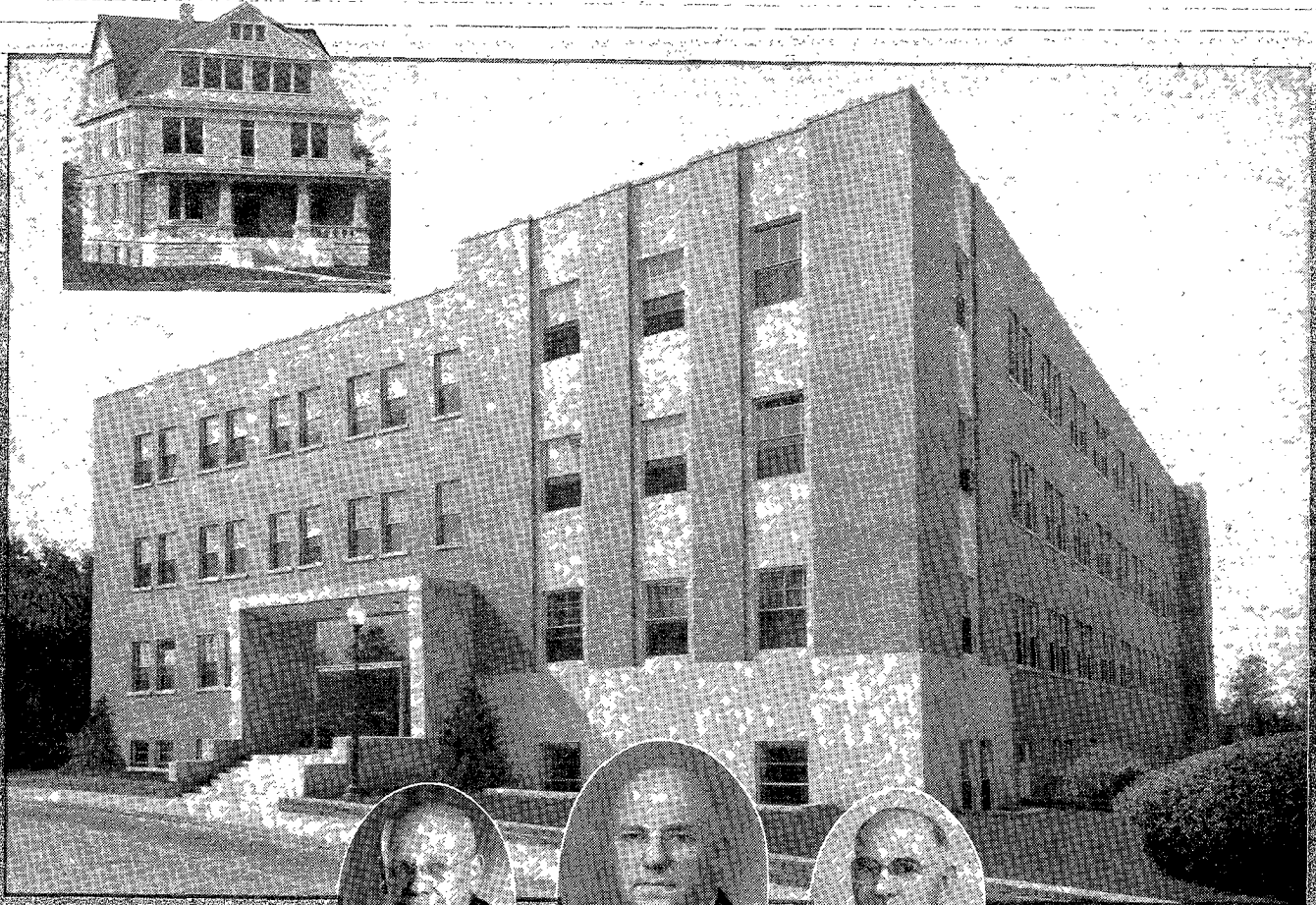
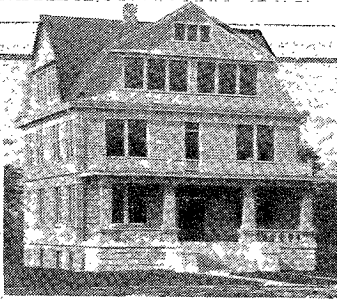


# The Advent **REVIEW** *and Sabbath* **HERALD**

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



Inset above:  
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Building in Takoma Park, 1905



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

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M. V. Campbell, author of "It's Thrifty to Be an Adventist," is president of the Central Union Conference.

## General Conference Office Building Enlarged

Our denominational headquarters building has just been enlarged for the fourth time. When the General Conference office was moved from Battle Creek in 1903, a dwelling was rented in downtown Washington, and the work carried on from there. Then the office was located in Takoma Park, again in a dwelling, until a suitable building could be erected. This was completed in 1905. It was a three-story and basement structure, adequate, even spacious, for that day, when the entire world membership was less than one hundred thousand. But in 1915 the building was doubled in size. Then in 1926 came a second addition, and in 1932 a third.

Between these building projects was an almost continuous program of crowding and subdividing. Each addition, it was confidently expected, would be the last. "Not Another Brick in Takoma Park" was the slogan at one time, for the General Conference leaders have always been keenly aware of the needs in regions beyond. The committee has earnestly striven to avoid any tendency toward multiplying facilities at home at the expense of a balanced program of development the world around.

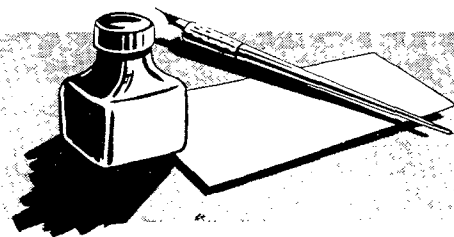
However, with the continuous growth of our work there has been constant pressure for added office space in order properly to administer the affairs of the church. Departments, bureaus, associations, and services, unknown to the leadership of an earlier day, have been added. The staff of workers has increased until there are now 225 individuals on the regular payroll. Committees, without which little could be done under our form of organization, have multiplied. A number of them are permanent, and meet regularly at stated times. Others are appointed to solve some specific problem or to care for some temporary situation. In the current file are listed more than two hundred subcommittees, all charged with some definite task, all responsible to the Executive Committee, which is the administrative body between the quadrennial sessions of the General Conference. Although most of these groups are small and transient, a few rooms are required for committee work exclusively.

For the past ten years the need for another addition to the office building has been increasingly apparent. The 1946 session recognized the situation and endorsed the project. The reluctance of the committee to provide the funds and thus correspondingly reduce appropriations to missions, delayed operations until after the 1950 session. The crowding had by that time so reduced our efficiency and so hampered our work that it had become intolerable. Building began in April of 1951, and the added rooms are now occupied.

Our floor space has been approximately doubled. The original structure with the first addition has been covered on the street sides with brick veneer, giving a harmonious and pleasing appearance. With all the added space, there do not seem to be vacant rooms anywhere. Offices that for years have been in other buildings nearby are now under the main roof. This is of great benefit. An assembly room has been provided, restoring the privilege of daily worship in the office itself. A splendid Wurlitzer electric organ has been donated by a business friend in the city of Washington.

ROGER ALTMAN, *Associate Secretary,*  
*General Conference.*

# EDITORIAL



## Report on Mission Advance

At the General Conference sessions there comes before us the comprehensive picture of the progress of the work in every part of the earth. And how thrilling it always is. We seek to present it rather fully in the special issues of the *REVIEW* that are published in connection with the sessions. It seemed to us that halfway between the sessions of 1950 and 1954 it would be well to give at least a brief report on the whole world field. That report appears in this issue in the form of a symposium of all our world division presidents, who bring the story of missions up to date for you.

## Let Us Not Forget God

In a few weeks from now we will engage in that spiritually refreshing experience known as the Week of Prayer. We will listen to helpful readings and engage in song and prayer and testimony. To all of us will come anew the realization of how good the God of heaven has been to us as we have traveled the treacherous road of life in 1952. We can almost hear the sound of the testimonies from thousands of lips as thanksgiving is rendered to God and rededication of life is made. And that is as it should be. We can never be too thankful.

But let us not forget that true thanksgiving goes further than words. Indeed, if words are not followed by actions consistent with those words, then it would be better if we had never spoken. Why begin with the pretense of thanksgiving and end with the proof of hypocrisy? Loving God and living for God call constantly for actions that reveal that love. The picture that the Scriptures present to us is that of our partnership with Heaven in the great undertaking of salvaging men and women out of a judgment-bound world. The fact that we have personally been lifted out of darkness into the kingdom of God's dear Son, requires that we personally assume a direct responsibility to cooperate with God that others may be lifted out. We are saved, not only to praise God, but to serve Him. And serving God means not only living blameless lives ourselves but winning others to such a life.

And how may we labor for God most acceptably? That is the very question that a Christian should repeatedly ask himself. Certainly it is the question that calls for a clear answer at the close of so spiritually refreshing an experience as a Week of Prayer. The answer is in two parts: We may labor for God by the dedication of our time and energy in missionary labor, and we may labor for Him by the dedication of our means.

What great growth would come to the Advent Movement in 1953 if every believer who stands to testify during the Week of Prayer included in that testimony not only his thanks to God but his firm and ardent resolve to give more freely of his time and means to God during the coming year! How many hours most of us waste in idle talk, in aimless activities, that might be spent in some form of missionary service! Yes, and how many dimes and quarters and dollars we waste on things we really do not need! Particularly is that true at the holiday season.

But it is at this very season of the year that the leaders of our world mission program are struggling to make the great needs of their fields come within the painfully narrow limits of the mission funds allotted them. Why pray for the expansion of the mission work and then spend on useless things the very money that would make possible such expansion? The question of mission growth is just as simple and as embarrassing as that. Four dollars is probably only a small part of what our members, on the average, will spend in one way or another at Christmas time. But if every member in North America turned into God's treasury four dollars extra at Christmas time, the mission funds would be increased by more than a million dollars.

Amens are good in a Week of Prayer service. But we need more than Amens, we need action as well. Testimonies of thanksgiving are also appropriate, but let us remember that giving belongs with the thanks. The genuine Adventist thanks God with his purse as well as with his lips. We will have a special opportunity to do so when the offering is taken on the closing Sabbath of the Week of Prayer.

## Why This Enlarged Number

One of the marked features of the Advent Movement is its emphasis on literature. The first institution among us was a publishing house. Books, periodicals, and tracts have carried the truth to the world and to our own membership. It is not too much to say that this literature, coming steadily into the homes of our people, has been one of the most important stabilizing factors in the movement. Long ago the messenger of God warned against the kind of literature that the world offers—and how much stronger would be her warning if she were alive today. Regarding such worldly printed matter she wrote:

"Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables."—*Review and Herald*, Dec. 26, 1882. Then she added: "During these long winter evenings, let parents see that all their children are at home, and then let the time be devoted to the reading of the Scriptures and other interesting books that will impart knowledge and inculcate right principles. . . . Pure, healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles."

We believe, therefore, that the church paper is doing a distinct service to its subscribers in presenting in this issue a description of the latest and best that is coming from our denominational presses. This is the time of year when most of us think of buying gifts for loved ones and friends. What better gift than a good book, or a subscription to one of our truth-filled journals? Thus we can make the Christmas season a soul-winning season.

To present these book announcements we have not crowded out the good articles that regularly belong to the *REVIEW*. This issue contains the *same* number of pages of articles as other color numbers. To provide space for the announcements we have *added* pages.





Harry Anderson, Artist

The second coming of Christ is called the blessed hope. To it we should look in joyful anticipation. In order to do this, we must be cleansed from our sins and be made ready to meet our Lord.

**N**O ONE can believe in the Bible without believing in the second coming of Jesus. His Second Advent is proved beyond doubt. Of the scores of texts that speak of His coming, four words spoken by the Master Himself are sufficient to prove that He will come again. They are found in the Gospel of John, the fourteenth chapter. He said, "I will come again." These words were spoken at a time when the hearts of His children were troubled. That is why the Lord began by saying, "Let not your heart be troubled." The disciples tried to understand what might happen to them should the Master leave them. To bring hope, cheer, comfort, and an undying faith into their lives, He promised that He would come again. How sweet the words sounded: "And if I go and prepare a place for you, I will come again." Not only did these words of promise belong to the disciples, but they are a real inspiration to God's people today, who are looking forward to His appearing.

The doctrine of the second coming of Christ is not a modern one. It dates back to the fall of man. It is taught in the first promise given to man after he sinned. (Gen. 3:15.) The patriarchs and the prophets believed not only in the first advent of Christ but in His second coming. God-fearing men through the centuries believed in and taught this wonderful doctrine. It was Dwight L. Moody who stated: "To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any doctrine in it."

This doctrine has been, is, and ever will be one of the fundamental doctrines of the true church. Someone has said, and rightly so, "You cannot unthread the doctrine of the second coming of Christ out of the Bible and have a living Word left any more than you can unthread the nerves out of your body and have a living organism left."

The words "I will come again" assure

us that Jesus Himself will come again in person. His Second Advent will be as real as His first and as visible as was His ascension. We must not spiritualize the return of Jesus. If we do, we pervert the obvious meaning of that wonderful promise "I will come again." More than that, we would nullify the plan of redemption. We must ever keep in mind that the reward of God's people of all ages will be given at the time of the coming of Jesus.

Notice the following scriptures that further teach that our Saviour will come in person. "When he had spoken these things, while they beheld, he was taken up. . . . And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

Yes, it will be the same Jesus who was here upon earth who will come again. He will come in person. He will not send a representative. Paul speaks definitely of Christ's coming in person. He says, "The Lord himself shall descend from heaven." 1 Thess. 4:16.

Jesus warned against false christs who were to come. Said He, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets." Matt. 24:23. After this warning He makes it clear that His coming will be visible. He says, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verse 27.

This fact of His personal return brings cheer to the hearts of His followers. The One who spent more than thirty-three years on earth, who mingled among men, and who was finally crucified, buried, and resurrected, yes, the same Jesus who ascended into heaven, will come in person.

The world will know when He comes. No telephone, telegram, or radio will need to announce it. He will not come on a train that will pull into a station, in a ship that will sail into a harbor, or on an airplane that will land on some field. He will come from glory, and the whole world will see Him. "They shall see the Son of man." Matt. 24:30. "Ev-

# BLESSED HOPE

## of Christ's Appearing

By W. B. OCHS

cry eye shall see him." Rev. 1:7. No one can hide or escape; His coming will be as the lightning. "He shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. What a glorious event that will be!

The prevailing conditions in the world today are appalling. These conditions cannot continue forever without the world going down. The prophet Isaiah said, "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment." Isa. 51:6. Men in responsible positions feel that something unusual, something unexpected, something out of the ordinary is soon to happen, but they do not seem to know what it will be. The child of God knows that it will be the coming of the Lord.

Honest, sincere, conscientious thinkers feel that the state of things is utterly hopeless, that society has no power to reform itself, that philosophy and so-called religion have nothing to offer, that these have been tried and found wanting. Is

it any wonder that one should read such statements as the following from the pen of thinking men: "When I look around the world, I must say I am appalled at the prospects." "The future fills me with dread. I am afraid of what will happen." "The world cannot forever continue plunging from crisis to crisis." "Scientists of today, the wisest of them, are filled with grave anxieties about the future, and prophesy dark things. They are afraid of the powers they are putting into the hands of men."

World conditions demand that Christ must come to bring about a new order of things. We must look to Someone higher than ourselves to bring about a change for the better. That one is none other than Christ. He is the only hope of the world. His coming has been the hope of the church down through the centuries; it is the hope of His people today. Paul calls the coming of Jesus the "blessed hope." Says he, "Looking for that blessed hope, and the glorious appearing of the

great God and our Saviour Jesus Christ." Titus 2:13.

His coming is nearer than we think. When people will fold their arms and sit at ease saying, "My Lord delayeth his coming," then suddenly Christ will appear. No wonder He warned us saying, "In such an hour as ye think not the Son of man cometh." Matt. 24:44.

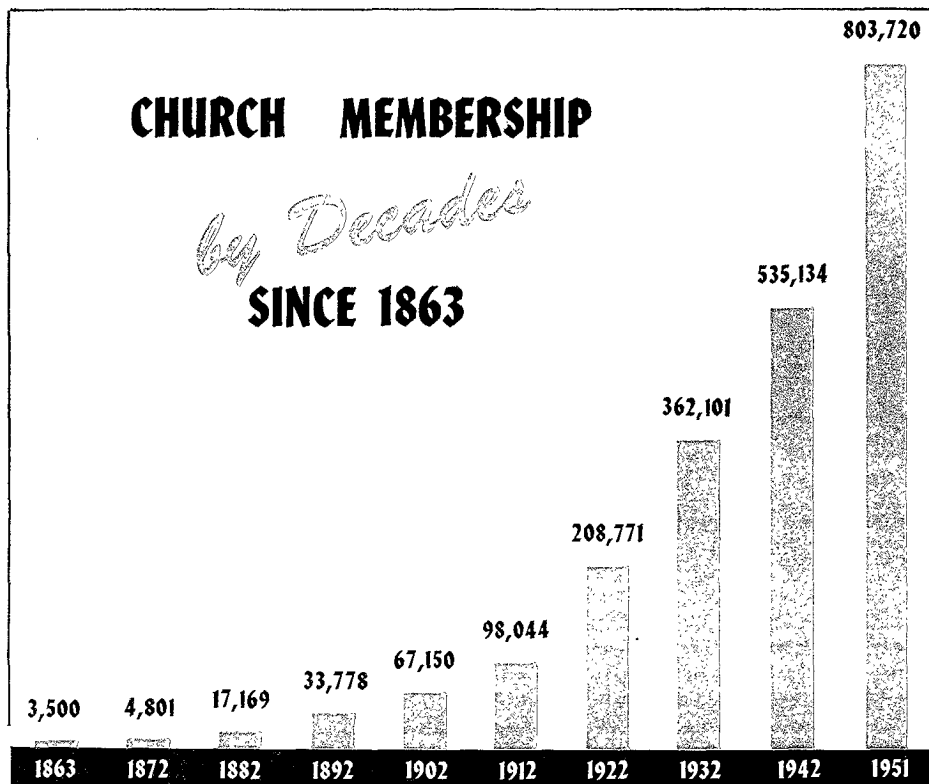
God does not want His people to be in darkness concerning the meaning of world conditions and the nearness of His coming. We are to know God's purpose in the events of our time. Through the prophetic word we may know and understand that the end of all things is at hand. The world of science, the social world, the religious world, and the political world tell us in unmistakable language that the coming of the Lord draweth nigh. Students of the prophetic word are not calamity howlers, they are not pessimists. They know that which has been prophesied is being fulfilled. They believe that the words spoken by the prophet are applicable for our times.

Joel says, "For the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The prophet Zephaniah declares that "the great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. These words remind us of what the servant of the Lord said many years ago: "We are standing upon the threshold of great and solemn events. . . . Events are changing to bring about the day of God, which hasteth greatly."—*Testimonies*, vol. 6, p. 14. "The coming of Christ is nearer than when we first believed. The great controversy is nearing its end."—*Ibid.*, vol. 8, p. 252.

It is so easy for us to become accustomed to the things which are happening all about us that we shall forget their real meaning, but, remember, "The night is far spent, the day is at hand." Rom. 13:12. We have been warned that the day of God will come as a great surprise, at a time when we least expect it. The following words should cause us to be wide awake, to be ready at all times for the coming of the Lord:

"When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasure; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity,—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*The Great Controversy*, pp. 338, 339.

Surely with Peter we can say, "The end of all things is at hand." 1 Peter 4:7. May we live such lives day by day that we shall welcome the coming of the Lord, and be found among those who shall say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.



**SEVENTH-DAY ADVENTISTS** accept the Bible as the final authority in matters of faith and doctrine. With the apostle Peter they believe that the whole Bible is God's word, spoken through chosen instrumentalities, for "God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. They further believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Therefore, to Adventists the Bible furnishes proof of all true doctrines, including the Second Advent of Christ and the true Sabbath day.

From Moses to John the writers of the Bible are unanimous in proclaiming the seventh-day Sabbath of creation as the one and only Sabbath day of the Lord our God. Because of this, Adventists without fear of contradiction declare that the Bible teaches and enjoins no other day as the Sabbath than the day clearly specified in the fourth commandment of the Decalogue: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God." Ex. 20:8-10. Basically and fundamentally, Adventists keep the seventh-day Sabbath because God commands it. If no other reason existed, this reason alone would suffice for its observance.

The claim that Sunday replaced the seventh day of the week as the Sabbath arose early in the history of the Christian church. That claim does not in the least diminish the incontrovertible fact that "the seventh day is the sabbath of the Lord thy God." No matter how early or how late a doctrine originated in the professed church of Christ, we do not accept it if it is not found in the Bible. On this ground Adventists reject not only Sunday but also other man-conceived doctrines, such as purgatory, indulgences, and natural immortality of the soul.

The Bible record declares that "in the beginning God created the heaven and the earth." It teaches emphatically that before there was a man, beast, river, mountain, or flower, before even the world itself, there was a Creator. It describes Him as a personal, all-powerful, intelligent, and moral God who spoke inanimate nature into existence, for "he spake, and it was done; he commanded, and it stood fast." Ps. 33:9. Over and over again the first chapter of Genesis declares that "God said, . . . and it was so." One cannot read this initial record of our world's history without being profoundly convinced that the Creator had a plan and a purpose in creating the world.

The reading of the first few chapters of Genesis further reveals that God would not be diverted from His purpose by the



*A. Devaney*

God's Sabbath is a day of gladness when His people come together to offer praise to His name, and receive instruction from His Word.

## *Why Adventists Keep the* **SEVENTH-DAY SABBATH**

By **THEODORE CARCICH**

entrance of sin. Before Adam and Eve were expelled from Eden a plan of salvation was instituted to ensure the recovery of the lost race and ultimately to accomplish the purpose of creation. That the plan of salvation was introduced at the time of the Fall and soon after creation no candid reader of the Bible will deny. To reject the creation account as

outlined in Genesis would make meaningless the divine plan instituted for man's recovery and final restitution. Creation and salvation are interwoven with each other. They can be fully understood only in the light of each other. To reject the creation account of Genesis paves the way to reject such profound facts as sin, salvation, the crucifixion, and the resur-

rection. This makes the great truth of creation the foundation stone upon which the whole structure of the Bible rests. Tampering with any foundation, spiritual or material, greatly endangers the superstructure.

To prevent this, God gave man a memorial of creation. He admonished man to remember the Sabbath day to keep it holy, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." It is made clear that the observance of the Sabbath is intended to identify the man who believes in creation and all that it involves, from the man who does not so believe. This makes the keeping of the Sabbath infinitely more than the mere observance of the correct day. It is all of that, but it is also a matter of acknowledging the correct origin of the human race and our historical connection with the primeval pair in Eden and the God who created them. All this is reality to men and women of our time who believe and hallow the memorial of creation—the seventh-day Sabbath.

On the other hand, it is the avowed purpose of the evil one to destroy man's connection with God. No error or deception imposed upon mankind has succeeded so well in this respect as has the doctrine of the inevitable progress of man. Culminating in the theory of evolution as expounded by Darwin in 1859, this belief became the foundation of many sciences. Not only did it affect science, but the philosophy of inevitable progress molded political movements as well. Its materialistic and secular principles had much to do with preparing the way for socialistic trends today.

The impact of this philosophy upon science and politics was not without its reverberations in the theological and religious world. In the rush to be up to date, many Protestant churches abandoned the historic truths of a literal creation. The seven days of creation and the long ages of evolution could not be reconciled, so the creation story of Genesis had to be either abandoned or spiritualized—that is, the days of creation were made to be long time periods of thousands of years.

The spiritualizing process was intended to deal only with the foundation, but it soon spread to the superstructure. Not only were the truths of creation affected by the new theology, but in time its corroding acid attacked other important truths, such as the inspiration of the Bible, sin, the virgin birth, miracles, the atonement, the second coming of Christ, and the world to come. The modern apostasy which began by questioning creation ended up by questioning redemption. The rejection of the God who created in Genesis led to the rejection of the God who redeemed on Calvary. The pa-

thetic condition of modern Protestantism is a solemn warning to those who would separate the historic truths of creation and redemption. The result is spiritual chaos—Babylon!

God is never caught off guard or surprised by apostasy. In every age, in every crisis, in every apostasy, God has had His witnesses. These men and women loyally stood by the particular truth or doctrine under criticism. Religious history is replete with their exploits. Our age is no exception.

Looking down through the centuries, God foresaw the modern apostasy. At the exact time when the error would arise, God planned to have His witnesses gather under a Biblical standard in opposition to error and apostasy. With terrible exactness God foretold the apostasy in Revelation 14:6-12. In these verses the issue is clearly defined, the warning plainly stated, and the standard under which God's witnesses are to gather so simply worded that none need err. In this mes-

sage the seventh-day Sabbath which God made.

It is now a matter of history that in keeping with the prophetic timetable God raised up the Second Advent Movement to challenge the key heresy of our day, the evolution theory. The Advent message calls for all true worshipers of God to come out of Babylon, out of the modern apostasy, and to align themselves with us under the standard of "the commandments of God, and the faith of Jesus."

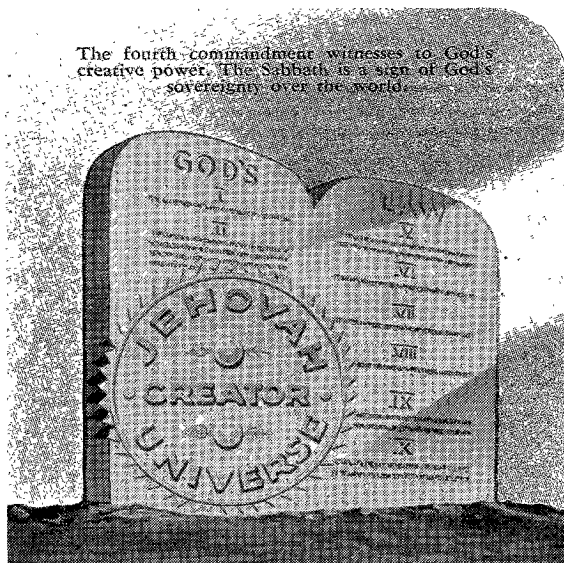
But we are not interested in securing men's allegiance to a particular day of the week just to be different. We are zealous primarily in securing men's allegiance and loyalty to the Creator of this world, and when that inward work of grace is accomplished, the outward sign of that allegiance, the seventh-day Sabbath, will take its rightful place in a man's life. A man cannot consistently believe in the literal creation of the world as outlined in Genesis and disbelieve the seventh-day Sabbath. The two go together. To believe in one means to believe and practice the other. This loyalty and obedience is God's effective antidote to the spiritually destructive evolutionary philosophy of our day.

Men everywhere are searching for authority in religion. This accounts for the drift toward Rome. In calling upon men to obey the fourth commandment, we call them back to the authority of God and the Bible in opposition to (1) the authority of the philosophy of inevitable progress, which today is disintegrating under the impact of social, economic, and political difficulties, and (2) the authority of Rome, with Sunday as its outward mark, but which to the candid observer represents the extreme drift from Biblical doctrines and practices. Its authority is the authority of men and not of God.

The keeping of the Sabbath gives meaning to the basic Biblical doctrines of sin, the fall of man, the virgin birth, the crucifixion, resurrection, mediatorial work of Christ, the second coming, and the coming kingdom. It is a mistake to think that Adventists keep "Saturday for Sunday" as some express it. They keep the Sabbath for very particular reasons that are anchored in the foundation truths of creation and in the redemptive truths of salvation and ultimate restitution.

This cannot be claimed for Sunday-keeping by any method of reasoning or manipulation of Bible texts. Sunday observance claims that it memorializes the resurrection of our Lord. In order to do this it must supplant the memorial of creation—the seventh-day Sabbath. But by setting aside the memorial of creation, one sets aside the fact of creation. If creation is set aside, that prepares the

(Continued on page 36)



sage God calls upon mankind to "worship him that made heaven, and earth, and the sea, and the fountains of waters," and then pronounces the terrible retribution that those who persist in the apostasy will bring upon themselves.

Then placing His finger on His witnesses of our day, God identifies them and the doctrinal standard under which they will gather in the following words: "Here are they that keep the commandments of God, and the faith of Jesus." The particular commandment which alone guides one in worshiping "him who made heaven, and earth, and the sea, and the fountains of waters" is the fourth commandment of the Decalogue. It alone calls upon men to "remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth." The only effectual way that any man in our day can witness to God as the Creator is by keeping the memorial of creation—



THE most joyful book ever written is the New Testament. It opens with joy and singing over the birth of Jesus; it ends with a great multitude of redeemed, beyond the ability of man to number, singing joyful praises to God. Wherever you open this book there is a ring of joy, even though the circumstances surrounding God's people may be hard and discouraging.

The people who live by the teachings of the Bible should be the happiest people in the world, because they have the most joyful religion. A religion that is founded upon faith in the Holy Scriptures must produce a happy, joyful people.

Some have thought of Christ mostly in terms of sorrow, suffering, and sacrifice. They have never thought of Him with a smile or a laugh. We believe Christ was happy. He emphasized that His followers should "be of good cheer." Even when they came to the cross, they were to "rejoice in that day."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." John 17:13. Christ's disciples were to be joyful. Well did He know that trials, persecution, and even death awaited them. No one is exempt from trouble. But the resources of joy that belong to the Christian are not dependent upon circumstances or conditions. They come from the truth as revealed in the Word of God.

The last days of this earth's history are to be marked by two distinct kinds of people. One group, and by far the larger, are those who live in a world of uncertainty and fear. They do not know what the future holds in store. They see the very foundations crumbling beneath them, and nothing but destruction, confusion, and trouble ahead. Christ described them when He said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26.

The other group, smaller in number, tread triumphantly life's troublous way, see all that the other group see, but march with the step of the conqueror, filled with certainty and joy. They have peace.

We live in a bewildered and bewildering age. People are confused. Something seems to have gone wrong with their thinking. Where right and wrong were once clear cut, and black was the opposite of white, a neutral shading has developed between the two that leaves man in a state of uncertainty. The result is that many no longer believe anything. They frankly say, "I don't know." People are afraid if they don't know the future.

"Darkness" is the one word used by the prophet to describe the last days.

# Why ADVENTISTS Are a HAPPY PEOPLE

By  
M. L. RICE

"For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. In the midst of this great spiritual darkness, with all its sins and sorrows, God has set a prophetic light known as the third angel's message. It is to light up the world with its truth. This message is to bring to those who accept it the greatest joy and happiness ever known to man. To those who accept this message, God pulls aside the curtain that veils the future and gives them a glimpse of what awaits the faithful.

The third angel's message must bring happiness, because it is the answer to all uncertainty. It dispels fear and lights up the future. It prepares a people for the world's greatest event, the second coming of Christ.

"The truth shall make you free," said Christ. Only free people can be happy. This is true whether slaves of serfdom, slaves of habit, or slaves of some counterfeit religion. Only the truth as found in the Bible can make men free intellectually and spiritually.

In every generation God has provided a message, a present truth for that very time. Noah preached present truth for his day. He was a preacher of righteousness. He warned the world of the coming Flood. But his message would be out of place today.



Cobb Shinn

A religion that is founded upon faith in the Holy Word of God will produce a happy, joyful people. "I have spoken unto you," said Jesus, "that your joy might be full."



John the Baptist proclaimed the Messiah. The time had come for the prophecy concerning the advent of Christ to be fulfilled. His message was present truth then. Where accepted, it brought great joy and happiness. Truth always does.

The apostolic church preached the resurrection and repentance. The world at large had rejected the fact of the resurrection. Up and down the known world went the early believers proclaiming "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:1-3.

The hearts of the apostles and believers were aglow with the love of God. They preached the message that was present truth for that day. They were a happy people. While they bore their testimony from the prisons and the catacombs they were filled with joy. So joyful and happy were they on the day of Pentecost that some accused them of imbibing too much wine, in other words, of being drunk. Peter answered this accusation with these words: "Be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." Acts 2:14, 15.

As the apostolic church grew and prospered, it became worldly. As it compromised in order to win it lost its first love. Its joy and happiness was choked out. The sun set on a once-flourishing church, and it remained in darkness for about a thousand years. We call it the Dark Ages. Then something happened.

A young German university student gave a party to some fellow students. At the close of the evening festivities he announced, "Tonight you see me, tomorrow you will see me no more." Martin Luther left his comfortable surroundings, and, after endless efforts on his part, including a pilgrimage to Rome, rediscovered an old truth: "The just shall live by faith." With this discovery a reformation was born. He nailed his ninety-five theses to the door of his parish church, and walked out to preach a new gospel. His message brought great joy, because it emancipated the church from ecclesiastical servitude.

About a hundred years ago the hour struck for the giving of the last message of mercy to this world. It followed the great disappointment that came to the people who looked for the second coming of Christ in 1844. In the face of disappointment and ridicule the believers in the third angel's message launched out by faith. The joy and happiness found



# Week of Prayer and SACRIFICE OFFERING

By W. H. BRANSON

**WE** HAVE always believed and taught that just before the close of probation, when the work of Jesus as our high priest in the most holy place of the heavenly sanctuary is about to end forever, the prophecy of Revelation 18:1 would be fulfilled. This scripture announces the coming of another angel of such majesty and power that the whole earth is to be lightened with his glory. "The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry." The call of this angel, "Come out of her my people" constitutes "the final warning to be given to the inhabitants of the earth."

We are on the very threshold of eternity. The events for which we have hoped and prayed for many years are now taking place. The mighty angel with his last warning cry is beginning to be heard. How this sublime truth should cheer our hearts and nerve our hands for the work yet remaining. How it should constrain us to a deeper devotion. How it should create in us a determination to a more complete surrender, a more effective service. Long ago the assurance came to us, "When divine power is combined with human effort, the work will spread like fire in the stubble."

With thankfulness and renewed consecration, therefore, let us enter upon the Week of Prayer and Sacrifice for 1952. The Lord waits to bestow His Holy Spirit upon those who come before Him in humble supplication. "Pray ye therefore the Lord of the harvest" is the divine program for bringing laborers in to the whitening fields. And as our earnest prayers ascend from hearts fully yielded to the Master's control, we will covet the privilege of bringing our gifts in the spirit of Him who gave His life for our redemption. "With such sacrifices God is well pleased."

On the last Sabbath of the Week of Prayer, at the close of the morning service on December 6, the special offering will be received. The needs were never greater. The end of all things has never been so near. We appeal to every believer to share liberally in this offering and to petition the throne of grace for that union of divine power with human effort that will quickly bring to this weary, distracted world the light of Heaven's truth and prepare the way for the eternal kingdom.



in revealed truth lifted them above the trials of this world. They had found the answer to their disappointments, and they were glad. Divine prophecy had put in proper setting the message they were to give. They went forth to their task with a radiant hope.

It was not an easy way. Those who bear truth must always carry crosses. It is even so today. Those pioneers were publicly denounced, socially ostracized, and ecclesiastically scorned. Life was grim and ungloved to those who espoused the third angel's message in those early days.

The pioneers of this movement were happy, joyous, and courageous. They had prophetic light sufficient to blaze a path of truth to the gates of the New Jerusalem. Like a certain blind man of the Scriptures, they could say, "whereas I was blind, now I see." We today follow that same light.

Seventh-day Adventists should be the happiest people in the world. They have been given great light. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

The pattern of the future is clear. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. In the message we have and are giving we have not followed "cunningly devised fables" or creeds and traditions of men. We have God's Word for our guide. We should give expression to our joy and happiness. The world is so short of good cheer. We should let the world know that we are a happy people. "Whoso trusteth in the Lord, happy is he." Prov. 16:20.

In His sermon on the mount, Christ taught His disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The Saviour pointed His followers to the birds of the air as they warbled their carols of praise, unencumbered with thoughts of care, for "they sow not, neither do they reap." And yet the great Father provides for their needs. The Saviour asks, "Are ye not much better than they?" The great Provider for man and beast opens His hand and supplies all His creatures. The birds of the air are not beneath His notice. He does not drop the food into their bills, but He makes provision for their needs. . . . Are not you, as intelligent, spiritual worshippers, of more value than the birds of the air? Will not the Author of our being, the Preserver of our life, the One who formed us in His own divine image, provide for our necessities if we but trust in Him?—*Steps to Christ*, pp. 128, 129.

YES, a person can really profit financially by being an Adventist. This, of course, is never one of the motives leading to church membership, but it is a matter of interest and of comfort in these days of rising prices to know that material as well as spiritual gains are derived from our mode of life. The financial savings an Adventist makes compared with his neighbor are brought into sharp focus whenever study is given to

the annual expenditures and purchases of the average citizen.

There are certain expenses common to all, and Adventists probably are near the average in the payments they make on their homes, on taxes, for food, and for clothing. However, there are other costs that take a sizable amount of money from our fellow countrymen but are left entirely out of our reckoning.

A recent bulletin of the *National Stew-*

*ardship Institute of the Golden Rule Foundation* lists the total expenditures in the United States during the year 1950 under headings that would appear in a family budget, such as food, housing, taxes, clothing, transportation, luxuries, savings, medical, recreation, charity, et cetera. One would naturally expect to find a saving for the Adventist under the heading "luxuries." When the amounts and the items under this head-

# IT'S Thrifty TO BE AN ADVENTIST

By M. V. CAMPBELL

Material as well as spiritual gains are derived from the way Adventists live.

Ewing Galloway

ing are examined, it becomes clear that the average American spends large sums of money on items that are of no expense whatever to the Adventist.

Below is reproduced a column from this bulletin showing the amount spent in the nation in 1950 on various items of luxury. A second column is added showing the average expenditure for each man, woman, and child. This is obtained by dividing each figure by 150,000,000, the approximate population of the nation in that year.

Items of Luxury	Money Spent	Per Capita
Motion pictures	\$ 1,235,000,000	\$ 8.23
Theaters and operas	90,000,000	.60
Professional baseball	55,000,000	.37
College football	103,000,000	.69
Horse and dog races	36,000,000	.24
Parl-mutuel (racing)	207,000,000	1.38
Non-vending coin machines (gambling)	150,000,000	1.00
Cosmetics	1,241,000,000	8.27
Jewelry	1,328,000,000	8.85
Tobacco	4,409,000,000	29.39
Alcoholic beverages	8,760,000,000	58.40
Tips with meals and beverages	411,000,000	2.74
Totals	\$18,025,000,000	\$120.16

In looking over the above list we notice that with one or two exceptions it is made up of expenditures in which Seventh-day Adventists have no part. There may be a few items under the general heading "cosmetics" that would be purchased by our members, but the figure could undoubtedly be cut in half. The same is true of tips. Probably the average American gives half of his gratuities with his drinks, whereas the Adventist would confine his tips to meals.

If we count half for these two items and an entire saving on all the others, it would indicate that every Adventist man, woman, and child saves \$114.66 per year because of his religion. The actual saving for each member would be considerably more than \$114.66 for, as just stated, this figure is the average for every man, woman, and child. Adventist children, however, do not generally become members until they reach the age of twelve to sixteen years. It is estimated that for each one hundred church members there are twenty-eight members of Adventist homes who regularly attend church services but are not yet baptized. The real saving, then, because of the Adventist way of life for each member and his average proportion of dependents of like habits would be 28 per cent more than \$114.66, or \$146.76 each year.

During the year to which these statistics apply, there were in the United States 239,553 church members, and to them the Adventist life produced economies amounting to \$35,156,798.28. This enormous saving, however, by no means represents the total. Think for a moment of the heavy toll paid by others in consequence of the expenditure of \$8,760,000,000 for liquor! In addition to the first cost, the liquor causes lost employment and added medical expense. It is impossible to state precisely the money saved by Adventists because of better health and steadier employment resulting from their total abstinence from alcoholic beverages, yet it undoubtedly amounts to a tidy sum each year. To be on the conservative side, however, we will disregard this and keep to the figure \$35,156,798.28. The question now naturally arises, Do not our tithes and large foreign mission gifts more than offset the savings we make by our mode of life?

The answer is clear. After we have paid our tithes and made our donations to foreign missions we still find that it is thrifty to be an Adventist. The following are the receipts from these contributions of our members in the United States for the year under review:

Tithe	\$20,508,626.70
Foreign missions	4,474,541.44
(Exclusive of Ingathering)	
	\$24,983,168.14

This is a large sum, and it represents a per capita giving probably greater than that of any other denomination, but it yet falls short by more than \$10,000,000 of reaching the savings that are inherent in the Adventist way of life!

Throughout our denominational history we have been keenly aware of the teaching of Scripture regarding stewardship. We know that we belong to God, because He is our Creator. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. We are doubly His, because He not

only created us but also redeemed us through the blood of Jesus. "Ye are bought with a price." 1 Cor. 7:23.

In view of the fact that we belong to our Saviour, we readily understand that our manner of life should be in full harmony with His will. This would extend even to our expenditures. They too should conform to the Christian pattern. This would rule out luxury in food, clothing, houses, and furnishings, as well as eliminate entirely all frivolities. Perhaps



today we are not the people of severely simple tastes that characterized our pioneers. But there are troublous days ahead of us, which will be harder to bear if we become accustomed to and dependent upon too high a standard of living. It is quite possible that we could do without still more of our present expenses without harming ourselves or offending our Maker.

The Word of God clearly teaches that not only are we God's possession, but all that we own and all of the wealth of the world belong to Him. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. "For every beast of the forest is mine, and the cattle upon a thousand hills." Ps. 50:10.

God owns the money in our purses, our savings in the bank, our investments, and all our property. If we have possessions, it is because He helped us to accumulate them. "But thou shalt remember the Lord

thy God: for it is he that giveth thee power to get wealth." Deut. 8:18. He has committed some of His wealth to us as stewards. We are in business for Him. He is our partner in every enterprise. Surely the money He entrusts to us should not be squandered on worthless or unnecessary things. As faithful stewards we will share with Him the rewards of the labor of our hands and the profits from our enterprises.

He asks for only a small part, a tenth, as His own, then from the remaining nine tenths we have the privilege and pleasure to give Him freewill offerings. "Every man shall give as he is able, according to the blessing of the Lord thy God." Deut. 16:17.

The Lord has promised that our blessings will to some extent be in proportion to our generosity. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

God has by no means been unaware of the fact that a large income and increased possessions do not tend to make a man more generous. On the contrary they lead to covetousness and a desire for still greater wealth. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

The tithes and mission offerings of Seventh-day Adventists are used for a purpose that is dear to the heart of each member. Every penny helps to fulfill the great commission of our Lord who said, "Go ye into all the world, and preach the gospel." Mark 16:15. Some of the tithe is used to support ministers in foreign fields, but the major part of it goes to build up the kingdom of God in the homeland. The bulk of all mission funds is used to extend the gospel in non-Christian lands.

The second coming of our Saviour, the event for which our hearts yearn, awaits the completion of our task. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Nothing thrills us more than the news of new churches being organized, of new countries being entered, and of new multitudes joining with us in making ready for the return of the Lord.

Should we not really contribute more to the expansion of God's kingdom than at present? When we realize that the people of the world are spending a larger share of their income on luxuries, pleasures, frivolities, and sins than we spend on tithes and mission offerings, it should lead us to ponder the matter seriously. Is it wise for us as Adventists to extend our thrift to the gifts we make to God? Should we not make Him an offering at least as costly as those that people of this world give to the god of pleasure?

# The Southern Asia Division

By Robert H. Pierson

**D**URING the past two years it has been my pleasant privilege to have a part in building upon the foundations of our work so prayerfully and carefully laid in Southern Asia under the leadership of such men as Elders Spicer, Shaw, Fulton, Salisbury, James, Cormack, Wilson, Lowry, Ham, and others. It has likewise been a real joy to be associated with such a loyal and capable staff of national and overseas workers as we have in the division at present—no division leader ever had a finer group with which to work. If, under God, some little progress has been made during these past two years it has been because Heaven's blessing has rested upon the sacrificial and untiring efforts of these men and women of God.

During the biennial period ending December 31, 1951, 2,506 persons were either baptized or added to the ranks of the Southern Asia Division by profession of faith. This means that an average of one new Seventh-day Adventist church of fifty members was added to our membership in India, Pakistan, Burma, or Ceylon every fortnight during this two-year period. For a division having such a large population, 2,506 does not sound like a very large number, but when it is compared with the 1,570 average for other biennial periods during the past ten years, it is most encouraging. These baptisms are the result of God's blessing upon our program of every-member-every-worker-every-department evangelism.

The challenge of unentered lands within our territory has loomed large before the members of the division committee. The Lord has helped us in laying plans for entering several new countries,

colonies, or states. Portuguese India has waited long for the message. Today we have an overseas worker temporarily there seeking government permission to remain permanently and open our work in Goa.

The West Pakistan Union committee have worked out plans for a vernacular course of health correspondence lessons. These they hope may be the entering wedge into closed Afghanistan. During the past biennial period the Pakistan committee have also organized the first Sabbath school in Baluchistan.

A consecrated couple from South India have offered their services to pioneer the work in the Andaman Islands, and we hope that before the present year closes

Asia. With more than two hundred different languages represented in our fifteen different countries, colonies, and island groups, one can well appreciate something of the magnitude of this challenge. At present the division committee have authorized the publication of more than eighty books, magazines, and tract series into seventeen of the major vernaculars of our field. During the past two years three new monthly religious health journals have been launched in Pakistan, India, and Ceylon.

Southern Asia now has just under 100,000 persons enrolled in the six Voice of Prophecy schools. The alumni of these schools numbered 26,106 as of March 31, 1952. Recently one of our Voice of Prophecy

## Progress Reports

that they will be settled in this new field, now part of the Ceylon Union. In the extreme north the Doctors Buxton will soon be locating on the borders of Nepal, Bhutan, Tibet, and Sikkim, to join workers already stationed there in connection with our border mission for these countries. A Macedonian call from the unentered Naga Hills is being responded to, and several visits have been made to establish the faith of scores of interested Nagas. At present we are waiting only for a government permit to locate a mission family there.

Vernacular literature of all categories is one of our greatest needs in Southern

Asia. With more than two hundred different languages represented in our fifteen different countries, colonies, and island groups, one can well appreciate something of the magnitude of this challenge. At present the division committee have authorized the publication of more than eighty books, magazines, and tract series into seventeen of the major vernaculars of our field. During the past two years three new monthly religious health journals have been launched in Pakistan, India, and Ceylon.

Medical work has long been one of the pillars of our mission program here in this part of the Orient. During the past two years, although special emphasis has been placed on public evangelism, our institutional program has also been strengthened. A fine new sixty-bed hospital, modern in every respect, has recently been opened in Karachi, one of Moslem Pakistan's leading cities. The Simla Sanitarium and Chuharkana Mission Hospital-Dispensary have both been reopened or rejuvenated during the past biennial period. The nursing school in Nuzvid is rendering yeoman service to the division, and plans are being laid for the opening of similar schools in both Pakistan and Burma, where urgent needs for nurses exist.

With one senior college and seventeen boarding schools scattered throughout the division, Southern Asia is not neglecting the educational needs of her young people. At present three new academies are in the throes of relocation and rebuilding. During these uncertain times in the Orient we are attempting to make



Boys in the visual-aid department at Spicer Missionary College working on one of the charts they are making for use throughout the Southern Asia Division.



our schools as self-contained as possible. To this end two fine estates have recently been purchased in Ceylon and South India to relocate the Ceylon Union and Tamil Mission high schools. In addition to these boarding schools we also have 101 elementary schools. Spicer Missionary College and Vincent Hill College are rendering outstanding service in helping to prepare future workers for Southern Asia.

Financially, we are seeking to lay heavily upon the hearts of our workers and laity the burden of greater strides toward self-support. Our tithes and offerings during the past two years have made most encouraging gains, and the income of the annual Ingathering campaign (known

est number of baptisms reached formerly was 5,117 in 1949.

Our goal of baptisms in 1952 is 8,400, or 700 a month. Our workers and administrators around the circle of our division have given and are giving earnest, prayerful consideration to the goal of doubling our membership as soon as possible. In some of our fields where the progress of the Advent message has been the slowest we note that things are changing. There is an unprecedented interest now in places where little or no interest was before. One mission has baptized more people in the last two years than the number of their church membership reached in forty years. Another local mission baptized in 1951 a number equal to one

praying most earnestly that the next doubling of our membership will require a greatly reduced time.

One of the unique plans for evangelism of 1952 was the sending out of fifty-six evangelists two by two in our Indian fields. These workers were employed during the school year as teachers and in the summertime they were sent out as evangelists. We are eager to get the report of this unique program.

Our division ministerial secretary, Walter Schubert, is leading out in two public efforts in the city of São Paulo, Brazil, and is at the same time conducting a school of evangelism for about twenty-five ministers and workers associated with him. He holds one meeting in the center of the city four times a week in a hall that has a seating capacity of 650, but 850 crowd in to hear the lectures. At the meeting in the suburb of São Caetano do Sul he has a hall full, the audience numbering 350. He preaches in this suburb on alternate nights. He has a meeting in each place on Sunday afternoons and evenings.

The radio work is receiving special encouragement this year in that we have already begun on a series of radio rallies in both the Spanish and the Portuguese territory. In Brazil, R. M. Rabello, the "voice" of the Voice of Prophecy programs in Portuguese, and in the Spanish territory, Braulio Perez, the "voice" of the Spanish programs, are engaged in this work. Elder Perez' meetings have been well attended. In some theaters he has had present fifteen hundred people, with 80 to 90 per cent non-Adventist listeners to our program in attendance.

We are offering a Book-of-the-Quarter to sustaining members. We have begun to publish a Voice of Prophecy news-sheet, through which we shall place before our listeners the aspects of our program. In our radio Bible schools we now have seventeen thousand active students. Our

## FROM DIVISION PRESIDENTS

as Uplift in Southern Asia) has practically doubled in 1950 and 1951.

Our disposition of workers per population in Southern Asia is the same as though there were but one worker in the whole of the Carolina Conference or any other home field with equal population, nevertheless we are of good courage here in our part of the Orient. We know the work is not ours but the Lord's and that it will be finished here on the same schedule as in fields where visible progress is much more rapid. Surely to the workers in these difficult lands has been reserved the thrill of witnessing some of the most miraculous workings of God's power in preparing men and women for eternity that earth shall ever know. Pray for Southern Asia.

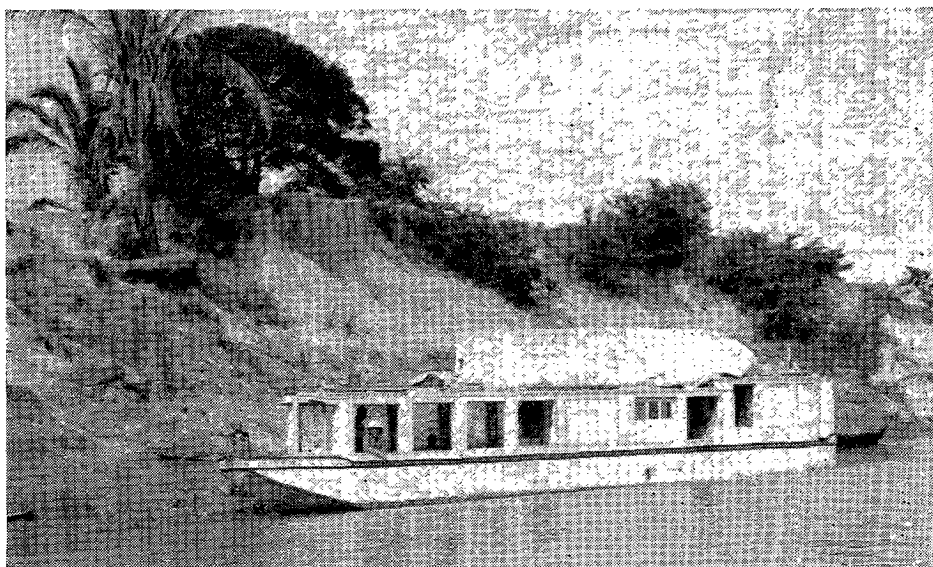
### The South American Division

By W. E. Murray

THE Advent Movement in South America goes forward with accelerated speed. Its influence is widening from year to year. We closed the year 1951 with a baptized membership of 60,207. In 1951, by the grace of our Lord and with the cooperation and diligent efforts of our splendid group of workers, we had the largest yearly baptism of our history—5,790. This means that every week of the year a church of more than a hundred members was added. The high-

third of its membership at the end of more than forty years of history, and doubled the Sabbath schools.

In our plans for doubling our membership quickly all departments of our work are cooperating. Our local fields are studying the possibilities of entering new territory. At the first of the year we had evangelistic rallies, where our laymen and workers met to study the plans for greater evangelism. At these meetings we were greatly impressed as the local leaders told of unentered fields. The last time our divisional membership was doubled it took eighteen years. We certainly are



The Seventh-day Adventist mission medical launch that is being used on the Sao Francisco River in Brazil. This boat is a messenger of mercy to many towns and settlements along the river.

reports show that already a thousand have been baptized who have taken the Bible school lessons.

A few weeks ago our attention was called to the results of radio evangelism in one family. The husband accidentally tuned in on the Voice of Prophecy program one night two years ago. He liked it. His wife listened too. After this man and his wife had finished the Bible school course, they were baptized. Now the sister of the husband is studying with our Bible instructor. And this is not the end of the story. The first couple now have a branch Sabbath school of ten members in their home. Radio evangelism is the thing for these times.

Six hundred colporteurs carry on their work, distributing our literature all through our countries. They go about their work burro-back, on bicycles, in two-wheeled carts pulled by horses or mules, by rowboats, by sailboats, on foot, by river boat, by ocean steamer and airplane. The year 1951 has been a most profitable and prosperous period in the publishing department. Despite the inflation in some of our countries the deliveries to the public reached \$857,800 in 1951. Recently the manager of our Brazil Publishing House, Bernardo Schuenemann, told me that his house would be busy the rest of the year with issuing editions of 20,000 each of colporteur books, as well as publishing their twenty regular periodicals. Our Buenos Aires Publishing House is running at night to keep up with the orders.

One of the most encouraging aspects of the Advent Movement now is the enlarged attendance at our academies and training schools. R. L. Jacobs, superintendent of the Inca Union, writes that the union training school has its largest enrollment in the secondary and superior courses—201. One of our schools reported recently that they had only one room in the dormitories with as few as four students. Most of the rooms had six occupants. As fast as secondary schools are built they fill right up. The Brazil College has a total enrollment of some 650 this year, of which 450 are students of the secondary and college courses. Interest grows also in the primary field. Non-Adventists are taking more and more interest in sending their children to Adventist schools. One non-Adventist gave what would be equal to \$5,000 (U.S. dollars) for the building of a Seventh-day Adventist church school and its equipment on a lot which he donated so that his own children could enjoy the privileges of a Christian school.

A special movement is on to make the Sabbath school just as large as possible. Plans are being carried out in all our field to encourage every class in our Sabbath schools to have one branch Sabbath school. Many of these schools are held on weekdays or evenings, some on Sabbath afternoons and evenings. One

woman in our division, together with her group of lay workers, conducts sixteen branch Sabbath schools.

The Sabbath school is truly a great institution for the Seventh-day Adventist Church. The weekly lesson study brings the church the spiritual food so necessary to its existence. It reaches out its hand to the unsaved and not only brings them to the knowledge of God's truth, but persuades them to follow the Lord Jesus. Our division Sabbath school membership at the end of 1951 stood at 78,000. We are holding the goal before our workers and members to make the Sabbath school membership in the South American Division one hundred thousand strong just as soon as possible.

## The Northern European Division

By A. F. Tarr

**F**OLLOWING the territorial changes made at the last General Conference session, we in the Northern European Division have had the thrilling and unique experience of watching the far-flung units of a re-formed division taking their respective places in a single, consecrated, and zealous organization. Division representatives have been greatly inspired by the unity and fellowship that have marked the relationships of all these units one to the other.

From every section of the field comes heartening news of progress, from the five home union conferences, the detached conference of Iceland, and our two large union missions. Although news from Poland is necessarily meager, we rejoice



Three young men on a West African freighter who are enrollees in the Voice of Prophecy Correspondence Course.

that the situation is not without bright prospects even there; and it is hoped that one of our representatives will soon be able to enter that country.

In all our activities public evangelism has rightly led the way. Six hundred evangelistic campaigns have been held since the time of the General Conference session, and in consequence of these and numerous other activities, 7,011 new members were baptized into our churches during the two-year period. These additions brought our total membership at the end of 1951 to 41,460. Our Sabbath schools had a membership on that date of 66,010.

Our division publishing secretary, G. D. King, reports 346 colporteurs carrying the printed page to homes in almost every part of the division. Sales for 1951 amounted to \$702,614.61, which represents an increase over the previous year of more than \$100,000. Furthermore, the first quarter of 1952 reveals an increase in colporteur deliveries of \$45,000 over the first quarter of 1951.

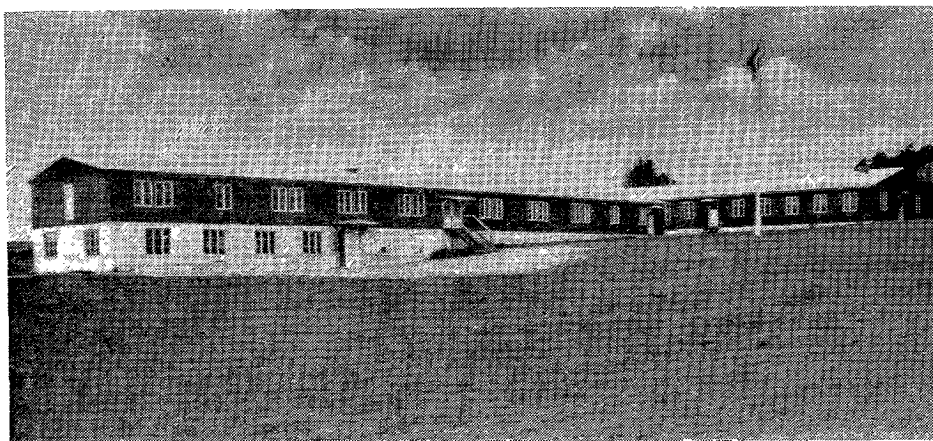
Student colporteur achievements have been outstanding, about one hundred students having earned scholarships during this past summer alone. The most remarkable achievement was in Norway, where in 779 hours a student sold \$4,898 worth of literature. Another, working in the Faeroe Islands with *The Great Controversy*, in a village with about seventy homes, sold thirty-six copies of the book. In another village of sixty homes he sold thirty-eight copies.

Colporteurs are doubling their evangelistic contribution by introducing also the Bible correspondence course, and a large number of those approached have enrolled.

Axel Varmer, radio and Bible school secretary, reports total enrollments to date of 185,000, of whom 20,000 have completed the course. More than 1,600 of these have been baptized. At a recent Bible school convention at Skodsborg, plans were enthusiastically adopted to flood both city and country areas with enrollment cards, and to follow this work with public evangelistic campaigns.

The West Nordic Union (consisting principally of Norway and Denmark) reports that every conference president is actively engaged in evangelism. In Denmark, fifteen hundred non-Adventist children are studying our Sabbath school lessons in our churches every Sunday. Newspapers all over Norway give wide publicity to our nearly completed clinic and hospital in Tromsø, within the Arctic Circle. The people in that war-devastated area look forward with keen anticipation to its service.

The doctors at the Skodsborg Sanitarium are strongly supporting an evangelistic campaign in Copenhagen, Denmark's capital. Doctors, nurses, masseurs, canvassers, ministers, Sabbath school teachers, and all other workers are unit-



The permanent Missionary Volunteer camp at Vejleffjord, Denmark.

ing their efforts in a great soul-winning enterprise throughout the West Nordic Union.

President C. Gidlund, of the East Nordic Union (Finland and Sweden), quotes local presidents as saying that 1952 will be the best year ever in the winning of souls to Christ. He tells of many new enrollees to the Swedish-Finnish Bible Correspondence School and of a favorable public press in Finland. Swedish and Finnish workers are all of good courage and are convinced that the near future will witness a great awakening.

About two years ago a young male student attending our Kuyera school in Ethiopia asked to be granted leave of absence to visit his people many days' distance from the school. He expected to be absent for about six weeks. Two years went by before the young man returned to the school. During the month of January the teachers were surprised at this young man's return. They were even more surprised at the story he had to tell. He reported that he had spent the two years in visiting among the people of his tribe and in striving to teach them the truths of the message. He concluded his report by stating that he had approximately one hundred among his own tribesmen who were now keeping the Sabbath and asking for baptism. Plans have been laid by the mission committee for a worker to visit this area as soon as it can be arranged.

A seafaring colporteur plying along the sparsely populated coast and fjords of Norway with a motorboat found a group of Sabbathkeepers of whom we had never heard. He sent word to the conference officials, who immediately dispatched a young evangelist to this isolated place. This evangelist is now instructing the interested ones in all phases of our message, and is expecting a number to join our church. In appreciation of our seafaring colporteur's faithful and self-sacrificing service the division committee recently voted the cost of a new engine for his boat.

From Ireland, perhaps our most difficult field, O. M. Dorland reports new in-

terests springing up in various places. Brother Dorland's own personal service as president includes the holding of Bible studies with thirty nonmembers.

In the Welsh Mission, John M. Howard, president, believes that his membership will in the next few weeks exceed 500, a figure that Wales has long been ambitious to reach.

W. W. Armstrong, of the British Union, reports the adoption of a comprehensive evangelistic plan to reach the many millions in Britain's large cities. An almost immediate step in this program is the great campaign in the heart of London which G. E. Vandeman, of the General Conference, has been commissioned to conduct. A large, well-selected force of workers is being mobilized to assist in this important undertaking. In preparation the lay members of the central and surrounding churches have enthusiastically distributed a half million Voice of Prophecy enrollment cards, to which



The little crippled boy who had never been able to walk until his deformed arms and legs were straightened out at our Baghdad Hospital.

thus far about three thousand responses have been received.

It is in the mission union of West Africa that our most fruitful harvest in membership has been reaped. Here, since the General Conference session, 3,800 persons have been baptized, and a goal of another 3,000 has been set for 1952. There are at present approximately ten thousand in our hearers' and baptismal classes. In every institution the workers have banded themselves together in a great evangelistic endeavor. Branch Sabbath schools are being conducted by our hospitals and training schools, and the entire staffs have joined in making these institutions centers of light. Last year more than two hundred persons were baptized in the vicinity of one of our schools.

The five African delegates to the Paris Youth Congress toured the churches of West Africa on their return and inspired a new wave of evangelism wherever they went.

The Northern European Division's members and working force are grateful to God for His unrelenting care for His work, and face the future with confident expectation of greater things in the stirring days ahead.

## The Middle East Division

By George J. Appel

**D**URING the Middle East Division annual session held in October, 1951, aggressive plans were laid to foster all-out evangelism in every phase of the mission program throughout the Middle East, and the workers determined to devote themselves to the saving of souls in a larger degree than in any year in the past. Then at the division workers' institute held in Beirut in July, further aggressive plans were laid for public efforts, personal visitation, cottage meetings, distribution of truth-filled literature, and increased enrollment in the Voice of Prophecy Bible Correspondence School, that by these means we might herald the message to millions who are still in darkness.

In order to provide more and better literature for our soul-saving program, a new printing center is being established for the Middle East in Beirut. A suitable building is now nearing completion, and equipment has been ordered. Soon literature in the Arabic and Armenian languages will be coming from mission-owned and mission-operated presses.

A radio studio has been erected on the campus of the Middle East College. Already the Home and Health lessons are on the air on one station, and free time has been promised on two or three other stations as soon as acceptable broadcasts

are ready. Plans are also being made for a regular weekly broadcast that will make it possible for all the Arabic- and Farsi-speaking people to hear the last warning message over the air in their own tongue.

Our medical work continues to be the entering wedge, and our medical workers find constant opportunities to follow in the steps of the Great Physician. We think of the poor crippled boy who had never been able to walk. Each day he crawled for a considerable distance from his mud hut to the main street near our hospital in Baghdad, where by begging he was able to purchase a little food to keep body and soul together. His pitiable condition was scarcely noticed by the thousands as they hurried by, but the hearts of the members of our hospital staff were touched as they recognized in this poor beggar boy a soul for whom Christ died.

The doctor took him into the hospital, and with the assistance of another surgeon and the institution staff, straightened out the deformed arms and legs. After weeks of careful treatment and care the boy left the institution, able to stand and walk with the aid of crutches, and able to use his arms freely. Now he is a student in our mission school, facing the world with a smile and learning to face eternity as a child of God.

Another experience shows how the good Lord is blessing the labors of our medical workers. A woman who was in continual severe pain had been to see nearly all the doctors in the city to secure relief, but without any results. Then someone told her that she might try the Dar el Salaam Hospital—perhaps the doctor there could help her. She came, and after examination was hospitalized and placed under special treatment. In a very short time she left the institution a well woman. Her husband was so grateful for the help given his wife that he had the following notice placed in the newspaper:

"Thanking from the bottom of my heart the doctor of the Dar el Salaam Hospital for the careful treatment given my wife, resulting in her cure, I also thank all the nurses and other helpers of the institution for what they did. I pray to God to give us more and more such faithful people to serve humanity."

In one of our mission fields where soul-saving results have been very small ever since the message began to be preached there more than a quarter of a century ago, last year the baptisms were nearly as many as for all the former years combined.

From the island of Cyprus, where a missionary family was stationed last year, and where a few faithful believers have been holding the candle of truth, comes encouraging word. In one of the villages far up in the mountains our workers visited an old man and his wife who had found the Sabbath truth alone through studying their Bible twenty-eight years ago. Through further study they had also found and accepted the truths of the second coming of Christ, baptism by immersion, and health reform. Their eyes filled with joy when they were told of the work of the Sabbathkeeping church around the world. They begged our workers to come and visit them daily and teach them more fully the Word of God. On this island field already a number have been baptized, and there is a good interest developing.

In many parts of this division it is difficult to hold evangelistic efforts, and souls must be won largely by personal visitation and through the distribution of our literature. The Voice of Prophecy Correspondence School has proved to be an effective medium of the gospel in many places where public evangelism is difficult.

A criminal in one of the prisons was enrolled in the Bible correspondence school. His attitude soon changed, and

he began to live a better life. On his release he returned to his home village. When he was visited by one of our evangelists, he was a meek, humble man, a faithful expositor of God's Word. Before he had been a terror because of his strength and his temper; now he is feared because of his knowledge of the Scriptures. He cannot understand why the church that blessed him during his criminal days now threatens to excommunicate him because he is trying to live in harmony with the teachings of the Bible. But he is happy that he can attend our Sabbath services and thereby learn how to follow his Saviour more fully.

At the close of the year 1951 the membership in the Middle East Division was 1,456. The baptisms for the years 1950 and 1951 were 194. The total goals for souls set by the union and local fields are for more than five hundred baptisms for the current year. Our workers and believers in this division are of good courage as they face the herculean task of giving this last message to the nearly one hundred million people living here at the crossroads of civilization. We are doubling our efforts to break through the walls of religious fanaticism. Even now in some areas the doors to preach the gospel are only partly open, and opposing elements are doing their utmost to close them altogether. Truly, we must work earnestly while it is yet day, for "the night cometh, when no man can work."

## The Southern European Division

By W. R. Beach

**S**OUTHERN EUROPE'S story is one of growth and victory. A worker expressed it this way, a few days ago: "Despite our difficulties and trials, the progress of our work follows the pattern of a widening circle." Yet another, laboring on the western rim of this great expanse of territory, said: "The Advent Movement in our field is gathering momentum at every turn. We are carried along by a swelling tide of power and consecration."

I think these two reports describe accurately the situation in the Southern European Division at the end of the first two years of the quadrennial period. The General Conference session in San Francisco gave a quickening impetus to our endeavors. The scope of our program widened to include every vital force and possibility in our ranks. Then, in 1951, the great youth congress in Paris and the division evangelistic council hastened our pace and literally set thousands of hearts afire with the evangelistic urge. Entire conferences and institutions have lifted the torch and are experiencing a new day.



The administration building of the Austrian Union training school, which has been established in recent years.



I think I should quote a few figures in order to give a more concrete picture of the situation. At the end of 1949 the membership in the Southern European Division stood at 66,873. This was the membership upon which was based our report for the session. But just thirty months later, on June 30, 1952, the baptized membership stood at 90,000. This was an increase of approximately 23,000. We know, of course, that the actual membership is several thousand beyond this figure. Necessarily sketchy reports and forbidding circumstances make it impossible or unwise to give the complete picture for much of our territory.

Thus our official growth in membership is approximately 27 per cent for the two-year period. We wish it might have been 50 per cent, which would have been a clearer indication that we shall achieve the denominational goal of doubling our membership during the present four-year period. But we are striving toward the goal, and we have good reason to believe that the Lord will prosper us yet more abundantly in the coming twenty-four months. A clear indication of this is the extraordinary growth in our Sabbath school membership during the two-year period. The report for the General Conference session showed a Sabbath school membership of 76,685. Today our Sabbath school membership has shot up to 115,000. We all know that growth in Sabbath school membership is the clearest sign of future baptisms. Our Sabbath school department is putting forth every effort to double the Sabbath school membership before 1954.

Could the departmental leaders of Southern Europe only stand before every church and tell their story of victory! Our youth are doing exploits of evangelism in sharing their faith. They are proclaiming the good news in public squares and popular halls. Thousands of brethren and sisters are out in search of the honest in heart. The medical and educational departments, in addition to the traditional activities, are engaged in public ministration with an aim to reform and re-educate for God. This is being carried out by the printed page, the public press, and national radio networks. We believe these activities, linked with appropriate correspondence school lessons, will reach out into the farthest corners of our territory.

We realize that millions have to be warned in Southern Europe. This mighty concourse of peoples is ever before us. Sometimes the question is put to us: "Do you think we can ever reach these millions of Europe and Africa and the islands?" Our answer is: "We have faith." Yes, God has promised to finish His work, and, brethren, our faith is turning to sight. We have reason to believe that millions in Southern Europe have al-

ready come under the spell of the Advent message. What is more, the circle of people who recognize the Advent Movement as God's special work in these last days is widening and embracing areas that we thought were yet out of bounds.

I hold a simple envelope in my hand. It was addressed by a large industrial firm in French Morocco. The desire of the manager of this firm was to get in contact with the headquarters of the Advent Movement. He had received the visit of an Ingathering collector. He was impressed with our work. He had read the little booklet setting forth our principal tenets as well as the nature of our labors. He had made a small contribution, but he desired to add 1,500 francs for this last-day gospel work. He did not have our address, so he wrote simply on his envelope: "Gospel Work, Casablanca, Morocco."

Now Casablanca is a great modern city of nearly one million inhabitants. But there was no hesitation on the part of postal authorities; they immediately sent this letter to the headquarters of the Adventist mission in Morocco. The postman delivered it to our office, recognizing that there was the headquarters of "Gospel Work" in Morocco.

This and a thousand other things lead us to believe that millions today have come under the influence of the Advent message. Who could doubt that victory day is fast approaching?

## The Southern African Division

By R. S. Watts

**A**FTER visiting all the union missions in the Southern African Division I am convinced more than ever of the truthfulness of Christ's words: "I have set before thee an open door, and no man can shut it." Rev. 3:8.

Today Africa is no longer dark, but might well be called the continent with the open door. Although millions of native Africans may have a background of heathenism, a culture without literature, and a history without records, yet at this time there is sweeping across veld and bush country of Africa a tremendous urge for education, knowledge, and cultural advancement. For long centuries these primitive African tribesmen may have slumbered in heathen darkness, but the great awakening has come. This is our day for Africa. Her doors are now open.

Light shining from that open door in heaven has penetrated into the very heart of Africa. Some time ago I visited the Kendu district on the shore of beautiful Lake Victoria. Sabbath services were held under the spreading boughs



Jemima Tyali, daughter of a native chief, the first native girl in South Africa to earn a scholarship selling our books.

of a wild African tree. Our believers came singing the gospel hymns as they wended their way to the great wild fig tree. Still more came, until two thousand African Adventists had gathered for this ordinary service. What an inspiration it was to preach to this attentive group of Christians. Before the church service I was introduced to a tall, stalwart African. He was Zephaniah Malit, the local chief, and a loyal Seventh-day Adventist. At camp meeting time up to fifteen thousand believers gather on the hillside for week-end meetings. Yes, the doors of Africa are open, and tens of thousands are walking in the light shining from heaven.

In the development of our work in the Southern African Division we have utilized all facilities that God has placed within His church. The result has been a well-balanced mission program. Our mission schools have been a tremendous feature in attracting Africans to our message. Through these schools a knowledge of present truth has been instilled in the minds of the majority of our believers. Truly, there mission schools have been evangelizing agencies. During the first half of the present quadrennium 111 new schools were opened, and today there are 1,493 schools within the Southern African Division, with 78,669 students.

The Sabbath school in Africa has always been a marvelous soul-winning medium. In America it is true that usually the Sabbath school membership is below that of church membership, but not so in Africa. Listen to this! Right now within the Southern African Division 608 branch Sabbath schools are functioning. During the past two years 340 new Sabbath schools were added; so

today there are 2,928 Sabbath schools conducted every week in our division, with an average attendance of 190,831 members.

It wasn't too many years ago that that figure represented our total Sabbath school membership throughout the whole world. And what a blessing the Sabbath school is to our African and European members as they study the Bible in unison each week.

There is much disease and sickness in Africa. Our mission hospitals in Basutoland, Bechuanaland, Nyasaland, the Rhodesias, Belgian Congo, Uganda, Kenya, Tanganyika, and the Union of South Africa are filling a great medical need. Facilities in these medical centers may be inadequate and sometimes rather primitive, yet our doctors and nurses have been instrumental in opening up work in some areas where there have been opposition and prejudice. At the present time eleven hospitals and twenty-two dispensaries carry on their work of mercy. Hundreds of unfortunate lepers are being treated in several leper colonies throughout the field. The colonial governments recognize our outstanding work for lepers and are now providing our leper institutions with new modern drugs that are very effective in the treatment of leprosy. One Indian businessman in Nyasaland who has large connections in Pakistan is eager to assist in enlarging our medical work. This attitude is a result of the influence of our mission hospital in Malamulo.

A widespread but active laymen's movement engages the energies of a large majority of our African believers. The work of these church members arouses new interests and results in calls for help. Many of our branch Sabbath schools are conducted by youthful African students while attending our mission schools. In every field there are many calls for someone to teach the Advent message. Too many times these calls remain unanswered because of our inability to respond. One old chief has been calling for sixteen years for an Adventist teacher, but because of our already overexpanded work this request has gone unanswered.

The Southern African Division is aflame with the spirit of evangelism. All agencies of the church are shaped to accomplish this end. During the summer months camp meetings are held in many districts. Our African believers eagerly wait for these spiritual gatherings. At the time these meetings are held many new converts are made. The number may range from half a dozen at the smaller gatherings to several hundred at the large camp meetings, where thousands are gathered. Our mission school teachers during vacation join district workers and evangelists and hold special meetings in heathen villages. During 1951 more than nine hundred evangelis-

tic meetings were held. God has marvelously blessed the simple and humble efforts of our native workers, for during the past two years 26,472 were baptized into the Advent faith. Just now there are 84,231 precious souls awaiting baptism as they study in the baptismal classes.

Our greatest and most urgent need today is to enlarge the training facilities for African workers. At the present time we do not have any training school that provides an African worker with more than a secondary education. Plans are now under way to expand and enlarge old Solusi Training School and eventually provide educational privileges up to junior college level. But our lack of facilities and the extreme poverty of the people make this a herculean task. However, we are moving ahead in faith.

From the small beginnings of fifty-eight years ago the work has grown into five unions: namely, the Congo Union, with a membership of 17,338; the East African Union, with a membership of 28,022; the South African Union, with a membership of 11,686; the Southeast African Union, with a membership of 9,911; and the Zambesi Union, with a membership of 18,448. This is a total for the Southern African Division of 85,405. For the first half of the present biennial term there has been an increase of 15,215.

Today the doors of Africa are open for the Advent message. What tomorrow may bring forth no man knows, but we do believe the greatest and most glorious days for advancement of the cause of God are right upon us. We must work "while it is day." We must rapidly enter the unentered territories in our division field. We face the future with much courage in the Lord.

## The Inter-American Division

By Glenn Calkins

THE Inter-American Division was organized as a division in 1922. From the humble beginning of those days the membership has grown until at the close of 1951 the baptized membership stood at 83,172, and by the time this article appears in print it will be approximately 90,000. We lacked only 200 of baptizing 10,000 during 1951, and from all present indications between 12,000 and 13,000 will be baptized during the current year, 1952.

There are twenty-seven different republics and separate political divisions in the Inter-American Division, with an equal number of governments under whose regulations we must conduct our work. In these countries are used twenty-one different currencies. The major languages are English, Spanish, French, and Dutch. Our work is administered through six union conferences and thirty-six local conferences or missions, with 997 organized churches as of December 31, 1951, but now well over 1,000.

One short decade ago there were only four training schools serving these twenty-seven different countries. Today, owing to the blessings of God and the liberality of our people, we have fourteen. Ten years ago the division had no medical work or doctors; today five major medical institutions are operating, plus an additional one nearing completion. Today there are twenty-one doctors either in the field or under appointment.

(Continued on page 26)



Crowd marches single file to baptism of seventeen Indians of Venezuela who trekked ten days through jungles to reach our mission station at Paruima, British Guiana, one having died en route.

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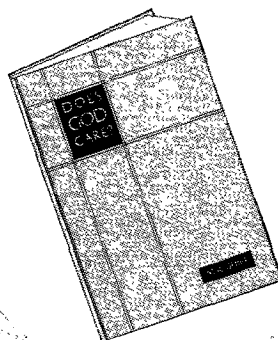
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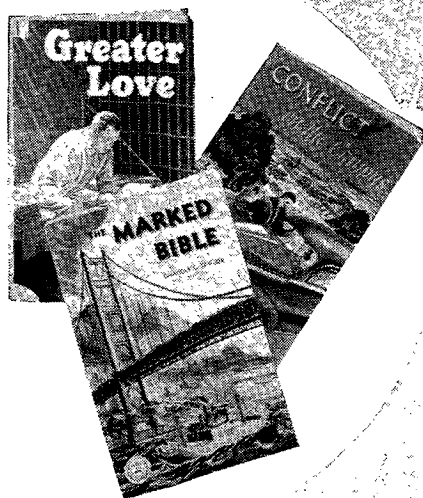
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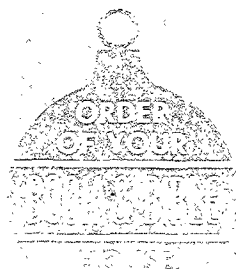
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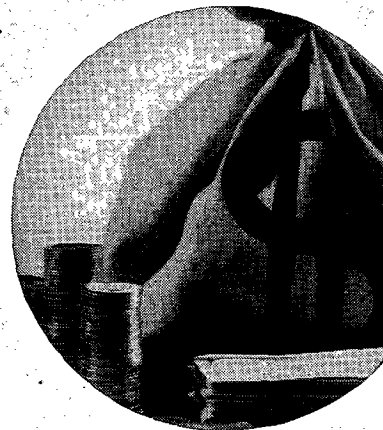
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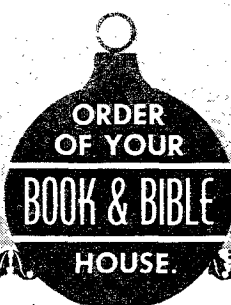
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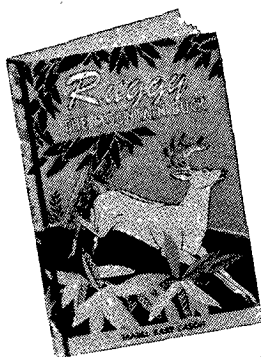
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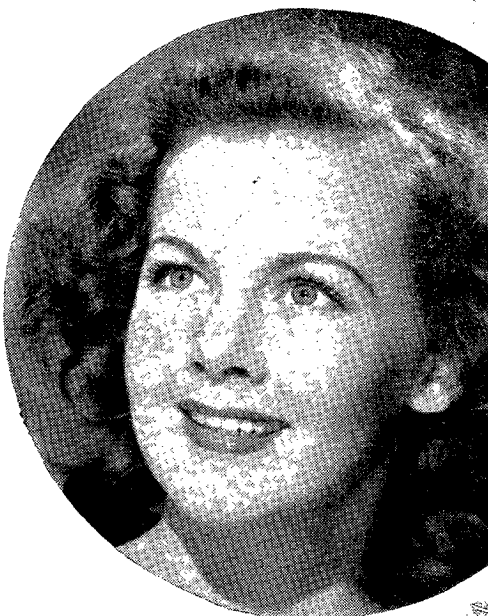
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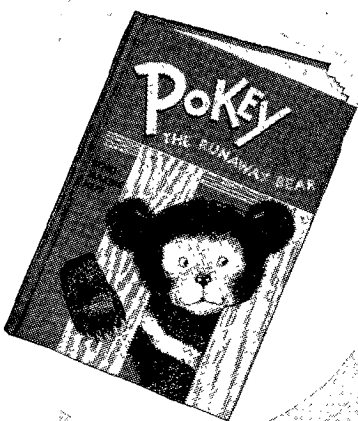
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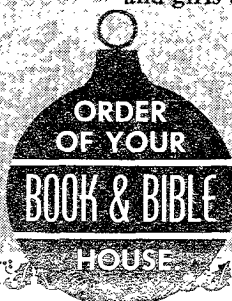
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## The Inter-American Division

(Continued from page 18)

The Sabbath school membership has grown to well above 115,000.

On the twenty-seventh day of June of last year there were nearly one thousand baptized in a single day on one small island in one of our English-speaking unions. This brought a thrill to our hearts, but similar experiences will doubtless be repeated again and again as we see the power of the third angel's message taking hold of the hearts of men and women everywhere. One local conference planned a baptism every day in the week during the second quarter of 1952, to care for the large numbers seeking admission into the church.

In a letter recently received from H. J. Westphal, president of the Mexican Union, he says that it seems almost like another Pentecost to see the people flocking to the truth in the jungle states of south Mexico, this in spite of the very strong influence of the dominant church that exists there.

F. S. Thompson, president of the Caribbean Union, in a letter under date of March 20, gives a thrilling report of the forward march of evangelism in that great union field. L. A. Kraner, Bible teacher at the Caribbean Training College, together with some of his ministerial students, recently conducted an effort in Georgetown, British Guiana. In the few weeks of the public effort, sixty-eight were baptized and some seventy or eighty more are in classes preparing for baptism. (Most of these have since been baptized.)

G. C. Nickle, president of the Columbia-Venezuela Union, although speaking of the many problems continually confronting the work as a result of persecution by the dominant church, states that this year there will be the largest number of baptisms ever recorded in the history of that union. Some workers and believers have paid with their lives for their faith during the past year, and many of our believers have been driven from their homes, yet their faith is strong and their courage never wavers.

A. V. Larson, president of the Central American Union, brings to us a note of forward progress in each of the seven different republics comprising the Central American Union. Many are finding their way into the church as a result of the faithful witnessing by our workers and lay members.

R. W. Numbers, president of the British West Indies Union, writes that at the close of a three months' effort held in Kingston by R. L. Boothby, 268 were baptized, and that many more are in baptismal classes.

C. O. Franz, president of the Antillian Union, fully expects to baptize three

thousand in that far-flung field during 1952, more than one thousand of whom will be in Haiti, the land of voodooism and devil worship. The Antillian Union also anticipates the opening of the beautiful Bella Vista Hospital in Mayagüez, Puerto Rico, early in 1953, the cost of which will be three fourths of a million dollars.

From these brief statements you can see, my brethren, that there is "the sound of a going in the tops of the mulberry trees." But there still remain millions in Inter-America to learn of the blessed hope and find salvation.

In the hinterland of Venezuela, far back from the coast, is a great section known as the Gran Sabana. Many years ago O. E. Davis, trekking overland from Georgetown, British Guiana, penetrated the jungle to carry the gospel to a large tribe of intelligent Indians. He lived with them and taught them until his death a short time later. Before long mission stations were established in British Guiana near the Venezuelan border, since our workers were not permitted to labor in that part of Venezuela. From time to time we have heard regarding the faithfulness of the Indians of the Gran Sabana, many of whom have walked for days through the jungles to our mission station at Paruima, for further instruction and baptism.

Recently a group started on this long and dangerous trek. One died on the way. But seventeen reached Paruima and were found to be fully instructed in the truth by native Indian believers, and were baptized. Another group of forty-four were baptized on March 1, and in September of this year another much larger baptism was scheduled. Elder and Mrs. R. E. Brooks have spent many years in the highlands of British Guiana teaching these children of the forest, and because of their faithful and careful instruction and the influence of Elder and Mrs. A. A. Carscallen and of others who preceded them, we have many of these

fine representatives of the natives of the Gran Sabana who are now baptized believers.

A few weeks ago Douglas Prenier, of Caracas, Venezuela, made the long trip into this section and found scores upon scores of earnest, God-fearing believers living there, and hundreds more either requesting baptism or interested in more knowledge of Bible truth. Unfortunately, the local priests of the dominant church ordered the police to immediately deport Elder Prenier. This was done before he could meet with or baptize the more than eighty who were ready for this sacred rite. Governmental permission is now being sought for him with others to return and establish mission stations among these earnest people of the highlands. Eternity only will show how many there are in this great expanse of country who are believers in the true God and who have dedicated their lives fully and unreservedly to Him.

## The Central European Division

By W. Mueller

AT ONE time the territory of the Central European Division stretched out from Holland over Central Europe, the Balkan States, the Middle East to Persia and in the Far East to Indonesia and the mission fields in Africa, Tanganyika Territory, and Liberia. The events of war have limited this territory to Germany proper. The headquarters of the Central European Division are in West Berlin.

At present we have two unions, with ten conferences and 26,500 church members, in West Germany, and one union in East Germany, with seven conferences and 18,000 church members, making a total of 44,500. In the last two years we were able to baptize 4,143.

Under the peculiar circumstances in



Truck loaded with welfare gifts destined for East Germany in front of our Advent House in Berlin.

this unhappy war-torn heart of Europe the church has, nevertheless, made some progress. It was not always easy to press on with courage and hope, but the Lord of hosts has been with His church and will be in the future. The division of Germany into sixteen local governments made it necessary to seek for legal rights in each one of these. We are happy to state that we are organized at present as a corporation in West Berlin and in Hamburg. We hope to get the recognition in the other parts in the near future.

We must confess that since the war there has been little interest in Germany in spiritual things. The struggle for the necessities of life has been hard. The interest of nearly all is concentrated on this life and not on the kingdom of God. The number of unemployed is still alarming and is only slowly decreasing. There still are from ten to twelve million refugees in West Germany. Hundreds of our church members have lost all their earthly belongings and are seeking to find a better life in other countries. They are going to all parts of the earth. They are not lost to the cause in general, but this decreases our net gain.

There is another problem, the lack of meeting halls. During the war hundreds of chapels and halls were destroyed. Now we are struggling to build and repair, but in spite of all the help received by generous gifts and loans from outside, we still have such a lack that nearly one third of our churches are without the necessary meeting place and must gather in restaurants, in chapels of other denominations, in schools, and public buildings. Our evangelistic work is greatly handicapped for lack of suitable meeting places.

In spite of all this we have much to encourage us. Our departmental work in its various phases is making good progress. The literature work is advancing again. From 1940 to 1947 it was impossible to supply the church with religious literature. The lack of paper made it impossible to print and to replace the loss of stock suffered by the bombing of the Hamburg Publishing House. It is still not easy to pay the paper prices, since their rise continues, and at present we are threatened with a price increase of from 20 to 22 per cent. But the Hamburg Publishing House, with 148 employees, shows remarkable progress. Now we print special magazines for the church and a mission and a health paper for the public.

In 1951 we distributed 2,352,974 magazines. Our sales increased from about \$250,000 in 1950 to \$400,000 in 1951. We have our faithful book evangelists who visit the homes. On some days groups of our young people go out as singing bands and distribute our Christian literature.

On one such campaign a group came to a very small and poor-looking home.

A pale and shabbily dressed woman opened the door to ask what they wanted. She said at once that she had no money, since her mother was lying hopelessly sick in the only room they had, and they were without the necessary help. The leader of the group told her that they wanted to bring her a bit of joy. As this poor woman listened to the hymn the young people sang, she opened the door wider, so that her mother could hear them sing. Our missionary leader saw tears rolling down the wrinkled cheeks of the old woman, and they all were deeply affected. The young people left some literature and went on, happy in the thought that they had brought joy



A group of natives and chiefs in central New Guinea, typical of many calling for teachers.

and peace to people suffering from such hardships of life.

Our colporteurs are doing a good work. This is due to the training they get in our schools. Today 158 colporteurs are doing an ever-increasing work and reach out for greater success from year to year. Their sales have been as follows: 1949, \$90,301.50; 1950, \$181,101.75; 1951, \$267,749.75.

Since 1950 the missionary report shows an increase in nearly all branches. Missionary work has been reported by 24,384 members, an increase of 1,473. They have visited 212,666 people, an increase of 18,315. Bible readings given have numbered 444,223, an increase of 18,990. As a result of this work 1,564 baptisms have been reported. Distribution of church papers has reached 949,827 copies, which shows an increase of 277,181. The Missions Extension and Ingathering work have also increased in spite of many hindrances. Radio work, which has been carried on in our division for only a few years, shows good progress. As a result of our radio work 51 were baptized in 1950 and 117 in 1951.

The Sabbath school membership is now 111 per cent of the church member-

ship. The work for the young people is very encouraging. During the last year 581 young people were baptized. Our youth are doing good work in the Missions Extension and Ingathering campaigns. We now have 358 young men taking Red Cross training, and 837 have completed the course. We were glad that we were able to send from West Germany 1,082 young people to the youth congress in Paris.

The welfare organization shows an ever-increasing work. We have been able to take care of 101,811 persons in their homes, helping them with food, clothing, and in other ways. We have given cash support amounting to \$96,607.65 and food worth \$70,612.64, besides other help, such as distribution of 10,882 pairs of shoes and 73,045 pieces of clothing.

We are thankful that the Lord has blessed His work in this field, and we believe that He will be with His children until the work is done and we enter His eternal kingdom.

## The Australasian Division

By F. A. Mote

SURELY we have much to be grateful for in the Australasian Division as we look back over the past several months and see how God has led us in His work. Two texts of Scripture come to my mind that I would like to bring to your attention. The first is found in John 8:12: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The other text is found in Matthew 4:16: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

What a wonderful plan has been made by our loving Father in heaven so that when Jesus, the Light of the world, is shed abroad in the hearts of His people, others will see that great light, and they also will turn away from sin to follow after our Saviour Jesus Christ. This is the experience of thousands of our people in this part of the world.

As we opened the year 1952 we had 487 churches, with a total of 30,613 baptized church members. It is most cheering, however, to note that in this division we have 855 Sabbath schools, with 50,000 Sabbath school members. Most of these Sabbath school members who have not yet been baptized are to be found in the mission field section of the Australasian Division.

Throughout this widely scattered territory we have a total of 2,916 workers, including about 1,131 employees who work in the production and distribution of our Sanitarium Health Food products.

These faithful workers, together with the laity, both old and young, are doing exploits for God in finding souls for the kingdom of heaven.

Within the past several months a new emphasis has been given to the work of evangelism. J. L. Shuler and C. E. Weniger, of the Theological Seminary, have spent much time in conducting ministerial institutes and in other work which has been of great strength to our evangelistic program in this field. Not only have institutes been held, but Pastor Shuler has also conducted successful evangelistic campaigns, in which a number of our evangelists have been associated with him, to learn how better to conduct their soul-winning endeavors. This spirit of evangelism is sweeping across the territory of Australia, New Zealand, and out through the island mission fields.

G. Burnside and his staff of co-workers have recently begun another evangelistic campaign in the city of Brisbane. During the weeks preceding the opening of this evangelistic effort, nearly six thousand invitations were sent out to people who had been contacted by our colporteurs and through the Voice of Prophecy. The advertising program was successful, and on the opening night at least 2,500 people were present to listen to the subject—"Heaven." An excellent offering was received the first night. We shall pray, and expect a large harvest of souls as a result of this series of meetings.

Similar efforts are being held by a number of our evangelists in several of the larger cities and towns, as well as the smaller, throughout Australia and New Zealand.

You have heard about the hurricane that wrought such havoc in Fiji on January 28, 1952. In response to our earnest appeals the brethren have given liberally, so that the rebuilding work has been started, and within a few months we expect to have our work in Fiji back on a normal basis. Surely we appreciate all that our brethren throughout the world field have done to help us with their prayers and contributions!

We feel that the devil was angry because such strong plans had been made by the Central Pacific Union Mission committee for the advancement of the work throughout the island field during 1952. The devil would have been delighted to see our work destroyed as well as the lives of our workers. We thank God, however, that the lives of our workers and brethren were precious in His sight. The buildings and equipment can be replaced, and this is being done rapidly.

In Tahiti, land has been purchased and funds have been made available through the overflow of a recent Thirteenth Sabbath Offering so that a new training school is to be built for the Tahitian young people. What a blessing

this will be to our work in that far-off island mission territory!

In the Coral Sea Union Mission territory the work is advancing most rapidly. During 1951 that field reported 1,037 baptisms, so that their baptized church membership now stands at 6,002 for the union. They reported approximately 23,000 members in their Sabbath schools. Many of these are to be found in the highlands of New Guinea and in Papua.

In the Coral Sea Union Mission field we have 319 schools, with a total of 7,290 pupils in attendance.

In this union great good is being accomplished through the leper work.

The Sanitarium Health Food work of the Australasian Division has grown to such an extent that it is favorably known throughout our field. This means much in the advancement of the message. Recently we officially opened our latest factory in New Zealand. We now have three health food factories in New Zealand, and a total of eleven in Australasia. We believe in teaching health reform in connection with the message that prepares a people physically, mentally, and spiritually for this life and for the life to come.

For several months construction on new buildings has been going on both at the Australasian Missionary College and the Sydney Sanitarium, in order that the work may be carried on more successfully. We are also carrying on building in connection with the Warburton Sanitarium and Hospital, and in many of the fields new churches and schools are being erected.

By baptism and on profession of faith 2,218 precious souls were added to our churches during 1951 in the home fields of Australia and New Zealand and throughout the many island missions of the division.

The different departments are being fostered strongly in all sections of the field. I am sure that you will be interested to know that the work among

the cannibals in the highlands of New Guinea is going forward in a most encouraging way. Large numbers of men, women, and children who have known nothing but cannibalism are now studying the message and are attending Sabbath school and church services. Even among the most primitive people, where all the dead are eaten by their relatives and friends, many are becoming interested in the message, and for the first time cemeteries are being opened so that the dead can have a decent burial.

So the work goes on! We are all of good courage, and are looking forward to the day when the work of God in the earth will be finished.

## The Far Eastern Division

By V. T. Armstrong

THE first Japanese to be baptized into the Seventh-day Adventist Church was T. H. Okohira. He also became one of the first missionaries to enter the territory of the Far Eastern Division. He accompanied W. C. Grainger, who arrived in Yokohama fifty-six years ago—the first denominational representatives of the hundreds who were to follow through the years.

Fruits of their early labors were baptized in a small stream on the outskirts of Tokyo. This was the first baptism conducted by the church in the Orient, and Hide Kuniya, the first one to receive the rite, became the pioneer member in our churches of the Far East. Past eighty years of age, he is still working as strength will permit and winning souls for the kingdom.

The history of the work of the church in these Oriental lands since that first convert was baptized is another thrilling chapter in the miracles of missions. There have been many difficulties but continuous growth. Hindering causes



Hall erected in Ozamis City, Mindanao, Philippine Islands, for an evangelistic effort conducted by T. Cabaluna, A. Savilla, and A. Flores.



that at times seemed to retard the work later proved a blessing. This now appears true of the second world war. It touched every part of the Far Eastern Division and was a severe shock to the work in these lands, but the church has come out of those days stronger and better fitted for Christian warfare.

The membership on December 31, 1941, was 32,818. By the close of 1949 there had been a net gain of 14,697, making the division membership 47,515. The gain for the first two years of this present quadrennium was 9,330 and the total membership on December 31, 1951, was 56,845.

Evangelism is the watchword of the hour in every field. It has taken much time and hard work to rehabilitate after the destructive war. It has also been necessary to catch up in our building program with the growth in all lines of work. Publishing houses, schools, medical units, churches, and homes have been urgent needs as the fields have endeavored to care for the expanding work. While there is yet much building to be done to meet growing needs, it is possible now to assign more funds and more men for direct public evangelism.

Some of the larger evangelistic meetings might be mentioned. In Singapore, F. W. Detamore and Raymond Turner have been conducting city-wide meetings, first in English in the Victoria Theater and second in translated Chinese in the Singapore English church. By the time this appears in *THE REVIEW AND HERALD* it is planned for this team to be holding meetings in the Indonesia Union.

P. H. Eldridge, immediately after the dedication of the church, began a series of meetings in the Tokyo Evangelistic Center, with a very large attendance. C. M. Basconcillo and M. G. Yorac have just completed a series of meetings in the movable tabernacle in Cebu, Philippine Islands. The meeting hall is being moved to another part of the city for a second effort.

G. W. Munson and his associates are using a tent in Pusan, Korea, and report overflow attendance and many in the baptismal classes. The workers in Korea are being pressed to answer the many urgent calls coming to them for meetings in all the towns and villages of South Korea.

In Northern Luzon, T. A. Pilar is conducting a major effort in Dagupan City, and J. O. Bautista sends word that nine evangelistic teams in his field are in their second efforts and are meeting with good results. They report baptisms of fourteen, twenty-two, thirty, thirty-four, and sixty respectively in these meetings thus far.

S. Ritonga has completed an effort in the market place in a village of North Sumatra, with an attendance of seven hundred and a large baptismal class as the result. Other villages are pressing him

to come and open meetings. In every field other workers are conducting meetings and following up interests. Already several missions report more baptisms during the first quarter of 1952 than they had for the four quarters of 1951.

Guam and other islands in the Far Eastern Island Mission report a membership of two hundred, and from the island of Okinawa comes the report of a baptism of eight more converts. Several of the young people who have recently been baptized have entered the Japan Junior College for training. From the Netherlands portion of New Guinea come reports of several groups of believers and a membership of seventy-one. These are new fields only recently entered.

Our schools are crowded with more than thirteen thousand in attendance. The youth of the Orient are alert and seeking an education. Many of the converts are young people. To provide facilities for training them is our goal.

The addition of a wing to the Tokyo Sanitarium and Hospital, a new clinic building in connection with the Tokyo Evangelistic Center, two temporary hospitals in South Korea and additional facilities for the Seoul Sanitarium and Hospital, new clinics planned for in Iligan and Cebu, Philippine Islands, are all urgent needs.

The Bangkok Sanitarium and Hospital moved into new quarters in 1951, and the staff are overworked in caring for the ever-increasing number of patients. On April 24 the new wing of the Youngberg Memorial Hospital, in Singapore, was officially opened by the colonial secretary, Colony of Singapore, the Honorable Mr. W. L. Blythe.

The hospital facilities at Penang and Bandoeng and other medical units around the division field must be expanded if they are to meet the demands.

Literature sales continue to climb. The colporteur army is rapidly growing. More and more literature is being issued as rapidly as possible to supply the demands of the fields. Sales in 1951 were \$877,070.58, but every report indicates that the million-dollar mark will be passed in 1952.

Two Japanese colporteurs recently sold forty copies of *The Great Controversy* to one businessman to be given to his associates. A student colporteur sold four hundred volumes of *Power and Prophecy* and *The Way to Health* to the director of libraries for the Indonesian Government. The order amounted to \$1,485.

During 1951 the seven publishing houses in the Far Eastern Division issued literature in twenty-four languages and translated twenty-one new books.

Bible correspondence schools are being conducted in all the principal languages of the fields, and enrollments are increasing. Thousands more could be enrolled if sufficient funds and staff could be provided to care for the work.

About seven out of every ten persons within our territory are either Moslems or Buddhists. There are multiplying evidences that the time has come to reap a harvest of souls among these people. There is a spirit of inquiry and a determination to seek for light. Much might be written regarding the progress made. In Indonesia many Moslems are coming into the church. In Singapore thirteen have been baptized through the Bible correspondence lessons and the follow-up work by R. A. Pohan. Many are quietly studying the lessons.

The day of march has come, and calls for an advance all along the line. The Word of God is mighty and His promises are sure. Under the power of the Holy Spirit the work will soon be finished.

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## In Prison for the Truth's Sake

In Finland a Seventh-day Adventist mother of twelve children was warned by the city authorities that unless she permitted her children to attend school on Sabbath she would be punished. Several weeks passed, during which she did not compromise her principles by allowing her children to attend the elementary school on God's Sabbath. Then she was taken to prison and placed in solitary confinement on a diet of bread and water. There she remained for some time with the privilege of only a little time each day in the prison yard for exercise. Instead of complaining and finding fault and wondering why God had allowed this misfortune to come to her, she claimed the promise that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

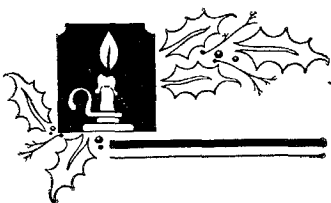
Day after day, while this mother was in the prison yard, she talked to the other prisoners about the coming of Christ and other Bible truths. After she had been in prison thirty-four days the authorities be-

came so alarmed at the large number who were turning to the Adventist faith that they exclaimed, "If that woman remains here much longer, all the prisoners will become Seventh-day Adventists." So she was released on the thirty-fifth day and allowed to return to her family, with a warning that she was to give up her Sabbath notions and allow her children to receive their education on the seventh day of the week.

As a result of her uncompromising stand for truth, the present parliament is giving consideration to the opening of parochial schools by minority church groups. This sister has left behind her a branch Sabbath school and a prison full of men and women who are receiving the Bible correspondence school lessons.

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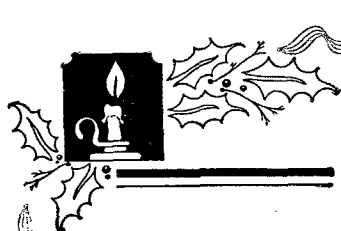
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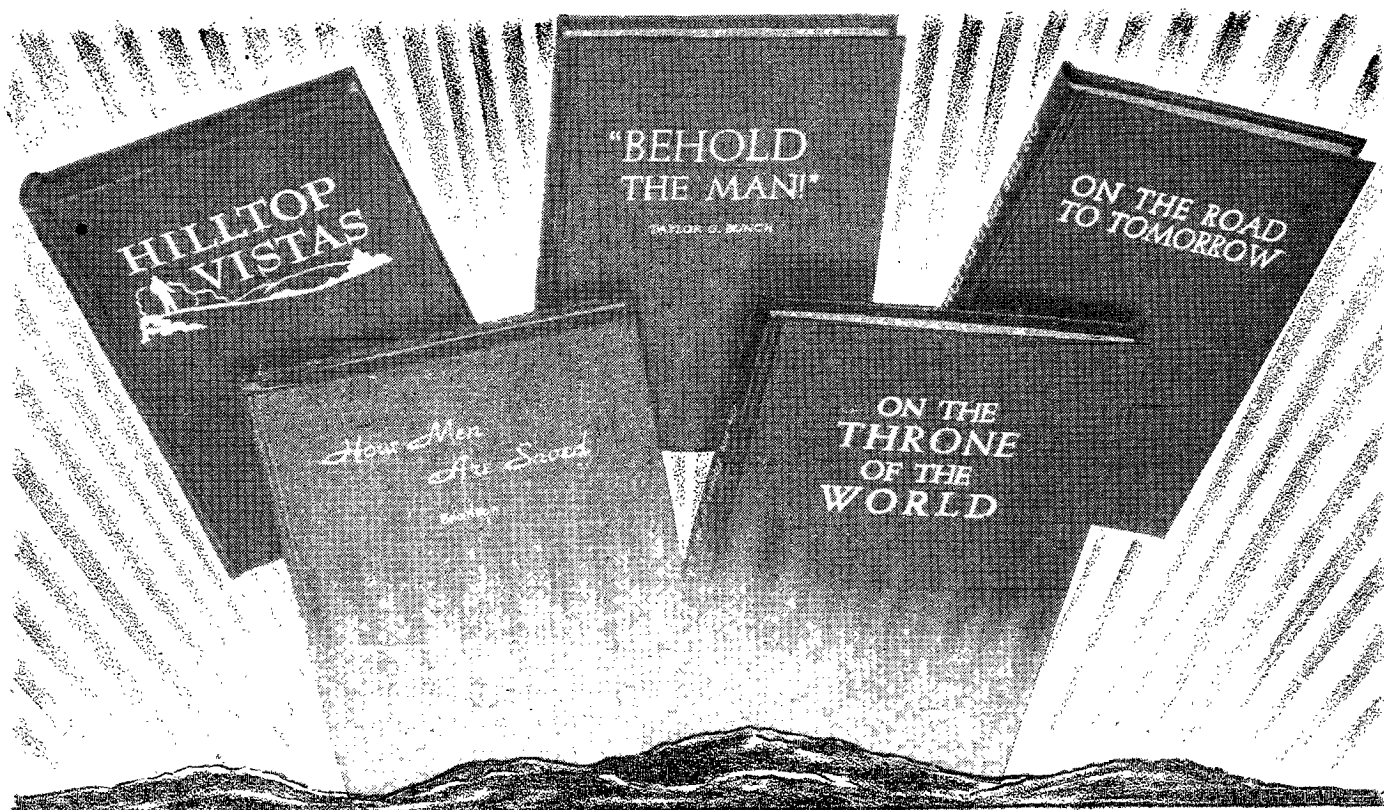
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## Facing Difficulties in the Philippines

By J. O. Bautista, *President*  
*Central Luzon Mission*

The enemy is ever busy to thwart God's purposes. Every activity carried on by God's people to advance His cause is sure to arouse the ire of the devil, especially when such a move appears to be meeting with some measure of success. Nearly every evangelistic effort we have launched this year has encountered numerous difficulties from the leaders and adherents of other religious organizations.

From the time that our workers began their work in La Paz, a barrio in San Narciso, Zambales, it was apparent that an abundant fruitage would result. The barrio lieutenant manifested a friendly attitude. He permitted them to use his lot for the meeting place and promised that he would see to it that nobody made any trouble. Because there was no other place for the people to go after the evening meal, all roads led to the gospel tent.

When a certain religious group saw that a large number had become interested and were attending the meetings regularly, they said, "The Sabadistas have been here but a short time, but they have a big following." So our enemies put up a meeting place of their own nearby and began a series of meetings. They used amplifiers and began simultaneously with our meetings each night. Our evangelist's voice was almost drowned out. In spite of the fact that complaints had been filed with the town officials, the work of the opposers continued unabated. However, the people became sympathetic toward us and continued to attend.

Various means were employed to get people away from our meetings. The pastors and members of this sect would meet the people as they were on their way to the tent and threaten them with bodily harm if they persisted in attending. Five ministers took turns in preaching against the Sabbath, the law, tithing, and health reform in an effort to confuse minds and discourage the people from accepting the Adventist faith. Then challenge after challenge for a debate was issued.

### Threat of Physical Harm

One time our Bible instructor was in the house of an interested person, giving studies, when a man with a pistol in his hand challenged him to come down and be shot. Fortunately, another man who was armed came to his rescue. In spite of all these efforts of the enemy, a total of thirty persons has already been baptized, and the group, together with others who have been baptized before, has

since been organized into a new church.

In the effort at Orion, Bataan, the interested persons were visited in their homes by enemies, while another religious group held their own meeting at a place only about fifty yards away, using loud-speakers also.

Barely had the meetings in Magalang, Pampanga, been started when one trouble after another arose. Two days after they began, a man was murdered not far from where the tent was pitched, and as a result curfew hours were set. From seven-thirty on in the evening no one was allowed in the streets. The meetings had to be held earlier, but as it was inconvenient for the farmers, the attendance dwindled. Hardly had the meeting closed each night when policemen's whistles would be heard, warning the people to remain in their homes. At one time those present in the meeting were investigated by constabulary, because there was an encounter between the government troops and the dissidents, at which time one was killed, and at a later time two rich men of the town were kidnaped. So the whole population became frightened. The prominent people of the town banded together and headed a campaign of opposition to our work. But our evangelists carried on. Their efforts were rewarded with twelve baptized on May 10.

### Victory in Spite of Obstacles

Early this year the members of the Baesa church began three public efforts. One of these was held at Bagobantay, the place where squatters who have been ejected from the city of Manila are being transferred. A basketball court was laid out adjacent to the lot of the meeting place, where young people practiced folk dances in preparation for a festival. This was done when the meetings were going on every night. Bamboo instruments were used to create much noise. Once the dancing was over, the owner of the house nearby would open his radio in full blast.

One day someone took away the wooden pulpit that was being used by the workers, chopped it up, and used it for fuel. There was a man whose work was that of a water carrier. As most of those who were attending the meetings were his customers, he lost his job when he was told by an enemy not to supply them with water any more. Having nothing else to do, he resorted to gambling. One day he was caught with several others and was thrown into jail. As soon as he was released from prison he began to attend the meetings. He was one of the eleven persons who were baptized as a result of the effort.

The enemy may rage and devise ways and means that all his ingenuity can produce to defeat the purposes of God, but he cannot do anything against the truth.

## Two Weeks' Safari in Central Nyasaland

By T. K. Ludgate

Late January and early February is not the best time of the year to visit our stations in central Nyasaland, but the president of the Southeast African Union, S. G. Maxwell, wanted to know whether or not it could be done. The two-thousand-mile journey from Helderberg College, at the southern tip of this great African continent, had provided many interesting travel experiences, but the prospect of a two-week itinerary among the front-line workers in Nyasaland superseded all other attractions!

Pastor Maxwell met me at the Chileka airport, eleven miles from Blantyre, where the union headquarters are situated. We left immediately on the first stage of the safari, which took us to Lake View Mission. There are a boarding school and a dispensary at this station. Next morning the suggestion was made that we should go down the mountain to a prayer house at Selemani. Brother Maxwell was aware of my desire to see mission life as it is really lived, and this walk to Selemani gave me an opportunity to find out how our workers conduct operations right out in the villages among the people.

The trail led down through some of the most beautiful tropical jungle I have ever seen. At some points the grass waved two feet or so above our heads. After Elder Maxwell had inspected the school and I had talked to the church members and friends, we set out on the thousand-foot climb up the mountain to Lake View.

### Living in a Thatched Hut

We left Lake View that same afternoon and moved forward sixty miles to Tete, where a central school and church are. Here I really felt as though I was learning something about wet-weather itinerating! The thatched hut provided for the white *bwanas* was just like many other African huts—low walls, no door or windows, just open spaces where these ought to be, mud floor, and a conspicuous absence of light, because of the fact that the roof projected two or three feet beyond the outside walls and thus kept the interior very dark.

That night there was a heavy rain, and the roof was not by any means waterproof. Acting on Brother Maxwell's suggestion, I put my raincoat over the mosquito net and hoped for the best. This was the first of several such nights spent in various huts and school buildings in the Lake View district. At each outstation we had the opportunity of visiting with our African brethren and of addressing the church and school groups.

The northern limit of our tour brought us to Mwami Mission in Northeast Rhodesia. It was good to meet the workers on

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this well-equipped station with its 3,000 acres of land, a leper colony with 250 patients, a hospital, and a boarding school. We stayed overnight with Dr. O. B. Beardsley, medical director of the hospital and leper colony, and the next morning we were shown around the station. I was impressed with the garden that provides an abundance of fruit and vegetables for the three European families and two European nurses who are privileged to labor for the Lord at this important center.

On the way back to Lake View from Mwami we visited several schools and prayer houses. We had rain every day, but the roads were not too bad, and our progress from station to station was made interesting by the ever-present possibility that we might have to get out, unload the station wagon, and enlist the aid of some natives to get the car out of the mud. This eventuality overtook us near the end of the safari. We had left the highway to go into the bush, along a narrow trail, to visit Balaka village school. The native evangelist assured us that the road was "good," and we would have no difficulty in driving right up to the school. However, we had our misgivings, and about a quarter of a mile from the school we were bogged down with the rear wheels in the mud right to the axle! Well, this was all part of the job, and I told Elder Maxwell that the trip would not have been complete without such an experience.

#### Visit to a Moslem Area

Near the end of the itinerary we visited the church and school at Kalembo, a large village in a Moslem section of the country. The old chief of this district has refused to allow other mission societies to enter his territory, but he permitted our workers to go in and establish work there. He soon found out that Adventists do not use swine's flesh, liquor, or tobacco, so he decided to permit us to live among his people. Now he is interested in our message and shows favor to our people. At Kalembo we stayed in the school, a substantial brick building minus doors and windows.

We set up our beds at one end of the schoolroom, and the people gathered at the other end for the meeting. The audience at this place was mainly Moslem. I had worked among Moslems in India, but never had I found them so eager to listen to the story of Jesus and His soon return as they were at Kalembo. Right at the crucial point in the address the pressure lantern that supplied us with light went out, leaving us in total darkness. The sermon proceeded, and I believe the friendly darkness helped many to give more serious attention to the message. Just as the lantern was relighted the call was made, and we were very happy to see more than half the audience respond to the appeal to prepare to meet Jesus at His coming.

Leaving Kalembo, we proceeded via Zomba, capital of the colony, to Blantyre. This is a very pleasant little town in beautiful highland country. Forty-two miles away, amid country that is beautified by many tea estates, is our largest concentration of mission effort in Nyasaland, at Malamulo, where we have a village school,

## I Found Liberty in Prison

By Pedro Mesa Rodriguez

I was only twelve years old when a kind woman invited me to attend some meetings in the house of my neighbor. I attended these meetings for some months, but could not understand much. A branch Sabbath school was also held in this home.

My family moved from the town, but I did not lose contact with the Bible, for my father liked to read it, and frequently told us what he read. When I heard him, I knew he told us of the same things that were taught in that little Sabbath school.

The years passed, and in my association with the young people of the world I had the misfortune to select friends who were given over to liquor. They carried me along in their ways, and I fell victim to an unjust accusation; but I had to pay the consequences of being the companion of evil men. They put me in jail in the same town where I had attended the branch Sabbath school.

After some weeks in jail my attention was called to meetings being held there Sabbath afternoons. I went to them and was very much interested. How great was my surprise when I found that the same woman who had invited me as a child to attend the meetings in her home, and her daughter, were the ones who were conducting these meetings.

I attended faithfully, and began to remember the days of my childhood. As I listened I became more and more interested. I understood everything perfectly, until at last I accepted Jesus and gave my heart to Him. After I had determined to give my heart to Jesus I remained in jail another two months. Then my innocence was discovered, and I was given my liberty.

The day came when I returned to my home town, and rejoiced at the thought of continuing in my faith. Some Adventist young people who were inviting people to their meetings were directed by the Lord to my house also. Great was their joy, and greater was mine, when they found that I had decided to become a Seventh-day Adventist. Since I already had received sufficient instruction, and my faithfulness had been proved, I was baptized only one month later. I am infinitely grateful to the Lord for the privilege of having learned to know Him and for the happiness that His life gives me.

It is my determination to go to college and prepare myself to be a faithful minister of the Lord, to liberate many souls from the prison of sin, so that in this life they may be happy even as I am, and may live in the hope of eternal bliss that awaits them.

press, woodshop, mill, hospital, leper colony, and two churches. It was a stirring experience to visit this large center about which I had studied and taught in our division training school at Helderberg College.

I was privileged to meet our blind brother, Evangelist Captain, at Malamulo. He told me that he has had the joy of leading more than nine hundred people to the Lord during the past twelve years, and seventeen of them in the month of January this year. Pastor Maxwell said the secret of his success is that he has one purpose in life, soul winning.

This rainy season safari in Nyasaland was a grand experience, one that will ever be a treasured memory. I shall always recall with a thrill of real pleasure the enthusiastic singing and friendly greeting of my Angoni brothers and sisters of beautiful Nyasaland.

## Opening Doors in Iran

By Eldon J. Green

*Secretary-Treasurer, Iran Mission*

It was 6 A.M. as we left Teheran, the capital city of Iran. Our destination was Tabriz, a city of more than two hundred thousand, and the great manufacturing city of northwestern Iran. Traveling by bus we passed village after village where the people have yet to hear the message of a soon-coming Saviour. In the bus Yoash Sangerloo, my traveling companion, made some friends, and before we arrived in Tabriz every person who could read had one of our truth-filled tracts and five new students were enrolled in the Voice of Prophecy Bible Correspondence School.

The next day found us visiting our pastor in Tabriz, Haik Salakian. Although our believers here are few in number, their courage in the Lord is good. Everyone is encouraged to know that in this city we have more than five hundred students studying the Bible through the Voice of Prophecy lessons.

It was our hope to visit our believers in Rezayeh, across the great salt lake of Urmia. Because this is very close to the border, we were told that it would be impossible to do so, but God intervened in a very decided way, and the needed permit was granted. While waiting for our bus to leave we went down to the main park in Tabriz, and in a short time many tracts were given out, and twenty-five more students were enrolled in the Bible lessons.

It seems as though the doors into the homes of these multitudes are beginning to open. Many eager hearts are waiting to hear this message, and the only way we have to reach them in their homes is through these lessons. Surely God has many honest in heart to bring to the knowledge of His truth in this way.

In Rezayeh we have sixteen church members, but at present they are not allowed to meet, because they have no church building. The purpose of our visit was to look over a proposed site for the church and make arrangements to go forward with plans for building a small chapel. Here we have a great opportunity, for we have many interested students among the two hundred who are studying the message through the correspondence lessons.

After a visit of three days here we returned to Teheran, full of courage and confident that God is about to show His hand in a strong way in these lands where it has been so difficult to work.

## Why Adventists Keep the Seventh-Day Sabbath

(Continued from page 7)

way to set aside the fall of man and sin. Remove the fall of man and sin, and there is no need of the crucifixion and resurrection. Remove the crucifixion and resurrection, and you have nothing left—Sunday included!

Those who would memorialize the resurrection of our Lord by supplanting the seventh-day Sabbath with Sunday are destroying the very reasons that made the crucifixion and resurrection necessary. They attempt to glorify the superstructure while destroying the foundations. They succeed only in destroying both.

### The Joy of Sabbath Keeping

Contrary to popular opinion, obedience to the Sabbath commandment makes for happiness, joy, and spiritual satisfaction. And why not? Its weekly observance reminds us of our Edenic origins, where a holy God created our parents in His own image. This stimulating fact gives one a poise and dignity that surmounts the irritations and frustrations of earthly life.

In addition, each recurring Sabbath brings us nearer to the day when the ills of life will be forever removed at the coming of our blessed Lord. In that earth made new, as beautiful as the one described in the first chapter of Genesis, God's people will dwell safely and eternally. There they will see the face of the Creator as they come to worship before Him each Sabbath throughout eternity. "And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Rev. 22:3, 4; Isa. 66:22, 23.

## News From Pitcairn Island

By D. D. Fitch

Pitcairn Island is only one and a half miles wide and two miles long and about eight hundred feet high. It has 135 inhabitants who worship in the only church on the island—a Seventh-day Adventist church. The tiny island is almost due south from San Francisco, and about as far south of the equator as San Diego, California, is north of it. The readers of the REVIEW are always interested in news from there, so I submit a portion of a letter just received from Miss Agnes Ross, who is a resident of the island.

"We had a lovely May and June, but the last three days of June went out wet and stormy. A ship called on the last day of June, and although the weather was wet and stormy, the boats were able to go out and back without mishap.

"The following morning, July 1, was fine and sunny; but the sea was very rough. As the day wore on, the wind began to blow harder and the rain began to set in. We were expecting a ship at 5:00 P.M. that was to bring eleven bags of mail. G. Branster, the president of our Central Pacific Union, was to visit us. He was to remain on the island until the next boat, five days later, and then join F. A. Mote and go on to Panama and other points.

"None of the union office people have visited the island for a long time, so we were very anxiously looking forward to this call of Pastor Branster. Fred Christian, one of the church elders, and a descendant of Fletcher Christian, the leader of the mutiny on the ship *Bounty*, had postponed a trip to New Zealand, where he intended to take his young daughter Valda for surgical attention, so as to be here to consult with Pastor Branster.

### Attempt to Pick Up Passenger

"Our signal bell here on the island rang about 2:00 P.M., and the men went down to the landing. They all decided that the surf was too heavy to take the boats out to the ship, but the young men said they would take out one of the small boats, if for no other purpose than to bring Pastor Branster ashore. When they had gotten out to sea they could not find the ship—the storm was so great—so they returned to the island. Then they saw the lights, and went after the ship again. But a heavy squall of rain again hid the ship, so they returned to the shore and *Bounty* Bay.

"During this short delay they missed a good chance to get back into the harbor. A huge double surf caught the boat and carried it right up on the stony beach. The boat was slightly damaged, but none of the young men were injured. Had they gone on board the ship, they would have

had to stay out all night in the small boat. And there was not a calm spot anywhere in the leeward of the island in which they could have found shelter.

"The following day was fine, but the sea was rougher than ever, and they would not have been able to get into the harbor. So it was good that they came in when they did. The Lord must have sent that squall of rain. Now, of course, the eleven bags of mail will be left at Panama, and we will get them sometime. But when we will have a visit from Pastor Branster is a question. The ship bringing Pastor Mote will not stop long enough for him to come ashore, and no telling where and when the two ministers will meet."

Stormy weather is not the only feature of life on the sea that creates a hazard. In 1896 when I was one of the crew of the missionary ship *Pitcairn*, we said good-by to J. E. Fulton and other missionaries on the island of Suva, Fiji, and were sailing out of the harbor when the wind died down and the tide began to drift the ship onto the rocky shore. The chief officer, Captain Graham, instructed young Tommy Christian and me to lower the small boat and try to pull the ship *Pitcairn* away from danger. However, the Lord sent a breeze, and we sailed on our way safely.

## Welfare Work in Central Europe

By Otto Brozio

Recently we had a most gratifying experience that we want to pass on to the readers of the REVIEW. In Berlin, as well as in Hamburg, Seventh-day Adventists have been given the rights of a public corporation. In the city of Hamburg the senate referred our petition to a subcommittee. A woman was the chairman of this subcommittee. During the discussion of our request she told the other members that she was acquainted with the welfare work of the Seventh-day Adventists, and therefore she recommended that our request be granted. The committee voted accordingly. This makes it very evident that these rights were given to us on the strength of our welfare work.

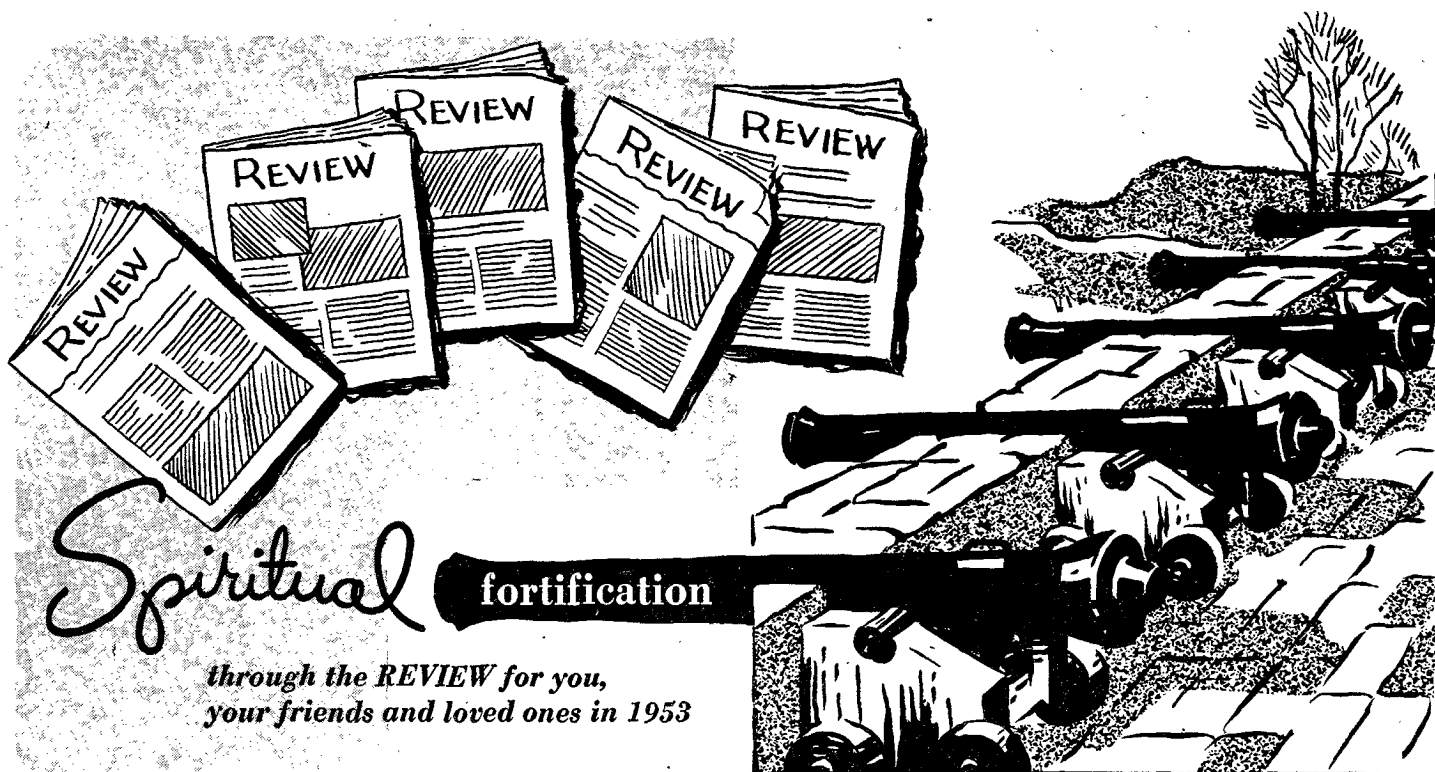
Doors open to the denomination when we endeavor to open them by using our welfare methods. This is a work of love that Christ can bless.

## Church Calendar for 1952

Nov. 1-22	Review and Herald Campaign
Nov. 27	Thanksgiving Day
Nov. 29-Dec. 6	Week of Prayer and Sacrifice
Dec. 6	Week of Sacrifice Offering
Dec. 27	13th Sabbath Offering (Southern Asia)

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





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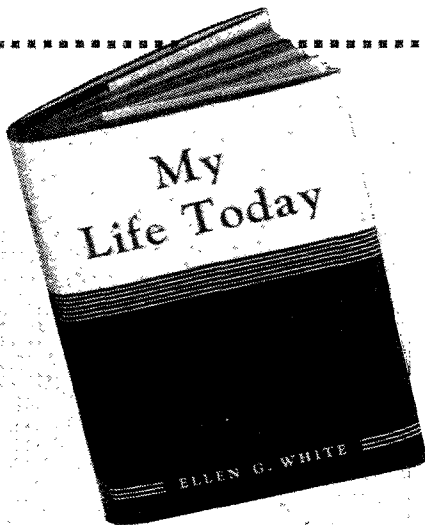
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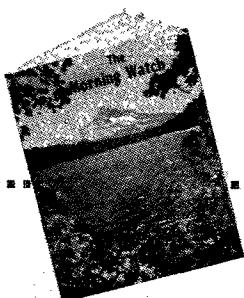


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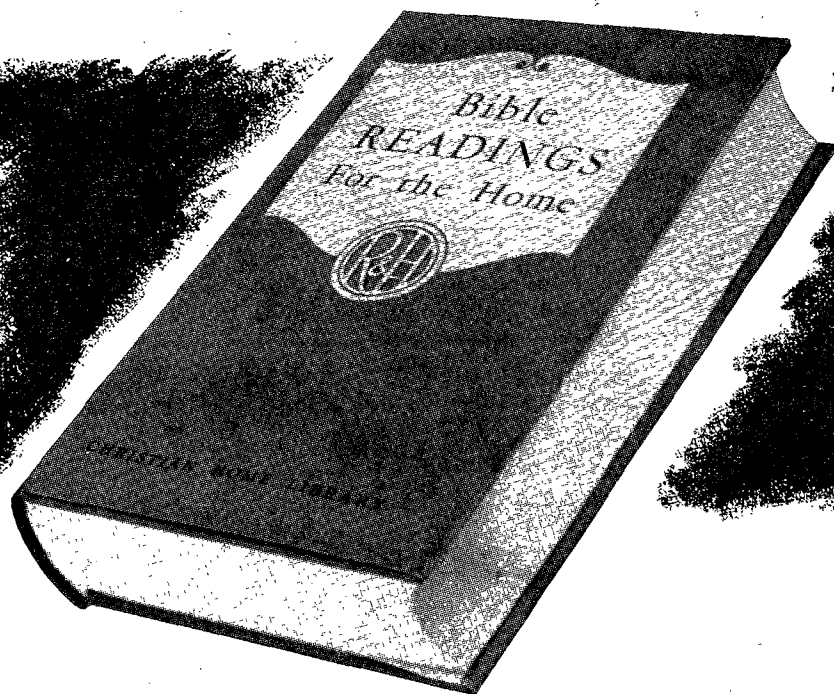
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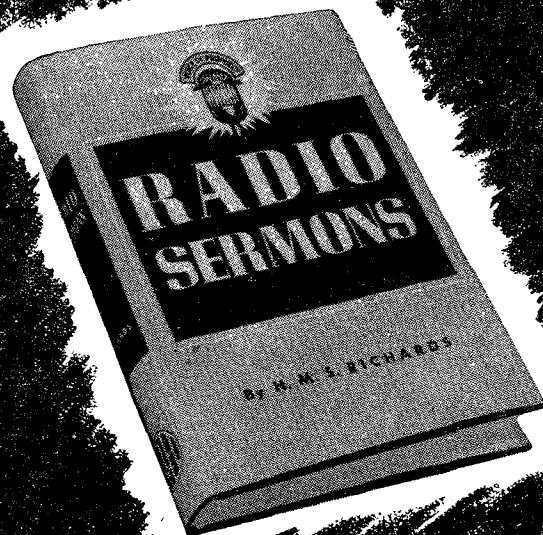
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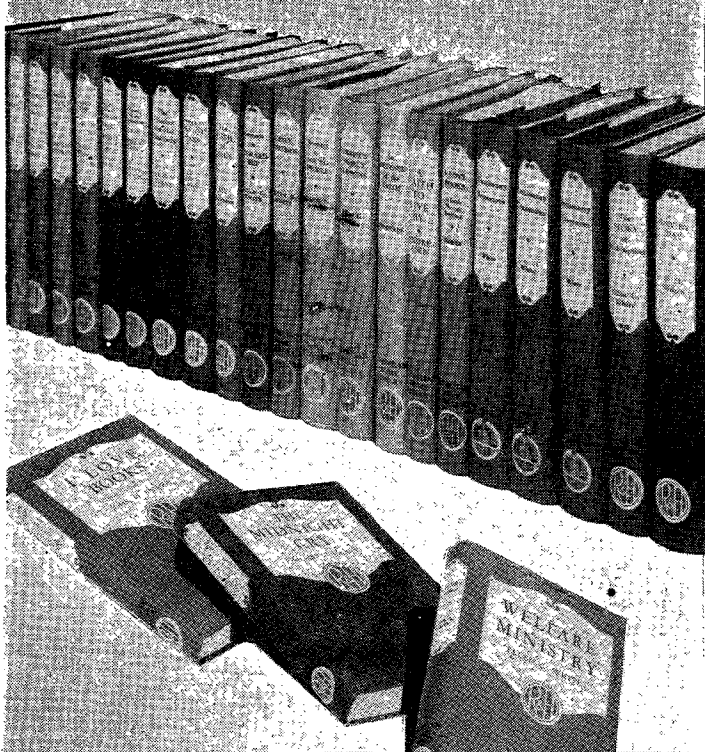
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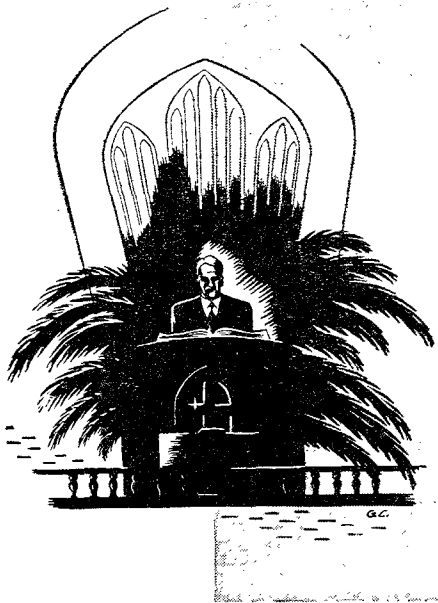
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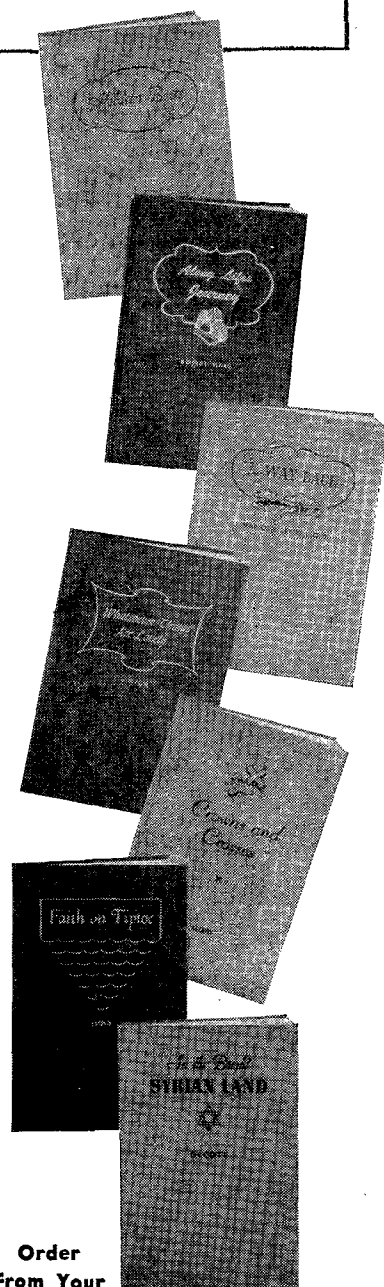
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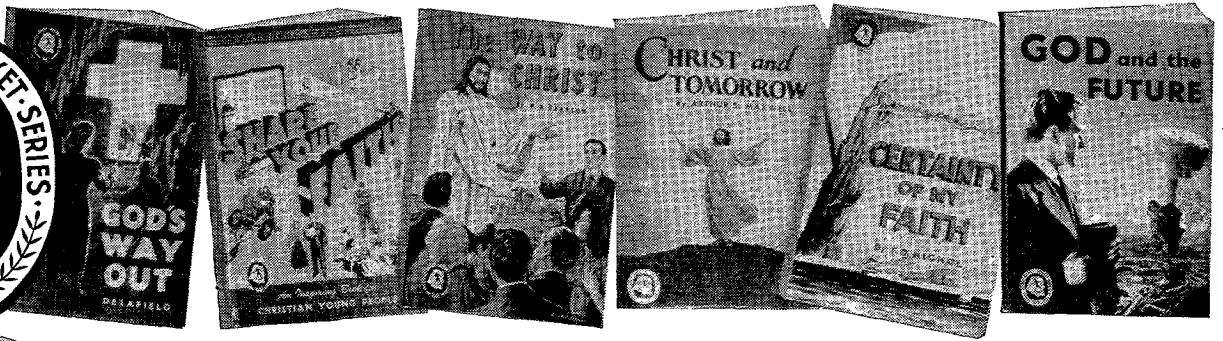
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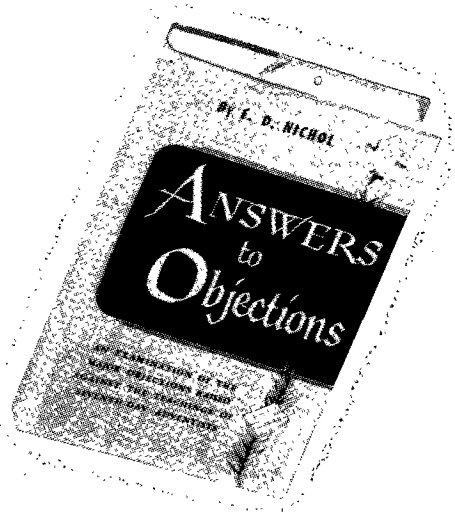
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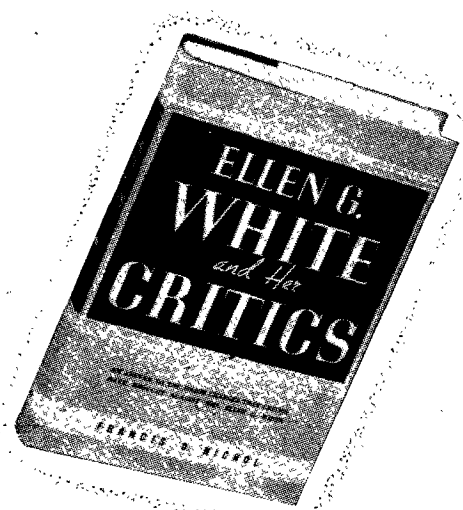
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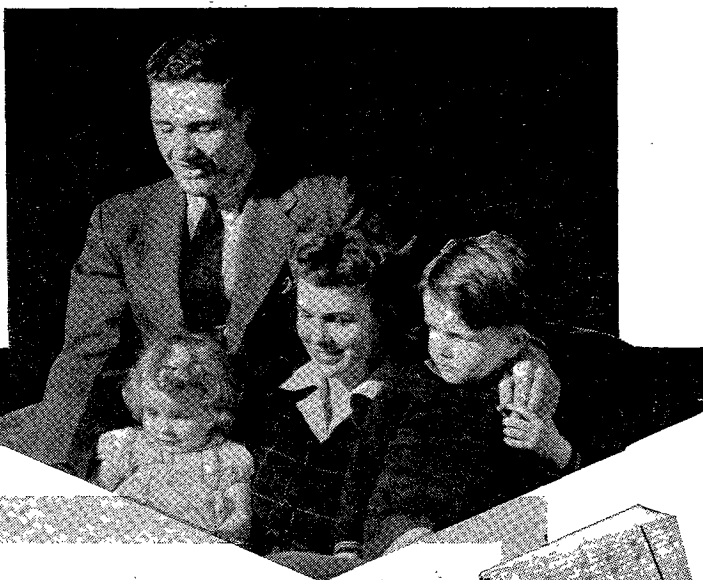
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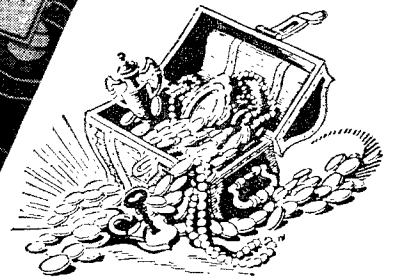
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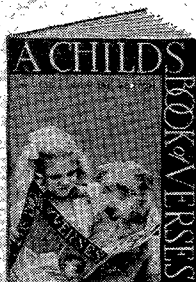
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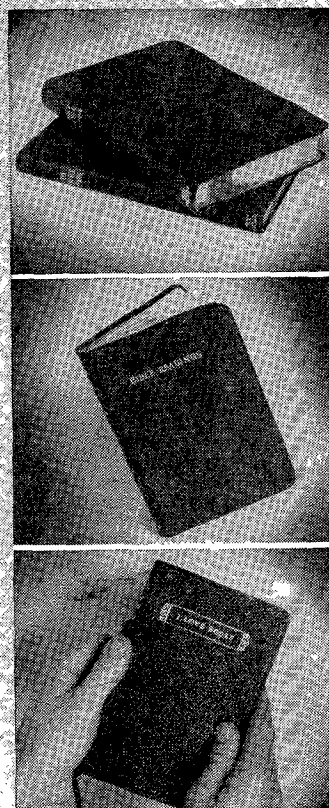


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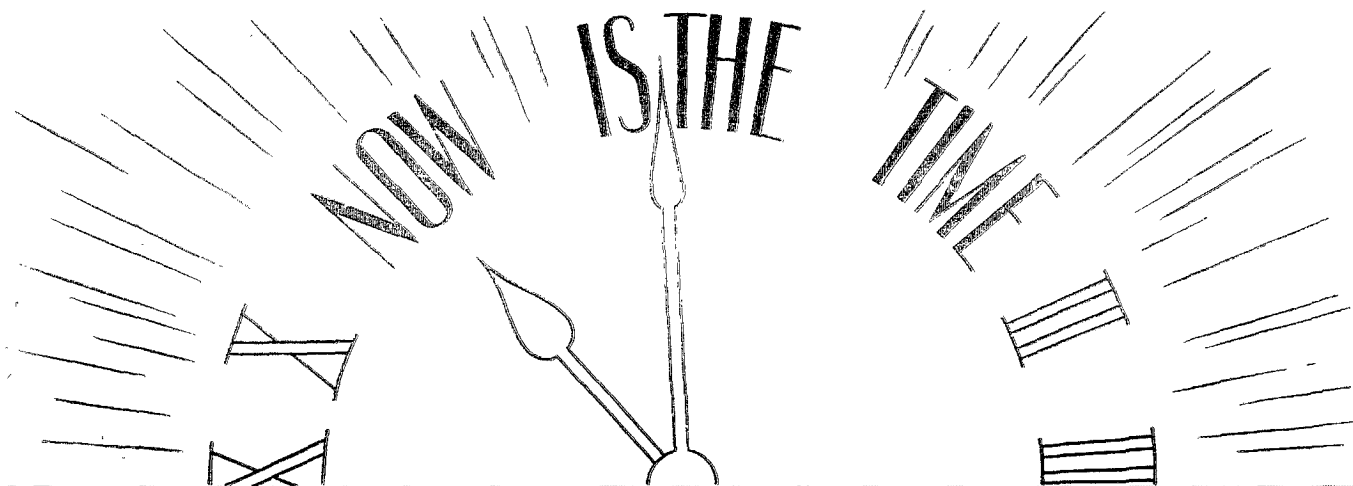
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