illustrative material.

Dr. Frank L. Mott, of the University of Missouri School of Journalism, who judged the periodicals for general effectiveness, described them as "a credit to modern religious journalism."

Awards were made in four classifications: news coverage, general effectiveness, use of illustrative material, and editorial writing.

*World Outlook*, monthly periodical of the Methodist Board of Missions and Church Extension, was rated best in general effectiveness and use of illustrative material. *The Lutheran*, weekly news magazine of the United Lutheran Church in America, won first place in news coverage; and *Missions*, Baptist paper, ranked first in editorial writing.

● Miss Annie Mae Chambers, who has been teaching at Plainfield Academy in New Jersey, has been elected to the faculty of Union Springs Academy for the 1952-53 school year, to teach French and serve as librarian.

### Canadian Union

● On the main street of Quebec City a new French mission property has recently been purchased and is now being remodeled for a mission headquarters. M. J. Bureaud, who has recently come to us from France, is the director of our French work in Canada.

● L. Astleford, who has worked faithfully in the Manitoba-Saskatchewan Conference for the past eight years, has accepted a call to the Alberta Conference. Peter Samograd, of the Alberta Conference, will fill the vacancy he leaves in the Manitoba-Saskatchewan Conference.

● Miss Ethel Peterson, of the Manitoba-Saskatchewan Conference, has recently joined the General Conference office staff in the ESDA Sales and Service Department. Mrs. Evelyn Bowles, of the Manitoba-Saskatchewan Conference, has united with the Canadian Union Conference as an accountant. Miss Joyce Salt, of the Canadian Union Conference office, has accepted a call to the General Conference War Service Department.

### Central Union

● On the afternoon of April 5 N. C. Petersen, president of the Colorado Conference, baptized 12 people from the Durango district. These new church members were the fruit of Bible studies given by laymen and evangelistic meetings conducted by Ora McLean and George Rasmussen. The following week 4 were buried with their Lord in baptism in Ellsworth Reile's district. Samuel Castillo writes that 6 persons were baptized and united with the Denver Spanish church. O. H. Bentzinger reports that 13 were baptized at the close of R. M. Whitsett's spearhead meetings in Colorado Springs.

● The first broadcast of the Adventist Hour over KCOW, Alliance, Nebraska, was heard Sunday, April 6, at 12:30 P.M. M. E. Payne, of Hemingford, Nebraska, is conducting the half-hour broadcast, with R. R. Johnson, of Chadron, assisting as music director and in the narrative of the script.

### Columbia Union

● The Allegheny Conference reports 17 persons baptized by W. L. Cheatham, and a baptism conducted by M. A. Burgess for Jacob Justiss at Columbus, Ohio, at which time 15 persons were added to the church.

● A most successful conference-wide youth congress was held for East Pennsylvania Conference young people April 18-20 in the Reading Intermediate School, with the peak attendance reaching more than 700 on Sabbath morning.

● A new Dorcas Society has been organized in the Hillsboro, Ohio, church.

● According to a recent survey of laymen's activity, 151 laymen of the East Pennsylvania Conference are engaged in soul-winning work.

## Brief Current News



### OVERSEAS

#### Far Eastern Division

● Evangelistic meetings have been held in Chengmei, North Thailand, for a period of months under the direction of W. A. Martin and J. L. Pogue. As a result 3 have been baptized.

● Dr. Daniel Walther, instructor in church history at the Theological seminary in Takoma Park, D.C., is planning to spend a few months in the city of Saigon, Indo-China. He will conduct an effort for the French-speaking people of that city. Associated with him will be Mr. and Mrs. R. H. Wentland, Jr., who have recently joined the staff of workers in the Indo-China Mission.

● Dr. Luke Tsai, a graduate from the medical course in St. Johns University, Shanghai, has joined the staff of the Youngberg Memorial Hospital. Dr. Tsai has more recently studied in the States at the Pennsylvania and Temple universities in Philadelphia.

● A student colporteur in the Indonesia Union Mission sold \$1,485 (U.S.) worth of books to the director of libraries of the

Indonesia government. The books sold were *The Way to Health and Power and Prophecy*. These books are now on the shelves of the various government libraries of Indonesia.

● The new Bangkok Sanitarium and Hospital was dedicated on April 1, 1952. The Doctors L. G. Ludington and Roger Nelson are exceedingly busy, for the building is filled to capacity. The Lord is greatly prospering this institution. A. I. Krautschick is the business manager.

### NORTH AMERICA

#### Atlantic Union

● The evangelistic office of the Greater New York Conference, which has been located in the Manhattan church, and the radio office, which has been in the Washington Avenue church, have combined and are now on the upper floor of the Greater New York Academy building.

● Five Red Cross instructors, members of the Fitchburg, Massachusetts, church, are conducting classes at the present time. They are Pastor and Mrs. D. Sandstrom, Mr. and Mrs. M. Wheeler, and Mr. S. Rasmussen.



# Know Anyone in Trouble?

Do you know anyone who does not have his troubles now and then? We all seem to have some clouds mixed in with the days of sunshine. There may be death in the family, sickness, reverses, trials, troubles, discouragements.

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KEYSTONE

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## Lake Union

● Ingathering at the end of the second week of the campaign in the Lake Union totaled \$207,320.70, or 59 per cent of their goal. This was a \$25,000 gain over the same period last year. Illinois leads with a per capita of \$9.13. Indiana follows with \$7.80 per member.

● A very inspirational week-end district rally is reported by C. F. Warren, leader of the Fort Wayne-Muncie-Marion district in the Indiana section of the Lake Region Conference. D. B. Simons, the home missionary secretary of the conference, was the guest speaker. The meetings closed with a baptismal service for 7 people.

● In a service at Alexandria, Indiana, February 23, 8 people, 6 youth and 2 adults, were baptized by C. M. Bunker, president of the Indiana Conference.

● Honors go to the Hartford City church in Indiana. The members reached their Ingathering goal during the first week of the campaign.

## North Pacific Union

● During the past five years W. J. Cleveland has served faithfully as pastor of the Seattle Shiloh church, but he recently accepted an invitation to serve as pastor and evangelist in the Southwestern Union Conference. To take his place the Washington Conference extended a call to J. H. Laurence, pastor of the Cleveland, Ohio, church, and he expects to arrive in Seattle some time in June.

● Rapid progress is being made in re-activating the farm and dairy at Auburn Academy. Under the direction of Maurice Wright, farm superintendent, an orchard of apricots, peaches, plums, cherries, and apples has been planted, as well as berries and other garden and field crops. At present the dairy herd consists of 23 head of Guernsey and Holstein cows and heifers.

● Paul Johnson, of the Montana Conference, opened meetings for the public on Sunday night, April 13, in Froid. A good attendance was reported for the first service.

## Pacific Union

● The spring Week of Prayer at Pacific Union College was conducted by Theodore Carcich, president of the Washington Conference. The motto of the week was "Genuine Faith Is Life."

● Ten pupils of the Navajo Mission School in Holbrook, Arizona, were baptized April 5, with others scheduled to participate in another such service May 10. These children and young people have accepted Christ after living in heathenism, and the decision is a momentous one.

● Two new churches were organized in the Nevada-Utah Conference in April, one at Tahoe, California, the other at Elko, Nevada.

● Students at La Sierra College received \$3,800 on the Ingathering field day. This amount represented the combined total of elementary, academy, and college students.

## Southern Union

● A welfare and health center has just been opened in the city of Mobile, Alabama.

● U. E. Stallings, of the Kentucky-Tennessee Conference, has responded to a call from the Carolina Conference to become assistant publishing secretary.

● G. W. Sisson, of the Florida Conference, has been called to become assistant publishing secretary of the Kentucky-Tennessee Conference.

## Southwestern Union

● The De Ridder, Louisiana, company has been organized into a church, and the church building has been dedicated.

● The colored youth from all parts of the Southwestern Union convened at Houston recently for the second annual youth's congress. More than 400 gathered for a delightful week-end series of meetings.

● An Oklahoma and Texico Panhandle youth rally, held at Amarillo, Texas, on April 11 and 12, was attended by more than 300 believers from the Panhandle area.

● H. C. Klement, president of the Oklahoma Conference, conducted the spring Week of Prayer at the Spanish-American Seminary at Sandoval, New Mexico. At the close of the week a group of 11, who had been in a baptismal class organized earlier in the school year, were baptized. Of those baptized 8 were students at the school, and 3 joined the Albuquerque Spanish church.

## Camp Meeting Schedule, 1952

### Atlantic Union

Northern New England	
Lewiston, Maine	June 12-14
Southern New England	
South Lancaster, Mass.	June 27-July 5
New York	
Union Springs Academy	June 27-July 6
Northeastern	
New Campground	August 7-17
Greater New York	
Eagle Lake Park	August 20-30

### Canadian Union

British Columbia	
Hope	June 27-July 5
Alberta	
Lacombe	July 3-12
Peace River	
Peoria	July 17-20
Beauvallon	July 23-27
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	July 10-19
Ontario-Quebec	
Oshawa, Ontario	July 24-August 3
Maritime	
Pugwash, Nova Scotia	August 1-10
Newfoundland	
St. Johns, Newfoundland	August 15, 16

### Central Union

Wyoming	July 29-August 2
Kansas	
Enterprise Academy	July 31-August 9
Nebraska	
College View	August 7-17
Missouri	
Sunnydale Academy, Centralia	August 14-23
Colorado	
Campion Academy, Loveland	August 21-30

### Columbia Union

Potomac	
Takoma Park	June 5-15
West Virginia	
Parkersburg	June 12-22
Chesapeake	
Catonsville, Maryland	June 12-22

East Pennsylvania	
Wescosville	June 26-July 6
West Pennsylvania	
Somerset	June 26-July 6
Allegheny	
Pine Forge, Pennsylvania	June 26-July 6
Ohio	
Mount Vernon	July 3-13

## Lake Union

Illinois	
Broadview Academy, La Grange	June 5-14
Indiana	
Indiana Academy, Cicero	June 12-21
Lake Region	
Cassopolis, Michigan	June 19-29
Michigan	
Grand Ledge	June 26-July 5
Upper Peninsula, Wilson	August 7-10
Wisconsin	
Portage	August 7-16

## North Pacific Union

Idaho Conference	
Gem State Academy, Caldwell	June 12-21
Upper Columbia	
College Place, Washington	June 19-28
Montana	
Mt. Ellis Academy, Bozeman	June 27-July 5
Washington	
Auburn Academy, Auburn	July 18-26
Oregon	
Gladstone Park, Portland	July 17-27

## Northern Union

South Dakota	
Huron	June 5-14
Minnesota	
Anoka	June 19-28
North Dakota	
Jamestown	July 18-26
Iowa	
Nevada	August 14-23

## Pacific Union

Arizona	
Phoenix	June 1-9
Northern California	
Lodi	June 12-21
Southeastern California	
La Sierra College, Arlington	June 12-21
Southern California	
Lynwood	June 19-29
Central California	
Santa Cruz	August 7-16
Nevada-Utah	
Lake Tahoe, California	No date yet

## Southern Union

North Carolina	
Blue Ridge, North Carolina	May 25-31
Forest Lake Academy, Maitland	May 29-June 7
Georgia-Cumberland	
So. Miss. College, Collegedale, Tennessee	June 5-14
South Atlantic	
Hawthorne, Florida	June 12-21
Kentucky-Tennessee	
Highland Academy, Fountain Head, Tennessee	June 5-14
Alabama-Mississippi	
Meridian, Mississippi	August 14-23

## Southwestern Union

Arkansas-Louisiana	
Gentry, Arkansas	June 2-7
Texas Conference	
Keene	May 29-June 7
Southwest Region	
Hawkins, Texas	June 5-14
Oklahoma	
Oklahoma City	August 7-16
Texico	No date or place yet

## Church Calendar for 1952

June 21	Literature for Servicemen Offering
June 28	13th Sabbath Offering (Middle East)
July 12	Midsummer Offering
July 12	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.

# CAPTAINS of the HOST

By A. W. Spalding

This fascinating history of the Seventh-day Adventist Church will interest both scholar and casual reader. The author brings to life the origin of the denomination from the days of the 1844 disappointment down to the year 1900, and captures all the warmth and fervor that characterized the spirit of those self-sacrificing organizers of a great religious cause.

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By Harold Shryock, M.D.

A professional view of personal relationships which covers both the physiological and psychological factors that disturb conjugal harmony in the home. Courtship, honeymoon, merging of personalities, intellectual and emotional adjustments, sane attitudes toward sex, and many other vital aspects of wholesome Christian living are presented with keen insight.

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Competent medical authorities have painstakingly prepared this volume of excellent instruction and guidance for the home nurse. Approved procedures are outlined for the treatment of both acute and common ailments, and instruction is given on how to cooperate with the family physician in the prevention and cure of diseases. Devotional studies on health are a helpful addition.

**\$5.00**

# Through My BINOCULARS

By O. C. Durham

This is a virtual logbook of 20,000 miles of travel through thirty States in which the author, a prominent research laboratory expert, lends the reader his keen scientific observation and enthusiasm for the marvels of the natural world. Here are windows to wonderland and doorways to reverent understanding of the divine wisdom that created God's magnificent woodland pageants.

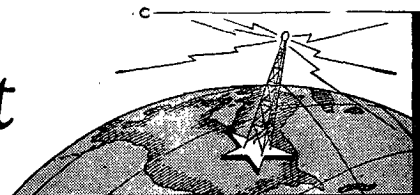
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# Items of Special Interest



## Series on Origin of Sunday Observance

On this page last week appeared an announcement which read, "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." It should have read, "In next week's issue." The first article of this series will be found on page three of this number. You will want to read it and the ones that follow.

## Large Youth Congress in Manila

"The North Philippine Youth Congress is just over," writes C. P. Sorensen, secretary of the Missionary Volunteer department of the Far Eastern Division. The attendance at the congress was even larger than it was three years ago for the entire island field. By count, there were actually 3,500 adults, and including the children the grand total was 5,100. The college gymnasium in Manila did not begin to hold them all. Many sat under the large trees, with loud-speakers beamed their way. During the session there was an outdoor investiture of about 140 persons invested in the four upper-level classes.

Elder Sorensen reports that the union Missionary Volunteer secretary, P. H. Romulo, and his local Missionary Volunteer secretaries did a wonderful job. They organized and prepared well. These men are to be congratulated for planning these events. They are centers of spiritual strength reaching out to all the world, the nerve centers of youth evangelism to the teeming throngs in city and country who must hear the warning message of mercy.

E. W. DUNBAR.

## Providences in Bolivian Revolution

A letter from E. D. Clifford, president of the Bolivia Mission, brings good word concerning the safety of our people in that country recently torn by revolution:

"In spite of the street fighting in La Paz, capital city of Bolivia, where hundreds were killed, none of our members suffered serious injury. Our main building in La Paz received numerous bullet holes through the tile roof.

"Our native worker, in charge of the La Paz office, had a miraculous escape.

Certainly the Lord spared the lives of his whole family. While they were in their humble little home in the middle of the battle zone, a huge explosive shell fell in their small back yard, but it did not explode. If it had gone off, it would have killed him, his wife, and three little girls.

"After having called my wife by radio to tell her that I would not be home (in Cochabamba, over 150 miles from La Paz) until Wednesday (the day of the revolution) we finished our business of securing an Ingathering permit signed by the president who was put out of office and decided to drive home from La Paz that very day. A. G. Johnson, secretary-treasurer of the mission, and I feel that the Lord worked in our behalf, for we left the battle zone and arrived safely home in the jeep station wagon, which would surely have been confiscated or probably shot to pieces.

"We now have an official Ingathering permit signed by the president, and since it is an official decree, it will not be changed by the new government that is now in power.

"Continue to pray for our work in this South American republic."

## Medical Evangelism Course Offered

A course in medical evangelism for both ministers and laymen will be given by the School of Tropical and Preventive Medicine on the Loma Linda campus of the College of Medical Evangelists, July 20-31, 1952. Special classes in tropical hygiene for missionaries will begin on the fifteenth.

The purpose of this course of study is to prepare our evangelists, pastors, Bible instructors, and responsible laymen to carry on a well-balanced health education program as called for by the Spirit of prophecy. Throughout the course emphasis will be placed upon those subjects that have important bearing on the health and welfare work of our churches and that relate to our health principles in general.

Although the course is offered primarily for ministers and paid denominational workers, any Seventh-day Adventist who can take studies on the college level may apply for admission. The tuition for the course is \$35, payable on registration.

Registration is at 9:00 A.M., July 20, with the special missionaries' classes registering at the same hour on July 15.

## Recent Missionary Departures

Miss Eliada R. Mann, of Ohio, having accepted a call to connect with the hospital in Rangoon, Burma, for nursing and teaching service, left New York for Rangoon, May 1.

Elder and Mrs. R. C. Skinner and their three little boys, Larry, Ronald, and Michael, of Oregon, sailed from New York, May 2, on the S.S. *Riouw*. Elder Skinner is responding to the call from the Middle East Division for an evangelist for the Iran Mission, with headquarters in Teheran.

E. D. DICK.

## Colporteur Activities Among College Students in France

In a recent letter from Mrs. W. Cowan, of Collonges-sous-Saleve, France, we received information that will gladden the hearts of our believers everywhere and confirm their confidence in the objectives and work of our Christian schools. Mrs. Cowan informs us that between October 23, 1951, and the end of January, 1952, the *Groupe de Colportage* from our French training school sold more than 1,200,000 francs' (\$3,420 U.S.) worth of Bibles, Spirit of prophecy books, and other denominational books and papers.

This group is only one of several at the college, one third of whose student body members are earning their way through school by selling our books and magazines.

KELD J. REYNOLDS.

## Branch Sabbath Schools in Ecuador

L. H. Olson, secretary of the South American Division, states that "the church at Guayaquil, Ecuador, now has 29 branch Sabbath schools functioning. The leaders of these schools meet each Sabbath afternoon at two o'clock for prayer and study, and then go out immediately to conduct the 29 schools, all beginning at the same hour, three o'clock." But that is not the only branch Sabbath school activity in the Ecuador Mission. The church in the city of Quito has 15 such schools that it fosters.

As we contemplate the good work these fellow believers are doing, we recognize that missions do pay, and that whatever we give to forward God's work in other lands is the best investment we can make.

N. W. DUNN.