



L I G H T

Amid Storm Clouds and Darkness

By Mrs. E. G. White

THE word of God often comes in collision with man's hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the word, accepts all its conditions and requirements. His habits, customs, and practises are brought into submission to God's word. In his view the commands of finite, erring man sink into insignificance beside the word of the infinite God. With the whole heart, with undivided purpose, he is seeking the life eternal, and at the cost of loss, persecution, or death itself, he will obey the truth.

And he brings forth fruit "with patience." None who receive God's word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we can not see the definite outcome of affairs, or discern the purpose of God's providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation.

Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness.

"The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." So the Christian is to wait with patience for the fruition, in his life, of the word of God. Often when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. Yet none can develop these graces except through the process of growth and fruit-bearing. Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished.

"If a man love Me," Christ said, "he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature. Thus shall we bring forth the fruits of the Holy Spirit—"some thirty, and some sixty, and some an hundred."—*Christ's Object Lessons*, pp. 60, 61.

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

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► Southern Baptists Increase Mission Giving

Southern Baptists increased their mission giving last year by almost one fourth. Money contributed for all mission causes totaled \$45,822,830, or 23 per cent above the 1951 figure. Total giving to all causes amounted to \$248,004,289, or 11.3 per cent more than the 1951 figure of \$222,838,109. Per capita contributions jumped from \$30.22 in 1951 to \$32.48 last year.

► Governor Calls for Spiritual Regeneration

Governor Alfred A. Driscoll of New Jersey has called for a "sincere regeneration of religious influence in our lives." His statement came in an endorsement of the "Back to God" crusade of the American Legion, Department of New Jersey. The organization is urging daily family prayer, more church attendance, and religious training of children. "There is a growing conviction among thoughtful persons throughout the world," said Governor Driscoll, "that much of the demoralization that exists today stems from placing material values above spiritual values."

► Queen Juliana Asks Dutch to Have Faith in God

Queen Juliana of the Netherlands broadcast an appeal to the Dutch people to have faith in God as they faced the staggering task of recovering from the worst floods to hit Holland in 500 years. In addition to the 1,372 known dead, the flooding waters ruined one sixth of the country's farmland and brought distress to a million of the nation's 10,500,000 population, at least 300,000 of whom were left completely destitute. "God now calls upon our powers of resilience and upon our faith in Him," the queen said. "All these sufferings lead but to one deliverance, for the living as well as the dead, and that is in the mercy of God working in every one of us. Where there is distress, God's blessing is near."

► Churches, Newspapers Called Allies

Churches and newspapers are logical allies "in the great task of preserving and strengthening religious and political freedom," according to George Kelly, editor of the Johnson City Press-Chronicle. Addressing a meeting of the Johnson City Ministerial Association, Mr. Kelly described clergymen as "newsmen telling the greatest story in the world." He said ministers preach the gospel, which means good message or good news. "Therefore, they have a professional kinship with newspapermen," he added. The editor defined newspapers as "mirrors through which we see, or should see, the world as it is." He said churches are "mirrors through which we see, or should see, God as He is."

► Many Government Officials Attend Mass

More than 200 government officials attended the annual Red Mass at St. Matthew's Cathedral in Washington, D.C. The traditional, centuries-old service invoked God's blessing and guidance upon the leaders of civil government. Included in the congregation of 1,500 at the cathedral were two members of the President's Cabinet, 23 Senators, 115 Representatives, 20 ambassadors of foreign nations, 32 Federal judges, and scores of other dignitaries. Archbishop Patrick A. O'Boyle, of Washington, the celebrant, said that the presence of so many of the country's leaders testified that "in our beloved land there is no room for the insidious philosophy that religion is the opiate of the people."

The Christian Home

By TAYLOR G. BUNCH

The home is perhaps the most important institution on earth. The family is the most fundamental unit of society and of government. The most basic principles of law and order have their beginnings in the home. John Ruskin declared that "the history of a nation is not the history of its wars, but the history of its households." This statement reminds us of another found in *Ministry of Healing*, page 349: "The heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." As goes the home, so goes society, the church, the school, the state, the nation, and the world.

The Origin of the Home

The home had its origin in the Garden of Eden and was one of the most important factors in making the garden a paradise, a garden of all delights. Indeed the Christian home should still be a little paradise, a part of heaven on earth where the peace and joys and happiness of heaven abide. The Lord said, "It is not good that man should be alone; I will make him a help meet for him." This expression has been difficult to translate with the full meaning. "I will make him a helper to suit him," "a comforter to live with him," and "a helper fit for him" are other translations. It carries the meaning of a helper answering to him, or corresponding to him, that is, by way of supplement to make him complete. They were to be partners and companions in life. "I must make a helper for him who is like him," is the Goodspeed and Smith translation.

In the *Grange Ritual* we find the following beautiful interpretation: "The interests, the social relations, and the destiny of man and woman are identical; she was intended by our Creator to be the helpmeet, companion, and equal of man; the perfecting half, added to his hemisphere, thus completing the fully globed orb of our common humanity."

The divine pronouncement that the two "shall be one" indicates that neither is complete without the other. Benjamin Franklin said: "It is the man and woman united that make the complete human being.

Separate she lacks his force of body and strength of reason: he her softness, sensibility and acute discernment. Together they are more likely to succeed in the world." This makes the marriage institution essential to completeness and fullness of life.

Eve was not created out of the ground in a separate creation as was Adam and many of the other creatures, but was made from a part of the man, to show that they were not to be entirely independent of each other. Adam therefore said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23, 24.

The significance of the woman being taken from the side of the man is described in the following statement:

"Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of

man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation." —*Patriarchs and Prophets*, p. 46.

The Marriage Institution a Partnership

The relationship of husband and wife in the divine plan is that of partners, and in all partnerships there must be a head, chairman or president, a position that confers no dictatorial powers and autocratic authority. When position goes to the head of the president of an organization so that he assumes undue powers, he is usually relieved of his office, and it is regrettable that this cannot be done in the partnership of the marriage institution.

The authority assumed by some husbands and fathers is pathetic and reminds one of the quotation: "Man, proud man, drest in a little brief authority . . . plays such fantastic tricks before high heaven, as make the angels weep." It is even more tragic when the woman becomes a dictator. But the fact that some parents go to extremes in severity with their children is no reason why the majority today should become overindulgent. This is the

worst of the two extremes. Neither party to a marriage contract should ever entertain the thought of ownership or possession.

Under no circumstances should husbands or wives merge their personalities or lose their individualities. God never intended that there should ever be two persons exactly alike. This would be contrary to the divine plan for everything in creation as illustrated in the natural world. Scientists have never been able to find two trees or flowers or leaves or blades of grass alike. It is estimated that more than 140 billions of people have lived on the earth, and each had a distinct personality. We will never meet our double. Indeed it would be a tragedy if even two persons were alike. How foolish therefore to try to make others like ourselves in character and habits. In this respect variety is the spice of life. Men and women are attracted to one another because of these differences, and a continued recognition of this fact is an important factor in holding them together in the bonds of matrimony.



H. A. Roberts

The Bible Should Be the Foundation of Spiritual Life for Children and Adults. In No Single Place Is Its Influence More Needed Than in the Home

It is for this reason that individual rights and privileges must be recognized and respected. As in a business partnership, each has personal possessions besides what is owned jointly by the firm or corporation. Some mail is for the organization, and some is private property. Respecting this right in the home is not an evidence of distrust and suspicion but on the contrary, of trust and confidence. Neither should ever demand detailed reports of the actions and whereabouts of the other at the close of the day. The very moment that suspicion or undue inquisitiveness enters the home, the basic principle upon which a love partnership is founded becomes marred and will end in tragedy if allowed to exist. Jealousy is a cruel tyrant and one of the chief enemies of home happiness.

In the properly regulated household, as in a business partnership, all important matters are settled in counsel, and never by either independent of the other. This includes any purchase outside of and beyond the agreed-upon family budget. The family is a small but important business enterprise in which success or failure depends to a large extent upon the practice of thrift, economy, and financial ability on the part of both members of the firm. It is well therefore to divide the income on a fair and agreed-upon basis and an expense budget established. In this plan each should be responsible for certain regular expenses, so that by the exercise of strict economy and careful buying and good business judgment each may have some money left for a saving account or for personal use as the conscience dictates.

A Vital Factor in Home Life

This feeling of independence is an important factor in a happy home life, especially when both enjoyed incomes before marriage. The necessity of having to ask for money and then be required to give an account of every penny spent is embarrassing and sooner or later will produce discontent with the partnership status.

Because the wage, or salary, is earned by and paid directly to the husband as the result of his work or position does not indicate that it belongs exclusively to him any more than to his companion, who often puts in longer and more tedious hours than he does. In most cases the husband would not consent to an exchange of jobs even for one week. As children come into the home they should be included in the membership of the family firm as soon as they are old enough to assume family responsibilities. This should include a share in the expenses as well as the household duties as soon as they begin to receive an income of their own. Otherwise they may obtain a wrong idea of life and develop the attitude that others owe them a living, a philosophy that is dangerous whether the debtors be

their parents, the church, the community, the state, or the nation.

Those responsible for the home government should ever be mindful of the fact that debts are joy killers and should therefore be shunned as one would a loathsome disease. The so-called easy-payment plan is wrecking the financial stability of many homes. Although it is true that on occasions it seems necessary or at least wise to purchase on the payment basis, as in the buying of a home, a car, or perhaps a refrigerator, or some other needed equipment, it is far better to operate on a cash basis as far as possible. By this means embarrassments, worries, and sometimes disagreements are avoided. Expenses that cannot be paid when they fall due should never be contracted. Pay as you go, and if you cannot pay, do not go, is a good slogan. An experienced counselor declared that "approximately two out of five of the family feuds I see have to do with money."

The home life is the climax of a series of adjustments between a young man and woman who join their interests in marriage. There the flashing, sparkling



Minute Meditations

By Thomas A. Davis

Expert Fisherman

The fishing enthusiast sat among his reels and lines, his plugs and spinners and flies and spoons, and looked them over speculatively. He wanted to have a good catch to show for his day's fishing, so he had to choose his bait with care. This one had worked well with bass the last time but hadn't done so well the time before. Then there was that red and white spoon; it had always caught plenty of perch for him. And what about the small green one with the red glass eyes? So with meticulous care he chose the lures that experience had taught him were most likely to reward him with a nice string of fish by evening.

The world's most expert fisherman is Satan. Six thousand years of experience have given him abundant knowledge of the baits that work best. For one type of people he has found that money "hooks" them every time. For another type, pleasure does excellently. Others are caught on the subtle barbs of honor or ambition or excess leisure or discouragement. Oh, Satan is the "Complete Angler," who knows all the tools, and every trick of the trade.

And today, my reader friend, he has very probably been dangling some subtle bait in front of you, hoping that you would "take." I wonder whether you approached it gingerly and inspected it? Or did you nibble a little at it, maybe? Careful, friend; it takes only a second to get on the hook, but once on it isn't easy to escape. Most fish never do, remember?

fires of the first love experience settle down to a steady blaze. The thrills and sensations and sentimentalism of the courtship days must merge into the practical affairs of everyday life in a real world. Life descends from the fleecy clouds of ecstasy to the solid earth of stern reality, measured by hard work, strict economy, careful planning, sacrificial living, and a host of other things that held secondary place in former relationships. Now they press to the foreground and demand attention.

Application of Marriage Vows

The couple must now face the practical application of their marriage vows, when they so readily and often carelessly pledged to continue to love each other through life, "in sickness and in health," "for better or for worse," "for richer or for poorer," "in prosperity or in adversity." For how long? "Cleaving to each other till death do us part." To these questions all married couples answered a hearty "I do" or "I will." Did we realize what we were promising? What else can we in honor do to make the best of every situation and exert every possible effort to love each other through whatever comes in life?

Children in the Home

No home is complete without children, but it is best if they do not begin to arrive too soon. Husband and wife should first have plenty of time to make all the necessary adjustments to the new experience of living together. When they are ready to assume the added responsibilities of children, careful planning is essential, and the children should by all means be wanted. We are told that "they have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world."—*Testimonies*, vol. 2, p. 380.

This should therefore be a subject of earnest prayer, for children should be conceived in love rather than lust, and born into an atmosphere of affection and happiness. They have a right to be eagerly wanted and heartily welcomed. Samuel and John the Baptist were born in answer to earnest prayer. Hannah prayed for a child and dedicated Samuel to the Lord before his birth, and he became one of the greatest of the prophets. It is said that Zacharias and Elisabeth, the parents of John the Baptist, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." What a heritage! No wonder their son became the herald of the Messiah and was declared to be "more than a prophet."

[This is the first in a series of articles on the Christian home.—EDITOR.]

Division of the Day in New Testament Times

By F. H. Yost

[A correspondent asks regarding the time when the midnight division of the days came into use, and asks for an exposition of the text in Acts 20:7. This inquiry was passed on to Elder Yost, of the Theological Seminary, for a reply, which is given herewith.—Editor.]

The Romans counted the hours of the day and the hours of the night separately, with hours numbered from dawn for the day and from sunset for the night. Thus the sixth hour of the day would be noon; and the sixth hour of the night, midnight. The Jews of New Testament times counted the hours of the natural day the same way. However, in reckoning the civil, or calendar, day, embracing twenty-four hours, the ancient Greeks and the Jews began their days at sunset; the Romans began the day at midnight. (See Herbert Jennings Rose, "Time-Reckoning," in *The Oxford Classical Dictionary* [Oxford, 1949], p. 909; *Universal Jewish Encyclopedia*, vol. 3, p. 493, art. "Day.")

Thus there had come into Roman reckoning by the time of Christ a midnight beginning for the twenty-four-hour day. Aulus Gellius tells us that this custom began as a solution of the problem that arose when the birthday of a child who was born during the night had to be reckoned. If he was born before midnight, his birthday would be assigned to the day preceding; if after midnight, to the day following.

In the New Testament the method of reckoning is clear, without question.

1. Christ met the woman at the well of Samaria at the sixth hour. (John 4:6.) The story tells of Jesus starting on His journey with His disciples, and by the time He reached Sychar He was wearied. This could not have been the beginning of the journey in the morning, as the sixth hour would be if counted from midnight. He would not be weary and hungry starting out on the journey. The sixth hour means time before noon, borne out by the fact that the disciples went to Sychar to buy food.

2. In the parable of the laborers Christ enumerated the third, sixth, ninth, and eleventh hours, obviously with no thought of any midnight reckoning, but thinking of the working day. (Matt. 20:1-16.)

3. The time sequence of the crucifixion points to the same kind of reckoning.

At "evening" on Thursday of the Passover week Jesus sat down to eat the Last Supper. (Mark 14:17, 18.) After the supper He and the disciples went to the garden, where Christ was placed under arrest. He was brought before the Sanhedrin for an illegal night trial, during

the progress of which Peter had denied his Lord thrice by the time of the second crowing of the cock. (Verse 72.) This must have been close to dawn. The Jews took Jesus to Pilate, and it was "early." (John 18:28, 29.) Then came a sequence of reckoning by hours.

a. Mark 15:25 says that the Jews crucified Christ the *third* hour. The *third* hour was about nine o'clock in the morning.

b. John 19:14 gives more detail, indicating that Pilate made the definite decision to have Christ crucified, and that Christ was led away to Golgotha "about the *sixth* hour."

c. Matthew, Mark, and Luke agree that from the *sixth* to the *ninth* hour there was great darkness. (Matt. 27:45; Mark 15:33; Luke 23:44.)

d. Matthew and Mark record that at the *ninth* hour Christ cried out. (Matt. 27:46; Mark 15:34.) This was about three o'clock in the afternoon.

e. After "even" came the Sabbath, by which time the body of the dead Christ had been removed from the cross and placed in the tomb. (Verses 42-47.)

4. There is one more mention of time in hours. It is by Luke, who records the "first day" meeting of Acts 20:7. On the day of Pentecost, when the disciples were moved in so remarkable a way by the

Holy Spirit, the Jews accused them of being drunk with "new wine." The disciples retorted that this could not be, for it was only the *third* hour. (Acts 2:15.) If this were midnight reckoning, a man could well be supposed to be drunk by three o'clock in the morning, for he would have been at his cup most of the night. But the events of the accounts were in the daytime, and the disciples' argument was valid that a man would scarcely be drunk at the *third* hour of the day, which would be about nine o'clock in the morning.

5. The experience of Peter with Cornelius, by Luke in Acts the tenth chapter, is another illustrative case. Cornelius had a vision at the ninth hour, about three o'clock in the afternoon (verses 3, 30); and the next day, at an hour when Peter would be hungry and also at an accustomed time for prayer, the *sixth* hour (verse 9; compare Dan. 6:10), or at noon, Peter went to the housetop to pray, and there had a vision, which proved to be complementary to Cornelius'.

6. More striking yet, to show the Jews' way of counting hours, is Luke's record of Paul's being sent away at night from Jerusalem under guard. It was at the *third* hour of the night (Acts 23:23), about nine o'clock. Here is a reckoning of the hours of the night separately from the day, and obviously beginning at sundown.

The Jewish Method of Reckoning

The only tenable conclusion for this evidence is that the New Testament writers, including Luke, used the Jewish method of reckoning daylight hours from sunrise. This is the twelve-hour day of which Jesus spoke in John 11:9.

But how did the Jews date their days? From the beginning of their national life, until after New Testament times, they counted their days from sunset. This is a well-assigned fact, attested to by every responsible Bible dictionary and in every set of helps at the back of the Bible. But let us marshal the evidence:

a. The ancient Hebrew feasts are set forth for the Hebrews in the twenty-third chapter of Leviticus. These feasts were "beside," distinct from, the seventh-day Sabbath (verses 37, 38), but were called sabbaths, and were observed with the same abstention from common labor. An important one of these annual sabbaths was the Day of Atonement, which began at the *end* of the ninth day of the seventh month, at evening (verse 32); this illustrates the pattern of the time of Sabbath observance, "from even to even."

b. That this applied to the seventh-day, or weekly, Sabbath, is clear in the first chapter of Mark, where we are told that the people of Capernaum waited on a Sabbath till after sundown to bring their sick to Christ to be healed, because

This I Have Seen

About two weeks ago I was passing through the little Midwestern city of Garden City, Kansas. I stopped in a hotel to make a telephone call. In full view was a reading rack containing Seventh-day Adventist literature. There were a few copies of *The Advent Review and Sabbath Herald*, most appropriate for reading racks. There were some Signs of the Times, Youth's Instructors, and Present Truth.

It thrilled my soul and warmed my heart as I stood in that phone booth and looked out through its glass door to know that some Seventh-day Adventists in the community were sharing their faith with others who were passing through the city or staying at the hotel.

Yes, *this I have seen*, a reading rack in a hotel in Garden City, Kansas, through the medium of which the members of our aggressive church in that place were sharing their faith with the occupants of that hostelry. I know not which thrilled the more, the phone call to a friend or the friendly call of neatly arranged journals bidding me tarry and read awhile. R. J. CHRISTIAN.

of the mistaken teaching of the rabbis that it would be wrong to heal the sick on the Sabbath.

c. Josephus, the Jewish general and historian, who wrote about 80 A.D., also describes the custom of beginning and ending the Sabbath at sunset. (Josephus, *Wars of the Jews*, bk. iv, chap. 9, sec. 12; *Against Apion*, bk. i, chap. 22.)

d. This method of reckoning sacred time was followed even by Gentile Christians after Bible times, and was in vogue as late as Charlemagne's day, and applied to Sunday. In his laws Charlemagne provided that Sunday should be observed from evening to evening. (*Capitularia Admonitio Generalis*, March 23, 789; *Monumenta Germaniae Historica, Leges*, sec. 2, tome I, p. 55; Synod of Frankfurt, July, 794, *ibid.*, p. 76.)

Summing it up, we clearly conclude that Luke, the author of the book of Acts, did not reckon time from midnight to midnight, for when he identifies time by hours, he uses the daylight time reckoning in Luke 23:44; Acts 2:15; 10:3, 9, 30, and the night reckoning in Acts 23:23.

The First-Day Meeting of Acts 20

Since the Jews reckoned the Sabbath from sunset to sunset, the "first day of the week" would be measured the same way, as witnessed, for instance, by Charlemagne's laws. The "first day of the week" recorded by Luke in Acts 20 must, therefore, have begun with sunset, as maintained by a number of commentators. Among these are Conybeare and Howson, the Anglican authors of the authoritative work *Life and Epistles of the Apostle Paul*.

If this meeting began with the beginning of the first day of the week, it would be what we would today call a Saturday night meeting, lasting until midnight and beyond. This is borne out by the fact that lights were burning. Most of the meeting would then have been on other than what we call Sunday time.

If the meeting began Sunday afternoon and continued until the lights were lighted and on beyond midnight, then by the reckoning of the people of that time most of the meeting would have fallen on other than "first day of the week" time.

Whenever the meeting might have come, the more important point to note is that there was here no sacred time and no authorization, or claim of it, that the first day of the week should have spiritual significance. There is no hint that Paul, or Luke, or their fellow Christians had the least consciousness that that "first day of the week" upon which they were meeting had, or would have, any sacred or ritualistic significance.

To use Acts 20:7 as a basis for Sunday observance is to take a position weak indeed, and to go beyond the claims of Scripture.

The Challenge of Better Nutrition

By Lydia Sonnenberg

Food and diet are as old as man. When God placed Adam and Eve in the garden He said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. Man must eat to live, and what he eats will affect in a high degree his ability to keep well, to work, to be happy, and to live long.

But the Christian has more than an interest in the maintenance of a high level of physical health merely for personal well-being. He recognizes the body as being the fleshly temple where the Holy Spirit dwells. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

"The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle, is His. In no case are we by neglect or abuse to weaken a single organ. We are to co-operate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, molding, according to the will of God, every physical and spiritual power."—*Messages to Young People*, p. 69.

The selection of the family's daily diet and the art of healthful food preparation should be made the subject of careful consideration on the part of every Christian homemaker. At the turn of the century Ellen G. White, by divine inspiration, penned these words:

"Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all

other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts."—*Counsels on Diet and Foods*, p. 251.

This counsel given more than five decades ago has been fully substantiated by the findings of modern nutritional science and by human experience. Although our bodies have wonderful self-regulating mechanisms, our daily diet significantly influences the body's internal environment. Two scientists of the Harvard School of Public Health, Drs. George V. Mann and Fredrick J. Stare, have commented: "In our opinion nutrition is the most important single environmental factor affecting health."—*Handbook of Nutrition*, American Medical Association, p. 382.

Diet and Disease

Dr. Charles Glen King, scientific director of the Nutrition Foundation, states:

"Hardening of the arteries, high blood pressure, heart failure, diabetes, goiter, fatty livers, injured kidneys, excessive body weight in adults, stomach and duodenal ulcers, tooth decay, loosening of the teeth, underweight in children, tuberculosis and anemia in children and adults, these and many other diseases are all acknowledged by medical and public health authorities to be in significant degree, subject to lessened occurrence by a more intelligent use of food."—*Nutrition Reviews*, April, 1951.

Although clinicians and research workers are demonstrating the role of the best nutrition in the maintenance of health and prevention of disease, the problem of making their findings effective is a difficult one. Scientific nutrition cannot solve the problem until people generally are more aware that there is room for improvement. Health should mean more than merely a freedom from disease. Health is a positive quality of life, and there is a significant difference between buoyant health and merely passable health. The newest knowledge of nutrition indicates that a workable understanding of nutrition principles is the best kit of tools for the building of positive health.

To make this clear, let us look at some current work being done at Columbia

The Measure of Giving

Some years ago a wealthy man, who had given the equipment for a mission hospital in China, was at the wharf to see the vessel departing with his cargo. By chance he encountered an acquaintance to whom he mentioned his contribution.

"That's fine!" enthused the friend. "I certainly am glad you made that generous gesture!" Then he added, "You know, I too have a gift on that vessel. My only daughter is on her way to the Orient to serve as a missionary."

The wealthy man winced as he replied, "Thinking of what that sacrifice means to you, I feel that I have given nothing at all."—*Selected*.

University by an eminent scientist in the field of nutrition. Dr. H. C. Sherman has maintained a colony of laboratory-bred experimental rats in which the nutritional and hereditary backgrounds of each animal are known for so many generations that they correspond with a human population whose food supply had been known and whose blood had been unmixed for more than two thousand years.

Using actual articles of food that nature and agriculture produce and that people obtain and consume, Dr. Sherman constructed a diet that he fed to a group of these experimental animals. This diet, which we shall refer to as diet A, proved adequate under the severe test of maintaining normal health with successful reproduction and the rearing of young for generation after generation. Yet when this already adequate diet was nutritionally improved by increasing one of the natural articles of food it contained, the resulting diet B proved to be better, in that it resulted in even more buoyant health. It built the already normal health to a higher level.

"The measured differences in well-being between the adequately nourished families on diet A and their cousins who received the more scientifically balanced diet B show clearly and conclusively that our knowledge of nutrition has now entered a new era in which it can play a larger part in the attainment of a higher general level of health and efficiency than had previously been thought possible."—SHERMAN and LANFORD, *Essentials of Nutrition*, p. 5.

Diet No Cure-All

Although scientific findings indicate the importance of proper nutrition in the prevention of disease and the maintenance of health, it must be understood that diet is no cure-all for the suffering and ills of humanity. During the thousands of years of transgression of the laws that govern the physical being, the body has been subjected to abuses of all kinds to such an extent that it would almost seem that the image of God has been lost in man. However, as we live in harmony with the laws of health that God has ordained, we can do much, as nutritional science is demonstrating, to prevent illness and maintain a high degree of health that will bring honor and glory to our Creator.

An interesting project was conducted a few years ago by the Ellen H. Richards Institute and Pennsylvania State College, assisted by grants from Westinghouse Corporation. The purpose of this study was to determine whether good food selection would result in better health of a selected group of American families. There were sixty-four families who agreed to cooperate in the investigation. The group included 239 persons ranging from 15 days to over 74 years in age.

Three requirements were set up, and were met by each family. The first one

of these was apparent good health. Each individual in each family appeared to be in good health, and a check of his medical history tended to confirm this fact. Second, the families had sufficient means so that they were well able to buy the quality of foods in the amounts necessary to provide the essentials of an adequate diet. Third, the education of the homemaker was such that it provided a background for intelligent cooperation with the dietitians and nutritionists participating in the project. Many of these housewives had some college training, and 92 per cent had at least graduated from high school. These families were above average in so many respects that they could be considered pacemakers among American families. We would expect that they would be already practicing good nutrition, because of their many advantages.

A complete series of laboratory tests and medical examinations valued at several hundred dollars for each person were done to determine the physical fitness of each at the beginning of the project.

The findings revealed some rather shocking conditions. These supposedly healthy people never suspected that there were among them some who had eaten

their way to poor health. Several in the group were found to have unsuspected disorders of nutritive origin of near major proportions. Most of the individuals exhibited at least minor nutritional deficiencies that neither they nor their families had ever suspected. These might easily have become serious if those concerned had continued on their program of improper eating.

Yet after just one year on a sound nutritional program this group showed great improvement. One would not expect dramatic changes in supposedly well-nourished people. However, not only did the average medical rating of the group rise, but marked changes were noted in other respects as well.

A Sound Nutrition Program

The basis of a sound nutrition program is a wide choice of wholesome, natural foods. The basic seven food groups, formulated by the Bureau of Human Nutrition and Home Economics and popularized during World War II, still serve as a good yardstick in planning a well-balanced dietary. In order to ensure a sufficient intake of all the known nutrients, one should include in his daily diet foods from *each* of the following food groups:

1. Yellow and leafy green vegetables—one or more servings.
2. Citrus fruits, tomatoes, raw cabbage—one or more servings.
3. Potatoes and other vegetables and fruits—two or more servings.
4. Milk—children, three to four cups; adults, two or more cups.
5. Legumes, nuts, cottage cheese, meat alternates—one to two servings. Eggs—three to five a week.
6. Bread, flour, cereals (whole grain)—two or more servings.
7. Butter or fortified margarine—some daily.

Studies reveal that a liberal intake of the elements found in the natural foods significantly increases the normal life span and tends to lengthen the prime of life. On the other hand, there have been equally excellent studies which indicate that the restriction of the diet, especially in respect to *calories*, leads to increased long life and a noticeable decrease in many of the degenerative diseases.

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruit, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet."—*Counsels on Diet and Foods*, p. 92.

In Korea With the Medics

By Faith Burch Perry

Upon a dreadful battlefield and in a canvas tent

The Word of God lay open wide, and over it was bent

A chaplain, who was reading to medics gathered there

Of Christ, who in the garden for us had offered prayer.

Before us were the symbols of broken bread and wine;

"Take, eat, this is My body," we heard the voice divine.

The cannon belched its thunder, the trembling earth still shook,

The while His blessed promises were read from God's own Book.

O near us was the enemy, and near the battle strife,

But nearer was the Presence who is our love and life.

"Lo, I am with you alway," and echoing through the years,

That voice to us spoke comfort, relieved us from our fears.

Together by the table—'twas but a PX shelf—
Forgotten was the battle, forgotten thought of self.

We ate the bread together, drank from a single cup,

And kneeling there in reverence, our hearts we lifted up.

Then forth through smoke and carnage in warfare stern and grim

To save the lives and souls of men we straightway followed Him.

"What's the Hurry?"

By J. L. Dittberner

"What's the hurry?" Have you ever had anyone ask you that question? No doubt many of us have had the experience of crowding in ahead of some car in the stream of traffic only to have a fellow driver shout out, "What's the hurry?" Or perhaps some traffic officer has ordered you over to the curb and gruffly put the same question to you.

Really now, what is the big hurry? Too many of us are guilty of going down life's highway in a mad rush. We need to stop and ask ourselves this question, "What's the hurry?" We don't get there much quicker for all the rush. People who drive fast on the streets, taking chances and endangering the lives of others, find that they have gained only a few car lengths or a few seconds of time.

We Lose the Finer Things

In this rushed age it is very easy for us to be pushed along at the increased tempo until we lose all the finer things of life.

A street on which I drive every day passes by a park, and in the park there is a beautiful flower garden. Day after day I would drive past it, and in the press of traffic never get more than a passing glimpse. One Sabbath afternoon I was determined to stop and enjoy this lovely flower garden. What a pleasure it was to park the car and leisurely stroll down the paths, enjoying the beauties of God's creation. Surely His love was written on the colorful petals of every bloom. It was most uplifting to spend those moments of time enjoying this beauty spot God had so graciously given.

The next day as I drove past this spot I noticed that the picture had changed. There had been a frost during the night, and there was nothing left but wilted, blackened leaves and stems. I had almost missed the beauties of this garden, all because I was in too big a hurry.

It is possible for us to be in such a hurry that we scarcely are aware of the beauties around us. Even when we come home at night we park the car and hurry into the house, not even taking time to look up and see the stars above, and the moon, as it sometimes appears cradled in the soft down of the fleecy clouds.

Take Time to Reflect

Next time slow down a bit and stand alone, gazing into the sky. It will strengthen you in your determination to live a life that is true and acceptable. It will give you courage to go ahead. It will renew your faith in God, who has

made it all. And someday, from a certain spot in the sky, Jesus is actually going to come with the angels to gather us unto Himself. And through that sky and past those very stars we will go on a thrilling trip to a place of joy and beauty beyond description.

Not long ago I had the opportunity to visit New York City. It was in the evening, and I walked up Broadway from Times Square. The sidewalks were filled with people—moving people. The streets were crowded with automobiles and taxis. Underground the subway coaches were roaring back and forth. In my walk I finally came to Radio City. There, at the foot of the tallest building, was a garden of flowers. Next to it was another area where people were sitting and eating, and in the background was an artificial waterfall. It was restful to see the water and the flowers and watch the people as they appeared in a more relaxed mood.

Chewing Gum in Church

In a Sabbath morning church service I sat among some young married couples. They appeared to be fine folks. But three of them were chewing gum! And the good pastor had an appeal in that day's bulletin for greater reverence in the church! Should I have whispered to the gumchewers, and gently reminded them that they were in God's sanctuary? Or should I have sent a note up to the pastor suggesting that he request all the gumchewers present to stop chewing, and keep their gum out of sight while in church? What would you have done?

It illustrates the fact that many of us are too satisfied with low standards. We lack exalted conceptions of God's house and its meaning to us. We do not carry solemn thoughts with us when we enter the sanctuary. Self-gratification is our concern rather than "holiness unto the Lord." Where is our sense of propriety? our self-control? our regard for church manners? What does Heaven think of us? or do we care? How do the angels feel when they see members chewing gum in church? How can we expect God to bless us and protect us when we possess such careless and indifferent attitudes?

The Lord's special messenger once told us that "Satan and his angels are busy creating a paralyzed condition of the senses," and this doubtless accounts for the carelessness that characterizes those who chew gum in church and otherwise act in ungodly ways. "Behavior in the House of God" is the title of the chapter in volume five of the *Testimonies*, page 491, that all would do well to read again.

A MINISTER.

But the high point of the evening for me was when I took the elevator to the observation roof of the skyscraper. In a few moments I was raised from the hurry and excitement of the streets below, high above the city. As I walked out on the roof and looked down on the brilliantly lighted city, I almost felt like a visitor from another world. I could hear only the low rumble of the traffic below. The people appeared as specks and the cars as toys. Even the city itself seemed like a play world.

In the quietness of this spot I thought of how God must look down on us. And when we seem in such a hurry He must wonder why. Truly, it must almost appear ridiculous to Him as we hurry about, missing the good things in life. He who looks down upon us from above must ask the question, "What's the hurry?" It seemed as if the words of Scripture were ringing in my ears: "Be still, and know that I am God."

We need to take more time to be still and know that there is a God. And although we sometimes are swept into the very vortex of a busy life, He is still God. Take time to talk to God. Slow down a bit and think, yes, think. Let God direct your thoughts. Think of yourself and your relationship to God. Meditate upon His watchcare over you. Be convinced in your mind that He is willing to direct your life. Slow down and get a perspective of yourself. Take a little time to notice people around you. Notice the older people, and speak to them. You are not in such a hurry that you cannot be kind and loving to your fellow travelers. Take time to live.

Take Time for Your Education

Another thing, don't try to get your education all at once. There are those who feel they must hurry to get through school. Their minds are overworked. Their system is injured because they want to finish school while they are still in their teens. Take an extra year or two. There will still be plenty to do when you finish, and if the Lord comes while you are still in school, you may finish your education in heaven under His tutorage. If you get through school at an early age, then what? You may not be quite ready to face the responsibilities of life. Really, what's the hurry? It has almost come to the place that people have a nervous collapse if they miss one section of a revolving door.

The other day I stood on the curb impatiently waiting for the cars to pass so I could cross the street. I found myself on a tension, and was almost impelled by high-strung nerves to try to dart across the street between cars. The thought came to me, What's the hurry? With that I relaxed and calmly waited until the stream of cars was past, and then quietly and safely crossed the street.

What a wonderful feeling came into

my heart when I decided to wait patiently and cross the street when the opportunity came. What a good feeling there would be for us if we would take life in stride. Take it as it comes, and don't rush head-

long to meet it. In our blind rush ahead we may crash into some hard objects that we could have avoided had we not been in such a hurry. Ask yourself again, "What's the hurry?"

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—23

The Black Prince

"Little airplanes!" exclaimed George. "They go so fast you can hardly see them."

"Til they light," said Angela. And just as though it heard her, one of them swooped down and alighted on the ground almost at their feet. It was a beautiful insect, with a big head and eyes that covered most of it, with the forepart of its body, the thorax, humped like a helicopter, and with the back part, the abdomen, very slim and long. It had two pairs of gauzy wings held straight out on either side like the wings of an airplane. And the colors! The head and thorax were bright green, the abdomen a dark purple, almost black, and the wings you could see right through.

"What is it, Daddy?"

The children were working with daddy in the garden when they first saw those bright, fast-flying insects go whizzing through the air, back and forth, up and down, this way and that way, making turns and zig-zags so fast the children's eyes could hardly follow one. But just then a cloud hid the sun, and, light as a feather, the creature dropped to the ground almost at their feet. They drew cautiously near to see it closely.

"It's called the dragonfly," said daddy. "And though it's not a fly, it is very much a dragon of the air. Funny thing, though, it lays its eggs in the water, and they hatch out into water babies, who look no more like their parents than caterpillars look like butterflies. They dart along in the water, catching mosquito larvae and other small things to eat. When they are ready to change their home from the water to the air, they crawl up on the stem of a water plant, and like a butterfly coming from a chrysalis, they change into winged creatures, dragonflies."

Suddenly the sun peeped out from behind the cloud and flooded the garden with bright sunshine. And away darted the green-and-black dragonfly, as though he were popped off by a rocket.

"Oh, Daddy, tell us a story of the dragonfly," pleaded Angela, "a story like the one mother told of the lady beetle. She said she was a lady in armor, like Joan of Arc."

"Um—um," said daddy, thinking. "Well, let's rest awhile in the shade of this tree, and watch for dragonflies; and I'll tell you of the Black Prince. He was the son of a king of England, in the days when kings and princes spent most of their time fighting. They always thought they fought for a

good cause, and sometimes they did. They caused a great deal of suffering and death, but out of it all at last, sometimes, came some good.

"In those days warriors, fighting men, wore iron armor. They didn't have guns then, and the fighting was mostly hand to hand, foot to foot, with swords and spears or with bows and arrows and slings. So the armor men wore often saved them from death.

"Now, this son of the king, because the armor he liked to wear was black, was called the Black Prince. He was a very brave man, and he became famous for the victories he and his men won. Sometimes he was cruel to his enemies, but generally he was an upright man, though war was his business. He was very swift in his movements, and sometimes he would appear with his army at a point far away from where his enemies thought he was. And so he would surprise them, and destroy them or drive them away. And many people looked to the Black Prince to right their wrongs and protect them from evil.

"Now," said daddy, "I think we might call the dragonfly the Black Prince. He wears a chitin armor, and although it is not always black, it sometimes is. And whether it is black, or green, or various colors, he is a great warrior.

"What the dragonfly slays are insects of all sorts that bother and trouble and injure us. You see him darting through the air, forward, backward, sidewise, this way and that way, every which way. What is he doing? Well, he is scooping up mosquitoes and gnats and midges and various other insects that trouble us. He forms his six hairy legs into a sort of basket that shovels the insects in as he flies. Then, while he is still flying, this Black Prince takes the life out of them and drops their shells to the ground. It doesn't sound pretty to us, of course, but it's a part of the war. And if these bad insects were not destroyed, they would just about destroy us. So let's thank the Black Prince, swift child of the sun, for what he is doing for us."

"Thank you, Black Prince!" said Elvie.

"Oh, yes, sir; yes, sir. Thank you, thank you, Black Prince!" said George.

"I don't know," said Angela. "They look more like angels to me. And Jesus used the angels to drive old Satan out of heaven, didn't He?"

The Perfume of Truth

By Ernest Lloyd

One morning, in a Midwest city, the householders had a pleasant surprise when they opened their newspapers. They sniffed and sniffed, and looked around the breakfast table to see which of their children was playing a little trick on them. Later they learned that the scent of peppermint was coming from the newspaper itself, from a full-page advertisement inserted by a clever candy manufacturer. Oil of peppermint had been mixed with the printing ink of this special insert.

And I thought of our papers and books. They contain a perfume too. It is the perfume of truth—"the fragrance of the knowledge of him." We are told in the story of Mary and her lovely gift to Jesus that the alabaster perfume "filled the whole house with its fragrance." This is what happens when the gospel of Jesus is given full play in a home. A brother in one of our churches once said to me: "It was one of our Adventist papers that brought about the great change in our home, and now there is an atmosphere of sweetness and joy that we never had before."

Yes, our literature helps to bring "the fragrance of the knowledge of him" into the homes and lives of those who accept it. And let us in our distribution of the papers and books mix in a goodly supply of the perfume of kindness as we place them in the hands of the people. "Through us spreads the fragrance of the knowledge of him everywhere." 2 Cor. 2:14, R.S.V.

Home Health Education Lessons

By T. R. Flaiz, M.D.

In addition to the first-aid, home nursing, and other emergency training programs, Seventh-day Adventists may very well avail themselves of the health education opportunities presented in two sets of lessons.

One is a health and hygiene course consisting of fourteen lessons, and the second is a food and nutrition course consisting of twelve lessons developing basic concepts of nutrition and diet. Each set is available in an envelope and costs forty cents a set.

Your Book and Bible House will be able to supply these sets to you.

Keep your Bible with you. As you have opportunity read it: fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.—*Steps to Christ*, p. 95.

Moderation and Total Abstinence

By C. S. Longacre

Many people are confused as to the use of the terms *moderation* and *total abstinence* when it comes to the use of things that are good in themselves and bad in themselves. There are some folks who believe it is all right to use things that are bad in themselves provided they indulge in them moderately, such as intoxicating liquors, tobacco, and narcotics.

Bible Definition of Moderation

The Bible gives us a good definition of what is meant by *moderation* and *total abstinence*. The wise man said, "My son, eat thou honey, because it is good." Prov. 24:13. Again, the wise man wrote, "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Prov. 25:16. "It is not good to eat much honey." Verse 27.

Here we are expressly told that "honey is good," but that "it is not good to eat much honey." We must, therefore, conclude that God's definition of "moderation" is to be moderate or temperate in the use of things that are good in themselves and that we should totally abstain from things that are bad in themselves.

This is exactly what the Lord says about intoxicating liquors, as is clearly set forth by the wise man in Proverbs 23:31, 32 thus: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." This kind of wine is bad in itself, and total abstinence is admonished. A good definition of moderation is to use what is good moderately and abstain from what is bad and harmful in itself.

The apostle Paul tells us to "abstain from all appearance of evil." 1 Thess. 5:22. The apostle Peter also says, "Abstain from fleshly lusts, which war against the soul." 1 Peter 2:11.

Avoid Extremes

Righteousness is set forth in the Scriptures as a commendable thing. The psalmist says, "For the righteous Lord loveth righteousness." Ps. 11:7. But here again we are cautioned in the Scriptures: "Be not righteous over much; neither make thyself over wise." Eccl. 7:16. We can go to excess in being overrighteous and in being "over wise," and lose the confidence and respect of the public. It does not pay to go to extremes. When we glory in our own righteousness and boast that we have attained perfection, we lose not only the respect of men but of God.

Job, of whom God testified that he was "a perfect and upright man," however, did not boast of his own righteousness and perfection, but humbly said, "If I justify myself, mine own mouth shall

condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life." Job 9:20, 21.

A man came to Dwight L. Moody, the great evangelist, and told him that he had not sinned for the past eighteen years. Mr. Moody asked him, "Where have you been all this time?"

"Oh," said this self-righteous man, "I have lived on top of the mountain the past eighteen years, like a hermit, away from the people and this sinful world."

Mr. Moody asked, "How many souls have you won to Christ and for His kingdom during these eighteen years—a hundred?"

"No," answered the man. "Fifty?" asked Moody.

Again he answered "No."

"Twenty-five?"

"No."

"Ten?"

"No."

"Five?"

"No."

Finally Moody asked, "One soul?"

And again he answered "No."

"Well," said Mr. Moody, "it is about time you descended from the top of the mountain and mingled among the people down in the valley and helped us to win sinners to Christ."

The prophet Isaiah says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6) in the sight of God when we present our own good works as a means for our eternal salvation.

Great Doctrines of Our Faith—2

God the Almighty Father

By Harry W. Lowe

I do not understand the full meaning of the term "Almighty God," for it is obviously beyond finite comprehension. For this reason we are admonished not to use the words "God Almighty" in a "careless, thoughtless manner." (*Early Writings*, p. 122.) The adjective "almighty" is used but fifty-seven times in Scripture, far more in Job than in any other book, and always reverently as a title of major importance.

It is of great importance that we believe in a Creator who is almighty. Otherwise the universe, and especially the life we live, is meaningless and dreadful. From earliest Christian times men have, in making their great affirmations of faith, declared, "I believe in God the Father Almighty," and so forth.

The omnipotent God is the ultimate reality in our universe. The late Archbishop Temple stated it thus: "God minus the world would still equal God; the world minus God would equal nothing."

In the days of Samuel, Israel's declension is attributed to the fact that "they had lost their faith in God, lost their discernment of His power and wisdom to rule the nation, lost their confidence in His ability to defend and vindicate His cause."—*Steps to Christ*, p. 44. It is imperative today that we believe in God, who, despite the appalling chaos, the impending conflict, the deepening sense of doom, is nevertheless in control, working out His eternal purposes, guiding to a predetermined outcome. We must live "in the hope of eternal life, which God, that cannot lie, promised before the world

began" (Titus 1:2); and like Abraham, we must be "fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:21).

Omnipotence alone would be frightening to sinful, helpless man, but for the Bible's greatest definition that "God is love." 1 John 4:8. Omnipotent love is another fathomless thought to us, but it is the basis of our salvation. "He has a care for the creatures He has formed."—*Testimonies*, vol. 5, p. 315. He finds us helpless and lost, "but after that the kindness and love of God our Saviour toward man appeared," and we are saved by that other divine incomprehensible—the justifying grace of God. (Titus 3:4, 7.)

God's Love in the Heart

If I cannot pierce the darkness and light and search out God, if I cannot fathom the incomprehensible eternity, omnipotence, omniscience, and omnipresence of God, I can, nevertheless, feel the redeeming love of God shed abroad in my heart. (Rom. 5:5.) If the holiness and justice of an all-wise God, who rules in majesty and splendor, are things that my sin-touched soul can but dimly contemplate, nevertheless I can wholly trust "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. "The Jews held that God loved those who served Him, . . . and that all the rest of the world lay under His frown and curse. Not so, said Jesus; the whole world, the evil and the good, lies in the sunshine of His love."—*Mount of Blessing*, p. 114.

EDITORIALS



The Safest Place

Many today live constantly in a state of dread and fear. It is no wonder. Daily we are warned that life on this troubled globe is growing more and more dangerous. Recent descriptions of destruction by the hydrogen bomb when our great cities will be laid in ruins with one mighty stroke, only add to the fears already existing. Thus the question in many minds is, "Where can I find the safest place in which to live?"

The New York *Times* of February 16, 1953, published a news dispatch from Denver, Colorado, which tells of a religious group known as the "Brotherhood of the White Temple" who have built what they consider an "atomproof" refuge in the foothills of the Rocky Mountains. This is merely an exaggerated case of fear for existence and the way some people are attempting to escape to some safe retreat.

One time people thought that they might find some island refuge in the South Seas where the storms of life would pass them by and wars would never come near. We have learned, however, in recent times that wars tend to reach out into the very corners of this world. So there seems no real place of safety where men may hide from the destruction that threatens mankind.

In ancient times when God determined to overthrow Sodom and Gomorrah with fire and brimstone, He warned Lot, "Escape to the mountain, lest thou be consumed." But Lot, fearful of fleeing to the mountains, asked God to let him go to a nearby city. God consented to do this, but this turned out to no good end for Lot.

The Experience of Rahab

In another instance when God was about to bring destruction on a city, He evidently gave the opposite counsel through His messengers. Jericho was a Canaanite fortress city that was ripe for destruction. It was the first place to be attacked when Israel crossed the Jordan. There was one woman in that city whom God wanted to spare. This was Rahab, the innkeeper, who hid two spies at the risk of her life and then sent them away safely.

Why did not the spies tell Rahab to flee with them and join the armies of Israel? That would have involved too great a risk at the time, and Rahab wished to save not only herself but her father's household too. Before the spies left the city, Rahab said to them:

"Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Joshua 2:12, 13.

The men answered the woman with this assurance: "Our life for your's, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." Verse 14.

Before the men fled, they gave the woman a token by which they might know she was faithful to their covenant. They said to her:

"Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother,

and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him." Verses 18, 19.

As soon as the spies left, the woman followed out their instructions. "And she bound the scarlet line in the window." Verse 21.

The day came when Jericho was surrounded by the Israelitish army. All during the seven days of siege the woman made no attempt to escape, although her house was upon the wall and she was in great danger. She had confidence, however, in the words of God's representatives. When the walls fell down, she and all those in her house were miraculously saved. The safest place for Rahab was in her home on the wall of Jericho, which, in fact, was the most dangerous place in all that area at the time.

When Can We Feel Secure?

In order to feel secure in any place, we must be sure that we are doing God's will and work. The safest place for the three young men of Babylon was in the midst of a fiery furnace when they were there with God. The safest place for Daniel was in the den of lions when he was accompanied by an angel from heaven. The safest place for Elijah was on Mount Carmel in the midst of his enemies, zealously serving God's purpose. Our missionaries today very often must live close to danger in order to bear the good tidings to the darkened regions of earth.

This is no plea for all to ignore the divine counsel to leave the great centers and establish homes in country places where families may live more according to the Christian pattern of life. Some should heed this call no doubt, but others must remain to carry on certain activities in connection with the work of God. But Rahab's experience should be a comfort to those who must remain in these particular places of danger. The safest place is where God would have us be, even though it may be in the heart of a great city that is waiting to be destroyed.

Safety in God's Will Alone

The *safest* place, however, so far as the servants of God are concerned, does not necessarily mean the place that is safest in a material or physical sense, but in the sense of the whole man, and in view of the life hereafter. Are we not safer so far as ultimate considerations are concerned, when we are in God's keeping and doing His revealed will?

A life may be lost, material assets may be destroyed, but these are neither the first nor the final considerations of the true Christian. It is, Where can I serve God best? Usually if one can lay aside every selfish ambition, every personal concern for purely physical safety or material advantage, and live wholly to serve God, he will know where he can serve God best. And that will be the safest place for him.

We have solved the problem of finding the safest place when we are able to say with confidence, "The Lord is on my side; I will not fear: what can man do unto me?" Ps. 118:6.

F. L.

From the Editor's Mailbag

A sister living at one of our Adventist centers tells of her perplexity in trying to study more fully Sister White's instruction on healthful living. She describes a study group of which she is a member, stating that this group have sometimes been the object of criticism and gossip simply because they are sincerely endeavoring to carry out the inspired instruction they have found in Mrs. White's writings. She says that a few who have thus been studying may have become a little extreme in their emphasis on health reform, but she feels that this is perhaps a rebound from the critical attitude of other church members who seem quite to flout health reform. She states that one or two of the study group have even become a little distrustful of various workers because of their at least apparent apathy toward health reform. With evident sincerity and with a desire only to do that which is pleasing to God, she asks for comment on her letter. The substance of our reply follows:

Our Reply

In the matter of health reform there are dangers at both extremes: dangers of fanaticism at one end, and of cynical disregard of divine counsel at the other. We must be constantly praying, all of us, to keep in the middle of the road. I am sure that you thus pray, and that all of you who are seeking to do the will of God at ——— concerning the matter of healthful living, are desirous of walking on the main path. It seems very hard for us poor mortals to keep to a straight line.

I grieve as much as you do over the cynical attitude of some, and I equally grieve over the undue attention to diet in a most fanatical fashion that has distinguished some others among us through the years. What disturbs me more than all else is the attitude of distrust and suspicion that occasionally comes into the thinking and into the speech of some of those who desire ardently to do the will of God. They seem to conclude that because others of us in the church do not go along with them in exactly the same way and with the same intensity, we must be lacking in genuine religious experience. Distrust and suspicion are probably the most corrosive forces that can ever work on the life of an Adventist.

I like simple living. I don't like much rich desserts. I rarely ever taste ice cream. I am also a vegetarian. In fact, even the sight or smell of meat is repulsive to me. Yet I must never forget that the kingdom of heaven is not meat and drink, and that I shall never receive any credit in heaven because of my vegetarianism. And also, I must be charitable toward those who don't see eye to eye with me on this matter. I think, of course, that they are in error in their conclusions. But it is not for me to be the judge, nor to make such an issue out of any phase of health reform as to obscure the more primary truths essential to the salvation of men in every part of the world, including those parts where it is almost impossible to be a vegetarian.

I would not discourage you by one word. May God give you light and grace and understanding as you seek to learn His will more fully. May He guide any who may be associated with you in such study. When we are seeking to know more fully the mind of the Lord, we need to pray not simply for knowledge but also for wisdom to apply rightly that knowledge. We need to pray for tact and skill in bearing the most winning witness for the further truth that may have come to us. This last is perhaps most important of all.

Let me illustrate: I have known people who, coming to a knowledge of the Sabbath, have borne a less than helpful witness to the world regarding it. For example,

they have hung out their washing on Sunday in a neighborhood of devout Sundaykeepers. They were not going to let their light remain under a bushel. Not they! But such misguided Adventists forget that a light may blind, and thus irritate, instead of giving helpful illumination for men's path. We are all agreed that the Sabbath truth should be proclaimed, but most of us are also agreed that there are wrong ways as well as right ways to proclaim it. The same is true of our message of health reform.

May the Lord be merciful to all of us. I do not see how any of us can ever hope for heaven except by the mercy of God, for we are all so lacking in one way or another, and most times in a great many ways.

Propriety of Street Meetings

A brother writes: "A question has arisen in our church as to the propriety of our holding meetings on street corners or on the commons, and whether or not this might not be in conflict with the counsel given us in volume 8, page 185, regarding the methods employed by the Salvation Army. Are there not other and far more desirable and effective methods of evangelizing? Then, too, would not street meetings somewhat lower the dignity of this message? What stand has the denomination taken on this matter?"

Our Reply

I do not know that the denomination has taken any definite position concerning the matter of holding street meetings. From time to time our ministers and lay evangelists have held such meetings. I do not believe that what Mrs. White wrote in volume 8, page 185, should be considered an indictment of street meetings. She is there discussing the laudable activities of the Salvation Army in behalf of what she describes as "the neglected, downtrodden ones." The Army gathers in drunken, degraded people, cleans them up, feeds them, houses them, and finds work for them. This is quite different from holding a meeting on a street corner, where we hope to reach not necessarily "neglected, downtrodden ones," but the rank and file of people who may be walking along the street.

As to whether street preaching would "lower the dignity of this message," that would depend on how the street meeting was held. Personally, I have always believed that we ought, within limits, to encourage every possible means for the proclamation of the truth of God. Paul declared that he was going to rejoice even though Christ be preached of contention, so long as Christ be preached. His statement gives us the clue as to whether we ought to be interested in various ways of proclaiming the message. I don't say that all are qualified to engage in all the different forms of missionary activity. They are not. All I am saying is that I do not see that there is anything necessarily wrong or unseemly or inappropriate about a street meeting.

IN coming to God the prayer of importunity should be offered, "I will not let thee go except thou bless me." You are invited to spread out all your perplexities before the Lord; but do not gratify the enemy by pouring them into the minds of others, lest they stumble over them to their ruin. Jesus knows how to cure all the maladies of the soul. When we beseech the Lord to pity us in our weakness and distress, to guide us by his Holy Spirit, that we may understand his word, he will no more turn away from the prayer of the humble suppliant than the parent will turn away from the hungry child who comes to him for bread.—MRS. E. G. WHITE in *Signs of the Times*, Aug. 22, 1892, p. 647.



News From the World Field

Greatest Report in Review and Herald History

By D. A. Delafield

Denominational leaders acclaimed the report rendered by H. A. Morrison, general manager of the Review and Herald Publishing Association, at its biennial meeting held in Takoma Park, D.C., February 25, as the greatest report rendered in connection with the publishing work in the history of the church. The reference was not personal so much as institutional. The Review has just completed the two best years of more than a century of continuous operation as an Adventist publishing house.

Steady Growth for Nine Years

During the years 1951 and 1952 record sales were made by the book and periodical departments. But the growth registered in sales during this biennium is not peculiar to the two-year period. Figures presented by the general manager reveal that there has been spectacular growth for nearly a decade. In fact, Review and Herald literature sales during the past nine years exceed all the sales combined for the previous forty years. Here are the figures for the five decades since the Review moved from Battle Creek, Michigan, to Washington, D.C., in 1904:

First decade	\$ 3,346,574
Second decade	9,080,018
Third decade	7,684,144
Fourth decade	10,732,520
Fifth decade	31,696,671
(only nine years)	

Just think! \$31,696,671 worth of Adventist literature going out into the homes of our people and their non-Adventist friends in less than ten years' time. And these figures represent the work of only one of our major publishing houses. Think of the tremendous volume of literature manufactured by the Pacific Press, the Southern Publishing Association, the Kingsway Publishing Association in Canada, and the more than threescore publishing centers maintained by the denomination throughout the world! When translated into souls instead of printed matter this dollar volume of business makes even greater impact upon our minds for the object of our expanding publishing enterprise is to win more and still more souls to Christ.

Purpose and Objective

In the third paragraph of his report the general manager stated this fact clearly. "The existence of this institution is for the one purpose of serving the Seventh-day Adventist denomination in its task of preparing literature that reveals the Christ and His soon coming. . . . It is to this accomplishment that the Review and Herald family has dedicated itself." He then referred to the clear vision of our publishing leaders in the field whose responsibility it is to train our colporteurs for service. He continued:

"During the years as we come in contact with the colporteur institutes we are impressed with the ever-increasing emphasis that is placed upon the evangelistic phase of the distribution of literature. As any one of these workers tells of his work it is revealed that the main purpose that calls him to this endeavor is the part he hopes to have in bringing individuals to the foot of the cross."

Available figures reveal that our colporteurs in the territory of the Columbia, Lake, and Atlantic unions have won approximately eight hundred souls during the past two years. But as W. H. Branson, General Conference president, observed at the conclusion of the manager's report, "Our publishing house brethren, our field leaders, and our consecrated colporteurs will have to wait until we get to the kingdom before we will know what the result of our literature work really is."

Book Department Report

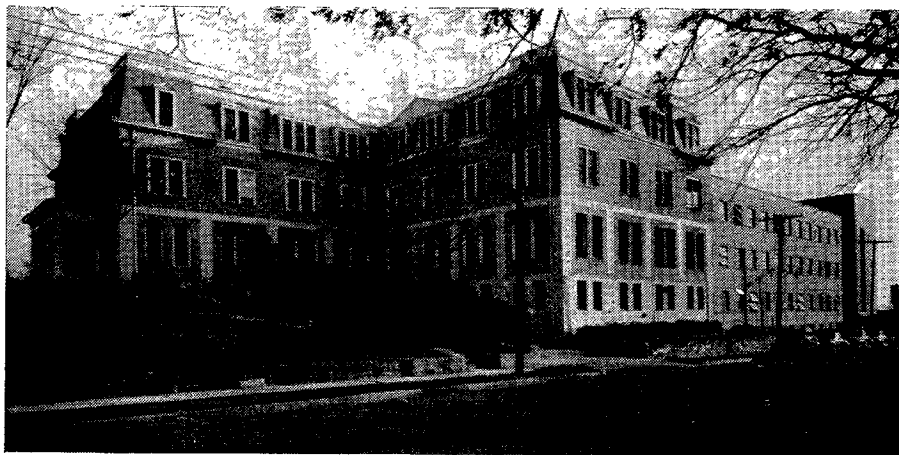
J. D. Snider, manager of the book department, reported that "the biennium just closed was the greatest we have ever enjoyed and that 1952 was a record-breaking year—surpassing 1951 by \$497,224.90, and the former peak year of 1946 by \$353,869, or 14 per cent." He stated:

"For nine years our annual sales have not fallen below the two-million-dollar mark, and for thirteen consecutive years the average has been above two million annually. Looking at this picture from the angle of our shipping and billing departments, we see books going out at the average rate of \$8,000 a day for each working day of the last thirteen years. The 1952 sales, for which we seek emphasis and comparison in this report, averaged \$11,200 a day."

Brother Snider was particularly pleased to be able to report that total book sales for the past biennium had passed the five-million-dollar mark—for the first time in any two-year period in Review and Herald history.

Special Edition, Bible Readings

A large factor in book sales for the year 1952 was the special edition of *Bible Readings* in the Christian Home Series size. More than 206,000 copies of this message-filled volume found their way into the homes of Adventists who purchased the books at the low figure of only one dollar per copy—and for missionary purposes. This particular book-selling campaign was the greatest single venture of its type ever undertaken by an Adventist publishing institution. The success at-



The Review and Herald Publishing Association, Takoma Park, Washington, D.C., Where the Biennial Meeting Was Held, February 25

tending it led the publishing leaders of the church to plan a similar drive this year, using the book *Drama of the Ages*, by W. H. Branson. No doubt our people will rally just as enthusiastically to this excellent offer.

Periodical Department Report

The periodical department report, by R. J. Christian, brought great courage to the constituency. Gains made in the circulation of our magazines as well as the size of dollar income to cover high costs of production were encouraging. Such journals as the *Review*, the *Instructor*, *Life and Health*, *Liberty*, and *The Ministry* are published in this house; and these, together with other important denominational magazines, are now enjoying their best years. The average circulation per issue of all journals combined "increased from 9,627,569 in 1951 to 10,025,548 in 1952, making a total of 19,653,117."

Elder Christian asked the constituency:

"What does this varied volume of periodical business represent? To put it in a form easily understood, we have mailed out slightly over 94,650 bags of mail, containing three and a half million pounds of periodicals. This is the equivalent of five complete mail train loads, each train consisting of 15 mail cars, each mail car carrying 23 tons of mail—a total of 19,653,117 pieces of literature."

Referring to the total value of periodical business the periodical department manager stated:

"The retail value for the biennium shows a very substantial gain. In 1951 we were able to show a gain of \$116,596.62 over 1950. In 1952 we showed a gain of \$89,003.10 over 1951. For this we are grateful. Our net income from fulfillment business, as represented in our income from bulk sales, subscriptions, and advertising, indicates that for this last year of the biennium the amount of business we have received rose from \$866,856.92 in 1951 to just over \$1,000,000 for 1952. The retail value of our periodicals for the biennium is \$3,026,163.30."

The Treasurer's Report

There were other reports of striking interest, including the treasurer's clear-cut summary of figures covering the financial condition of the house, the practical picture of factory and shop presented by the superintendent, and the reports of the plans and nominating committees. Elder Morrison was re-elected general manager, and all his associates in administrative responsibility were returned to office.

As I sat through the meetings I could not help thinking of the wonderful work of unity and dedication that had been accomplished by God through His chosen men here at the oldest denominational institution we have. To God goes all the glory for the victories gained during the past two years.

Northern European Division Council

By A. V. Olson

Vice-President, General Conference

After the close of the Southern European Division council in Paris, R. H. Adair and I turned our steps toward Scandinavia, where we were to attend the Northern European Division council.

On the way it was my happy privilege to spend about two weeks with our American Seventh-day Adventist soldier boys in Germany. W. H. Bergherm, the secretary of our International Service Commission, who had already spent some time in the country, had made arrangements for two week-end gatherings for our soldiers—one in Augsburg and the other in Frankfurt. These were occasions of spiritual refreshing.

It was a real joy to be with our young men. Though constantly surrounded by all kinds of evil influences, nearly all have remained faithful to their Lord. Their young hearts are warm with love for God and for the Advent message. With the help of God they are trying to let their light shine wherever they are placed. All expressed their gratitude to the General Conference for having sent Harold Kurtz to Europe as camp pastor. With the aid of his little Fiat car, he can visit them in their different camps in Germany and in France. Horace Walsh, who is serving as Army chaplain in Germany, is also rendering valuable help to our soldiers.

Meetings Held in Denmark

The Northern European Division council was held in Skodsborg, Denmark, where is located our largest denominational sanitarium. With the exception of



Juniors Share Their Faith

One notable feature of the South New South Wales, Australia, camp meeting held at Young in 1952 was the effort made to take our Junior Missionary Volunteer work to non-Adventist children as well as to care for our own JMV's. The conference MV secretary, L. C. Coombe, assisted by R. A. Millson and others, planned afternoon meetings in a hired hall in the town and arranged to carry on a normal JMV program with our own children and any others who might come.

Their advertising was so successful that after school hours youngsters flocked into the hall, and for each afternoon of the week more than one hundred juniors, mostly not of our faith, were keenly interested in the program presented. Our own juniors enthusiastically

distributed the invitations, acted as ushers, and took part in the activities of the meetings, and themselves received an inspiration to try to interest the juniors in their own home towns.

This plan was only seed sowing, but we believe that God will water that seed and cause some of these children and their parents to inquire further into the things of God. At the very least an immense amount of good will was created, and many of those juniors are looking forward to next year, when the conference will convene their camp meeting at Young, New South Wales once more. May God bless all such plans to strengthen our own youth and to win others into His everlasting kingdom.

EDWARD E. WHITE.

Poland, all the countries and mission fields of the division were represented at this important gathering. Three departmental conventions preceded the council, and the workers who attended these conventions were invited to attend the council also. This proved of great value to the division leaders in their study of and planning for the future of the various departments of the work.

Cheering reports were rendered by A. F. Tarr, the division president, E. B. Rudge, the secretary, and G. A. Lindsay, the treasurer; by the division departmental secretaries, and by the leaders of the union conferences and the union missions. The work is growing in the Northern European Division; this is especially true in the mission fields of West Africa, where large numbers are turning from heathenism to serve the only true and living God.

The report of the large evangelistic effort now being conducted in the great city of London by G. E. Vandeman and his associates was of special interest to all. It is hoped that this effort will mark the beginning of a new era in soul winning throughout the British Isles.

Growing Membership

The membership of the Northern European Division stands at 43,921—29,417 in Europe and 14,504 in Africa.

The problem of providing proper and adequate educational facilities for the children and youth of this constituency is a difficult and perplexing one. If all of our members in Northern Europe lived in one country and all spoke the same language, it would be simple. As it is, they are scattered throughout eight or ten countries and speak as many languages. Nearly every country is struggling to maintain an academy or a junior college, but this does not meet the need for advanced work. Up to the present, no country has had a constituency large enough to enable it to establish and maintain a senior college.

At this division council definite plans were laid for the division to take over the school in England, with the idea of making it a senior college for the whole division. This will call for considerable sacrifice and much hard work, but with the help and blessing of God it can and will be done.

The publishing work continues to prosper in these northern countries, likewise the Ingathering campaign. In Scandinavia the medical work has grown to large proportions and is proving a great blessing to the cause of God. Two new sanitariums have recently been established in Norway, and both of them are already filled to capacity.

Under the able leadership of Brother Tarr and his associates and the blessing of Heaven, we are confident that the work of God in the Northern European Division will move forward with rapid strides.

Responses of Gratitude From Korea

By W. H. Branson
President, General Conference

During my recent visit to the Far East I had the privilege of attending the Far Eastern Division council meeting held in the division headquarters compound in Singapore. To this meeting came a number of brethren from the various nationalities making up the constituency of the Far Eastern Division, among whom was C. U. Pak, secretary-treasurer of the Korean Union Mission.

Brother Pak brought with him a great package of letters written by our believers in Korea, expressing their thanksgiving to their brethren and sisters in the North American Division for the gifts of warm clothing and other supplies sent to them during the past year. It would be impossible to have all these letters translated and reproduced so that our people in North America could read them, but it was thought that a few of them would be of great interest to those who have done so much to try to relieve the suffering of their brethren in this war-torn country of Korea. The following four letters are a sample of all the others:

"The Sabbath, the Sabbath!"

By F. W. Detamore

Will hitting a man on the head make a Sabbathkeeper and an Adventist out of him? Yes, if the Lord does the hitting. This experience took place in Bandoeng, Java.

The Monday night before, the subject at the lecture hall dealt with the Sabbath. As Leonard Lesiasel and I visited a certain home, the woman courteously invited us in and said she'd go and call her husband from the other room.

"We had quite an argument last night—about the Sabbath. I argued for it, and my husband argued against it," she said. "It kept up till we almost got angry. Then this morning my husband went off to work."

Then he took up the story: "At work at the railway office I just couldn't get my mind on my work. I just kept thinking 'the Sabbath, the Sabbath, the Sabbath.' As I went up the stairway with some papers, my mind wasn't on the steps I was climbing but on the Sabbath. All of a sudden I lost my balance and fell over backward and banged my head hard. It hurt. I just couldn't work. I went home and told my wife what had happened. She quickly challenged, 'There now, are you going to keep the Sabbath?'"

The call for surrender was nearly over on the last night R. M. Turner and I were preaching at the Bandoeng hall. The last stanza of the last surrender song was being sung, and this fine couple walked up and took their stand. You can imagine how happy I was as I saw them, for I knew what most in the audience did not know—they had been gently smitten by the Lord and had yielded at last!

"DEAR BRETHREN IN AMERICA:

"Christian greetings for your health and happiness. As for myself, by the grace of God and by the prayer of our members throughout the world, I have been protected safely through many dangers. The land on the other side of the Pacific Ocean has been known as a land of blessings, but at this time of war I presume that you people also will have larger burdens than at a normal time. In considering this fact I offer my heartfelt respect and gratitude to you for your endeavor and sacrifice in making such an abundant gift of clothing to the people in war-torn Korea. Children trembling with cold and hunger in the corner of streets are just like chickens without mother hens. At this time of strife I have been drawn nearer to God than ever before. Your love-filled gifts have done much in reviving our spiritual life, and we feel the warmth of Christian love in the articles of clothing while we are wearing them. I cannot express how much I appreciate them, but someday I may be able to do that when I meet you in the kingdom of heaven.

"HYUN TAIK KANG."

"DEAR BRETHREN IN AMERICA:

"In struggling for my life I had to hide myself underneath the floor of the church and sometimes in mountain caves and in the wilderness. Every day while I was in North Korea was a continuance of threats. When I had been driven to a desperate point, by the grace of God I was able to escape down to Pusan on December 4 of 1950, on a landing vessel of the UN forces. I thought I was the only one of my family to get on board the ship, but unexpectedly in a street in Pusan one day I happened to meet one of my sons. On January 19, 1951, a large group of our church members were moved to the island of Cheju, where we experienced the life of Israel in the wilderness, and realized more the tender care of our Lord. The clothing that you have sent was a real help to us. We received underwear, suits, socks, shoes, and all kinds of things. I do not know how we would have gotten along without them. We realize that this kind of love can only be found in those who possess the love of Christ. Thank you so much for the love that you showed us. I sincerely hope that someday I may be able to meet those who sent me the clothing and shoes. With Christian greetings, I pray for your health and happiness.

"PONG DUK KIM."

[Pong Duk Kim is an ordained minister who was in North Korea and who had to flee south at the time of the great retreat in December, 1950.]

"TO CHAIRMAN, RELIEF COMMITTEE OF THE GENERAL CONFERENCE:

"When, after the invasion in 1950, I returned with my family to my home town of Kang Neung, there was nothing left but my empty house. The only clothing that the members of my family had were those winter clothes they had put on when they were evacuated in the winter of 1950. All through the summer last year we had to get along with what we had. Facing another summer coming nearer while our minds were still gloomy,

we received the bundle of cool summer clothing that was sent to us by the loving hands of our brethren in America. 'Lo! We will be able to put off our winter clothing this coming summer,' we cried to ourselves. We give our heartfelt thanks to the Lord and to you brethren, realizing that the grace of God is still being bestowed upon the war-torn country of Korea. Please excuse us that we are still in such a position that we are not able to repay you now by material things in response to your gifts. May the Lord reward you many fold.

"CHUNG SOON LEE."

"TO OUR BRETHREN IN AMERICA WHO ARE BOUND TOGETHER BY THE LOVE IN CHRIST:

"Although some of our brethren here in Korea have lost their loved ones and their earthly possessions, when we are comparing ourselves with other people we realize that the tender mercy of our Lord has always been with His people. While we were struggling with our lack of clothing and other things, your gift came to us. We have never met you, and we do not understand each other's language, but you showed us your Christian love. We do not find an adequate expression of our gratitude. At this time our longing desire to enter the kingdom of heaven is bursting into flame in our hearts. This is our destination, where we can associate together and talk together in the same language. No more trouble will be there. May the Lord bless you all. We hope that someday we may also be able to help others in need.

"THE MEMBERS OF S.D.A. CHURCH IN CHANG HEUNG, KOREA."

Brother Pak closes his personal letter of thanksgiving with the words:

"We recognize that it is more blessed to give than to receive, and we wish that we could contribute something to you. If such an opportunity comes to us, we will gladly respond."

Pastor Pak and C. W. Lee assured us that our brethren and sisters throughout Korea are remaining loyal to the church during this time of terrible crisis. Many of them have suffered untold agonies, having lost not only all their earthly possessions but also many of their relatives, but still they cling to God and the truth.

Large Baptism in North Celebes

By L. W. Mauldin

On Sunday morning, December 14, at least three thousand Adventists from many churches of the North Celebes Conference flanked the Manado beach to witness the largest baptism ever held in the Indonesia Union. Following the example of Christ, 144 persons were buried in baptism. These were the fruits of an evangelistic effort held by F. W. Detamore and R. M. Turner in Manado. It was thrilling to see nine ministers lead the procession of candidates through the ocean breakers to a depth suitable for



Baptism in North Celebes, Indonesia. These New Believers Were Among a Group of Over One Hundred That Accepted the Truth as the Result of Meetings Conducted by Fordyce Detamore and Raymond Turner

baptism. Often the high waves rose above the group and hid them from the throng along the shore. These angry waves seemed to symbolize the sin and trouble that many of the candidates had withstood for their faith.

This is a land where it is not unusual for our new members to be beaten and stoned when they accept the third angel's message. But as Christ calmed the angry waves of Galilee, He has brought peace to these troubled souls.

Entire Population Stirred

During the effort the entire population was stirred. At several of the meetings six thousand people crowded into the hall made to accommodate only two thousand. One evening when Elder Detamore made a special appeal to all who wished to come forward and take their stand to keep all the commandments of God, 220 came to the front. M. G. Laloan, who translated for the meetings, said that when the call was made he was sure the people would not respond, for an altar call is most unusual in this country. But Elder Laloan stated that he did not have long to doubt; for the Spirit of God, working upon the hearts of the people, brought them to the front. The first row was cleared to make room, then the second, then the third until the entire front section of the hall was used.

On another evening a call was made for all who wished special prayer to remain after the meeting was dismissed; not one moved. Elder Detamore thought that the people misunderstood. He again told them that they were dismissed; still no one left.

Among those who responded to the message and were among the 144 who were baptized were a number of devout Moslems. In their own words they re-

marked, "We are hungry and thirsty." Also, a Catholic teacher who had long opposed the truth surrendered his life to Christ. They said there was a compelling power that drew them to the gospel. Like Agrippa of old, the mayor and the assistant mayor stated that they were "almost" persuaded.

After the close of the meetings in Manado, the evangelistic group went inland to hold a special service in Amurang. News of the effort in Manado had preceded them; consequently all stores and schools were closed for the morning meeting. Even though, because of delayed bus schedules, Elders Detamore and Turner were two hours late, not a person grew impatient and went home. Two months later the main theme of conversation in this area is the great Advent message. In the restaurants, on the streets, on the busses, wherever people meet, they are still discussing the wonderful meetings in Manado.

New School Building in Grand Junction, Colorado

By C. S. Wiest

In the summer of 1947 our Colorado believers on the Western Slope of the Rockies set themselves to the task of erecting a building for a ten-grade school and also an auditorium to accommodate about one thousand persons when we held our general meetings.

When this building was begun we had eight hundred dollars in cash and a building site, in the outskirts of Grand Junction. To proceed in a building project totaling one hundred thousand dol-

lars was no small venture. However, by the united efforts of our people in the district of Grand Junction and all the churches on the Western Slope, the cash raised amounted to around seventy thousand dollars. The remainder came by donations of free labor and material. Even non-Adventists donated of their time and skill.

On September 17, 1950, the building was dedicated free of debt, with four large schoolrooms, kitchen facilities and equipment, and an auditorium that is suitable for the large audience coming from all parts of the Western Slope.

Three Church Schools Combined

A forward step in our educational program was taken when we united our three church schools and combined them with Grand Junction. This last fall the Fruita school, eleven miles west of Grand Junction, and the Palisade school, thirteen miles east, were consolidated.

The district purchased two new busses to transport these pupils at a cost of \$7,486.20. These busses have been paid for and are now serving our children from the three churches. We now have laid the foundation for a strong educational program that is bound to grow in the years ahead.

In all this building program our tithe and mission funds have also materially increased. The Ingathering program has not suffered, and our church membership has grown.

How We Identified Our Church

By E. Gillian Markle

Dr. Lawrence E. C. Joers' fine article, "Let's Identify Our Churches," in the December 11, 1952, REVIEW AND HERALD, struck a responsive chord in many hearts. Every Adventist church should be prominently advertised; its services and geographical location should be properly indicated by signposts.

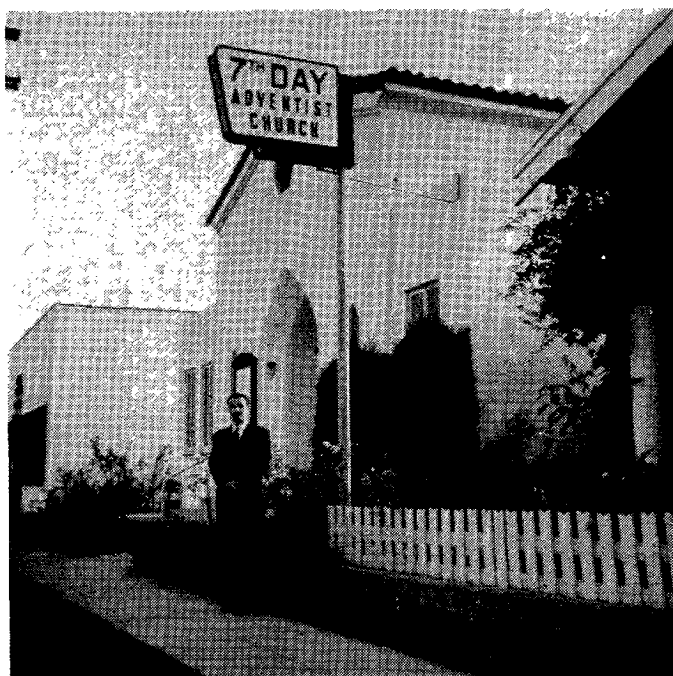
Our West Los Angeles, California, church, at 1527 Purdue Avenue, is about six feet behind the property line, and a medical building blocks the view from our civic center. It is without a steeple such as many churches have. Still we can

be found easily, because our church sign extends two feet six inches over the property line above the sidewalk.

Our sign is a 3'x4' trapezoidal-shaped "day and night," covered with translucent plastic and two-faced with dark-blue plastic letters and dark-blue metal frame. We use 14mm. slimline neon tubes inside, which give a steady, subdued light at night. High-quality identification is also possible in daytime, proving that a light that "is set on an hill cannot be hid."

Reactions^a are really gratifying, and we give thanks to the Lord for this opportunity to serve Him and mankind. Our post sign has been up about one year now, and thousands of people coming out of our local city library see this day and night. The fire and police station, less than a block away, now are cognizant of our proximity. Ask any West Los Angeles policeman where the West Los Angeles Seventh-day Adventist church is, and he will most courteously and willingly direct you. The sign has been a practical means of contact that undoubtedly will result in saving souls.

Howard Peth is one of the many who were invited into our church by this "candle of the Lord." About six months ago, Mr. Peth, before he was a member, parked his car nearby and as he alighted he saw this sign, which recalled to his mind that his grandmother was a Seventh-day Adventist. He came to our church services the next Sabbath, and I invited him to come next Sabbath to Sabbath school. I gave him a *Quarterly*. He became interested. Two months later he was baptized. He is now our Sabbath school superintendent. Again we pause to thank God for the physical facilities at our disposal and for the opportunity of winning souls for Christ here in the city of Los Angeles.



The West Los Angeles, California, Church, With Howard Peth Standing Beneath Our Church Identification Sign Post

A Year in Cape Town

By B. L. Hassenpflug
South African Union Evangelist

During the year 1952 it was the privilege of the South African Union evangelistic team to conduct two major campaigns in the city of Cape Town. These efforts were held under the auspices of the Cape Conference. We were happy to have the Cape Mission Field (the mission field for colored and Asiatics) join with us and make several of its workers available for these campaigns. The beautiful Bible auditorium was erected in two different sections of town.

The first meeting was held in the northern suburbs, an area where Afrikaans predominates. The meetings were conducted in English, with wonderful results. In this campaign 135 were baptized. The faithful, earnest labors of all the workers contributed much to the wonderful workings of God's Spirit.

For the second campaign the Bible auditorium was erected in the southern section, just a few blocks from the division offices. Here again we saw the outpouring of God's Spirit. The auditorium, so beautifully situated, became the center of a great religious awakening. The attendance was steady. Every Sunday night saw the auditorium, seating eight hundred, packed with many people standing or milling about, getting all they could from the meetings. To date eighty-eight European people have been baptized, and a baptismal class of fifty-two has been organized.

As we take a backward glance over this past year we can see the goodness of God. Many victories have been gained! Many families have been united in the faith!



Perry Studio

Grand Junction, Colorado, Auditorium and School Building



B. L. Hassenpflug (Right) and H. R. Turner (Left) Standing Before Entrance to Auditorium in Which They Carried On Evangelistic Efforts in Cape Town

The five European churches in the city are full to overflowing. A sixth church will be organized soon. God be praised!

Our union evangelistic team look to 1953 with renewed courage and hope. This will be our last year of evangelism in South Africa, and we expect it to be the best! Two large campaigns are being planned. The first will be held in the city hall of Port Elizabeth. This is the great automobile-assembling city of South Africa. The last effort will be held in the town hall of East London, also a great coastal city. This meeting is to begin on September 13. Please join with us in petitioning the throne of grace for a special outpouring of God's Holy Spirit on these two cities during 1953.

The Light Shines on Pitcairn Island

By Norman A. Ferris

[Excerpts from a personal letter.—EDITOR.]

The church on Pitcairn Island in a year-end meeting asked that their seasonal and Christian greetings be sent to the church at large. This was in response to a greeting from W. H. Branson.

I find the church here exerting an influence that speaks well for the solid foundation laid by the pioneers. The great majority are devout in conducting morning and evening worship and in attending all services. The whole community is called out on Friday morning to clean the paths and to set in order the village before the Sabbath. All cooking is finished and baths taken before sunset. I was interested last Friday afternoon to observe the chairman of the internal committee, with his assistants, walking around to see that everything was in

readiness. Then as the sun sets on preparation day families meet to sing and pray.

An interesting item appeared in the financial report at the recent meeting. For the year 1952 an all-time record for Pitcairn had been made in tithes and offerings. A liberal thank offering had accumulated. An offering to help the Hurricane Relief Fund in Fiji amounted to a sizable sum. There were also Week of Prayer offerings and Voice of Prophecy offerings. The people from their meager funds respond to the calls for help.

The only source of income is from the sale of baskets, curios, and fruit to passing ships. It was interesting to listen to these stalwart island seamen not long ago when coming home from a ship. It was stated that the highest sale was ten shillings. A father, whose children were waiting for him to bring home something special, said, "I only got one shilling for a basket of fruit." Amid the laughing and the telling of various experiences aboard ship, this father finally said, "Well, the tithe won't be much tonight, and we don't give anything under a shilling, so I guess my shilling goes to tithe tonight." It was interesting to me to listen to this discussion, and somehow I felt that truly the old pioneers will have some stars from Pitcairn in their crowns.

A cargo ship came in recently. The captain said that he was on the island back in 1923. The one experience that he never forgot was the singing of the men as they pulled their boats away. During the war and on many wanderings

around the earth, the words of the farewell hymn, "There's a land that is fairer than day," never left him. And he came all the way in to spend New Year's evening at Pitcairn, to give his crew an opportunity to hear the islanders sing. It certainly did sound good as we stood on the bridge with the captain and his officers, and listened to those good old Advent hymns. Turning to me, the captain said, "Isn't that a wonderful message to take to a troubled and weary world?" Pitcairn, like a lone beacon in the ocean, is shedding its light of confidence in the blessed hope to the passing world.

South China Island Union Mission

By W. A. Hilliard

The committee of the South China Island Union Mission met from December 15 to 19 in Hong Kong to plan for the progress of the work during 1953. C. H. Davis, union president, led out as the program was outlined for the year. W. H. Branson, General Conference president, was present for the conclusion of the meetings, and his counsel and progressive spirit were much appreciated.

In Hong Kong and Macao the watchword is evangelism. Seven major efforts are planned for 1953, using Cantonese, Mandarin, Hakka, and English. Plans are nearing completion for the Voice of Prophecy broadcast to go over Redifusion, a wire broadcast that serves more than ten thousand subscribers in the colony. This is being undertaken because Radio Hong Kong is not available for commercial broadcasting.

Across the South China Sea the Taiwan Mission is carrying on a heavy building program with two new churches completed and three more under construction. Plans are being drawn for three others. The new training school is nearing completion, and is carrying on with an enrollment of one hundred students already. All workers are actively promoting evangelism. Five efforts in major cities are planned for 1953. Milton Lee and Carl Currie are drawing large numbers of people to their public meetings in the city of Taipei.



The South China Island Union Mission Committee, With W. H. Branson Visiting From the General Conference



Teachers and Students of the South African Division Seminary Extension School Recently Held on the Campus of Helderberg College. F. H. Yost in Center Front Row; on His Right, Arthur White; on His Left, R. M. Whitsett

Seminary Extension School in South Africa

By Frank H. Yost, *Director Southern African Seminary Extension School*

On the beautiful campus of Helderberg College, nestled at the base of the 3,500-foot mountain that gives its name to the school, the Seventh-day Adventist Theological Seminary conducted the Southern African Seminary Extension School, opening December 15, 1952, and running for six weeks until Sabbath, January 24, 1953.

Two Courses Offered

Two courses of study were conducted through the entire six weeks: the doctrine of the Sabbath and Sunday, by Frank H. Yost, chairman of the department of theology at the Theological Seminary in Washington, D.C., and evangelistic procedures, by Robert M. Whitsett, associate secretary of the Ministerial Association of the General Conference. During the first three weeks Elder Whitsett also taught the course in techniques of Bible work; and during the last three weeks Arthur L. White, secretary of the White Publications of the General Conference, joined the school and gave the course in prophetic guidance in the remnant church.

The students were intensely interested in the material, and studied with diligence. An excellent spirit was manifested throughout, and the work was enjoyed by both teachers and students.

There were thirty-six students who took the work for credit: three departmental secretaries, sixteen pastor evangelists, four teachers, six missionaries, four Bible instructors, one colporteur, and two pastors' wives. One Bible instructor and four pastors' wives audited, making a total attendance of forty-one. Nearly all the organizations of the Southern African Division were represented.

The intent of the extension schools of the Theological Seminary is to take to fields distant from the headquarters of the denomination the materials that the Seminary has to offer. This is done in recognition of the fact that it would be extremely expensive to transport to the Theological Seminary all those who wish to enjoy its benefits. Rather the Seminary is brought to them through the teaching personnel sent to conduct the extension schools.

It is generally more beneficial to the ministers in a given field to receive instruction in the setting and environment of the fields where they are serving, where the problems they are meeting can be discussed in terms of local atmosphere. Actually the extension schools of the Seminary are not a temporary expedient but the execution of a practical policy.

Previous Seminary extension schools have been conducted in the British Isles, in Uruguay, South America, in Mexico, and now near Cape Town. Once more the application of the plan has proved a blessing.

At the closing exercises Francis Clifford, secretary of the Southern African Division, gave the meditation at the consecration Friday evening, January 23. Ralph S. Watts, the president of the division, delivered the baccalaureate sermon on Sabbath morning. W. Duncan Eva, president of the South African Union, gave the address on Saturday evening, January 24, when the certificates of attainment were presented to the students in attendance at the extension school. The certificates were presented by the instructional staff.

A feature of the closing exercises Saturday night was the presentation by Ernest J. Stevenson, on behalf of the students of the extension school, to the Seventh-day Adventist Theological Seminary, a plaque, made of a rare and beautiful wood of South Africa. It will be hung on a wall of the seminar room of the Theological Seminary.

Christian Education in Papua

By Edward E. White

Bautama Missionary School, our school for boys and girls in Papua, is about fifteen miles east of Port Moresby, on the island of New Guinea. The main building is U-shaped, and at first three classes met at the same time in one building, with no partitions between the classes.

It was decided to remedy this situation by utilizing the woodwork class, and the student Papuans took keen delight in putting their learning to such practical use. Within a very short space of time, under the capable leadership of E. Lemke and later of A. Chapman, the framework was efficiently constructed and the partitions were made. The Papuans now have three independent classrooms and a headmaster's office.

Christian education trains the head and the heart, but does not neglect the hand, and these cheery Papuans will be able to face the world as well-trained Christians in every respect as they continue their stay at Bautama Missionary School.

Week of Prayer at the Malayan Seminary

By G. M. Mathews

It was my privilege to conduct the Week of Prayer at the Malayan Union Seminary in Singapore from January 9 to 17. Two meetings were held daily, one with the students of secondary and collegiate grades, and one with the upper elementary grades. Other workers held meetings daily with the lower elementary grades. The school was well organized by the principal and his staff, and frequent meetings were held with the faculty for prayer and consultation. The students gave evidence of deep interest from the very beginning, and as the meetings progressed there were many evidences of the working of the Holy Spirit.

About twenty students of secondary or collegiate standing accepted Christ for the first time, and about the same number in the elementary grades. Several baptismal classes or prebaptismal classes are being organized, and it is hoped that a number of these students will be ready for baptism by the end of the school year.

There is an excellent spirit present in the faculty and student body of this school at the headquarters of our work in the Far Eastern Division. Elwood Sherrard, principal, and R. A. Wolcott, Bible teacher and pastor, together with their wives and an excellent faculty are carrying on a good school. The majority of the 170 students of secondary or collegiate level are from Adventist homes.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Our Foreign Mission Enterprise

By D. E. Rebok
Secretary, General Conference

In God's sight the people of the world are not divided into thirteen great religions, nor is one of them, Christianity, divided into 258 varieties of Christians. He sees them divided into but *two classes*: those who "understand, and seek God" (Ps. 14:2), and those who do not understand, and do not seek God.

To the righteous, the Christians, those who understand and seek God and His will, He says, "Go ye therefore, and make disciples, or, Christians of all nations." Matt. 28:19, margin.

The missionary is the point of contact between the two classes. Concerning him Paul says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:13-15.

The missionary is the representative, or the one sent by the righteous, to carry the gospel to those who know not God. He becomes a sort of ambassador to represent and interpret the ideals and standards of the kingdom of God. He is expected to live up to all of those ideals and exemplify in his own conduct and conversation the best to be found in God's kingdom. How can he be any less and still be worthy of his trust and calling? Unless and until a man is a real Christian—a righteous man—he should not undertake to become the point of contact between the two classes, between the Christian and the non-Christian world.

The Importance of *Being* Christians

What a responsibility this places on a man! What shame and disgrace come upon the cause he represents when he fails even for an hour, or a minute, to live up to the reputed righteousness of His kingdom! Thus the missionary must *be* what he would have the non-Christian *become*. He must live in such a way as to rightly represent God and His righteous people. This becomes all the more serious when we realize that the vast majority of the non-Christians in this world will form their opinion of God and of His kingdom by what they *see* in the mis-

sionary rather than by what they *hear* him say. Thousands will pass by and observe, whereas only tens will take the time to turn aside and listen to him preach in one of his churches.

For this reason we must find powerful and effective ways and means of arresting the attention and interest of the multitudes. To some extent and in some places the television, the radio, and the Bible correspondence school are now taking the gospel into the homes of the people. Without a doubt these instruments of communication have come into being to help the missionary at home and abroad to accomplish what the public evangelistic meeting has done so well in the past.

We must find more effective ways of following up the interest by bringing the missionary into a closer personal relationship with TV and radio interests, for when all is said and done the missionary himself must in person help the non-Christian to find his way to the cross of Jesus Christ, and help him enter into a personal relationship with the Lord.

Much Personal Work Required

As we look into the work of tomorrow we can see that the missionary will spend more and more of his time visiting in the homes where radio and television have opened the doors to hearts. Much time will be spent in sitting by the side of the diligent searcher for truth as it is revealed in the Bible correspondence lesson. There the interest will be sustained and the hard problems will be solved and the decisions made. To this end our schools must train missionaries especially equipped to do this heart-to-heart personal work.

Missionaries, whether they be sent across the seas or across the street, are still missionaries. They are all called of God to "Go," far or near, to do the one work of making Christians. That is their chief objective. They may do it in the classroom as missionary teachers, in the hospital as missionary doctors, in the sickroom as missionary nurses, or in the neighbor's kitchen as lay missionaries.

What we need is men and women with a greater burden for souls, missionaries who can forget self in their intense long-

ing for the salvation of sinners, who care not for position and authority in their anxiety to draw men from their wicked ways of sin.

Five Types of Missionaries

As we look at the world field today we see a need for five kinds of missionaries:

1. *The pioneer missionary*, who is ready to go anywhere on the front lines, in the dark, unentered areas of earth, always pushing forward and blazing the trail in search of sinners wherever they may be found. This type of service demands strong young men and young women filled with courage, unafraid of hardships and privations, ready to sacrifice comfort and ease, willing to spend and be spent, perhaps giving life itself that new territory may be won for Prince Emmanuel. Thousands of such pioneer missionaries will be needed to carry the banner of the cross and the message of salvation to every nook and corner of this old world.

We could wish for an extra million dollars in 1953 to make it possible to send forth several hundred new *pioneer missionary* couples to enter as many hitherto dark areas of the earth. Then add a million dollars each year for the next five years to make it possible to put a thousand such new missionary families into the finishing of the work. It is not impossible, nor is it unreasonable. It could be done.

2. *The missionary teacher*, who is qualified by training and experience to go into our training schools and teach the children and youth of the church, giving them all that a Christian education includes. No church can exist and expand without training its own leaders of tomorrow. This type of missionary must be one who loves youth and who is willing and happy to serve in a quiet, inconspicuous place where the daily routine is often trying and tiring, but is one that yields rich rewards in the lives and labors of those whom he has had a part in training.

3. *The supervisory missionary*, who has been tested and tried, and has proved his worth in the field of battle; who has reached the place of a counselor because of his own successful experience. He can stand beside or behind national leaders and help them to succeed in their work. He must be a wise man, a tactful man, a real Christian man, whose heart is so filled with the love of God that he, like John the Baptist, can see others increase while he decreases.

We shall need scores of such men, and they will become harder to find; for some-

how it is easier for men to jump in and do a job themselves than to stand by a man and help him to do his job.

4. *The administrative missionary*, who is that rare individual who has come up through the ranks and out of a long period of experience and training. He combines such gifts as those found in the good preacher, the kind, patient teacher, the successful businessman, the wise counselor, the tactful director, and the seasoned judge.

We shall always need some of these men, but few men have such a combination of rare gifts. May God supply the number needed in His cause, should be our earnest prayer.

5. *The missionary specialists*, who include such people as physicians, dentists, nurses, X-ray and laboratory technicians, scientific agriculturists, industrial and vocational educators, architect-builders, and mechanics. These are needed in certain places to meet specific needs, and they must, first of all, be Christians, then missionaries, and finally specialists. The Christian missionary specialist is a man sent of God to do a very special work in the building up of the church in all parts of the world. We can use and must have many of these missionaries in the days ahead.

Medical Department

Professional Opportunities for Youthful Adventists

At this date of writing there are eight calls from our mission field hospitals for trained nurses to come to these institutions to assume various forms of professional responsibility. Perhaps several hundred nurses would be absorbed immediately if they were available to our sanitariums and hospitals here in the home country. Such is the situation in this, perhaps, the most rapidly advancing professional field open to Adventist young people.

About this time of the year many young men and young women who are in their last year of academy or high school are planning as to where they will enter college. Some are wondering what field of training they will pursue as they go into college. There are some also who have had one, two, or three years of college who are only now beginning to think seriously concerning the professional area they will choose as their lifework.

Student counselors and parents may not be fully aware of the great field open

to our young people through the avenue of nurses' training. In addition to the nursing service itself there is a great demand for those with nursing training to serve as supervisors, instructors in schools of nursing, and heads of nursing schools. We need more operating room supervisors and supervisors of obstetrical and maternity units. There is also that interesting field of public health and health education. There are several openings for conference nurses and trained anesthetists. Several calls are waiting for nurses who have been trained as physical therapists and dietitians. We could not list all the various phases of health activities in which the skills of the trained nurse are in such persistent demand.

Plans for Entering Nurses' Training

There are several plans by which young people may enter nurses' training at the present time. If they so desire, they may go directly from high school into nursing training on the conventional basis, being eligible for their R.N. degree at the end of three years. There are several schools where they may enter nursing training after one year of college work and receive their diploma making them eligible for the R.N. qualifications after three years' work in the sanitarium. On a new plan now being explored and probably to be made available in the very near future, it will be possible to enter training in one of our colleges, where the candidate will study for one year, then proceed to the sanitarium for two years' work, after which the student will be eligible to examinations qualifying her as a registered nurse. Then if she so desires, she may return to college for her fourth year and her academic degree.

Then we have our regular collegiate nurses' training program, which is now available in four of our major schools. This collegiate program is given on a slightly different plan in the four schools now offering this type of training.

Eleven recognized Adventist schools of nursing are well distributed across the country for the convenience of all of our Adventist young people who feel the call to this field of service.

Challenge of Nursing Profession

Perhaps in your church or in your school there may be young people who would appreciate your counsel directing them into this very useful professional training. Perhaps in your family there are youth who have not at the present decided their future occupation. You yourself may be one of these young people who has not decided upon a field of service in the Advent Movement. One of the many challenging opportunities is the field of nursing, which offers to you one of the most satisfying, rewarding experiences possible in this life.

T. R. FLAIZ, M.D., *Secretary.*

Publishing Department

Colporteur Evangelists Needed

At the General Conference session in 1950, when the delegates voted to double the membership during this forthcoming quadrennium, the leaders in the Publishing Department also voted to assist in this great forward evangelistic program by recommending that we double the number of regular colporteurs in the field. The number of employed evangelists and ministers in any local field is controlled by the budget in that conference, but a budget is not required to augment the number of self-sustaining colporteur evangelists in the field.

A large army of men and women can be recruited and trained to do successful colporteur work; and if their work is carefully supervised and followed up, we shall see the colporteurs working in close collaboration with our evangelists, ministers, district leaders, and Bible instructors in bringing in many new converts. One of our ministers tells of recently baptizing fourteen people. All of this group had been introduced to him by the colporteur. In another instance a group of twelve were baptized. Experiences like these come to us from many quarters.

Many of our church members who are approached regarding the literature work seem to feel that they do not have any special qualifications or aptitudes to do successful colporteur work. We do believe that preparation and training are necessary, but we have leaders to direct in this and to accompany personally the new recruit and supervise his efforts in the field.

Necessary Qualifications

The necessary qualifications are, first, men must be consecrated. Our work is a spiritual work and needs spiritual men and women. Only men and women with a real spiritual experience can stand.

Second, we need more "strong, well educated men." (*Colporteur Evangelist*, p. 23.) That does not necessarily imply a college training. A man might be educated without having much schooling.

It seems to me that any man can claim to be educated provided he has four characteristics:

First, he must have a certain storehouse of facts.

Second, he must be able to use those facts to help him think clearly.

Third, a man must go far enough in his reading or his studying to have acquired tolerance for other people's opinions—an open mind. Tolerance and humility make a man receptive to the training we desire to give him.

Fourth, an educated man must have a sense of the fitness and propriety of things. Such a man will know how to conduct himself under all conditions.

If a colporteur evangelist has these four qualifications—a knowledge of facts, the ability to think straight, mental tolerance, and a sense of the fitness of things—we think he can be called an educated man.

Surely there are many members in our churches who could qualify for this type of gospel endeavor and share with our other workers the full rewards of missionary labor.

E. E. FRANKLIN, *Associate Secretary.*

Missionary Volunteer

Department

Plans Closest to Our Hearts

We would like to step in and chat with you for a few moments about those plans that are closest to our hearts. We appreciate this new opportunity to keep you informed as to the activities the Missionary Volunteer Department is sponsoring for our youth.

You know, of course, that the outstanding event in 1953 will be the Pan-American Youth Congress in San Francisco, June 16-20. Would you like to read what our conference presidents are saying about this great meeting? Here are a few statements chosen from their correspondence:

C. Lester Bond, president of the Upper Columbia Conference, writes: "Seventh-day Adventist youth represent the finest in all the world. The majority of them have dedicated their lives to the finishing of God's work in all the earth in this generation. We believe that the Pan-American Youth Congress will bring new inspiration and broaden the vision of our youth of the Americas."

J. D. Smith, president of the Northern Union Conference, writes: "The custom of having these youth gatherings is now well established, and all of us recognize that they are accomplishing an untold amount of good for our youth all over the world."

H. W. Kibble, president of the Lake Region Conference, writes: "I believe that the coming Pan-American Youth Congress will be a great stimulating and stabilizing influence in the lives of our precious young people."

D. A. Ochs, president of the Columbia Union Conference, writes: "I am looking forward to the coming Pan-American Youth Congress with much anticipation. The young people in all our churches with their dynamic and forward-looking spirit stand ready to join the Advent

forces in sharing their faith in an unusual way. Our young people will respond to the clarion call in an unprecedented soul-winning crusade."

L. E. Lenheim, president of the Atlantic Union Conference, writes: "The power of Heaven will rest mightily upon this important assembly. The time has come to inspire our youth to do greater things for the Lord and lay broader plans for the upbuilding of His work."

V. G. Anderson, president of the Southern Union Conference, writes: "We wholeheartedly endorse the Pan-American Youth Congress and urge young people and leaders to be in attendance."

We have just concluded the most important week of the year for our young people. MV Week is the one time when the entire church works together for the youth. Just as important as the week itself is the follow-up. All are interested in holding that which we have gained. We are hoping for five thousand decisions in 1953. Watch for announcements concerning MV Week results.

The last time that a column of this sort appeared in THE REVIEW AND HERALD the MV section had to do with the MV Legion of Honor. This new covenant invites our young people everywhere to honor Christ in all they do. The Loughborough League plan is excellent in helping our young people to live up to this covenant. This is an opportunity for young and old to follow a Bible-reading plan that is varied and interesting. All of our conference offices have the information and material that will lead into this inspiring adventure.

A Cause for Praise

We praise the Lord Jesus for what is taking place through our Share Your Faith program. Share Your Faith has now girdled the globe and is constantly growing in respect and activity. This plan encourages our young people to give to others what He has so graciously given to them.

We are rapidly approaching the investiture season, the time of the year when our Pathfinders will have earned the insignia that honor them for having completed their MV class requirements. This prepares them for the great challenging adventure that follows in becoming a Master Guide.

The journal for which our department is solely responsible is the *MV Program Kit*. This new tool to be used by MV officers everywhere is increasing in its circulation and in its usefulness to our youth. Take a copy into your hands at your first opportunity. Thumb through it. Read it. Judge it for yourself, and then if you would like to have a subscription, notify your conference office.

Thanks for letting us come in and talk to you about our projects for Missionary Volunteers around the world.

THEODORE LUCAS, *Associate Secretary.*

Radio—TV Department

Radio Is Still Growing

Your Radio-TV secretaries have recently returned from the West Coast after spending two weeks with our Voice of Prophecy staff in Glendale, California. We find ourselves bursting with news about the thrilling achievements of this ministry that literally flies through the air.

The reports given at the annual meeting of the Voice of Prophecy general board helped all present to realize that instead of a fading industry soon to be superseded by TV or some other medium of communication, radio is still growing in might and coverage facilities. Although 1952 was television's big year from the point of view of new stations authorized, there were still more new radio outlets constructed or in the process of construction.

Report after report revealed that the year just past was the best in the Voice of Prophecy's soul-winning history. We were reminded of a statement recently noted in a popular religious journal: "More people are being reached with the gospel by radio than by any other means today." This denomination spends many thousands of dollars each year in our radio and TV ministry. However, there are many who are convinced that even if the present cost were doubled, radio and TV would still be the most economical and effective way of bridging the chasm of modern-day ignorance, prejudice, and indifference, to lead lost souls to the Saviour.

During our visit it was announced that the millionth Bible lesson of the new Faith Bible Course, in use just one year, had that day been received and graded.

We were also privileged to be present when the ten thousandth visitor to the new Voice of Prophecy headquarters was greeted and photographed. All who receive the Voice of Prophecy *News* will see and read more of this event—another milestone for a thriving gospel enterprise. There is much living evidence of the avid interest in the behind-the-scenes activities of the world work of H. M. S. Richards and his associates.

We also heard the King's Heralds and Del Delker sing in Japanese. We had often overheard them singing in "tongues," recording the gospel in song in languages such as Spanish, Portuguese, Chinese, or Arabic. But this was different, and marked another advance step.

During the last hour before leaving for the train, we visited the recording studio once more and saw Paul Eldridge, speaker and director of the Japanese Voice of Prophecy broadcast, home on furlough,

seated in the control room supervising the singers as their songs were being recorded on tape. Although we understood not a word, it was indeed a stirring sound. We could not resist visualizing these programs as they would soon be beamed from eight radio stations in Japan. It was only last August that the first weekly Voice of Prophecy broadcast on Radio Tokyo's powerful 50,000-watt station was released, but now with seven additional outlets, nearly all of Japan's awakened eighty-five million have been brought within hearing range of the story of heaven's good news. As Pastor Eldridge put it, "Where once the awful echoes of bursting bombs filled the air in Japan, the airways now carry the thrilling promise that Jesus is coming again."

Clearly gospel radio is an instrument in the hands of the Holy Spirit to reach out where the people are. This ministry demands the earnest prayers of each of us.

ELMER WALDE, *Associate Secretary*.

Sabbath School Department

Sabbath School Evangelism

Sabbath school evangelism was a major topic of consideration at the Sabbath School Department Advisory Committee meeting recently held in San Antonio, Texas. This meeting was attended by the General and Union Sabbath school secretaries, and by one of the officers of the General Conference. Also in attendance were representatives from the three publishing houses in the United States and several local Sabbath school secretaries of the Southwestern Union.

As an outgrowth of the earnest study given to the subject of Sabbath school evangelism the following recommendations were passed:

"WHEREAS, the world situation calls for the utmost dedication of every evangelizing agency of the church, and,

"WHEREAS, 'The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ.' And 'the object of Sabbath school work should be the ingathering of souls.'—*Counsels on Sabbath School Work*, pp. 10 and 61;

"We recommend, 1. That every church give recognition to this important phase of its soul-winning responsibility by electing as one of the officers of the Sabbath school an assistant superintendent whose responsibility shall be the fostering of branch Sabbath school evangelism.

"2. That the duties of the assistant Sabbath school superintendent for branch

Sabbath school evangelism shall include the following:

"a. Carrying the responsibility of planning for this phase of the church's evangelistic program, and taking the initiative in presenting to the Sabbath school council the plans for organizing branch Sabbath schools, Sunday schools, Vacation Bible Schools, and related Sabbath school evangelism enterprises within the missionary territory of the church, in cooperation with the evangelistic plans of the local pastor or evangelist.

"b. Developing and sustaining an interest in branch Sabbath school evangelism on the part of the whole church.

"c. Organizing, in cooperation with the superintendent and Sabbath school council, a branch Sabbath school band, of which he shall be the leader.

"d. Being prepared to present to the main Sabbath school once each month, in place of the review, plans and reports of Sabbath school evangelism.

"e. Keeping the conference Sabbath school secretary informed concerning branch Sabbath school evangelism developments.

"3. That the branch Sabbath school evangelism band be composed of persons interested in, and adapted to, branch Sabbath school evangelism, and that they be recruited from the members, teachers, and leaders of all divisions.

"4. That the duties of the branch Sabbath school evangelism band shall be:

"a. To work in cooperation with the assistant superintendent for branch Sabbath school evangelism in surveying the territory and deciding on suitable locations.

"b. To assist in organizing groups to conduct branch Sabbath schools, Sunday schools, Vacation Bible Schools, etc., by personal participation in various roles such as officers, division leaders, teachers, musicians, storytellers, etc.

"5. That in our Sabbath school evangelism program we take note of the following counsel from the messenger of the Lord:

"'Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. . . . Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting.'—*Testimonies*, vol. 9, p. 233.

"And that in harmony with this counsel we organize Sunday schools, using our branch Sabbath school lessons and materials, and that Seventh-day Adventist churches be opened for the holding of Sunday schools under the direction of the Sabbath school organization.

"6. That at all Sabbath school institutes and workshops Sabbath school evangelism be given major consideration, with practical instruction and demonstration in the conducting of branch Sabbath schools, Sunday schools, Vacation Bible Schools, story hours, etc., including the effective

use of the fine array of branch Sabbath school lessons and illustrative material now available.

"7. That the importance of the evangelistic phase of Sabbath school activity be emphasized by providing space on our statistical blanks at all levels for the reporting of branch Sabbath school statistics comparable to the provision now made for the reporting of membership and mission offerings.

"8. That all conference Sabbath school secretaries be encouraged to implement this plan.

"9. That the lesson leaflets and papers used in branch Sabbath school evangelism be recognized as a most effective type of missionary literature, and that it be provided in harmony with the financial policy governing such literature in the respective conferences."

We believe that where these recommendations are put into effect a new impetus will be given to this very important phase of the missionary program of the church.

NOTE.—The 1953 church elections having already taken place, we suggest that Sabbath school councils and church boards give early attention to the election of an assistant Sabbath school superintendent for branch Sabbath school evangelism, or to the designating of one of the assistant superintendents already elected as assistant Sabbath school superintendent for branch Sabbath school evangelism.

L. L. MOFFITT, *Secretary*.

Religious Liberty Department

Like a Watchman on the Walls

Is the assertion true that there is danger of democracy itself becoming the religion of the public schools? Do the public schools attempt to take the common democratic values they teach and make them the final answer to man's spiritual needs?

These questions and others of equal significance were answered in an address given by Dr. Hollis L. Caswell, dean of Teachers College, Columbia University, at P.O.A.U.'s Fifth National Conference on Church and State held recently in Washington, D.C. Dr. Caswell discussed and analyzed some of the erroneous concepts that may have entered into the thinking of those who so recently made public a denunciation of the public institutions of learning. There are structural changes, said he, that threaten; modifications that will be difficult to recognize until they are well established and that will have an adverse bearing upon religious liberty. No

individual can risk the guarding of his liberties by proxy.

Some of the church-state controversies that we may expect in the near future are pinpointed by Samuel Caplan, editor of *Congress Weekly*, in an article he has written. In his reply to the statements released in November by the Roman Catholic bishops, he indicates some of the targets upon which their church is training its guns. Attention is also called to the confused thinking that is being shown by some of the Protestant churches. How the urgency of the challenge to freedom may be met is ably presented by this writer.

Both the address by Dr. Caswell and the statements of Samuel Caplan will appear in full in the second-quarter number of *Liberty*. In addition to these presentations there will be a number of articles discussing domestic and foreign issues of significance. Like a watchman upon the walls, *Liberty* is keeping its readers informed of the approaching dangers. Read and know for yourself.

A. H. RULKOETTER,
Associate Secretary.

Department of Education

Preparing for an Expanding World Work

Qualified and consecrated workers are needed now to give leadership to the rapidly expanding work of God in the world field. God "has chosen the youth to aid in the advancement of His cause." He is calling for a whole army of youth to prepare and dedicate themselves to the task of bringing the message of a soon-coming Saviour to all the world in this generation.

Where are these youth to be found, and where are they to be trained for this service? The answer is clear: They are to come from our Christian homes and churches; they are to be trained under God-fearing teachers in our own church schools, academies, and colleges. There is no other place to go.

Our conferences, churches, and institutions are seeking ministers, Bible instructors, and other workers; mission fields are looking for sturdy, all-round practical workers to carry the Christian message to light the dark places; our schools are seeking teachers who love little children; academies and colleges are seeking skilled, professionally competent men and women of sterling Christian character; executives are seeking refined Christian secretaries; hospitals are seeking self-sacrificing doctors and nurses, competent to minister to souls as well as to bodies.

This presents a great challenge to our educational institutions. The strategic place of the Christian school must never be overlooked. No church can long maintain its distinctive characteristics, its doctrinal unity, or its internal strength, nor can it advance in missionary zeal and endeavor unless its ablest youth are encouraged and enabled to become students in its own schools, where they receive an education in harmony with the spirit, purpose, and ideals of the church and are inspired and prepared to become effective workers for the church.

Except for the faith, vision, and courage of our pioneers in establishing educational institutions, the Seventh-day Adventist Church today would be paralyzed in all branches of its endeavor. Even so, we have at the present time a critical shortage of consecrated, competent personnel in a number of fields, including elementary teaching, nursing, secretarial work, colporteur evangelism, and some specialized educational lines. Unless a way is found to enlist more of our youth in these phases of our work, this shortage will become more and more acute, and will spread to other avenues of service, until we shall be utterly unprepared to meet the demands of the period of rapid growth and expansion to which we have come in connection with the work of God in the homeland and overseas.

Thank God for the youth of our homes and churches who have turned their back on the world and its material opportunities, and have come to our Christian schools for their training. One may ask, "Are there not already more young men and women in training than can be placed in the organized work?" The answer is emphatically No! Re-examining our great gospel commission, we find it startlingly apparent that in order to go "into all the world, and preach the gospel to every creature," we shall, as has been said, "need more and better schools, in more and more places, to prepare more and better workers, to do more and better work for God."

The Uncompleted Task

The great world task is still uncompleted, the great gospel commission is still unexecuted, but the fields "are white already to harvest." Where are the laborers?

We appeal to every church member to encourage and help the children and youth to enter and to remain in our schools, where they may dedicate and qualify themselves to do valiant service for God. Then pray daily for the success of these schools, that God may direct in the preparation of workers who will hear "the voice of the Lord, saying, Whom shall I send, and who will go for us?" and who will answer gladly, "Here am I; send me."

L. R. RASMUSSEN, Associate Secretary.

Home Missionary Department

Ingathering Golden Jubilee 1903—1953

It was in the post office of Sac City, Iowa, in the year 1903, that Jasper Wayne inaugurated the Ingathering for missions plan. He had ordered fifty copies of a special issue of the *Signs of the Times*. The post office was crowded as he received his bundle of papers from the clerk, so he immediately unwrapped and proceeded to distribute them. As he did this he invited each person to give an offering for foreign missions. Those first fifty Ingathering contacts yielded a total of only four dollars.

Ten days later another package of fifty papers arrived. These had not been ordered, except by Divine Providence. Jasper Wayne took them along in his buggy as he made calls in connection with his nursery business. The first man ac-

Ingathering Returns by Decades

1903 - 1912	\$ 179,783.05
1913 - 1922	3,225,070.41
1923 - 1932	10,655,722.99
1933 - 1942	12,704,070.32
* 1943 - 1952	33,282,136.70
	<hr/>
	\$60,046,783.47
	* 1951 and 1952 figures incomplete.

costed gave fifteen cents, the next eighteen cents, and a woman gave twenty-five cents. He gathered courage from this to suggest twenty-five cents thereafter, and these second fifty papers brought twenty-six dollars for missions. Now his vision was enlarged, and he ordered four hundred more papers. Altogether, during that first year of Ingathering, Brother Wayne was able to collect \$130, a considerable sum in those times. His next mission was to encourage others to join him in the new enterprise. Several of those persons still remember how Jasper Wayne started them at Ingathering, and they are still active Ingatherers.

Not until 1908, with encouragement from a special testimony by Mrs. E. G. White, did the General Conference officially adopt the new plan. That first campaign sponsored by the denomination resulted in a little more than fourteen thousand dollars being gathered for missions. By 1912 the total funds for Ingathering had reached more than \$179,000. Ten years later, in 1922, the world field having joined in the program, al-

most three quarters of a million dollars was received in a single year. For 1952, the complete reports will register almost five million dollars. Altogether, more than sixty-three million dollars has streamed into the mission treasury from this source since that first Ingathering day in 1903.

What a mighty tide of funds and what a wonder that most of this money has been contributed by non-Adventists! Who can measure the great good it has made possible, building training schools, mission hospitals, and publishing houses, sending out workers to preach the gospel, transforming lives and saving souls for the kingdom of heaven? As we consider the consequences of Jasper Wayne's simple act, we exclaim with the prophet of old, "What hath God wrought!"

The present year, 1953, marks the fiftieth year, or the golden anniversary, of Ingathering. Golden anniversaries should be observed. We suggest the most appropriate way to celebrate this Ingathering jubilee is for us to unite in making it the best Ingathering year of them all. Tens of thousands of laymen should be challenged by the example of the layman Jasper Wayne, setting their aim to reach \$130, the Jasper Wayne goal. Hundreds of thousands can reach \$19.61, the adult Minute Man goal for 1953, and the boys and girls, always eager to help, will obtain the junior and primary Minute Man goals.

Let us earnestly pray that this Ingathering golden jubilee will be marked by the greatest number of workers, the greatest number of givers, the greatest gifts, and the greatest blessings of a glorious half century of Ingathering history.

C. E. GUENTHER, *Associate Secretary*.

War Service Commission

Developments and Prospects

The story of valor and devotion by Seventh-day Adventist Marine Hospital Corpsman Alvin Joyner in Korea (REVIEW AND HERALD, February 19, 1953), who was honored for heroism with the Silver and Bronze stars, has created a vast amount of good will for the Seventh-day Adventist position of "conscientious cooperation."

Our people will be especially encouraged by one illustration of this. When the Joyner story broke and was given such widespread publicity, two high-ranking officers of the Surgeon General's Office of the Army were in Korea on an inspection tour from the Pentagon. These were the Surgeon General himself, Gen. George E. Armstrong, and one of his high-

Helping Our Children Back to God

A new believer writes: "Dear Friend and Brother Adventist: The REVIEW is a wonderful paper, so full of interesting news and inspiration for all who may read it. The mission stories and children's stories are very interesting too. I look forward every week to reading each article with growing faith and interest. It is a wonderful message we have for the world, and the time of Christ's coming is drawing so near. It is a privilege to receive THE REVIEW AND HERALD."

Yes, new Seventh-day Adventists do appreciate THE REVIEW AND HERALD, the official mouthpiece of the denomination, bringing mission reports, spiritual advice, counsel, and inspiration to the entire church.

THE REVIEW AND HERALD is dedicated not only to keeping us informed about the onward march of the message, but to reviewing constantly the pathway over which the Lord has led His remnant people. Fathers and mothers who have children out of the message may utilize this opportunity for sending a REVIEW to these children. What is better to renew the faith of those who have once walked with us than the weekly visits of the "good old REVIEW"—a year for only \$4.75. Mail your order to your Book and Bible House or direct to the publishers.

R. J. CHRISTIAN.

ranking associates, Col. Floyd P. Wergeland, Chief of the Education and Training Division, Department of the Army, Surgeon General's Office, under whose supervision all medical soldiers' training is carried forward in the Army.

Colonel Wergeland is a good friend of our Medical Cadet training program, and has been with us on a number of occasions at the National Medical Cadet Training Camp in Grand Ledge, Michigan, as well as having assisted in the preparation of our *Medical Cadet Training Manual*. He is thoroughly sympathetic with the Adventist position and takes a deep interest in the maintenance by our servicemen of their religious standards.

During this inspection tour in Korea, Colonel Wergeland's attention was drawn to the Joyner story as published in a newspaper printed by the Army. It greatly pleased him. He clipped the story, underlining certain expressions in it, and mailed it to me. His chief interest is indicated by the passages he underlined, one of which was: "After a year in Korea Pvt. Joyner still doesn't smoke, drink, or swear."

Another statement underscored was: "In a quiet but positive way Hospital Corpsman Alvin Joyner, twenty-three, of Madison, Wisconsin, is a Seventh-day Adventist. His religion forbids violence."

Another point marked was the statement that Joyner had not used or carried a weapon all the time he was in service, and that he believed he could be a conscientious objector and still be a good citizen.

Colonel Wergeland then stated that he would like to have the clipping returned to him, because he wanted personally to post it on the bulletin board of the Medical Replacement Training Center at Camp Pickett, Virginia, where other Adventist soldiers could read it. He closed his letter by writing, "Congratulations on your 'conscientious cooperators.'"

With few exceptions the I-A-O draftees, wherever inducted, are channeled through to the Medical Replacement Training Center at Camp Pickett for their basic training without arms. This brings an average of about 450 Seventh-day Adventist men together at this important camp. Many of these men, after their basic training, are then sent to Fort Sam Houston, San Antonio, Texas, for specialized training. There is an average of three hundred Seventh-day Adventist servicemen at Fort Sam Houston.

One of the great needs that has developed at Fort Sam Houston, where C. A. Holt is camp pastor, has been for a servicemen's center where the men coming from the camp for week ends would be able to have a place for fellowship, recreation, and entertainment, as well as overnight sleeping quarters. It is a source of profound satisfaction to be able to report that this need has now been met by action of the General Conference Committee in the purchase of a suitable building just across the street from the Seventh-day Adventist church in San Antonio.

Monthly draft quotas are continuing to reach high figures, student deferments are being tightened, physical standards for induction have been lowered, and the Selective Service System is talking about the early possibility of including fathers in the draft. More and more Seventh-day Adventist men are going into the military ranks every month. Information coming from the Department of Defense indicates that the Marines will turn to the draft again shortly to fill their ranks. They did this for a few months last year, and it brought considerable difficulty and perplexity to many of our men who were tagged for the Marines. The Marines have no form of basic training without arms, but the I-A-O classification of a draftee makes it impossible for him to be trained with arms. Adjustment problems, as a consequence, become quite difficult.

The large draft quotas, the prospects of drafting for the Marines, and the possibility of fathers being taken in the draft make it all the more important for prospective draftees to make definite plans to be in attendance at the National Medical Cadet Training Camp at Grand Ledge, Michigan, this coming summer. This is a two-week intensive training camp. Prospective draftees and their parents should plan together now to take advantage of the training, and especially the instruction offered at this camp.

CARLYLE B. HAYNES, *Secretary*.

Brief Current News



NORTH AMERICA

Atlantic Union

● At the Spanish Bronx church 35 young people, including 8 Master Guides, were invested in the MV classes. Haroldo M. Diaz has led out in this work.

● The New England Sanitarium School of Nursing has entered into an agreement with the Medford, Massachusetts, Visiting Nurse Association for an affiliation in public health nursing. Six students yearly will have the privilege of spending two months in caring for the sick in homes and assisting at public health clinics and conferences.

● V. A. Lidner is conducting an effort in the Swedish language in Vasa Temple, New York City. Forty non-Adventists attended the opening meeting.

● The Adventure Hour has become a part of the evangelistic program in Greater New York. This includes singing choruses, listening to character-building stories, and holding craft classes. Parents also have become interested as a result of this work for the children.

Central Union

● T. H. Weis, lay evangelism secretary of the Nebraska Conference, reports an aggressive lay evangelism program under way with 210 lay workers participating. As a result of the laymen's effort and work, 64 people were baptized during 1952.

● W. K. Chapman, pastor-evangelist, is happy to report that 100 Minute Man awards were presented to members of the Lincoln City, Nebraska, church and church school during the Ingathering campaign.

● By means of moving pictures and scientific experiments E. T. Gackenhimer, home missionary secretary; Carl Watts, publishing secretary; and four colporteurs for *Listen* magazine are presenting to groups of leaders of other churches in the State of Missouri the need of providing for their young people scientific information regarding narcotics and the alcohol problem. Although this work began only during January, 835 subscriptions were taken for *Listen* to be sent to young people.

Northern Union

● Jess Adams has arrived at Maplewood Academy to take over the management of the farm and dairy. He comes to Minnesota from Boulder Sanitarium.

● E. R. Osmunson, the conference president, reports that the Minnesota Conference shows a tithe increase of more than 4 per cent in 1952 over the previous year. He reports a total of 239 persons added by baptism and profession of faith in 1952, a gain of 22 over 1951.

● On Sabbath, December 27, 1952, a dedication service was held at the Fergus Falls, Minnesota, church. A new pulpit, rostrum chairs, and communion table with two chairs were presented to the church by Mrs. Petra Sorenson and children in memory of Maurice Sorenson. The service was conducted by E. R. Osmunson, assisted by A. C. Woods, the district pastor.

Lake Union

● About 300 attended an all-day youth rally held at Merrill, Wisconsin, Sabbath, January 31. F. W. Bieber spoke on Friday evening, preceding a Faith for Today film, and again on Sabbath morning. Loy Foll gave a short sermon in the afternoon, followed by two hours of sacred music. L. N. Boyd and Merlin Foll also assisted, and everyone felt he had enjoyed a worthwhile experience.

● Two very encouraging conference sessions have been held in the Lake Union—the Michigan, and the Lake Region—at which all the present officers were re-elected for another biennial term.

● J. E. Edwards, of the General Conference, and H. K. Halladay, of the Lake Union, assisted D. E. Caslow, home missionary secretary of the Indiana Conference, in a home missionary rally at Jeffersonville, Sabbath, January 31. Members from the churches throughout the district attended the meetings.

North Pacific Union

● On the afternoon of January 29, the McMinnville, Oregon, Welfare Aid Center was officially opened by Dr. W. H. Barendrick, mayor of McMinnville. Others participating in the ceremony were Dr. H. C. Menkel, Oregon Conference medical secretary; D. N. Reiner, conference home missionary secretary; and E. W. Striplin, pastor. It is also planned to operate a small clinic in connection with the welfare center.

● Auburn Academy chapel was the scene of a happy occasion at the vesper service Friday evening, February 13, when 20 of the young people were baptized. Theodore Carcich conducted the service, assisted by R. W. Fowler and E. W. Rogers.

● A welfare center was opened in Coeur d'Alene, Idaho (Upper Columbia Conference), on Sunday, February 8. In attendance was a representative from the city council, the pastor of the Lutheran church, and the county chairman of the American Red Cross, all of whom participated in the program. C. L. Bond, conference president, delivered an inspiring message entitled, "Adventists, a People With a Heart." Lloyd Stephens, local district pastor, had done a fine work in making preparation for this opening.

Pacific Union

● Students of Glendale Union Academy are conducting Voice of Youth meetings in the Glendale Sanitarium church, with an average attendance of 500 people.

● Regional press workshops were conducted in the Central California Conference, February 1 to 5. Assisting the conference press secretary, H. B. Westcott, were two from the Pacific Union Bureau of Press Relations, Donn H. Thomas and Bill Oliphant.

● At the constituency meeting of the Northern California Conference held February 8, it was reported that 1,713 were added to the church through baptism and profession of faith in 1951 and 1952, these additions giving the conference a total of 14,620 members at the close of 1952. All officers and departmental secretaries were re-elected.

● The Chula Vista, California, church had a membership of 98 at the time of the 1950 General Conference session. The pastor, Arlyn Stewart, reports the current membership to be 230. At the close of a Sabbath morning sermon by L. K. Dickson, of the General Conference, a number made clear decisions to follow Christ.

Southern Union

● E. L. Marley, Sr., of the Alabama-Mississippi Conference, has accepted a call to the Carolina Conference for pastoral work.

● Baptisms reported to date for the month of January are: Alabama-Mississippi Conference 13, Carolina Conference 7, Florida Conference 9, Georgia-Cumberland Conference 20, Kentucky-Tennessee Conference 13.

● The largest senior class in the history of Southern Missionary College was presented by R. L. Hammill, dean of the college, on January 30. There are 77 prospective graduates in the class, representing 23 States and 3 foreign countries.

Southwestern Union

● Kenneth Moore, pastor of the Enid, Oklahoma, church, has accepted an invitation to serve in the Chaplain Corps of the United States Army. Upon completion of his training at the Chaplains' School at Fort Slocum, New York, Elder Moore is to be assigned to duty at Camp Chaffee, near Fort Smith, Arkansas.

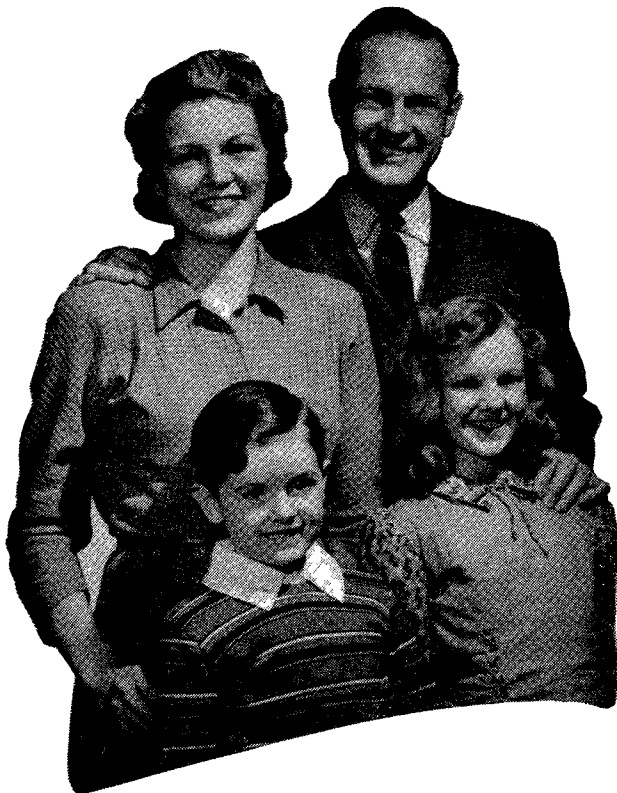
● R. L. Odom, recently returned from several years' service as editor in the Philippine Publishing House, has accepted an invitation from the Texas Conference to labor among Spanish-speaking people in the conference, and is now engaged in such work in the vicinity of Laredo, Texas.

● C. C. Balser, of Kentucky-Tennessee, has accepted an invitation to work in the Texico Conference, and will be in charge of the Clovis-Portales district.

● Over the first week end of February the Oklahoma Conference held a convention of laymen at Oklahoma City, with an attendance of 130.

ATTRACTIVE FAMILY GROUPS

We enjoy meeting and gaining the acquaintance and friendship of a refined family.



"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind."—*Ministry of Healing*, p. 356.

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Obituaries

IRELAND.—John Jefferson Ireland, born March 23, 1866, at Pacheco, Calif.; died Feb. 9, 1953, in Takoma Park, Md. His father died when he was 10 years old, and unusual responsibility for the care of his mother and the younger children rested upon him. A few years later his mother became a Seventh-day Adventist and moved to Oakland, Calif., where she sent her son to business college. When Healdsburg College opened she moved her family to Healdsburg. An opportunity to enter denominational work cut short his attendance at the college, and in 1883 he was employed as a billing and shipping clerk at the Pacific Press in Oakland. After nearly 7 years with the Press he accepted a position with the California Conference Book and Bible House in the same city. He served there for more than 11 years, and was then called to the office of the Pacific Union Conference as secretary and auditor. After 7 years as auditor he was asked to assume also the work of the treasury department. In 1914 he was called to the General Conference as auditor. For more than 17 years he traveled extensively over the world helping to establish organizations and institutions on a solid financial basis. In 1931 he was elected assistant treasurer of the General Conference, which office he held till his retirement in 1943. He was united in marriage in 1887 to Mary Jane Loughborough, the daughter of Elder and Mrs. J. N. Loughborough. To this marriage one daughter, Nellie, was born. She died during the first influenza epidemic while serving as a graduate nurse in the Glendale Sanitarium. He is survived by his life-long companion and his sister, Jennie L. Ireland, of Los Angeles, Calif.

ANDRE.—Hattie Andre, born at French Grant, Ohio, Oct. 5, 1865; died Nov. 19, 1952, at Hinsdale, Ill. Miss Andre, veteran Seventh-day Adventist missionary, teacher, and dean of women, spent her girlhood in Ohio. She entered Battle Creek College in 1884, but left after a year to engage in tract society work in Columbus, Ohio, and in Bible work in Chicago, Toledo, Cleveland, and Columbus. Five years later she returned to Battle Creek College, graduating in 1892. She spent the following summer studying hydrotherapy and health cookery. In 1893 she sailed from San Francisco on the second trip of the S.S. *Pitcairn*, a 33-day voyage bringing her to Pitcairn Island. There she remained until June, 1896, when she returned to the homeland on the same ship, visiting Tahiti, Rarotonga, Samoa, and Honolulu en route. After a year in Bible work in Louisville, Ky., Miss Andre joined the faculty of Oakwood College, where she remained 2 years. Late in 1899 Mrs. Ellen G. White invited Miss Andre to teach in Cooranahong at the recently opened Australasian Missionary College, which she did from 1900 to 1908, thus playing a most important role in the development of the educational work in Australia. Next she was dean of women and teacher of the Spirit of prophecy in the newly established Pacific Union College for 11 years. In 1920 she resigned her responsibilities at P.U.C. to care for her aged mother, which she did until her decease in 1931. During those years she served as Bible teacher in the nurses' training school of the Hinsdale Sanitarium and as a member of the faculty of the Hinsdale Academy. She retired from institutional duty in 1929, but continued tirelessly in church activities, giving more than 60 years to active service for her Lord. Surviving the pioneer worker are four nephews: Andre B., Corwin C., James F., and Marion H. Cummins. On the campus of Pacific Union College now stands a modern residence hall for women called Andre Hall.

RICE.—Jesse Dan Rice, born December, 1857, at Cash Creek, Calif.; died in Paradise, Calif., Dec. 31, 1952, at the age of 95 years. Soon after accepting the Sabbath he left schoolteaching to enter the ministry, under the influence of James White and Uriah Smith, and was ordained in 1877. His first wife, Barbara Stickney, a secretary to S. N. Haskell, died in 1882. In 1889 he was married to Cora Marshall, who shared his ministerial labors and his life for the next 59 years till her death in 1948. In 1896 he sailed on the *Pitcairn* as a missionary to the Rarotonga Islands, where he served till 1903. Most of his labors after this were in the Bay Area of California. For the last 10 years he made his home in Paradise. He is survived by 2 daughters.

GILLIS.—Helen Agnes Chadwick Gillis, born near Chatham, N.B., Canada, Dec. 23, 1883; died at Glendale, Calif., Jan. 26, 1953. She came to the United States as a young girl with her family. In 1900 she was married to Walter Emslie Gillis, and in 1901 left her Roman Catholic faith to accept her husband's belief in the Seventh-day Adventist message, and they were connected with the publishing work of the denomination. In 1910 they sailed for mission service in China, where they served for 16 years. In 1919 they connected with the mission publishing work at Singapore, continuing for 4 years. On returning from furlough in 1924 they again were associated with the work in China, pioneering the mission in far-off Shensi. In 1930, when the headquarters building in Seoul, Korea, burned, they were commissioned to rebuild and were transferred for 10 years' service there. Through hail of bullets in battle and the strain of famine in bandit captivity, she bravely stood the test of a true missionary. In 1940 they retired to the

homeland. She is survived by her husband; a son, Ithiel; a daughter, Berenice Larson; and 5 grandchildren.

ALLSPAUGH.—Marty T. Allspaugh, born at Decatur, Neb., May 25, 1882; died at La Sierra, Calif., Jan. 30, 1953. In 1913 she was graduated with the class of nurses at the Glendale Sanitarium. She was rebaptized into the faith in 1949 and remained faithful. She is survived by her 5 children.

WHEELER.—Wilson W. Wheeler, born in Clarksfield, Ohio, July 9, 1873; died at San Diego, Calif., Jan. 20, 1953. He was married to Bertha Webster in 1901. Surviving him are his wife; 2 daughters, Daisy, wife of Dr. John Taylor of Puerto Rico, and Hazel, wife of Harold Yates, of Greensburg, Pa.; 3 sons, Owen, of San Diego, Olsen, of Loma Linda, and Harold, of Oroville, Calif.; 8 grandchildren; 2 great-grandchildren; a brother; and a sister.

NELSON.—Nels Nelson, born in Skane, Sweden, Feb. 21, 1879; died at Hinsdale, Ill., Oct. 3, 1952. He accepted the Advent message in 1921 and was an active member of the Providence, R.I., Swedish church till 1950 when he moved to Chicago. He is survived by his wife and one son, Gunnar Nelson, pastor of the Chicago Swedish church.

FEIL.—Emma Amelia Feil, born Dec. 23, 1877, in Russia; died Jan. 9, 1953. She came to the United States at the age of 7, was married in Kansas in 1898, and joined the church in 1932 in Shattuck, Oklahoma, where she has lived since. She is survived by 8 children, 25 grandchildren, 7 great-grandchildren, and 2 sisters.

WINDECKER.—Louisa Mohn Windecker, born at More, Russia, Dec. 4, 1870; died Jan. 20, 1953, in Oklahoma. She came to America at an early age and joined the church at the age of 19, to which she remained faithful. She is survived by 3 boys, 3 girls, 2 stepdaughters, 1 stepson, 19 grandchildren, and 18 great-grandchildren.

CAMPBELL.—Helen Evelyn Campbell, born at Wakita, Okla., Feb. 11, 1900; died Nov. 28, 1952, in Oklahoma. She gave her heart to the Lord at the age of 16. Her life was one of constant and vibrant Christianity. Miss Campbell held a life certificate for teaching in elementary grades and had labored in the Southwestern, Southern, Atlantic, and Columbia unions. She is survived by her parents, 2 brothers, and 2 sisters.

GRUNAU.—Alma Lorene Grunau, born near Enid, Okla., June 7, 1906; died Dec. 14, 1952, in Oklahoma. At the age of 14 she was baptized into the church. In 1925 she was married to P. I. Grunau, and one daughter, Shirley Ann, was born to this union. She is survived by 6 brothers and 3 sisters.

CRADDOCK.—Hester Ann Craddock, born at Allamore, Ill.; died Jan. 5, 1953, in Oklahoma. She joined the church in 1916 and remained faithful. She is survived by 4 sons, 2 daughters, and grandchildren.

WEBB.—Mary Elizabeth Webb, died Jan. 20, 1953, near San Jose, Calif., at the age of 80. She accepted the Seventh-day Adventist faith when a young woman. She is survived by a daughter, a grandson, a sister, and a brother.

MUELLER.—Fredricka Roedel Mueller, born in Berasina, Russia, Nov. 12, 1868; died Jan. 2, 1953, at Lodi, Calif. She was married to Carl H. Mueller in 1888, who preceded her in death in 1948. She gave her heart to the Lord in early youth and remained true.

ENGERBERG.—Joseph Engberg, of Kenmare, N. Dak., born in Alta, Iowa, Sept. 9, 1893; died Jan. 8, 1953, at the home of his son in Visalia, Calif. He was baptized early in life and was a faithful, active Christian. He is survived by his wife, Sarah Rud Engberg, 2 daughters, his son, his aged parents, 2 sisters, and 1 brother. His sister, Mrs. N. C. Nelsen, and her husband are connected with the publishing work in Nashville, Tenn.; and his brother, Vernon B. Engberg, with the Review and Herald office in Washington, D.C.

TALMAGE.—Carl Lester Talmage, born July 15, 1870, near Chesterville, Ohio; died Jan. 7, 1953, at Loma Linda, Calif. He was baptized at the age of 16, graduated with the first class at Mount Vernon Academy in 1896, and later from the Battle Creek Sanitarium School of Nursing. He resided in Ohio until 1926 when he went to Loma Linda. He is survived by 3 children: Dr. Carl H. Talmage, of the Glendale Sanitarium in California; Lucile Talmage, of Loma Linda; and John L. Talmage, of Costa Mesa, Calif.; a grandson; and a sister.

BUSCH.—Bro. and Sr. Jacob Busch died within 5 days of each other in Shattuck, Okla. Katie Ruf Busch, born in Russia, Dec. 2, 1868; died Jan. 24, 1953. Jacob Busch, born in Russia, April 20, 1862; died Jan. 29, 1953. They were baptized into the church in 1896 in Russia, and both remained faithful. They came to America in 1898. They are survived by 9 children, 36 grandchildren, and 38 great-grandchildren.

LYNN.—John C. Lynn, born Jan. 21, 1861, in Beardstown, Ill.; died Jan. 11, 1953, at Alamo, Tex. For 27 years he was a faithful member of the church. He leaves to mourn 5 sons, 14 grandchildren, and 10 great-grandchildren.

HITCHCOCK.—Myrta Hitchcock, born March 1, 1868, in Mount Pleasant, Ohio; died Dec. 29, 1952, in Muskegon, Mich. She was a faithful member of the church for more than 50 years. Survivors are a son, a daughter, and a grandson.

McCLELLAND.—Jennie E. Owen McClelland, born Jan. 20, 1860, in Onarga, Ill.; died at Lynwood, Calif., Jan. 23, 1953. She became a member of the Adventist Church at the age of 18, and entered the Chicago Mission School in 1885. In 1887 she, with a group of workers under the leadership of S. N. Haskell, sailed for England and started the work in the city of London. Later she labored in various places in England and Ireland, where in 1889 she was married to David McClelland. In 1910 the McClellands returned to the United States and settled on a homestead in North Dakota, but a few years later Sister McClelland entered the Bible work in the North Dakota Conference, in which she continued until 1929, when they moved to Mountain View, Calif. Here she was active in home missionary work until she reached the age of 90. She leaves to mourn one daughter, Clara Craig, a teacher in the Lynwood Academy.

RAY.—Ruth Bell Bryning Ray, born in Barton County, Mo., Feb. 6, 1865; died Jan. 29, 1953, at Downey, Calif. In 1896 she was married to William Ray, of Indiana. Both were members of the Baptist Church. Two sons were born to this union. After the death of her husband in 1909 she moved to California and accepted the Seventh-day Adventist faith in 1914. Wishing to have her two boys in a Christian school, she accepted the position of matron at San Fernando Academy 1915-16. Later she held the position of matron and preceptress consecutively at Walla Walla College in Washington 1917-26, transferring to the Glendale Sanitarium in 1926 as preceptress of nurses. She spent 3 years in business with her son in Costa Rica and conducted a rest home in Bell for a time. She is survived by her 2 sons and 2 grandchildren.

KIMLIN.—Rosa Murphy Kimlin, born April 27, 1859, near Brickenridge, Mo.; died in Glendale, Calif., Jan. 24, 1953. She was united in marriage to T. Edward Kimlin, and to this union 6 children were born. She spent several years as a Bible instructor in the Illinois Conference and matron at Fox River Academy, in addition to self-supporting schoolwork. For 70 years she was an earnest and consistent advocate of the truths of the blessed hope. She is survived by 2 daughters, 18 grandchildren, and several great-grandchildren.

PUNCHES.—Herbert R. PUNCHES, born in Washington, Pa., July 25, 1912; died in Glendale, Calif., Jan. 7, 1953. He attended South Lancaster Academy, Pacific Union College, and graduated from Walla Walla College in 1937, having previously completed a course in physiotherapy and X-ray. He was active in civic and philanthropic work and the work of the church. He is survived by his wife, his son, his father, his mother, a sister, and a brother.

BREEDEN.—Martha Ellen Datin Breeden, born at Nauvoo, Ill., Sept. 27, 1854; died Feb. 4, 1953, in Colorado. She accepted the Advent message with her husband shortly after her marriage and remained true. She is survived by a son, 2 daughters, and a foster son.

BYERS.—Eva Elizabeth Chrispens Byers, born at Marion, Kans., Sept. 26, 1878; died Jan. 24, 1953, at Canton, Okla. She became a member of the church at the age of 15 and was a faithful witness of her faith. She is survived by her husband, 2 sons, 3 daughters, 18 grandchildren, 8 great-grandchildren, 1 sister, and 1 brother.

JOHNSON.—Pfc. Marilyn Paul Johnson, born March 19, 1925, in Phelps County, Neb.; died suddenly Oct. 9, 1952, while serving with the armed forces in North Korea. The body was returned to the States, and the funeral service was conducted near his home in Nebraska. He is survived by his parents, 1 brother, and 2 sisters.

Church Calendar for 1953

Mar. 14-21	Missionary Volunteer Week of Prayer
Mar. 28	13th Sabbath Offering (Far East)
Apr. 4	Ingathering Day
Apr. 4-May 16	Ingathering Campaign
May 2	Medical Missionary Day
May 23	College of Medical Evangelists Offering
June 6	Literature Evangelism
June 20	Literature for Service Men Offering
June 27	13th Sabbath Offering (Southern Europe)
July 4	Bible Correspondence School
July 11	Midsummer Offering
July 25	Educational Day and Elem. School Offering
Aug. 1	Enlightening Dark Counties
Aug. 29	Riverside San. Offering (colored churches)
Sept. 5	Neighborhood Evangelism
Sept. 12	Missions Extension Offering
Sept. 26	Sabbath School Rally Day
Sept. 26	13th Sabbath Offering (Southern Africa)
Oct. 3	Colporteur Rally
Oct. 10	Voice of Prophecy Offering
Oct. 17-24	These Times Campaign
Oct. 17-24	Message Campaign
Oct. 31	Temperance Offering
Nov. 7	Witnessing Laymen and Home Visitation Day
Nov. 7-28	Review and Herald Campaign
Nov. 26	Thanksgiving Day
Nov. 28-Dec. 5	Week of Prayer and Sacrifice
Dec. 5	Week of Sacrifice Offering
Dec. 26	13th Sah. Off. (Australasian Inter-Union)



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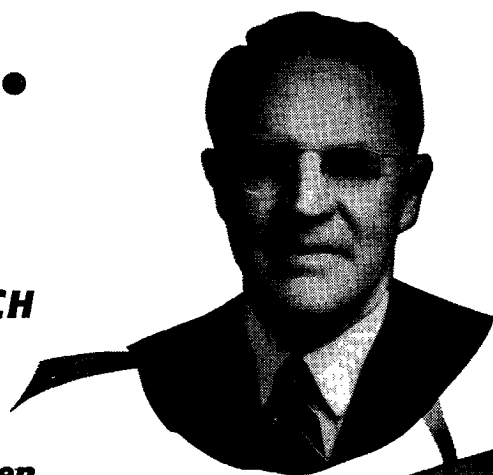
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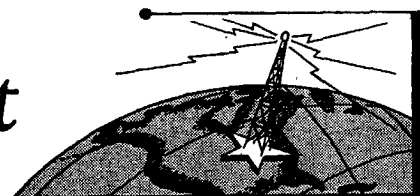
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Items of Special Interest



Death of Chinese Bible Teacher

It is with great sorrow that the untimely passing of Giang Tsung Kwang, one of our veteran Chinese Bible teachers and mission administrators, is reported. For some months he had been acting as chairman of the committee of the Chinese church conducting the work of the Seventh-day Adventist denomination in China. No details concerning his death have been received as yet. Having worked with Pastor Giang for many years, I can testify to the devotion and consecration of his long period of service.

D. E. REBOK.

Adventist Service House in San Antonio, Texas

In and around San Antonio, Texas, are many Air Force and Army installations. Certain of these, like Fort Sam Houston, give excellent medical and dental technical training. Many Seventh-day Adventist medical soldiers are sent to San Antonio for further training after completing basic training at Camp Pickett, Virginia, and elsewhere.

The servicemen and servicewomen at San Antonio come and go, but usually there are from 200 to 300 Seventh-day Adventist men and their wives there—commissioned medical and dental officers, noncommissioned officers, and soldiers. There is in that city a sizable church with an attractive new house of worship, but we have not had a social or service center offering accommodations to our men during their off-duty hours, especially over the Sabbath when they are encouraged to get away from camp.

The War Service Commission of the General Conference is now happy to announce that an attractive and adequate residential property has just been purchased by the General Conference for the exclusive use of our own servicemen and servicewomen. Elder and Mrs. Chester Holt will live on the property and be in charge.

Immediately adjoining the Seventh-day Adventist church property and overlooking a city park, this commodious residence is on one of the best streets of San Antonio, at 615 West Ashby Place. To show their appreciation, the officers and men have undertaken to furnish the large house with furniture, rugs, dishes, silverware, cooking utensils, beds, bedding,

linen—everything needed for their use and comfort.

Brother Holt reports that already several Dorcas Societies have indicated their desire to donate equipment, but he requests that he and Mrs. Holt be consulted before anything is sent.

J. C. THOMPSON, *General Conference War Service Commission.*

The Message Goes to Faraway Places

At the recent South American Division council it was reported by W. A. Bergherm that missionary colporteurs have pushed forward into distant areas, pioneering the message with our literature. He writes as follows:

"Two students from the Chillán school went to the world's southernmost city, Punta Arenas and vicinity, to sell our publications. Two of our young men from the Argentine college also were sent to the far south in Argentina. They pushed on to Tierra del Fuego and worked in the world's most southern town—Ushuaia, about 100 miles farther south than Punta Arenas. These four students placed many of our message-filled books in the homes of the people and returned with scholarships. At present, a colporteur is at work, for the first time, in the Galápagos Islands, off the coast of Ecuador, about 600 miles into the Pacific Ocean. The Buenos Aires Conference is now arranging for a colporteur to work in the Falkland Islands, near the tip of the continent."

The truth penetrating into these distant places is certainly a thrilling development in our evangelistic work.

E. E. FRANKLIN.

Death of Russian Church Leader Reported

Der Adventbote (Advent Messenger), one of our German periodicals, under date of February 1, 1953, referred to an article in the East German newspaper *Neue Zeit* of March 19, 1952, which contained information concerning the interment on March 16, 1952, of Grigori Grigorjew, the chairman of the council of unions of Seventh-day Adventists. The deceased died at the age of 78, and was buried at the Pjatnizki cemetery in Moscow. Many members of the Moscow church of this denomination, as well as representatives of churches from outside, attended the funeral, according to this newspaper report.

W. P. BRADLEY.

The Church in Jerusalem

The blessing of God is attending the efforts of our worker in Jerusalem with the result that the Sabbath services in that city are now regularly attended by about 80 persons. A splendid group of new converts is being prepared for baptism. Some of these people have had miraculous experiences in being led to seek and accept the truth. "I can see the fields here white and ready for the harvest," writes this dedicated worker.

E. E. ROENFELT.

Prevention of Alcoholism Institute to Be Held in Loma Linda

The fourth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 13-24, 1953.

Participants in the fourth session will include many nationally known physicians, judges, educators, scientists, clergymen, and social welfare workers.

The course of study will consist of twenty lectures, twenty discussion periods, four seminars, four forums, four workshops, and four field trips. The work will be conducted on a graduate level.

The lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem.

The experiments, scientific tests, and laboratory demonstrations, conducted in connection with the workshops, will give students a practical knowledge of the effects of alcohol on the human body.

The field trips, which will include visits to State hospitals, welfare bureaus, and municipal courts will bring students in direct contact with the effects of alcohol on the physical, mental, and moral powers of the individual, and give them first hand insight into the part alcohol plays in juvenile delinquency, divorce, suicide, insanity, crime, and traffic accidents.

As the trend in modern medicine is toward prevention rather than mere curative procedures, the institute will be devoted to a practical discussion of public health, religious, educational, and other measures that would prevent alcoholism.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C.

W. A. SCHARFFENBERG.