

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



Two Rwessee Pastors, Samuel and Simory, and View of Banande Countryside and Villages in the Congo

In the Congo's Rwessee Mission

By Harold W. E. Beavon

RWESSEE Mission is in the lonely isolation of Central Africa exactly between the earth's poles. Here the almost naked Banande people exist in the cold, rainy, yet picturesque Mitumba Mountains, which range six thousand to ten thousand feet above sea level. The natives look with awe toward the glacier-clad Ruwenzori—the legendary “Mountains of the Moon,” which tower high in the east. This is the supposed home of their departed ancestors, who frequently, they believe, return with vengeance to harm their enemies.

Along the country paths are many spirit shelters, where food is placed on potsherds for the appeasement of these imaginary visitors, whom the superstitious natives fear. Attached to the exterior of many native dwellings are other spirit shelters, placed there to encourage the spirits to remain outside. Until recently every time a chief died men and women were buried alive with him, so that his spirit might have attendant spirits in the afterworld. Even the non-Adventist, yet so-called Christian chiefs, still continue to perform elaborate secret and obscene rituals in conjunction with their witch doctors to appease and befriend the great spirits. Here the continent is still dark in many ways, yet it was not God's will that the end should come before light reached the Banande people as well as the other tribes of Africa.

The gospel torch first began to glow in this area during World War II. There were eighty-nine baptized members by the end of 1946. Two years later the membership had doubled. By the end of 1950 the membership had

doubled again! Now, at the end of 1952, the membership has doubled a third time. We have 755 baptized members, with 1,648 others in the preparatory classes!

An additional step in the progress of the work here was the recent completion of our Anderson Memorial church. This is a representative structure built on a hill surrounded by an inspiring panorama of mountains, hills, and villages. It has a seating capacity of a thousand Africans and is almost entirely built of brick. The lumber and materials were made under the direction of our mission. The building is to be dedicated to the memory of the late missionary pioneer, W. H. Anderson, who donated liberally to its construction.

A few native experiences will help to describe not only some of the difficulties but also the courage and faithfulness of those who take their stand for Jesus. One woman, Suzana, whose husband had deserted her for accepting the truth, had the added misfortune of becoming leprous two years ago. Her heathen relatives did their best to take her to a spirit doctor for treatment, yet, with the encouragement of a teacher-evangelist, she steadfastly refused, and was sent instead to the leper colony of the nearest hospital. Our own believers provided for her food and clothing, and during this time she has won nine people to Christ, most of whom were her own non-leprous visiting relatives who had insisted on spirit-doctor treatment! She is much better, and, we believe, will soon be pronounced cured.

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Anderson Memorial Church in Central Africa

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The Religious World



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

► Eisenhower Said to Be Critical of Drinking at White House

President Eisenhower has advised religious leaders in Washington, D.C., that he does not approve of the consumption of liquor at the White House. General Eisenhower has expressed himself strongly on the subject, it was learned. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their offices. Although cocktails were served to foreign envoys at a recent diplomatic reception, the President viewed the matter critically and his position has been fortified by letters of protest that have come to the White House. Clergymen who have talked with General Eisenhower are well satisfied that his position is sincere and that there will be very little drinking at the White House during his administration, probably less than at any time since repeal of the Eighteenth Amendment in 1933.

► Says Public Schools Encourage Religion

Public schools must maintain separation of church and state, but that does not make the schools antireligious or "godless," an educators' convention was told in Atlantic City, New Jersey. Margaret C. Schowengerdt, a Webster Groves, Missouri, high school teacher, said that public schools "can and do develop spiritual values, including the encouragement of religion without sectarianism." She addressed the annual convention of the National Association of School Administrators, attended by 17,000 educators from all over the country.

► Urges Church Stress Health, Welfare Matters

If the church is to maintain its place in society, it must make health and welfare matters one of its "top jobs," the National Association of Methodist Hospitals and Homes was told in Chicago. Dr. Karl P. Meister, executive secretary of the Methodist Church's national board of hospitals and homes, urged churches to expand their health and welfare services. He recommended construction of rural health centers, establishment of institutions and programs to care for the chronically ill, and development of more homes for youth who have moved to metropolitan centers to work.

► Urgency of Spiritual Approach to World Situation

A spiritual and religious approach to the critical international situation is imperative, if it is to be resolved without recourse to war, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, said in Washington, D.C. Dr. Nolde addressed the Conference on United States Responsibility for World Leadership in 1953, called by the American Association for the United Nations. At the same time he warned against the use of religion for the defense of selfish national interests or for the maintenance of a static condition "where justice cries for change." "We must find and put to work," he said, "the spiritual forces which in reality produce the results desperately needed by the world at the level of international relations."

► Youth Evangelists Talk Religion in Soda Shops

Grownups who dropped into the soda-shop haunts of Wilmington, Delaware, young people were surprised to hear teenagers talking about religion. It was part of a week-long crusade planned by the Reverend Alva I. Cox, Jr., of Chicago, director of youth evangelism for the National Council of Churches, to reach the "unchurched" youngsters of this city and surrounding New Castle County. Boys and girls now affiliated with church groups were enlisted, under adult sponsorship, as personal evangelists in the crusade. They avoided sermonizing or the carrying of Bibles as devices "too artificial" to youth. What they emphasized in opening up discussions with teen-agers is the wealth of fellowship that can be had in church organizations.

A Divine Remedy for All Trouble—Part 1

By CARLYLE B. HAYNES

It was when I was a lad that I first learned the teaching of Seventh-day Adventists regarding the return of Jesus Christ to this earth. It was while I was playing at my grandmother's knee that she told me the story of Jesus and of His coming into the world nineteen centuries ago. She went on to speak of her faith and confidence that Jesus, who had been here long ago, would come again. With great earnestness she conveyed to me the conviction that He would come in our generation.

All of this she told vividly and convincingly. She made the coming of Jesus real to me, so real that I had no doubt about it. Indeed, I came to believe that I could not expect ever to live long enough to grow up to manhood before Jesus would come. It was that real to me.

I did grow to manhood, and the sharpness of the original impressions dulled and the vision of them dimmed. I became increasingly absorbed in the things of this world. As these assumed larger and larger proportions to me, they crowded into the background the sharp impressions of childhood.

These were all etched again, however, into the living consciousness of my thought and the course of my life as I came to know Jesus Christ. I still vividly recall the time when Jesus met me in the way and gave His age-old invitation to "follow me." I turned away from the things of the world and followed Him. The early childhood impressions have never faded since. They are more vivid now, more firmly believed, more fondly cherished, than at any time of my life.

As the years have passed, one by one, many of my loved ones have passed away into the darkness of the grave. Their loss and the lapse of time have not dimmed my belief that Jesus is coming to this world—and sooner than most of us are ready to believe.

A God-given Panacea

So I have not changed my testimony or altered my witnessing. More firmly than ever is my heart set upon the return of my Lord. A new glory has come to surround this great truth and all the precious things associated with it. I have found it to be, and I would have you accept it as being, the God-given panacea, the sure cure, the never-failing remedy, for all human trouble.

Indeed, it was made known for that very purpose. It is so described by our Lord Himself to His disciples just before His crucifixion. He said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Jesus was speaking to His disciples. He had announced to them that He was going away, and they could not accompany Him. Such an announcement filled the minds of His disciples with consternation and distress.

Eleven more helpless men, eleven more fear-filled men, could not be found. Christ had been their bond of union, their pillar of strength. It was to be with Him that they had left their all, and they had felt no loss while they had enjoyed His presence. They had feared no danger while He was their leader. Their full reliance had been placed upon Him.

Now He tells them He is going to leave them. Moreover, He lets them know that they cannot go with Him. As a consequence, a cloud of gloom settles down upon their hearts.

He takes it upon Himself to dispel that gloom and cure their trouble. I never read these words without bearing in mind that the most troubled One in that com-

pany should have been Himself. Nevertheless, He says nothing of His own trouble; He thinks only of the trouble of these dear men about Him. He takes it upon Himself to ease their hearts and remedy their troubles. In doing so He gives them a great panacea for all human trouble.

Before we look at it analytically, however, let us dwell for a moment on the trouble He is facing. He had just sent Judas away. In sending Judas away He knew He was delivering Himself up to death. He had taken a step that could not be withdrawn. No man in soundness of body and of mind can voluntarily give himself to die without feeling it to be a hard and painful thing to relinquish life.

Jesus was not unaware of what Judas was about to do. He told him to do it quickly. He knew Peter would deny Him and the others would forsake Him. He knew the buffetings He would receive from the angry mob. He knew the terrible agony of the garden, the crown of thorns, the smiting and the spitting, the agony of the cross, and the exhaustion of death. Notwithstanding this, He spoke to them as though they were the only ones who had any trouble, and He sets Himself to remedy theirs.

It is wholly unnecessary for me to point out that the world today is full of trouble. I would say to you in all earnestness that there is no trouble in the world, or in the church, or in the home that this prescription of Jesus will not cure.

The Source of Trouble

Let us be sure as we look at this declaration of Jesus just what trouble is. The source of trouble is not in anything outside us—it is within. Life's burdens, life's battles, sleeplessness, losses, deprivations, bereavement, sickness, poverty—these are not troubles, they are discipline. All these things may befall man, but if his mind and heart are functioning as they should be, he may remain wholly untroubled.

Quite possibly he may walk the lone places of the desert, or thread the crowds of a thronged city, friendless, penniless, without material prospects, and yet not be troubled. He may sit chained and wearing his life away in a concentration camp or a prison, or even be walking forward to the martyr's stake, or to the scaffold, or infamy, and yet not be troubled.

On the other hand, a man may be lapped in luxury, crowned with honors, and externally surrounded by all that

I Love My Lord

By T. Edward Hirst

I love my Lord—I cannot tell.
In pleasing words; my thoughts as well
Are stilled when I do try to say
How much I love my Lord today.
But oh, I long so tenderly
To speak my thoughts and set them free
In praise so sweet that angel voice
Will join with me when I rejoice.

I love my Lord—adore Him so
That I would seek some way to show
The love I feel, and say some word
To show how much my heart is stirred
When'er I speak His blessed name.
The world can never be the same
Since I have learned to love Him so.
Jesus, no sweeter name I know.

I love my Lord—I want to be
Wherever more His face I'll see,
To lean upon His loving breast
And share His home and perfect rest.
I am a pilgrim—stranger here;
This world is cold and dark and drear.
I'm waiting for my Lord's return;
With longing heart for Him I yearn.
Amen.

can minister to his personal comfort and ease, and be exceedingly troubled.

In the latter case the man's mind and heart are irregular, disturbed, tossed in turmoil and upheaval. In the former case they are quiet, serene, steady.

Trouble is not in what is around us—it is in what is in us. The cause of all our trouble is the want of harmony between our wills and God's will. When our wills and God's will are in accord, when our perception of what is good for us agrees with God, then nothing in heaven or earth or hell can trouble us. But when we beat ourselves against the barriers erected by Omnipotence for our safety and welfare, then there is trouble. Our minds fill with turmoil; our feelings are upset; we are then like the wicked, whose heart is likened to the troubled sea when it cannot rest, casting up mire and dirt.

The conflict between our wills and the will of God is caused by want of faith in God. Perfect trust brings perfect accord and concord. The absence of trust produces discord.

That night in the upper chamber Jesus gave these men with whom He had companioned, a threefold cure for their troubled hearts, and for all human trouble. It is not good in these troubled times to go up to men and women in straitened circumstances and slap them on the back and say, "Cheer up, better days are coming." That is only to mock them. You must give them some cure for their trouble. You must point them to the secret of all strength and consolation.

That is what Jesus did that night in Jerusalem. Had His precious voice stopped with "let not your heart be troubled," the disciples would have gone out in greater gloom than ever. But Jesus did not stop there. He prescribed a threefold cure for their troubled hearts.

A Threefold Cure

That threefold cure is found in these words: "Believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again."

There it is—faith in Christ, faith in what Christ is preparing for the future, faith in His return, a perfect cure for trouble, for *all* trouble.

I would have you look with me on the constituent parts of this threefold remedy for all trouble.

First, "believe in God, believe also in me." The only cure for trouble—whether it be personal trouble in the home, or trouble in the church, or trouble in the community, or trouble in the nation, or trouble in the world—is faith in the Lord Jesus Christ.

Jesus here brings Himself on a level of equality with the Father and demands the same faith and confidence that is reposed in the Father.

We have trouble in the church today. It can be cured by giving Christ His rightful place. There is trouble everywhere because Christ is not given His rightful place. Give Him His place, and trouble ceases. This is the cure He offers—faith in Himself. "Believe in God, believe also in me."

We live in a time when Jesus is rejected and despised by men, and He looks to those who are willing to make much of Him to uphold Him, to follow Him, and to give Him His rightful place.

Jesus is the governor of the world. He sits upon the throne of the world. All power is in His hands. The management of the universe is in the hands of a man who is very God, who is just and pure and true and tender.

When I look up to the throne of the universe there is no longer an emptiness there, nor is it any longer covered with a vague and unapproachable glory. The dearest Friend I have in all the world, in all the universe, is sitting there.

He is the dearest friend of every other man. It is He who took the babes in His arms, who stilled the storm, who fed the hungry, who opened the eyes of the



Minute Meditations

By Thomas A. Davis

Higher Up, Much Higher Up

For weeks the engineers had worked and schemed to build up a solid foundation through the morass, so that the bridge might go across. Thousands of tons of gravel had been dumped in. Great stones had disappeared into the sucking mud, and still the constructors could find no substratum substantial enough for the heavy piles. Plan after plan had been tried and found ineffective. Time after time the long, thick piles had been hammered into the ground, only to sink down with nothing solid on which to rest.

Finally, after thousands of dollars had been spent and thousands of hours wasted, they were compelled to abandon the site and try to cross at another place higher up. Almost immediately bedrock was found, and the bridge went across strong and firm.

No normal human being wants to be lost. Self-preservation is the cardinal urge. But most people want to stretch the bridge of salvation from the dark plains of Sin to the pleasant hills of Righteousness, across a bog of human nature, by human endeavor, a worse than hopeless task.

The way to salvation is higher up, much higher up. We must build upon Christ, "the solid Rock." For truly "all other ground is sinking sand."

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. "The foundation of God standeth sure." 2 Tim. 2:19.

blind and cleansed the leper, who wept beside the grave of His departed friend, who cheered the hearts of widows and orphans, who spoke with exquisite tenderness to the adulteress, and who breathed divine forgiveness for His murderers.

He rules all things. He became incarnate, and died to save me. He manages the universe for the purpose of salvation. Why should my heart be troubled? Is not the King of eternity my immortal friend?

Unerring Leadership Needed

In walking the ways of the world, in fighting the battles for right, I need unerring leadership. My heart cries out for a Leader whose weary feet have trod the dusty road that mine must tread, whose shoulders have stooped beneath the very burdens that bow mine down, who has been in the heat of the battle, and whose shoulders have borne the brunt my courage must bear.

Jesus says, "Be of good cheer; I have overcome the world."

How, then, can I be troubled more? He is the propitiation for my sins. He is the governor of the universe. He is my leader through all places narrow and dark and frightful, or large and wealthy and seductive. If I believe Jesus and perpetually yield my heart and all its passions to Him and have faith, how my troubles disappear.

Without Jesus my heart is like the Galilean Sea, night bound and storm tossed. The dark tempest is heavy on me. My inner man is the stage of all confusion and wretchedness and anarchy. But when He walks on the waves there is splendor on all the sea. When He says, "Peace, be still," there is a great calm. So our cure for trouble is faith in Him, always, everywhere.

But this is not the only ingredient in His panacea for all trouble. There are two others—faith in the future and faith in His return. When they are taken together they assure a complete remedy for all trouble. The remaining two we shall consider later.

Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues. This has been a subject of wonder to many, and has given the infidel occasion to scoff at the Bible. But it is one of the strongest evidences of the truth of Scripture, that facts are not glossed over, nor the sins of its chief characters suppressed. The minds of men are so subject to prejudice that it is not possible for human histories to be absolutely impartial. Had the Bible been written by uninspired persons, it would no doubt have presented the character of its honored men in a more flattering light. But as it is, we have a correct record of their experiences.—*Patriarchs and Prophets*, p. 238.

Worshipful Prayer

By Frederick Griggs

Prayer to God consists of two phases: worship and petition. Worship is the expression of adoration, reverence, honor, gratitude, and praise. The opening sentences of every prayer should be those of worship, for this spirit should enter into every petition. "Whoso offereth praise glorifieth me," is God's word to everyone who prays to Him. (Ps. 50:23.)

On one occasion I was chosen to be a member of a group who were to make a request of the President of the United States. We spent much time preparing our petition. First of all, we expressed respect and honor for the Chief Executive because of his position as head of this great nation. We considered it important to speak appreciatively of his undertakings. Our purpose in this was not to compliment or flatter him, but to make it clear that we believed that he, as our President, had sympathy for the principles that were the subject of our petition, and that we would be most grateful for the favor shown us.

We properly and rightfully should show respect and honor to our fellow men who hold positions of official responsibility. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13:7. It is, however, infinitely more important that men shall render honor to the Creator and Ruler of the universe.

Prayers of Praise

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." Ps. 29:2. In these words David expressed the spirit of the Holy Scriptures. There are two Hebrew titles by which the Book of Psalms is designated: Tehillim, literally rendered "praises" or "book of praises"; the other, Tephillim, "prayers." Each of these Hebrew titles well describes the general character of this inspired book of Psalms, which is highly devotional and abundant in praises to God. It will be of help to us in learning to pray and in living a life of prayer, to know the message of the psalms.

It must ever be borne in mind that praise and thankfulness are not alone given in audible prayer, whether public or private. We are enjoined in God's Word to "pray without ceasing," and "in every thing give thanks." Praise is an expression of appreciation for definite acts and accomplishments, and rejoicing is a feeling of delight experienced from a knowledge of the things for which we give praise. When we praise God we rejoice in Him.

The prayer life can only be lived when

a person has a firmly established habit of prayer. This is acquired in the same way that any good habit is established. We should regularly seek God with properly worded prayers. "There is necessity for diligence in prayer," we are told. "Let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul."—*Steps to Christ*, p. 102.

As a youth, I once spent the night with a boyhood friend. After we had gone to our room and chatted for a while, he began to walk back and forth in a thoughtful, meditative way. When I asked him what he was thinking about, he stopped, looked at me for a moment, and said, "I am just thinking what I'm going to pray about and how I should say it." I have never forgotten his prayer. It was indeed reverent and worshipful. His words of gratitude and praise ran like a thread of gold through the tapestry of his prayer.

Every living being has far more reason

The Lord Has Need of You

Every life is essential to God. There are no accidental lives. There are no useless lives, except those that are made useless. As no man is born to be bad, so no man is born to be useless; and as long as God leaves him on earth, there is some work for him to do. The Lord has need of him.

The girl who led Naaman to the prophet to be healed was as essential to God's plan as was the prophet himself. The boy who gave the information of a plot against the life of the apostle Paul was as essential to God's plan as the chief captain or the two centurions and their soldier bands who delivered the apostle safely to Herod's palace. The boy who carried his snack lunch as he followed the crowd that day by the Sea of Galilee was as essential to God's plan as was Andrew, the man who brought the lad to Jesus.

We cannot all serve within the temple. Those who hew the wood and draw the water are also needed, and the success of the whole is just as dependent on the faithful performance of their humble duty as on that of those charged with greater responsibilities. Let us only put the spirit of divine service into our daily task, gladdening and beautifying what might otherwise seem routine drudgery with the thought that in its faithful performance we are witnessing to the truth.

The Lord has need of you and me. What a blessed thought! The Lord of the universe has need of me! To think that He can use me! Let us only be wise enough to give the Master a chance "to will and to do of his good pleasure" with us and through us!

ERNEST LLOYD.

for thankfulness and rejoicing than for regret and sorrow. The apostle Paul said, "I am filled with comfort, I am exceeding joyful in all our tribulation." 2 Cor. 7:4. Although a prisoner in Rome, facing execution by the wicked emperor Nero, Paul could write to Timothy:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

Prayers Mingled With Praise

In the epistle written at Rome to the church at Philippi, Paul enjoins the believers to "rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4. His petitions to God were always mingled with praise and thanksgiving. It is wholly in man's power to choose the thing he wishes to say and the words and manner in which to say them, for "out of the abundance of the heart the mouth speaketh."

It is true that one may worship without using words; he feels adoration and praise. But this unworded worship will naturally find expression in word and deeds. The use of appropriate words in worship should be a matter of thought and study by every Christian, for his words should express reverence, honor, and love.

Adoration usually involves thanksgiving. As we contemplate the goodness and greatness of God, a sense of our own unworthiness grows upon us. It is then that honest, heart-searching self-examination begins. We search our hearts, and sincere confession follows. Such confession is based on a faith that God, through Jesus Christ, will forgive our sins and blot out all remembrance of them. Next, it is logical that we petition God to give us hearts that will be kept free from sin. This blessed prayer experience leads to a renewed dedication of ourselves to God and His service. "I in them, and thou in me," was the prayer of Christ for all His disciples to the end of time. It is when He dwells in us that we praise Him and rejoice in Him; it is then that we lose sight of self and our selfish ways.

Prayers of Confession

Repentance and confession of sin, whether of deed or thought, are not only necessary but decidedly advantageous to the growth of the spirit. We ask forgiveness only because we believe in the sacrificial love of our heavenly Father and His beloved Son. There are pitfalls in this matter of confession that need to be avoided. Confession of wrong should be definite and personal; it should be sincere and heartfelt. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Ibid.*, p. 43.

The Need of the Petitioner

If a prayer is to be worshipful, it must be offered by one who is consecrated to God and to His service. To Solomon the Lord said, "Ask what I shall give thee," and after expressing sincere gratitude that God had brought him to his father's throne, the king prayed, "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people."

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words, . . . And I have also given thee that which thou hast not asked, both riches and honour." 1 Kings 3:5-13.

The humility and reverence and concern for others that Solomon revealed, made it possible for God to grant him more than he had asked. Our sense of God's love, power, and majesty goes far toward making it possible for Him to grant our unselfish requests. Whether our requests are selfish or unselfish depends upon the use we purpose to make of the blessings for which we ask.

of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Verses 32-39.

8. *Need one fear when his life is committed to God?*

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:28, 29.

9. *What future blessing awaits the justified ones?*

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:9.

"That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

"Whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:30.

10. *When will the people of God be glorified?*

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

11. *What effect will this hope have on the life?*

"And every man that hath this hope in him purifieth himself, even as he is pure." Verse 3.

12. *What should be the aim of every Christian?*

"That ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 Thess. 2:12.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:10.

13. *What will be the song of the redeemed?*

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:12.

14. *Why is the Lamb worthy of such praise?*

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever." Rev. 1:5, 6.

Know Your Bible Better

BY ROSE E. BOOSE

Justified and Made Righteous

1. *What good news does the gospel bring?*

"Be it known unto you therefore, . . . that through this man [Jesus] is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39.

Justify means "to justify or show to be just, to pronounce free from guilt or blame."

2. *What provision has God made for our justification?*

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." Rom. 3:24, 25.

3. *What is God able to do because of the redemption in Christ?*

"To declare, I say, at this time his [Christ's] righteousness: that he [God the Father] might be just and the justifier of him that believeth in Jesus." Verse 26.

4. *What is the means by which we are justified?*

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even

the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Verses 20-22.

"For he [God the Father] hath made him [Jesus Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

5. *What does the Bible say about the reception of righteousness?*

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

6. *What blessed experience will then come to the believer?*

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

7. *Under whose care will the believer then live?*

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge

Homemade Happiness

By Taylor G. Bunch

A certain baking company spends large sums of money each year in an effort to convince the public that its product is superior because it is homemade, or at least is of the same high quality as the products that mother used to make. Let us consider the superior quality of homemade happiness and discuss some of the ingredients of which it is composed, the secrets that make it so delightfully agreeable, those that mother used when we were children.

Years ago a great funeral procession was marching down Pennsylvania Avenue in the capital of our nation. Behind the casket came the President and the Vice-President of the United States and the members of the Cabinet. Congress and the Supreme Court had adjourned for the occasion, and all Government offices were closed. The honored dead was John Howard Payne, who had died and was buried in Tunis, North Africa. His body had been exhumed and brought to the homeland for burial.

Why were his mortal remains being so highly honored? Was it because he had been the American consul in the city of Tunis at the time of his death? Was it because he had been a well-known actor in earlier life? No. These achievements had been virtually forgotten and are practically unknown to the world. His fame was due to the fact that he was the author of a song that has won its way into the hearts of the members of every happy home. He wrote "Home, Sweet Home."

The very foundation of homemade happiness is set forth in the fifth commandment of the Decalogue, which is called "the bridge that connects the two tables of the law." It is the first of "the six pillars that uphold the social order of the world." All order and organization have their origin and source in the family government. The second table of the Decalogue deals with human relationships, the first of which comes into being in the home. When this beginning is as it should be, all the institutions of men will be affected for good.

Fred B. Wyand, in a recent article in *The Pulpit* on "The Home and Nation," said:

"No nation rises higher than its best homes, nor sinks lower than its worst ones. The home life is the barometer of the

church and national life. From the homes of law-breakers, come law-breakers. From the homes of criminals, come criminals. From the homes of pagans, come pagans, and from the homes of Christians, come Christians."

"Honour thy father and thy mother," is declared to be "the first commandment with promise." When this command is obeyed, the outlook is most promising for the entire family. Since the fifth commandment deals with obedience to all lawful authority in that formative period of life when characters are molded and destinies are determined, how true it is that "the hand that rocks the cradle rules the world." It is God's purpose that His will shall be done in the home as it is done in heaven, so that it shall become a part of heaven and thus a reminder of the Paradise to be restored, where the original purpose will be carried out "as if man had never fallen."

Let us notice some of the secrets of homemade happiness. An important factor is the cultivation of a cheerful outlook and a happy disposition. Gloom and pessimism should be avoided. Do not consider it a sin to laugh, for "a merry

heart doeth good like a medicine." In fact it is a sure cure for many of the diseases of the body and mind. A sense of humor is not out of keeping for a Christian. The Scriptures do condemn "foolish talking" and "jesting," which are "not convenient," meaning "fit or becoming." This would indicate that there is a form of pleasantry that is becoming to a Christian. We should not take the difficulties of life too seriously, for they are only temporary, and even then they "work together for good" to those who love the Lord.

Good Humor Has a Place

If a husband and wife would stop in the midst of an argument and laugh, the whole situation would be changed instantly. And after all, isn't it rather amusing for those who had been so kind and courteous in courtship days to take things so seriously and get into heated arguments over such trifles? So many troubles disappear and crises dissolve in the atmosphere of clean humor and good sportsmanship, and one exhibits his ability to give and take and even lose graciously. Someone has said that we should always remember that "there is no thirty-eighth parallel in marriage."

Note the following:

"Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and faultfinding, the children partake of the same spirit of dissatisfaction and contention, and home is the most miserable place in the world. The children find more pleasure among strangers, in reckless company, or in the streets, than at home. All this might be avoided if temperance in all things were practiced, and patience cultivated. Self-control on the part of all the members of the family will make home almost a paradise. . . . Let the children find home the most attractive place on earth."—*Counsels on Health*, p. 100.

Happiness cannot exist in a nagging and faultfinding atmosphere. Someone has said that "many a wife poisons the atmosphere of her home through continually nagging and faultfinding." Love cannot flourish in such an environment. There must be toleration, and both persons must learn to bear and forbear. Although the two parties to the marriage partnership are not alike and never will be, their interests are identical, and both should be willing to go the second mile in compromise when differences arise. It is sur-



Pinney From Monkmeyer

A Vision I Saw

By Inas Ziegler

This evening a vision I saw, sublime,
While fondling a miniature hand in mine.

I dreamed of a day when a child in its play
Was safe from the sin that's abroad—
No sickness, no pain, no wounded, no slain,
For we were at home with our God.

That vision that came tonight to me,
Tomorrow will be a reality.

prising how often the other person is right, and this fact should produce caution, gentleness, and moderation. The following maxim applies to domestic relations as well as theological questions: "In necessary things, unity; in doubtful things, liberty; in all things, charity."

Bishop Gerald Kennedy, of the Methodist Church, puts his finger on one of the causes of unhappiness in the home in the following statement:

"To the sentimentalist romance is the final goal. To the Christian the home takes precedence over individual whims. Brought up on a diet of modern fiction and movies, young people assume that love is one continual thrill, and when it ceases to be that, they consider themselves justified in denying their vows. Back of our broken homes there is the pathetic and immature attempt to hang on to sensations which ought to give way to mature and permanent values."—*The Lion and the Lamb*, p. 95.

"Ten Rules for a Happy Marriage"

Judge Joseph Sabath gives the following "Ten Rules for a Happy Marriage:"

1. Bear and forbear. 2. Work together, play together, grow together. 3. Avoid little quarrels—the big ones will take care of themselves. 4. Compromise. It is the antitoxin that destroys the poison of divorce. 5. Practice sympathy, good humor, and mutual understanding. 6. Don't grouch before breakfast—or after it. 7. Respect your in-laws. 8. Establish your own home, even in a one-room flat. 9. Fight for each other, but not with each other. 10. Build your home on religious faith, and never let a day close without a clean slate of forgiveness.

The noted jurist emphasized a very important point in urging young married couples to live by themselves. No home is large enough for two families. It is only natural that parents have a tendency to forget that their sons and daughters are grown up and must make their own decisions and live their own lives, a result that cannot be properly achieved under parental influence. A basic principle is laid down in the statement in connection with the establishment of the first home: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Parents show wisdom when they refuse to live with their children, even in old age, except in a real emergency. It should be the exception rather than the rule.

Glenn Clark, author and publisher, gave the following "Beatitudes of the Married Life": 1. Blessed are those married ones who strive, first of all, to make their helpmates happy rather than good. To make ourselves good is indeed one of the first laws of heaven, but to make others happy is to bring heaven right down among us. 2. Blessed are those married ones who love their helpmates not in spite of their frailties but because

of them. 3. Blessed are those married ones who are not lulled into complacency by the other's tolerance. 4. Blessed are the married ones who trust to love and prayer rather than to argument. 5. Blessed are the married ones who never

get mad at the same time. 6. Blessed are the married ones who never get blue at the same time. 7. Blessed are the married ones who remember they are different halves of the same whole, not the same halves of different wholes. 8.

A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—24

The Little Flashlight Fairies

What a beautiful, balmy evening it was, this early summer night. The Norris family were all sitting out on the front porch, the twins in mother's and Daddy's arms, almost asleep. It was a special privilege for them that came only once a week, for this was Sabbath evening.

They had held family worship, singing a song, repeating together the shepherd psalm and some favorite verses. Then prayer, and another song.

Out in the warm, moist air over the lawn, and away among the trees, little lights began to flash, here, there, everywhere. Sometimes they would blink, blink, on and off, quickly; sometimes one would keep alight longer, and trace a bright path through the air. Up and down, over and across, away and near, the little flashing lights were signaling in the dark.

"What makes them, Aunt Helen?" asked Elvie.

"They are made by the fireflies," answered mother. "Fireflies are not really flies; they are beetles. Like the lady beetles, the fireflies are very gentle little creatures. Go out on the lawn and catch one. It's easy to do, they fly so slowly. When one flashes near you, swing your hand around and scoop him in."

So out went George and the girls, and soon each one had caught a firefly. Closing their hands upon their prizes, they watched them light up, making a rosy glow between their fingers. They brought them into the house and turned on the light. There they could see the little long, brown beetles, their forewings, or chitin wing covers, folded neatly down their backs. But still every once in a while they would flash that light, making lanterns of the children's hands.

More closely the children examined the ones they held. Angela's got away from her, and flew around the room. That made the other children close their hands once in a while, so the fireflies would not think they were free. What they saw were beetles a little over half an inch long, their heads covered by a chitin shield (though they could push their heads out when they wanted to); and their brown or blackish forewings bordered by a lighter brown. But the most interesting thing was their lanterns, which flashed through the walls of three or four sections of their abdomens. It gave a greenish-yellow light, soft and pleasing. They could flash it on and off as they

wished. And this they did many, many times. "Do their babies have the light too?" asked Angela.

"Yes. Their babies, when they hatch out of the eggs the mother lays on the ground, are soft-bodied larvae, with their light machine in the eighth section of their abdomens. They are called glowworms, though, as we all know, they are not worms. They crawl along the ground looking for snails and slugs to eat, which is a great help to us, since those things injure much of our gardens. It takes one or two years for the glowworm to grow big enough to pupate, which it does in the ground or in an earthen cell it makes on top of the ground. Then after a while out comes firefly in all his beauty."

"Where do they get their electricity?" asked George.

"They make it," daddy said. "Every one of them has a little generating plant right within himself. It isn't really electricity though. They put together two chemicals they have in their bodies, and every time tiny bits of these come together, there comes the flash. Wouldn't you like to have a flashlight in you like that?"

"Do they do it for themselves, or for the others?" asked Angela.

"Well, really," answered mother, "they do it for one another. When the evening comes, it's their get-together time. So each one rises from his or her leafy bed, flies up, and flashes his light through the air. Another sees it, and another, and they join the company. So they weave in and out in a lively dance, or as you do in a figure march. They are really flashlight fairies dancing in the dark."

"Do you know any Bible text," asked mother, "that the fireflies remind you of?"

Angela remembered one: "'Arise, shine; for thy light is come.'"

George had one: "'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"

Even Elvie: "'And God said, Let there be light.'"

The twins were fast asleep; but as daddy and mother rose to carry them upstairs to bed, little limp bodies stiffened, and sleepy little eyes opened a bit, and—

"Little lights," murmured Larry.

And, "Li'l lights," said Lucie.

Angela threw them a kiss. "They said their verses too!" she declared.

Blessed are the married ones who, when making a journey into new fields, don't get stuck in the mud, but keep traveling until they are safely home. 9. Blessed are the ones who realize that their wedded state does not cease with the outer symbolism of marriage, but who try to find the perfect unity—unity of spirit.

Married happiness is far more dependent on loving than in being loved, for selfishness is the root of all evil in matrimonial relations. Often those who think that their affections are wounded are suffering rather from wounded pride. Genuine happiness comes from the ability to love and be hurt and then love again. Though psychology plays an important part in all human relations, the only kind that can make a worth-while contribution to successful marriage is that which is permeated by religious concepts. Only divine power and infinite wisdom can merge two separate individualities into one harmonious whole.

Do Things Together

It is vitally important that couples be mated in every possible way, so that their interests in life are mutual. Many marriages crumble because of differences in education, social culture, family background, and spiritual interests. Uncouth manners, inexcusable ignorance, ill-bred conduct, and untidiness in dress or premises are almost sure to rob the angel of love of his wings. Husbands and wives need to study together, play together, and worship together, with similar interests, if the plant of love is to grow.

What is more beautiful than for a man and woman to grow old together in the atmosphere of that heavenly love, which, the apostle Paul says, "never fails." Such relationships should become sweeter as the years go by and reach their climax in the sunset of life. Of this ripened love kinship Booth Tarkington said:

"It is love in old age, no longer blind, that is true love. For love's highest intensity doesn't necessarily mean its highest quality. Glamour and jealousy are gone; and the ardent caress, no longer needed, is valueless compared to the reassuring touch of a trembling hand. Passers-by commonly see little beauty in the embrace of young lovers on a park bench, but the understanding smile of an old wife to her husband is one of the loveliest things in the world."

One of the few women who went to a watery grave on the *Titanic* in 1912 was Mrs. Isidor Straus, because she could not bear to leave her husband. She gave up her seat in the lifeboat, and snuggling up to his side on the deck of the sinking ship, she was heard to say: "We have been long together. We are old now. Where you go, I will go." They stood together as the mighty ship plunged beneath the waves. "A tragedy," you say. No, a beautiful sunset.

[This is the second in a series of articles on the Christian home.—Editor.]

God Is the Judge

By J. L. Dittberner

One day I took my parents, who were visiting from Minnesota, up on Loveland Pass, about fifty miles west of Denver. That was their first experience in the Rocky Mountains, and as we were gradually ascending the pass, there was one spot where my mother exclaimed, "Oh, now we are going down." I said to her, "Well, that's what you think." Then I assured her that we were still climbing, and explained that in the mountains you were not always sure whether you were going up or down.

She insisted, however, that we were going down. I didn't say much more until we were coming back down the pass. When we came to the spot where she previously thought we were going down, I stopped the car, and she noticed that it was really uphill at this place. Then she realized that the surrounding landscape had impaired her judgment momentarily.

Perhaps you have had a similar experience. Things aren't always just as they may appear. Our young son sat looking into the fish tank one day and noticed that the water had a way of bending the light rays, and sometimes he saw more fish than were actually in the tank. He was a bit puzzled, because he knew there were only five fish in the tank, and yet because of reflections and refractions he sometimes saw twice that many. Finally

he looked up and said, "Things aren't like they seem, are they, Daddy?"

Yes, there are times when things aren't as we think, and they aren't even as they seem. The Master gave some good counsel on this subject when He said, "Judge not, that ye be not judged." It is often all too easy for us to have too high a regard for our own opinion. There are other people who may have good ideas also. You may even be wrong in your conclusions.

It is embarrassing to be overconfident of one's own opinion. Sooner or later someone may say, "That's what you think"; or, "Things aren't as they seem." Give the other person some credit for his opinions too. He may be right.

All too often we are likely to judge the actions of other people when actually we know nothing of their motives. Because of quick judgment we may injure someone by misinterpreting his actions. You may even lose friends by immature judgment.

Better to Reserve Judgment

One Sabbath afternoon I happened to drive by the home of one of the church members. I noticed a woman out watering the lawn. The first thought that came to me was that this sister must be getting a bit careless about Sabbathkeeping. It wasn't long afterward that I met her. The first thing that came to my mind was seeing her out watering the lawn on a Sabbath afternoon. In the course of our conversation she told me that she had moved. I was much relieved and happy that I had not gone on under the false impression that it was she who was watering the lawn that Sabbath afternoon. Had not the occasion presented itself for me to learn the truth, I am afraid I might have been prejudiced in my mind. "Judge not, that ye be not judged."

Many people are injured because they have been prematurely judged. The minister had given a sermon on the importance of Christian education. Near the conclusion of the service he noticed a family get up and leave the church. As he saw them rise from their seats, make their way out of the pew, and finally walk out of the church, he remembered that it wasn't long before that he had had a talk with the woman about the school, and she had been concerned about some things that were going on.

When she and her family walked out the minister concluded that she was showing her contempt for the whole educational system. During the next week he

Information Brings Inspiration

It was a fine Sabbath morning, ideal for a large church attendance; and the church, as might be expected, was well filled.

During the Sabbath school all had eagerly participated. The lesson study had been interesting. As the mission appeal was made, a liberal response was inevitable. We all felt a deep interest in our world missions program.

With eager anticipation we entered into the eleven o'clock worship hour. The call was made for the morning offering and tithes, but no statement was made about how the offering was to be used. Was it for church school? missions? church expense? No one knew. What a contrast from the Sabbath school offering, given just a few moments before!

Information brings inspiration. Our minds must be made ready through information if liberality is to be of the heart and soul. Worship becomes more beautiful when all participate intelligently in the beauty of holiness.

R. J. CHRISTIAN.

wondered whether he should talk to her about it or mention her attitude to the principal of the school. Should he talk to the chairman of the school board about her apparent condemnation of the school?

What a surprise when next Sabbath morning he met this woman, and she said, "Oh, I enjoyed your message so much last Sabbath. I am only sorry that we had to leave early, because we had to meet some of the other members of our family." How happy the minister was when he knew the full story. He was thankful that he hadn't talked to others about her apparent disinterest in Christian education. It may be well for you to reserve judgment until the facts are known. And even then it would be better not to act the part of a judge.

We Don't Always Know

One day as I knocked on the door at a friend's home I heard loud talking on the inside. It was very evident from the voice that the man was thoroughly intoxicated. I thought to myself, "What a surprise that this man drinks!" The temptation was to leave the house before the family discovered me and were embarrassed. Before I could, however, the man of the house was at the door. I expected to see an inebriated man, but instead he

was all smiles and very cheerful. I entered the house and was a bit puzzled until I noticed another man in the kitchen. It was this man who had been indulging in liquor and making all the noise.

We don't always know, do we? Sometimes we think it is one way when it is the exact opposite. Let's give the other person the benefit of the doubt. Perhaps it wasn't the person we thought it was. It may be he wasn't doing what we thought he was. What he was doing may have been misinterpreted. Perchance if we were in his place we would be doing what we thought he was doing. Perhaps what we heard didn't even happen. Wait until you hear the whole story. Then look at it honestly with the golden rule as a guide.

Even then remember, you are not the final judge. What a great relief that truth should give us. God knows the motives; He sees things as they are; He understands the whole story. You don't have to be under the burden of judging others. Watch your own steps and exercise a certain tolerance for the actions of others. You will find yourself happier if you can leave all judging to the Master, who understands every situation and never makes a mistake.

Our Bill of Rights

By F. C. Pritchard

The three most precious documents in American history are the Declaration of Independence, the Federal Constitution, and the Bill of Rights. Recently two of these papers were removed from their places in the Library of Congress to new, permanent quarters in the National Archives Building, where a special bomb-proof and burglarproof vault was prepared for them.

At the special ceremony inaugurating the new American shrine, Harry Truman, then President of the United States, commented on the great importance of these documents, and the principles of freedom and government therein outlined. The greatest of these instruments, he said, was the Bill of Rights, because it protects the citizen from his government.

One protection afforded is found in the Fifth Amendment, which is part of the Bill of Rights. Here we find that no person shall be required "to be a witness against himself." Originally placed there to protect the innocent, today it has many suspicious characters hiding behind it. Not wanting to incriminate themselves, they refuse to testify. Though the courts can do nothing about it, such individuals actually multiply upon themselves the weight of suspected guilt, and are judged in the minds of the free citizenry.

Can one really hide his dim and sometimes odious past? Yes, it might be possible to hide it from even the most astute human investigator. But there is a judge before whose court, according to Paul, all will appear as defendants. Above the judgment throne, shining in immortal letters, will appear the moral law of God. Then the great Judge causes to be unfolded before the eyes of each one his whole past, recorded in infinite accuracy. When the past is completely exposed, no one will exclaim, "I cannot incriminate myself," but will fall upon his knees and declare the goodness and justice of God.

Man needs no protection from God's government of *love*. He needs protection from himself, his greatest enemy. He finds protection in Jesus, whose blood washes away the records of past sin, no matter how odious the sin may be, and with it removes the stain of guilt. Then in that day of judgment he is declared an honored citizen in the kingdom of glory. How wonderful it will be to have nothing to hide in that day when your name and mine come up for investigation! Let us make certain of it!

The Saviour watches for a response to his offers of love and forgiveness, with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, suffering son.—*Patriarchs and Prophets*, p. 165.

Notorious Criminal Converted

By Robert H. Pierson

In the southern districts of Madras, South India, the name of Velliah Thevar and the gang of hoodlums to which he belongs struck terror to the hearts of many villagers. The varied list of crimes for which these men had served penitentiary sentences was a long one indeed. When the gang leader was killed in a battle with the law, Velliah Thevar surrendered and was sentenced to a long term of rigorous imprisonment.

Having served his term, Velliah Thevar again secured his freedom and resumed his depredations. During this time one of our Tamil evangelists, S. Abraham, came in contact with him. At first the hardened character had no time for the Christian worker. He turned a deaf ear to the appeals for a better life, but Brother Abraham continued to visit the man, talking and praying with him. Workers of other Christian missions also tried to prevail upon him to change his ways, but to no avail. It is said that on some occasions children would throw sacred ash and cow dung on these workers and drive them away with taunts and angry cries.

Recently I. Chelliah, the secretary-treasurer of the South Tamil Mission, participating in our division-wide program of every-worker evangelism, joined Brother Abraham in conducting an effort in Velliah Thevar's village. From the first the behavior of the village people was exemplary. There was no throwing of stones or refuse. The Hindu villagers attended regularly and listened to the messages quietly and intently.

During the earlier meetings Velliah Thevar watched from the nearby shadows. As the interest developed, he came nearer, until after a short time not only was he himself inside, but he was frequently bringing his wife and children. The Spirit of God spoke to this hardened man's heart. He came to the workers, narrated the story of his wicked life, and urged them to pray for him. Tears rolled down his cheeks as he asked Brother Chelliah whether the living God would forgive such a wicked man as he had been, and whether he could ever hope to have a place in the beautiful kingdom of heaven of which he had so often spoken in the meetings.

Assured of the forgiveness that the God of love delights to provide through Christ, Velliah Thevar learned the Lord's prayer and how to talk to his heavenly Father personally. Soon he was asking for baptism and membership in the church. Opposition developed. His wife, at the instigation of friends, sought to dissuade him. She tried to coerce him into the continued use of tobacco and betel nut. For quite a while life was very unpleasant for this newborn babe in Christ Jesus.

Through it all Velliah Thevar has remained faithful, and on one of the Sabbaths, near the close of 1952, this formerly notorious criminal was buried with his Lord in baptism, another living witness to the power of the gospel of Jesus Christ. Today his family also attends Sabbath school with him.

EDITORIALS



Cure for Worry—8

"And The Greatest of These Is Love"

"Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13, A.S.V. In this hour of surpassing human need the church has access to the greatest treasure in God's storehouse—love. This gift abides not for time only but for eternity.

When the human spirit is broken only love can mend it. It was the knowledge of the father's love that healed the wounds of the prodigal and restored him to sonship. Love had the understanding touch that was needed to heal the heart that sin had crushed. To the desponding prodigal the future seemed black, with clouds of judgment hanging over him, and the past plagued his tortured soul with painful memories. The present struggle for life was desperately hard. Under the existing circumstances suicide would have been a welcome way out of the conflict. Then the light of the father's love broke through, and in the soft glow of this heavenly illumination he found his way home.

The Quiet Overflow of Love

When the will has been set in rebellion and the feelings of pride have been bruised or offended, nothing but the quiet overflow of love will melt the cold, stubborn heart. You will recall that Peter, in the crisis of his life, proved untrue and denied his Lord with cursing and swearing. It hurt him keenly to think that Christ had submitted to the mob in such a docile manner. Peter had put up a fight, but not Jesus. What would it profit the temperamental disciple to identify himself with such a meek and unoffensive person? Christ had disappointed him. Why should not he disappoint Christ? As he thought of it an oath of profanity sealed his evil intentions. Then another, and still another, defiled his lips. And all the while the cock was crowing, as Jesus had said.

Then a look of love and pity from Jesus caught up with Peter's thoughts and overpowered his feelings. Catching the eye of the Master as He walked away to Pilate's judgment hall, the wretched Peter saw himself for the poor sinner he was. And oh, how he hated himself! That look of pitying tenderness had sufficed to break his heart, and in bitterness of soul he fled to the Garden of Gethsemane and sobbed out his repentance. Love and only love sufficed to win the day.

Elijah's Experience

When Elijah, flushed with the victory of Carmel, fell asleep outside the walls of Samaria, he little knew what awaited him in the dark night while the pagan queen—wholly given over to wickedness—plotted his ruin. The enemy of all righteousness was sharpening the tool of discouragement to cut the prophet down in the very wake of his great victory. If it had not been for God's love, the hopes of the despondent Elijah might never have been revived.

See him fleeing from his duty, like Jonah, discouraged and overwhelmed by the work to be done. As Jonah

sought oblivion in the depths of the angry sea, so Elijah hid himself in the dark mountains of Horeb.

But love had a way to temper the exaggerated feelings of the prophet and restore him to his right mind. "What doest thou here, Elijah?" a patient voice whispered in his ear. Then the man of God—at the moment a very impatient man—voiced his complaint and hinted to the Lord that if He had a better care for his church there might be more converts in it. The future was dark. What hope was there of reviving Israel? "I and I only serve the Lord," he said, "and I have been very zealous for the glory of the God of Israel, until Jezebel sought my life to take it away. I was really making some headway, and if you had only halted the progress of this wicked woman, I might have got somewhere."

Then the same patient voice was heard again. "Go back to your work, Elijah." And to cheer the prophet on his way, God made a pleasant announcement: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Elijah was electrified by the news. Was it really true? Of course it was. And he should have known it. Why had he become discouraged?

Love had shown that it had a way to hold the banner high in the midst of apostasy. There was a remnant left—seven thousand faithful ones. Elijah was not alone after all. So down the rocky cliffs of Horeb he made his way, back to the fields that were white to harvest, never to cease his ministry of faith until the open clouds, the chariot of fire, were to come and take him to his rest. Once more divine love had found a way.

The Plan of Salvation

In the beginning when man lost his way in sin and searched in the darkness for a way out of his dilemma, divine love itself became the way. In the council of peace between them both, God and His Son determined to win the world back to loyalty and obedience by the supreme exhibit of unselfish love. As the plan developed, Jesus came to dwell on earth and to show men how love had planned the way of escape. In His sinless life, His unselfish death, His glorious resurrection and ascension, He walked before His people, saying, "Follow Me." He bade His disciples learn the meaning of love by imitating His deeds, His sacrifice, His victory, and then enter at last into His glory.

In the outworking of the plan of salvation there were no rigid and fixed laws except those imposed by divine love. The words and deeds of Jesus were a revelation of duty that love required. Through His Son a loving Father encompassed man with an atmosphere of freedom that won his heart and inspired his willing service. And so in the plan of salvation love found a way to save man.

Love then remains the greatest gift of God, and we who love and follow Him do so because He first loved us and gave Himself to redeem us from our sins. Love will find a way to solve your problems and effectually cure the awful plague of worry if you will fully trust the operations of His gracious providence and believe that God is working for you. Trust the meaning of this simple formula, "God is love, I build my faith on that."

D. A. D.

From the Editor's Mailbag

A brother whose wife has left the church and whose children are rapidly drifting away also, grieves over the harsh attitude manifested by some church members toward backsliders. Then he adds: "When my older daughter was married last summer to a non-Adventist, one officer of our church here said, 'If my daughter would do that, I would have nothing to do with the wedding.' One or two others made similar remarks. What do you think of that attitude?" He takes issue with the church rule that forbids our ministers to officiate at mixed marriages. Though he does not approve of such marriages, he thinks that a minister's refusal to officiate only antagonizes the church member involved and makes it harder for him to render spiritual help at that home in the future.

Our Reply

It is true that some of our people do not take the right attitude concerning backsliders. I fear that sometimes we tend only to drive them further from the church. Such an attitude is not in keeping with the principles of the Advent Movement or the counsel that has been given to our people by the leadership of the movement. I'm sure that it is an altogether wrong attitude for one to take that if a child of his married out of the truth, he would "have nothing to do with the wedding." That would be the way to alienate the child quite completely.

However, I cannot agree with you that our ministers ought to be free to officiate at mixed marriages. I grant there is a certain force to the argument you present, but all things considered, I believe that the church is most certainly right in forbidding our ministers to officiate at such marriages. We bear a certain witness in connection with every activity in which we engage as ministers. The over-all effect of our officiating at mixed marriages would be that many would gain the impression that we saw nothing amiss in such a union. Confessedly the situation is a difficult one at best, and that is true in many, many situations where sin has so sadly entangled the activities of mankind. But for one of our ministers to officiate at such a marriage, invoking the blessing of God upon the union, could only add to the difficulty of the situation by making him appear to be endorsing such a union when in truth he does not. That would be compounding the spiritual felony of false witness by adding to it hypocrisy.

Why Does God Afflict?

An elderly brother writes to tell of the long series of disappointments and tragedies through which he has passed during the last decade or two, and of his present harrowing experience with his mentally ill wife. He confesses that at times he is tempted to doubt God, and inquires why such troubles must come upon a child of God.

Our Reply

I am deeply stirred by what you have written. The question you ask is a very old one and, I confess, a very hard one. But this I can answer with absolute assurance: Though your afflictions are great, God has not forsaken you. The certainty of our salvation and of the presence of God with us is not dependent on our feelings, nor is it put in doubt by the fact that our afflictions are many. What is more, our assurance of salvation is not at all put in jeopardy by the fact that our past life may have been full of many failures, as you say yours has been. God forgives the past, and then does what man

seems unable to do. He puts the memory of our sins out of His mind.

Just why God should permit such dreadful afflictions to come upon some, I do not know. He permitted John the Baptist to die in a dungeon, and many other saints of old to die under most dreadful conditions. So it is evident that great afflictions are no evidence that God has deserted us. Rather, it may be that God is working out some divine purpose and plan for our lives. Here is where quiet trust and faith must carry us through. Remember the words of Job. In the midst of all his calamities, when his wife was seeking to persuade him to curse God and die, he exclaimed instead, "Though he slay me, yet will I trust in him."

So, my dear brother, let your trust be in God. Refuse to be moved away from the simple promises that He will be with you even unto the end. After all, our days here are very few and have meaning only in relation to the great future that God has prepared for them who love and trust Him. Sometimes God must take us over very dark and hard paths while here in order to prepare us to tread the streets of gold.

Victory Over Doubt and Despair

A devoted sister who has from time to time written helpful poems for the REVIEW wrote us of her recent trip to the hospital because of a cerebral hemorrhage. While she was there, Satan, the world's archcoward, who always attacks when we are weak in spirit, began to tempt her to feel that she was so sinful God would not hear her. So great was his evil urging that she was tempted "to question the Lord's dealing." This only added to her distress, because, as she explained, "how could I expect to meet God in peace if doubts were in my mind? And why should I question His dealings with me after

Others Have Said



Pray big prayers and you will get big answers.—*Selected.*

The most important quality in an employee is not skill; it is character. A man of good character can acquire skill; a man without good character rarely becomes a desirable and profitable employee in a legitimate business.—*Brushware.*

Solon, the wise man of Athens, was asked how crime could possibly be abolished in any state. "It will be abolished," said he, "when those who are not wronged feel the same indignation as those who are."—*Ladies' Home Journal.*

If you are waiting for someone to give you a chance, then you already have a life-time job.—*Ray D. Everson.*

Character is like a rifle; it cannot shoot higher than it is aimed.—*Woodmen of the World Magazine.*

There are only a few things heavier than lead—one of them being a guilty conscience.—*Grit.*

There is a very strong tendency to emphasize quantitative rather than qualitative standards. We boast how many Americans go to college, rather than ask how much the average college education amounts to.—*Saturday Review.*

It is not God who needs the gifts; it is we who need to do the giving.—*Church Management.*

There is nothing so strong or safe, in any emergency of life, as simple truth.—*Friendly Chat.*

Sometimes one pays most for the things one gets for nothing.—*Royle Forum.*

all His patience with me through long years? Then I took my Bible and asked the Lord to give me a message of comfort. I could not bear the thought of being separated from Him forever. I opened it and looked down to find these words of comfort shining brightly before my eyes: 'I . . . am he that blotteth out thy transgressions . . . , and will not remember thy sins.' Isa. 43:25." She went on to tell of her spontaneous joy, and her renewing of faith and trust in God.

We summarize here this letter as a further comment on the preceding one, and as a suggestion on how to meet the temptation to doubt and discouragement. There are life and power in the Word of God. Satan is no match for its promises. We shall never be free from distress and temptation while we walk this troubled and tormented earth. But we may resist their power by the shield of faith and divine promises.

Are You Upbuilding the Church?

Solomon, in listing the negative and positive aspects of life's activities, for which he said there is a time, adds one he calls "a time to break down, and a time to build up."

So long as life shall last, no doubt we will have in our midst both the wreckers and the builders. One wonders why any person would wish to go into the wrecking business. There is so much more pleasure in building. When you have finished wrecking a place what have you? Nothing but an empty space. When you have completed a structure what do you have? A place where people can work, study, play, establish a home, keep the eternal round of life in motion. Wrecking ends in a zero. Building adds and multiplies.

Carlyle was impressed by Voltaire's wrecking spirit. One time he wrote to him thus: "Wilt thou help us embody the divine Spirit . . . in a new vesture and vehicle that our souls . . . may live? What! Hast thou no faculty in that kind? Only a torch for burning, no hammer for building?"

So it is with many people today. They carry a torch for burning, but have no hammer for building. The saddest manifestation of this spirit is seen in the church.

Criticism is good when it aids in building, but not so when it is wholly destructive. The most serious feature of this attitude toward life is when a man spends much of his life tearing down that which he once helped to build up. We are constantly witnessing such a sharp reversal of outlook. Everyone should beware lest he come to such a state of mind at any time in life.

Easier to Wreck Than to Build

How much easier it is to wreck a building than to build one, to criticize than to create. Many a wise man has pointed this out.

The great English statesman Edmund Burke once wrote, "Is it in destroying and pulling down that skill is displayed?—The shallowest understanding, the rudest hand, is more than equal to that task."

Another noted English statesman, Disraeli, said, "It is much easier to be critical than to be correct."

Longfellow warned, "A spirit of criticism, if indulged in, leads to a censoriousness of disposition that is destructive of all nobler feeling. The man who lives to find faults has a miserable mission."

Yes, as another writer declares, "only God can form and paint a flower, but any foolish child can pull it to pieces."

How we should avoid the whole family of wreckers, such as destructive criticism, faultfinding, misjudging, censoriousness, harsh reproof, thoughtless blame.

There is a time for tearing down, as Solomon said, but no one should take pleasure in the wrecking business. He should approach it with soberness and reluctance. As he does it, he should think of the frailty of man and the transiency of all earthly things.

How Should Correction Be Given?

Especially when one feels it necessary to correct or criticize a brother or sister in the church, he should do it with great humility and carefulness. This is what we have been told again and again in the Spirit of prophecy, which gives much space to the discussion of this subject.

"Duty, stern duty, has a twin sister, which is kindness. If duty and kindness are blended, decided advantage will be gained; but if duty is separated from kindness, if tender love is not mingled with duty, there will be a failure, and much harm will be the result. Men and women will not be driven, but many can be won by kindness and love."—*Testimonies*, vol. 3, p. 108.

"The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticizing and condemning others, everyone would say: 'I must work out my own salvation. If I cooperate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. . . . I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'—*Ibid.*, vol. 8, pp. 83, 84.

In writing to certain ones who spent their time observing the defects and faults of their brethren and who felt it their duty to go about sowing criticism and mistrust, the messenger of the Lord wrote:

"Forbear reprimanding and censoring. You are not adapted to reproof. Your words only wound and sadden; they do not cure and reform. You should overcome the habit of picking at little things that you think amiss. Be broad, be generous and charitable in your judgment of people and things. Open your heart to the light. Remember that Duty has a twin sister, Love. These united can accomplish almost everything. But separated, neither is capable of good.

"It is right that you should both cherish integrity and be true to your sense of right. . . . But you should guard against bigotry and prejudice. Do not run into a pharisaical spirit."—*Ibid.*, vol. 4, pp. 62, 63.

No Man Is Infallible

To undermine confidence in the leadership of the church is one manifestation of the wrecking business. When Aaron and Miriam indulged in it God expressed His displeasure in a very definite way. No man is infallible. Mistakes will be made. Though Moses was called the meekest of men, yet he erred, and finally had to bear God's judgment. On the other hand, when a fallible man sets out to correct the leadership or the laity of the church, he is very likely to commit one of two errors. Either he will be unjust in what he says or wrong in the way he says it, both of which are displeasing in God's sight.

There are proper ways to seek the correction of error in the church. When we have followed out the instruction of the Lord in this regard, and have done what we consider our duty in the spirit that He commended, we are to leave all judgment to God. God has admonished us in the Spirit of prophecy, "Having done all you can to save your brother, cease worrying, and go calmly about other pressing duties. It is no longer your matter, but God's."—*Ibid.*, vol. 5, pp. 347, 348.

We are all workers together with God to accomplish His purpose in the world. So let us work together as brethren, and when we think that some correction must be given, let us ever do it in the spirit of Christ and for the upbuilding of the church.

F. L.



News From the World Field

Spice From the Central Pacific

By James E. Cormack
President, Tongan Mission

A stimulating feature of the annual council of the Central Pacific Union Mission was the inspiring reports of local mission presidents. There was the story of the enthusiastic young evangelist of the East Fiji Mission who met much opposition and was fined £2 for preaching about the mark of the beast. The district commissioner interposed, and the fine was returned, but the chagrined Fijian magistrate awaited his opportunity, which came shortly after, when the young Adventist attended the *bose* (camp meeting). Arraigned before the court, he was fined £2 for leaving his village without permission. Again the district commissioner stepped in, this time dismissing the hapless magistrate in disgrace.

M. P. Nouan, with his usual verve, told of adventures in evangelism in the French territories of the Pacific. As a result of the combined efforts of the laity and ministry, 1952 witnessed a threefold influx of souls over 1951, and the most unusual baptismal group in the history of the mission. The thirty-eight baptized included the first Chinese to accept this message in Tahiti, a Frenchman, a Dutchman, and three murderers!

The Frenchman was the director of the Papeete newspaper, a writer of no mean repute in France, author of several books, and perhaps the most dynamic personality in Tahiti. He was working on a book based on Tahitian problems at the time of his conversion, but when this message came to him he changed the plot somewhat, led his leading characters into the Seventh-day Adventist Church, thus discovering a happy solution to the problems of this French Pacific colony. Desirous of becoming a minister, this thirty-five-year-old Frenchman gave up his position and returned to France, where he is now studying at the Adventist college.

The Dutchman, who speaks five languages, had never been to the Adventist mission, but one Sunday afternoon he found his thoughts so troubled that he could not rest. Finally a voice said to him, "Go to the Adventist mission." Pastor Nouan, sitting at his desk, saw the gentleman making his way along the road, and felt impressed to go out to meet him. The outcome was that this Sunday afternoon

visitor and his wife are now rejoicing in the faith.

For many months Pastor Nouan has courted the officials for permission to broadcast the French Voice of Prophecy program over Radio Tahiti. It was not till the discs were played in the presence of the governor himself that permission was at last granted, and since June 1, 60,000 people of French Oceania are able to hear the voice of the Adventist preacher each week proclaiming his message of hope.

The West Fiji Mission has been busy with rehabilitation work since the disastrous hurricane of January 28, reported by Cyrus Adams. Besides restoration of buildings, £1,800 worth of garments sent from Australia and New Zealand were distributed. Earlier in the year mission work was begun for the first time in the Yasawa Group, where there appear to be great possibilities and where the first fruits of the effort were recently baptized. Thirteen others were baptized as a result of new work at Nandi, close to the international airport.



Wimella, Big Nambus Man of Malekula, New Hebrides, in the Central Pacific

The island of Kandavu has always resisted the approach of this message, but at last an entrance was gained some time ago when a Fijian colporteur sold his books and made friendly contacts, resulting in the conversion and baptism of a government school teacher. Our first worker was placed on Kandavu only three weeks ago, said Pastor Adams, but distressing news has just reached us indicating that our evangelist has been cast off the island by a leading chief.

Since H. B. Christian, of Western Samoa, was away on furlough, his written report, which revealed further progress in that field, was read. Revival weeks held in Apia and Pagopago resulted in reformation among church members and the baptism of twelve. Pastor Christian pointed out that at the time of the last General Conference session, when the challenge was issued calling for the doubling of membership during the ensuing quadrennium, the membership of the Samoan Mission stood at three hundred. By July, 1952, the membership had increased to 523.

The Gilbert and Ellice Islands

From our newest and perhaps most difficult mission field came smiling G. R. Miller with a story of progress. From his home on the equator Brother Miller reaches out to the many islands that form the Gilbert and Ellice groups. Several churches have been raised up in the Gilberts, where more than two hundred truth seekers are experiencing the joys of Sabbath rest. But the Ellice Islands are not responding so readily, because they are closed fast by legislation to all but the established church. Notwithstanding this, God has a people in the Ellice Group, but to seek them out requires courage and resourcefulness. Ellice islanders who are seeking truth are brought to mission headquarters in the Gilberts, where they are given a concentrated course of instruction in the message. Thus armed, they return to their homes and become active lay evangelists. Already several groups of believers have been raised up in this way.

The mantle of leadership of the Cook Islands Mission fell on J. D. H. Miller a few months ago. Already he has visited every corner of his scattered field, which encloses three quarters of a million square miles of sea. Among the year's baptisms was the European officer in charge of the government experimental farm.

Pastor Miller related a story of progress in all lines of mission endeavor, including

record tithes and Sabbath school offerings. The new church school at Titikaveka, which was organized on an entirely self-supporting basis, is greatly appreciated by parents, who observe a marked improvement in the deportment of their children.

The JMV movement continues to grow. Seventy-one Friends were invested at Aitutaki recently. Good results are expected from the distribution of tracts in the vernacular, but the greatest concern of our Cook Islands brethren is to find the funds needed to enable them to answer the many Macedonian calls.

In the New Hebrides

In the New Hebrides, where our medical work is so much appreciated by the natives, many walk ten to twelve miles, passing other hospitals and clinics on the way, to obtain medicines from Adventist missionaries, declared O. D. F. McCutcheon. God is blessing the medical ministry of consecrated workers, for when results are compared the villagers assert that "stick medicine" (injections) given by others is no better than water.

Continuing his report, Pastor McCutcheon told of exciting visits to the notorious Big Nambus people, among whom we now have a number of believers. Work recently opened in the heart of Santo, where the people are classed among the most backward in the world. We now have a bridgehead in the Shepherd Islands, which are closed to missions. A man from this group who accepted the message was given a training and sent back to his home, where he spread the good news of salvation, and we now have some fine Adventists there as a result.

Pastor McCutcheon was able to report that in the New Hebrides the ratio of Adventist adherents to population is one in thirty-five, there being 1,460 Sabbath school members. Prospects are bright for a large number of baptisms in the future.

The report ended with a story that speaks with eloquence of the uplifting and transforming power of the message as proclaimed by the "clean church." Stepping into a trading store one day, where rows and rows of shelves carried the usual jumble of dress materials, knives, trinkets, bulamakau (tinned meat), and other trade paraphernalia, the missionary was rather taken aback when the storekeeper drew attention to the other end of the building with, "That is the Sabbath mission corner of the store over there."

"Why the Sabbath mission corner?" queried the missionary.

"Well," answered the trader in all seriousness, "that is the soap, tooth paste, and toothbrush section. You see, when the natives become Adventists they don't buy tobacco any more, but this is made up for by increased sales of soap and toothbrushes. Your people are the best patrons of this end of the store!"

Radio and TV Board Meets in Glendale

By D. E. Rebok, *Secretary*
General Conference

A few days ago I sat down with a group of men gathered in the studio-auditorium of the Voice of Prophecy building in Glendale, California. It was the annual meeting of the board of trustees responsible for the televised Faith for Today program and for the radio broadcast of the Voice of Prophecy—two of the most popular religious programs on the air waves today.

This group of men is charged with the task of spending almost one million dollars a year for the radio program and four hundred thousand dollars a year for the television program. That is a great deal of money regardless of the sources from which it comes, and it calls for some very serious thought and careful evaluation of the returns on the investment.

We began our meeting with a soul-stirring message in song by Del Delker, whose rich voice has brought cheer and satisfaction to many thousands through the medium of the Voice of Prophecy broadcast. Then the King's Heralds sang for us. This excellent quartet is now making records in the Japanese language for use on the radio stations of Japan. It is marvelous how readily and easily they seem to switch from one language to another.

In the United States today there are about forty-five million homes, and twenty million television sets are in use in these homes. We are now releasing our television program on 24 television stations, which reach thirteen million of the television sets in use. We are spending an average of three cents a year for each of the TV sets we can now reach, and that

is 60 per cent of all the sets in this country. The problem is how to get all of those thirteen million sets tuned in to the Faith for Today program when it is on the air waves. Here is where Seventh-day Adventist Church members come into the picture, and we invite you, one and all, to visit your friends and neighbors and help them to form the habit of tuning in for Faith for Today. Are you availing yourselves of the privilege of having a part in helping to finance this good work?

Several Hundred Baptized

In one week in February 3,600 letters came in from TV enthusiasts, just three times as many as were received in one week one year ago. The Bible correspondence school conducted by Faith for Today has received 23,463 requests for lessons, and 9,700 persons have sent back lessons that they have studied and prepared for correction. There were 309, or almost 1.5 per cent of those who requested lessons who actually completed the whole course, and 200 of these have written to the office to report the good news of their baptism and to express their joy in becoming members of the Seventh-day Adventist Church. It is significant that two out of three who finished the Bible correspondence course actually joined the church.

By comparison it is interesting to note that another prominent religious TV program costs \$20,000 for each telecast, but ours costs \$4,000. This group received 30,000 letters in an eight-week period compared with our 20,000, or theirs was an average of 62½ letters per station per week, and ours was 113½. In brief, we received two thirds as many letters at one fifth of their cost, on one third as many stations. They had Class A time and we had Class C time. They are supported by 25 times as many church members as we are. The conclusion is that for a relatively new field of evangelistic endeavor, we are getting good results from the money thus far invested. The year 1953 should tell an even more encouraging story.

In the Field of Radio

When we turn to the field of radio we pass from the new and still largely experimental area of television to a medium of communication in which Seventh-day Adventists have had about a quarter of a century of experience.

Here we find that of the 39,281,230 U.S. radio families we are now reaching 36,167,791 families who can listen once each Sunday to the Voice of Prophecy program, or a coverage of 92 per cent of the total radio audience in the United States. Of

Moslem Finds Sabbath Truth

By F. W. Detamore

In the Bandoeng, Indonesia, meetings sat a man wearing a Moslem hat—and how he listened! Every night he came up to shake hands.

He had been a Moslem and then a Protestant, but he was never satisfied, because the seventh day, the day he found commanded in the Bible to be kept as the Sabbath, was not kept.

Years passed. He never heard of a Sabbath-keeping church till that Monday night sermon in the hall. During the closing call for surrender M. E. Diredja, a former Moslem himself, and now editor of the Indonesian *Signs of the Times*, felt impressed to speak to this man. Then he discovered his interest. Happily he led this truth seeker to the front to take his stand with God's Sabbathkeeping people.

that number 48 per cent can get the same program twice on any given Sunday, which indicates a very complete coverage of the whole country.

Our readers will be glad to know that 73.7 per cent of the entire cost of the Voice of Prophecy program is covered by contributions from the listeners, which they send in through Box 55, Los Angeles. Through church and conference donations 21.7 per cent of the total cost is paid by Seventh-day Adventist Church members.

And 52.1 per cent of the million-dollar budget went for producing the actual radio broadcasts; 24 per cent for the operation of the senior, junior, advanced, and language Bible schools; and 3.4 per cent for the books for the month, lectures, and other exclusively gospel literature. The rest, about 20 per cent, was for advertising and miscellaneous expenses.

The Bible Correspondence Schools

In 1952 there were 15,583 persons who completed the Bible correspondence courses. The reports show that 1,224 people were baptized as a result of the Voice of Prophecy work and that 946 more have begun to keep the Sabbath in preparation for baptism and church membership. It must be kept in mind that 47 per cent of those who completed the Bible courses were Seventh-day Adventists who used this method of perfecting their own knowledge of the truth. This means that our baptisms came from among the 8,258 non-Adventists, and of them 3,845 manifested a deep interest in the message. It was in reality from among the 3,845 that 2,170 have in 1952 begun observing the seventh-day Sabbath. Again the results are about two out of three, with many more no doubt who did not take time to report their joy in the new faith and hope that came to them over the air waves.

One of His "Thousand Ways"

Without any doubt whatsoever, God had a hand in the invention of radio and television as two of His "thousand ways" whereby He can "finish the work, and cut it short in righteousness."

We are convinced that many of the thousands who see and hear the messages and who begin the Bible courses would go all the way in their new-found faith if our ministers were able to make personal contacts with these dear seekers for truth and be there to help them and pray with them as they face the question of decision.

This calls for a rallying of all our forces—ministry and laity alike—in order to reap the full benefits of Faith for Today and the Voice of Prophecy.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little.—*Christ's Object Lessons*, p. 331.

Many Churches Still Closed in Italy

By Alvin W. Johnson

While in some respects a greater degree of tolerance appears to exist in Italy than, for example, in Spain, many non-Catholic churches are greatly perplexed over existing conditions. As I write these lines from my hotel room in Rome, a number of churches of different denominations are closed by order of the Italian authorities.

Only last Thursday (January 8, 1953) an Italian court in Alessandria convicted Lido Petrini of preaching in the Church of Christ in that city. The Italian evangelist, who had recently been drafted into the Italian Army and who appeared in court in uniform, was given a suspended fifteen-day jail sentence and fined five thousand lire. The fine represents more than forty days of his army pay. The only charge was that he was preaching the gospel without a license. The Church of

Christ immediately appealed the conviction to a higher court. This conviction is the latest clash of the Italian authorities with this evangelical church. It will be recalled that some weeks ago an order was issued to close all of their twenty-two churches in Italy. Through intervention of the U.S. State Department in behalf of American citizens involved, and other pressure groups, the order was never fully carried out, and the churches with certain exceptions continued to meet.

During a conversation I had with Evangelist Paden he indicated that he did not know what the Church of Christ might expect in the future. The Italian visas of its ministers expire in December, and whether the Italian Government will extend these visas, permitting them to remain in Italy, is problematical.

Giacomo Rosapepe, a well-known and capable Italian attorney, is defending the Church of Christ in the appealed case. This same attorney has been employed by the Pentecostal people, who have a similar case pending, growing out of ar-



Riverside Sanitarium Graduates First Class of Practical Nurses

The Riverside Sanitarium and Hospital School of Practical Nursing, north of Nashville, Tennessee, on the Cumberland River, bade farewell to its first graduating class on February 8, 1953. The five young women graduates are the first group of practical nurses to be sent out from Riverside to help fill the demands of numerous hospitals.

Speakers for the commencement schedule included L. A. Paschal, E. E. Rogers, and Miss Clara Miller, founder-president of the Licensed Practical Nurses' Association of Nashville. All the young women will enter active nursing responsibilities. Miss Kamalee Higgs is director of the school. Our picture shows a class of eleven taking lecture notes.

The one-year course in practical nursing

at the hospital consists of classroom instruction and "on the job" hospital training. The Riverside School of Practical Nursing began February 4, 1952. It now accepts a class of students every six months. Applications are being processed for another class, which will begin training in August of this year.

Riverside Sanitarium opened its new half-million dollar modern building in 1948, and it will celebrate the twenty-fifth anniversary of its founding in April. The original thirty-thousand-dollar plant from which the institution was begun represented a gift from Mrs. N. H. Druillard, who moved from the Madison Sanitarium personally to supervise and manage the Riverside project.

LOUIS B. REYNOLDS.

rests for holding religious services. According to their president, Umberto Nello Goriotti, more than fifty of their churches are now closed and they have been informed through reliable sources that there is a movement on foot to close all their churches in Italy, including their church in Rome, consisting of eight hundred members.

In Calabria one of their pastors was taken to the police station four different times and was threatened with three months' imprisonment and a heavy fine because he had held private services in the home of a friend. When the man pointed out that he was acting within his rights granted him by the Italian Constitution, the official answered, "It is not important to me what the Constitution says, I will simply follow the internal orders given to me."

Moderator Deodate, in charge of the Waldensian churches of Italy, that historic body of many centuries' standing, told me that the Waldensians are still contending in the courts for the right to open one of their churches that was closed by the Italian authorities many months ago. The Baptists have been meeting with similar problems.

Restrictions on Adventist Churches

As previously reported, two of our Adventist churches in Sicily have been closed for more than two years. Just recently our church in Monzone was ordered to be closed, the police being present to see that the order was carried out. This church is in Italy proper, in the province of Carrara, north of Rome. The government authorities reported that our minister, including the members of the church, were in good standing in the community, that they had no police record, the only charge being that the church was meeting without a permit. Of course, it is impossible to secure a permit. This church in Monzone is one of our many new churches in Italy, organized only a short time ago.

Our people have secured the legal services of Prof. P. Calamandrai, a well-known practicing attorney in Rome with a national reputation. He was formerly rector of the University of Florence, and is a member of Parliament. Professor Calamandrai has manifested a great deal of interest in this case. He is challenging the constitutionality of the Italian law in question, and the developments are being watched with a great deal of interest.

Division Officers Assisting

W. R. Beach, president of the Southern European Division; A. V. Olson, vice-president of the General Conference; G. Cupertino, representing the ministerial department of the division; L. Beer, president of the Italian Union Mission; and G. Cavalcante, president of the South Italian Mission, have been here in Rome making contacts and giving prayerful

study to the problems that confront our work.

We are persuaded that our help must come from above. We implore a steadfast interest in your prayers that God will continue to open the way for His work to progress. Despite the obstacles on every hand, it is marvelous to see how the work is growing in Italy. These God-fearing men and women need your prayers, for the difficulties they face are many.

Good Colporteur Year in the Pacific Union

By C. L. Bauer, *President*

The workers in the Pacific Union are thankful for our colporteurs and the wonderful work they are doing. When we stop to think that they sold and delivered about one hundred thousand dollars more in 1952 than in the previous year, then, of course, we have a right to be thankful to our Lord and Saviour for His guiding Spirit that has directed our literature evangelists from door to door in search of honest hearts.

Through the personal efforts of colporteurs 154 have been baptized. More than twelve thousand have signed up to take the Voice of Prophecy Bible Correspondence Course. These achievements have been the result of strong leadership in the field, as well as good management in the Book and Bible Houses.

We are looking forward to even greater results in the year 1953. At our annual institute the colporteurs set their goal to increase their deliveries to more than six hundred thousand dollars, a new high for the Pacific Union.

Making Good Living

Most of these noble workers make as good a living as any other worker in the denomination, and some of them do exceptionally well. Two of them went over the ten-thousand-dollar mark in sales, and there were several others who went over six thousand dollars. We feel that this is a new day for the publishing work in the Pacific Union Conference. The Lord is preparing the hearts of the people so that they may be prepared in the hour of His judgment.

Our Work in Indochina

By D. A. McAdams

[Elder McAdams, associate secretary, Publishing Department, General Conference, is visiting the Far Eastern Division in the interests of the publishing work.—Editor.]

This morning while I was speaking to our workers here in Saigon a tremendous explosion took place nearby, a real evidence that a war is going on in Indochina.

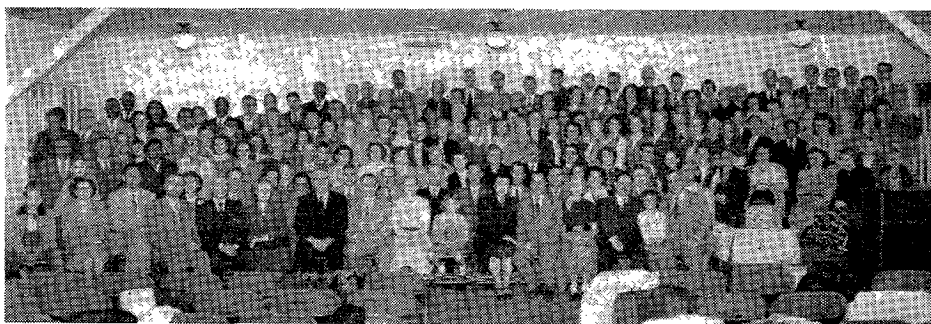
In spite of difficulties, the work of God is making real progress in this interesting country. In Saigon, the capital city, we have a beautiful Chinese church and also an attractive new church for the Vietnamese. A publishing house, clinic, and church school are also being operated in this city. A Voice of Prophecy school, with more than ten thousand students, is making a real contribution in the giving of the gospel.

During the year 1952 the sixteen colporteurs sold twenty thousand dollars' worth of literature. This is twice the amount sold in 1951. The soul-winning report for 1952 shows that ten were won to the truth by the colporteurs. This afternoon I spoke to our publishing house workers and colporteurs.

During 1952 sixty-four souls were won to Christ in this field. There are only twenty-three workers to give the message to the twenty-eight million people in Indochina. Pastor and Mrs. L. G. Storz and Pastor and Mrs. R. H. Wentland, Jr., are the only foreign missionaries in Indochina at present. Pastor Storz is the acting director of the field, and Pastor Wentland is doing evangelistic work. God is blessing the work of these fine young missionaries. The recent visit of Dr. Daniel Walther, of the Seminary, was a great blessing to the field. He did a strong evangelistic work here.

This morning we called on the postmaster general of Indochina and explained to him the difficulty we have been having in sending magazines through the mail. He assured us that he would urge all the postmasters in the country to give special attention to a proper delivery of the *Signs of the Times* magazine.

Indochina is a needy, interesting field. Our believers everywhere should pray for the work and workers.



Pacific Union Colporteur Evangelistic Council, Monterey Bay Academy, California, December 26-January 3, 1952-53, Held Under the Direction of A. G. Sutton, Publishing Secretary

Fruitage of Lay Witnessing in South America

By Santiago Schmidt
*Home Missionary Secretary,
South American Division*

Sabbath afternoon, December 27, 1952, the last baptism of the year was held in one of our largest churches in South America. Two pastors baptized thirty-three simultaneously. After the baptismal certificates had been handed out, a call was made inviting all to respond who would like to prepare for the next baptism. Between sixty and seventy fine-looking people came forward and stood on the large platform. In that solemn hour of joy and tears, as name after name was read, I turned to the young assistant worker and asked, "Who are they, and where do they come from?" He answered as follows:

"The people over there are from Brother Galván's branch Sabbath school; three of his group were baptized in a former baptism. Next to them you see some of the fruit of Brother Sola's branch Sabbath school; we baptized a goodly number from that place in previous baptisms. Then there are several from the Malvin section, where our laymen work hard the entire year."

Tangible Results

In this way he went on, showing how the great majority of that group of about one hundred (the thirty-three baptized that afternoon and the sixty or seventy requesting baptism) were there as a result of lay evangelism and branch Sabbath schools. This particular church has eight branch Sabbath schools; others have as many as twelve, fifteen, twenty, and even thirty. Almost seven hundred of these little branches are scattered all over the continent, giving light to more or less eight thousand interested souls. Some of the schools are functioning in the snow-covered Andes; others, in hot equatorial regions where trees serve as benches and canoes are used for transportation.

Since I have begun to write this article, two letters have come in from two local home missionary secretaries. One states, "In one year we have baptized 111 souls as a result of the lay workers' activities." The other says, "The conference committee has approved of our plan to organize fifty-six schools for training laymen in January, 1953." In this conference about seven hundred are baptized yearly. The president of the field states that 80 per cent of all those baptized are won by lay workers.

"Almost all represent the fruit of our own members," said the president of our oldest field when speaking of a baptism of fifty-one persons.

After attending a lay workers' institute one of our brethren became ill. While he was ill he realized that he had always been too busy to engage in the work of

God. He promised the Lord more of his time and his money if He would make him well again. True to his word, this man, on his recovery, purchased fourteen thousand new color tracts, which include an announcement for the Voice of Prophecy and the Bible Correspondence School. He purchased a stapler, and with the help of his family, combined the eight tracts of a series into a small pamphlet, which he distributed in assigned territory while leaving his business in the hands of his wife and children. He carried on such an extensive work that the people asked whether he was the new district pastor.

One departmental leader reports that during the last nine months, 321 persons were baptized as a result of the work done by the lay workers in his field.

Another mission president writes that as a result of the thorough work of the lay workers, more than 150 persons are preparing for baptism.

In some cities nearly fifty laymen are working in groups. In one conference 170 persons are attending instruction classes in preparation for doing lay work. Approximately twelve churches in this conference have purchased new projectors and Kodachrome slides. These lay workers have been responsible for the winning of 139 souls during the last year.

From a church in the Inca Union comes these encouraging words:

"It is interesting to see these brethren going out to do missionary work every Sabbath, some on foot or on their bicycles, others by bus, and still others in their own cars. All are working together loyally in the great work of spreading the gospel. With the aid of the slide projector they are conducting four branch Sabbath schools and two weekly preaching services. Some of the fruits of their labors were baptized in September, and others are now ready for this step."

In one of our smaller cities a group of more than forty lay workers together with the help of their pastor have prepared 150 persons for baptism in less than two years. During one meeting one of these laymen turned to the group and asked, "How many of you, like me, were stoned in our meetings in ——?" With deep emotion several people stood to their feet.

Hard-working Lay Sisters

A few weeks ago, very early in the morning, we met a group of twelve of our sisters who had traveled many kilometers in order to sell Dorcas products in the city plaza and the reception rooms of some of the large business houses. Hundreds of people received a practical demonstration of our good Dorcas work, and many favorable comments were made by those who made purchases. Two of the principal newspapers gave space in their columns for the favorable reporting of this work. Who can estimate the full harvest of consecrated labor such as this?

Fruitful Public Relations

By M. Carol Hetzell

Sound relations with newspaper editors on the part of pastors and church press secretaries are bearing fruit in the columns of the American press. Recently in widely separated areas of the country papers came out with friendly editorial features calling the attention of readers to the local Seventh-day Adventist church.

Adrian Fuller, religion editor of the *Detroit Free Press*, with a circulation of 447,000, interviewed R. L. Boothby and attended Sabbath services in his church. On the following Monday the newspaper made a wonderful presentation of Adventist truths—just what we have been praying for in that great city.

The same day the *Press Herald* of Portland, Maine, featured the White Memorial Seventh-day Adventist church. This story resulted from a visit to the church on the part of the religion editor, Calvin Eels.

Down in the South the same day the Birmingham, Alabama, *News* was telling the Adventist story too. The feature in the *News* explained the Sabbath worship, and after providing other enlightening facts, closed with the words: "The stranger left the service feeling that he had been among earnest, sincere Christians—people trying hard to represent Jesus in this life."

What better introduction to the community could a church desire?

Ohio Ministerial Institute

By M. K. Eckenroth

Two very profitable days were spent recently in Dayton, Ohio, when workers from the Ohio Conference gathered for a ministerial institute. The main emphasis of the institute had to do with the pastoral responsibilities of the ministry.

One interesting part of this institute, which was held February 2 and 3, developed out of the determination on the part of the workers to carry forward the various programs of the church with renewed spiritual emphasis. Added significance was given to this by the fact that departmental leaders who are now leading forth in some of the great programs of the church have unitedly called for a high spiritual level to be maintained in the promotional activities of the Ohio Conference.

Those present at the institute were K. H. Wood, Jr., of the Columbia Union home missionary department; H. K. Christman, of the Pacific Press; and the writer, of the Theological Seminary. The local leadership, under the presidency of M. E. Loewen, gave real support to the thinking and the emphasis of this institute which was held in the beautiful new Dayton church.



Students From Five Protestant Denominations Are Enrolled in the School of Tropical Hygiene at Loma Linda, California. This Group Was Photographed During a Recent Field Trip

In the Congo's Rwesse Mission

(Continued from page 1)

Native police tried to force one of our young men to work on the Sabbath. Because of his determined refusal he was thrown in prison. Here others tried to influence him to surrender his faith. The second Sabbath they tried him again—in vain. Today this young man, Samuel Kiswera, is attending our seminary and preparing to lead more of his own people in the path of faithfulness.

A service in one of our native churches was disrupted eighteen months ago when a mob converged on the building. They insisted that our believers turn over to them two teen-age girls who had just taken their stand for God. These girls, having experienced the joy of accepting Jesus, refused to go with their former heathen companions and begged for help. The mob, however, forced their way into the building. They tried to drag one of the girls outdoors, and a very unpleasant struggle followed. The mob finally left, but with only the cloth in which one of the girls was clothed. This did not discourage her however, and now both girls are soon to be baptized.

An old, shriveled-up invalid, unable to walk for weeks, heard the sermons of one of our teacher-evangelists who was preaching each evening in the center of a heathen village. Here special donations in 1952 had made it possible for us to open a new school. The invalid heard the calls from her hut, and God's Spirit spoke to her heart. Almost thirty others had taken their stand for the first time during previous meetings by coming forward, but the old woman was left unnoticed in her little hut. She wanted to take her

stand as had the others, and almost despaired that God could save her unless she did. Then, as the week ended and another call was being made, the entire village watched with awe as she came hobbling from her hut to take her stand and give her testimony. She said, "I may die tomorrow, but I want to thank you for giving me hope. I want you to write my name with those who have accepted Jesus." It was a profound experience for the writer to enter this smoke-filled hut soon after and speak a few words of courage to a dear soul who, though dying, had the hope of living again!

The Colorado Conference

By N. C. Petersen, *President*

The year 1952 was a good one for the Colorado Conference, both spiritually and materially. The membership at the beginning of the year stood at 5,503, and at the close at 5,872, a net gain for the year of 369 members. There were 377 received into our various churches by baptism and profession of faith during the year. It is hoped that the 6,000 mark will be passed by June, 1953.

For the first time in its history the Colorado Conference passed the one-half-million mark in tithe, reaching a total of \$526,952.32, a gain of \$42,732.78 over the preceding year. There was also a gain of \$10,748.63 in mission giving.

Three new church buildings were dedicated during the year—Boulder, Durango, and Las Animas. The girls' dormitory at Campion was also completed, as well as two new teachers' cottages. Many other improvements were made there. The gain in sales by the Book and Bible House was \$17,281 over the preceding year.

Interdenominational Cooperation

By Harold N. Mozar, M.D.

For one month each year the College of Medical Evangelists is host to mission-board appointees of many denominations. The third annual course in parasitology and tropical hygiene conducted in January by CME's School of Tropical and Preventive Medicine was attended by students from five Protestant churches—Lutheran, Christian and Missionary Alliance, Baptist, Seventh Day Baptist, and Seventh-day Adventist.

The Christian Medical Council of New York City is recommending the course to the sixty denominations that it represents. The nine students in the recent class—all graduate nurses—came from various parts of the United States and Canada. Some were on furlough, and others were going abroad for the first time.

After completion of the course one of the non-Seventh-day Adventist students wrote, "I am thankful that the Lord led me to take the course offered at Loma Linda, and may He continue to bless this work." Another said, "This is a fine Christian campus." All were well impressed with the conduct of the educational program.

The statement made some years ago by the messenger of the Lord is brought to mind: "In Loma Linda we have an advantageous center for the carrying on of various missionary enterprises."—*Medical Ministry*, p. 56.

The following instruction from the Spirit of prophecy has been a guiding principle: "If unbelievers desire to join your classes for the training of medical missionaries, and you think that they would not exert an influence that would draw other students away from the truth, give them a chance. Some of your best missionaries may come from among them."—*Testimonies*, vol. 8, p. 156.

A Year of Progress in West Africa

By J. O. Gibson, *President*
West African Union Mission

All departments of the work in the West African Union Mission are progressing well. Associated with us in leadership are strong collaborators. G. L. Annis, secretary-treasurer, gives efficient support to our large program. D. L. Chappell is giving valuable leadership to our publishing, Sabbath school, press relations, and Ingathering work. The publishing department, which is only a few years old, had a sales goal of £10,000 for the year. At the end of October, 1952, the sales already reached £9,454. This was a gain of about £4,000 over the same

period in 1951. Ninety-one articles about our work appeared in newspapers during the first ten months of 1952.

D. V. Cowin heads our growing education and Missionary Volunteer departments. Our youth are on the march winning many souls to Christ. Thousands are being invested in the MV classes. More than ten thousand children are in our mission schools. Our two training schools have 170 students enrolled. For years we have been struggling along with no secondary schools. Our young men have fallen far behind educationally as compared with those in other denominations. We have set out to open two secondary school departments in connection with our two training schools. These two schools will cost approximately £79,000. Building costs in Africa are high. We have set a goal in our field of £20,000, which we will endeavor to raise in the next three years. We are requesting the division for £39,000 spread over the next three years, to help us complete this project that means so much to the future of our work.

Our Voice of Prophecy Bible School is marching ahead. Nearly forty thousand have enrolled since we began in 1948. There are many interests, and we are calling a radio secretary to sponsor radio work and spend the major part of his time following up these interests.

Large Evangelistic Drive

One great feature of our work in 1952 was an all-out evangelistic drive, including all our working force and many laymen. We planned a big baptismal day for September 6, when we hoped that one thousand might be won to Christ. Before the date set, more than one thousand were baptized. When the total reports were in after September 6 there were an additional 1,124 souls on that day. God has been wonderful to us. To Him be the honor and glory.

With God on our side we are working and praying for the doubling of our membership in four years. Our membership at the end of June, 1950, was 8,424. Our baptisms in the two and a quarter years since have totaled 6,528. Our losses have been 1,238, giving us a net gain of 5,290. We have 8,497 in our baptismal classes and 35,288 in our Sabbath schools. During the first three quarters of 1952, 2,444 have been buried with their Lord in baptism. We thank God for the measure of success He has given, but our hearts go out to our population of forty million, most of whom have not heard our message.

The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God.—*Ministry of Healing*, p. 489.

Brief Current News



OVERSEAS

Northern European Division

● The British Union Conference Voice of Prophecy Bible Correspondence School continues to be a very successful aid in the evangelistic work within the union. C. R. Bonney and the radio quartet are engaged in a vigorous program of spearhead campaigns, which in a number of centers have been successful in arousing deep interest in the message.

● At the annual meeting of the West African Union committee, held at Accra from January 12-21, the following appointments were made: E. E. Hulbert, of the Voice of Prophecy Bible School, to editorial duties at the Advent Press, Accra. Roger W. Coon to be principal of the Voice of Prophecy Bible School and union radio secretary. Wilfred Fletcher, educational secretary of the East Nigerian Mission, to be headmaster of the Ihie Secondary School, East Nigeria. C. A. Bartlett of the Ihie Secondary School to be educational secretary, East Nigerian Mission.

● In several of the cities of the British Union highly successful evangelistic campaigns are in operation. George Hyde, who is carrying on a campaign at Ipswich for the second year in succession, has been greatly encouraged by attendances that have almost reached 1,000 on Sunday nights. Lamont Murdoch, in the city of Darlington, had audiences in excess of 1,000 when he began his campaign. In the city of Glasgow, Ian McGougan and his associates have been greatly encouraged by audiences in excess of 1,000 on successive Sunday evenings.

NORTH AMERICA

Atlantic Union

● The New Rochelle, New York, church of the Northeastern Conference has undertaken to raise funds to erect a church school, under the direction of Home and School leader, Mrs. Christina Lee, and the pastor, George Earle. The Manhattan elementary school is also raising funds for a school building.

● At a union service of the four Spanish churches in the Greater New York Conference in February, 27 were baptized by F. W. Thorp, leader of the Spanish work. The four churches were represented by their assistant pastors: Manuel Lopez, Francisco Megrant, Pedro DeJesus, and Santiago Castanon.

● Wilton Senecal, a senior at Atlantic Union College, has been chosen to serve as a ministerial intern in the Greater New York Conference.

Canadian Union

● Robert L. Boothby, pastor of the Grand River Seventh-day Adventist church in Detroit, Michigan, presented a fascinating mission program in the Windsor church in Ontario, the evening of January 24. Elder and Mrs. Boothby recently returned from spending several months in Jamaica, where an intensive evangelistic campaign was conducted. Featured in the program were color motion pictures, Kodachrome stills, and recordings of Jamaican speaking and singing. The Windsor newspaper published a picture and article of Elder Boothby, and the radio station CKLW very generously gave free announcements on the spot news.

● The church in Ottawa, the capital of the Dominion, recently witnessed the baptism of three, who were added to the membership of a church first organized by H. M. S. Richards in that strategic city. The pastor is H. Ward Hill, whose ministry in that important city is making a strong contribution to the work at large in Canada.

● The members of the church in Saskatoon, Saskatchewan, met for the first time in their new church building on February 14. A special program under the direction of Mrs. L. L. Bock, Sabbath school superintendent, was given.

Central Union

● On February 14 N. C. Petersen, president of the Colorado Conference, introduced A. L. May to members of the Rifle church. Elder May, who comes from the Texico Conference, will be the new leader of the Rifle district.

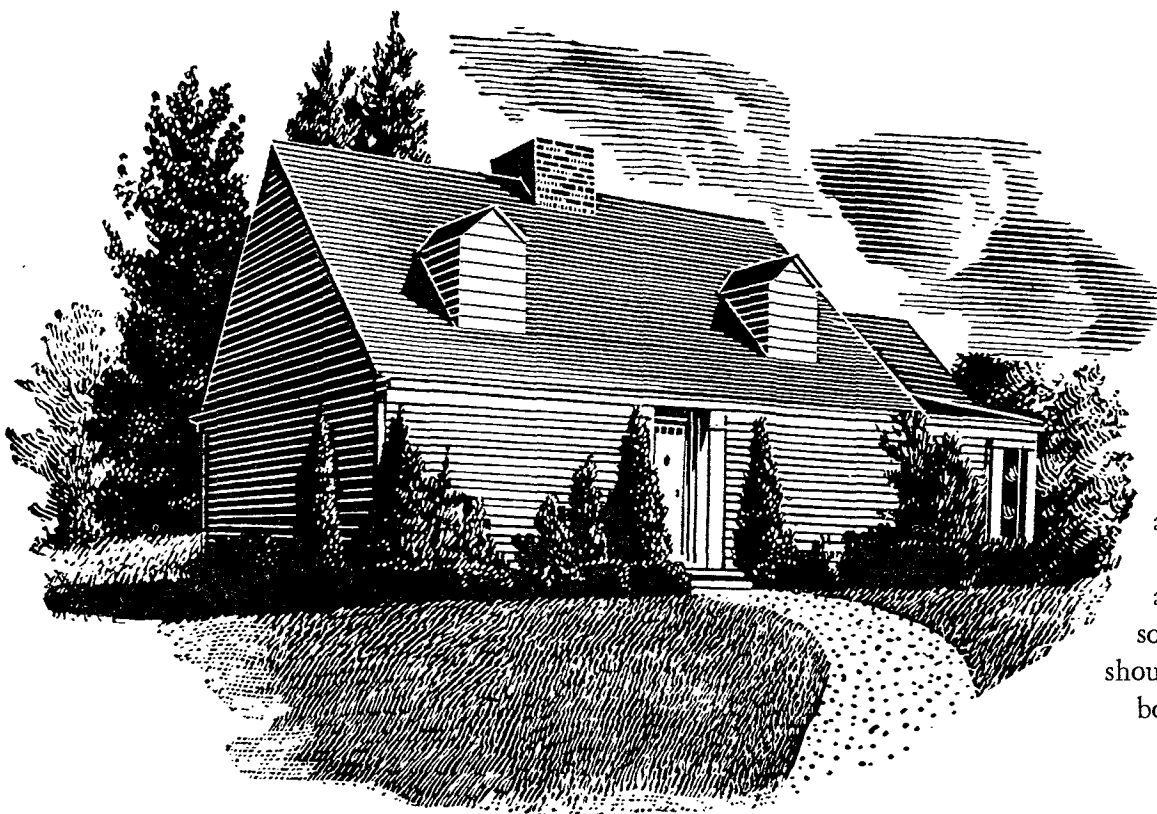
● For Holland and England storm relief the health and welfare center in Lincoln, Nebraska, gathered more than 2,700 warm, serviceable suits, coats, and blankets, a total weight of more than 3,000 pounds. This was a city-wide drive in which the radio stations and newspapers cooperated.

● G. M. McLean, formerly of the British Columbia Conference, has accepted a call to pastor the Casper, Wyoming, district. He preached his first sermon in the Casper church on Sabbath, January 31, and one believer accepted the call made at the close of the sermon and was baptized that afternoon.

● L. J. Leiske, president of the Wyoming Conference, conducted a baptism in Rock Springs on Sabbath, February 14, for Morten Juberg and William Iverson, to conclude the ten-day evangelistic meetings conducted by these brethren.

Columbia Union

● A youth rally was held in the Portsmouth, Virginia, church February 13 and



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14 for the churches in the Tidewater area. More than 200 young people gathered from the churches in the area. An investiture service was conducted by C. H. Seitz, Potomac Conference MV secretary, at which time Mrs. Myrtle King was invested as a Master Guide.

● West Pennsylvania Conference school-teachers met at Bradford, February 19, for a one-day institute. Miss Ethel Johnson, Columbia Union Conference elementary supervisor, met with them for this day of instruction.

● Donald Mackintosh has been called from the Chesapeake Conference to labor in Minneapolis, Minnesota. T. N. Neergaard, of Minneapolis, is the new pastor of the Wilmington-Providence area in the Chesapeake Conference.

● A Society of Missionary Men has been organized in the Rockaway, New Jersey, church. Plans for a much greater work by laymen through the coordinating power of organization have been formulated.

● Twelve persons were baptized in the Bridgeton-Vineland-Jericho, New Jersey, district recently.

Lake Union

● N. R. Tallios, an Illinois colporteur, led the Lake Union in sales by a wide margin during the past year. He delivered \$13,027.30 worth of literature. His wife, a busy housewife with four children to care for, spent 334 hours selling, and delivered \$2,270.55 worth.

● Eight new members were baptized at Evansville, Indiana, on January 31 by C. G. Edwards. Ralph T. Heiner assisted with the services. Seven joined the church at Evansville, and one was taken into membership at the Tell City church.

● The Emmanuel Missionary College Collegians, a choral group, 25 in number, under the direction of M. K. Davis, traveled 450 miles over a recent week end presenting concerts at Jackson, Lansing, and Holly, Michigan.

Northern Union

● The Missionary Volunteer Societies of Minneapolis, Minnesota, are joining in an associated meeting once each month. The first meeting on February 6 was held in the First English church.

● Evelyn Richardson, the church school teacher at Duluth, Minnesota, has 14 students enrolled in 8 grades in the school. One pupil has been baptized this year, and one of the eighth-grade boys has given his first Bible study.

● On Sabbath, January 24, the first regular Sabbath services were held in the new church at Carrington, North Dakota. This attractive building of white stucco and red face brick is now completed. A. E. Millner, conference president, was the speaker, assisted by W. J. Blacker, conference treasurer, and Theophil Fischer, the local pastor.

North Pacific Union

● A second series of evangelistic-revival meetings began Sunday evening, February 15, in the Chapel of Prophecy at Hermiston, Oregon. This second series is under

the direction of J. N. Brown, pastor at Heppner. The first series, which opened last October, was conducted by Dallas Dull, pastor at Hermiston. Eight persons have been baptized so far.

● After laboring for seven years in the Idaho Conference, Earl T. Lee has left that field to represent Seventh-day Adventists as a chaplain in the United States Army. After attending Chaplains' School in Fort Slocum, New York, he will be stationed at the medical center in Fort Sam Houston, Texas.

● A series of meetings is being held in the Tenino, Washington, church with Elden K. Walter, assistant district leader, in charge. It is hoped to revive the interest in that area and to reorganize the church that was disbanded several years ago. The building has been completely redecorated inside and out, including a new roof.

Pacific Union

● At the constituency meeting of the Southern California Conference, February 15, it was announced that R. G. Lewis wished to be relieved of the heavy duties of the secretary-treasurer. A. G. Munson, assistant treasurer of the Pacific Union Conference, was chosen for the position. Brother Lewis will continue to serve the conference as auditor of the church and church school treasurers' books.

● The former home missionary secretary of the Central American Union, Samuel Weiss, has accepted a call to serve as pastor of the Spanish-American church in Los Angeles.

● The Northern California Conference has asked H. C. Retzer, pastor of the East Oakland church, to become Sabbath school secretary of the conference. J. W. Rich, who has carried that department with other work, will continue as secretary of the temperance, labor relations, and religious liberty departments.

Southern Union

● Seven more individuals have been baptized in Charlotte, North Carolina, as a result of the Cemer-Graves evangelistic effort.

● F. G. Roper, of the Washington Conference, has accepted a call to the Florida Conference for evangelistic work.

Southwestern Union

● Baptisms in the Texas Conference totaled 462 during the year 1952. The workers are praying and working for a larger number in 1953.

● A baptism of four candidates in the Albuquerque Spanish church on February 21 was the high point in the worship hour. William Goransson, the pastor, officiated. Nine more came forward to join the baptismal class in response to an appeal by the pastor.

● The Amarillo, Texas, Dorcas Society is prepared for an extensive relief work this year. The Dorcas room is just about completed with new cupboards ready and filled to capacity with clothing, bedding, and groceries, ready to be shipped wherever they are needed.

Obituaries

[Obituaries appear in the REVIEW monthly. Space limitations in the regular obituary column last week did not permit the publication of the following obituaries.—EDITOR.]

JOHNSON.—Anton Johnson died Aug. 13, 1952, at the age of 81 years in Oakland, Calif. He is survived by his wife, Mary, and 2 brothers.

PERRY.—Ervin Burton Perry, born in Pantan, Vt., Jan. 6, 1874; died in Ferrisburg, Vt., Feb. 5, 1953. He was a member of the church for nearly 40 years and had memorized large portions of Scripture, which he would often quote. He is survived by his wife and a brother.

FOREMAN.—Roy I. Foreman, born near Watseka, Ill., July 31, 1892; died at Hines, Ill., March 5, 1952. While attending Fox River Academy he was baptized and joined the church, to which he was always faithful. He is survived by his wife, 2 sons, a granddaughter, and 2 brothers.

McQUARRIE.—Julia Buckmiller McQuarrie, born in Lehigh, Kans., Feb. 14, 1879; died at Vancouver, B.C., Jan. 26, 1953. Her great desire was to see her family united with her in the faith. She is survived by her husband, 2 sons, 6 daughters, 8 grandchildren, 7 great-grandchildren, a brother, and a sister.

NOTICES

LITERATURE WANTED

The Panama Conference, Box M, Cristobal, Canal Zone, can use several hundred copies of the following periodicals for free missionary distribution: *Signs, Instructor, Message, Life and Health, Listen, and Alert*.

I. H. Newkirk, 2202 Hydes Ferry Rd., Nashville 8, Tenn., operates a retail fruit market near the city and has a large tourist trade, most of whom welcome something to read. He would like a continuous supply of *Signs, These Times, Little Friend, Instructor, Life and Health*, tracts, and other denominational literature for this missionary distribution.

W. H. Elder, Box 1821, Little Rock, Ark., would like good clean copies of any of our evangelistic literature.

REQUEST FOR PRAYER

A sister desires the prayers of God's people for help in selling a home that is too hard for her to care for, and that He will send His Holy Spirit into her children's hearts.

African Pastors Desire Books

In Nyasaland there are some of the finest national preachers that I saw in Africa. They read English perfectly, and their minds are very hungry for spiritual and devotional literature.

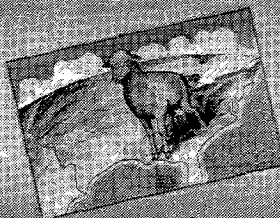
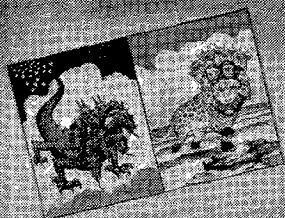
In every Seventh-day Adventist home there are two or three, or maybe a dozen devotional books that have been read and are now occupying space on the shelves but are seldom referred to again.

Those who have such books are invited to send them to Peter Stevenson, Southeast African Union Mission, P.O. Box 51, Blantyre, Nyasaland, Africa, who will use them to good advantage among our Nyasaland workers.

HENRY F. BROWN.

Church Calendar for 1953

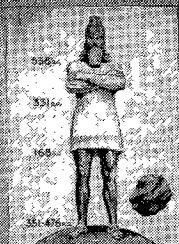
Mar. 28	13th Sabbath Offering (Far East)
Apr. 4	Ingathering Day
Apr. 4-May 16	Ingathering Campaign
May 2	Medical Missionary Day
May 23	College of Medical Evangelists Offering
June 6	Literature Evangelism
June 20	Literature for Service Men Offering
June 27	13th Sabbath Offering (Southern Europe)
July 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	<i>These Times</i> 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 Sab. Off. (Australasian Inter-Union)



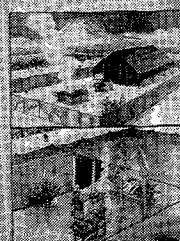
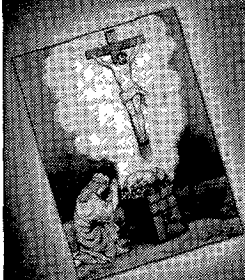
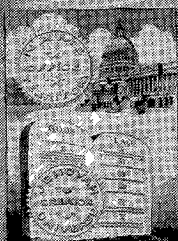
"Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth."—Mrs. E. G. White.

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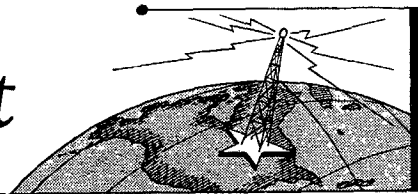
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Items of Special Interest



Color Film on Tithe Paying

Seventh-day Adventists as tithepayers can appreciate the fact that many Christians of other denominations are forming the habit of returning to God one tenth of their increase.

Perry Hayden, of Dynamic Kernels Foundation, of Tecumseh, Michigan, has produced a color film of the remarkable wheat-growing experiment in which Henry Ford took so much interest as one of the last projects of his long and useful life. The story is a challenge, and the color photography is excellent. Some of our colleges and churches have shown this film, and it has helped to strengthen their conviction that God's way is always the best way. No doubt there are other ministers and program directors in our schools who would enjoy seeing this unusual picture of God's promises coming true before their own eyes. God says, "Prove me," and here is the evidence.

Recent Missionary Departures

Mrs. Catherine M. Buxbaum sailed February 27 from New York bound for Singapore on the S.S. *Steel Advocate*. Formerly a secretary in the Oregon Conference office, Mrs. Buxbaum goes to work in the office of the Far Eastern Division.

Mr. and Mrs. Justine C. Hamer and two daughters, Judith and Joyce, returning to San José, Costa Rica, left Miami March 1 after furlough in the United States.

Elder and Mrs. L. D. Brown sailed from New York March 2 for Africa on the S.S. *Robin Doncaster*, returning after furlough to their work in the Kenya Coast Mission, of which Elder Brown is director.

Miss Helen D. Furber, who has spent more than thirteen years as a nurse in Africa, sailed from New York March 6 on the S.S. *Robin Kettering*. She is to connect with the Lower Gwelo Mission Hospital in Southern Rhodesia.

Miss Emma E. Lehmann sailed from New York March 7 on the S.S. *United States*. She has spent two terms of service in Southern Asia and returns to act as supply teacher for the division.

Miss Marie Klein, of the Walla Walla (Washington) General Hospital, left New York March 10 for Bangkok, Thailand, where she will join the nursing staff of the Bangkok Sanitarium and Hospital.

Elder and Mrs. W. H. McHenry and their three children, William, Sharon, and Edward, sailed from New York March 11 on the S.S. *Roepat* for Bombay, India,

returning from furlough for another term of service in Southern Asia.

Kenneth S. Oster sailed on the S.S. *Roepat* March 11 from New York. He returns after furlough to his duties as president of the Iran Mission with headquarters in Teheran, Mrs. Oster and the children remaining longer in the homeland.

Mr. and Mrs. Khalil B. Yared sailed from New York March 11 on the S.S. *Roepat*, en route to Baghdad for service at the Dar el Salaam Hospital. Mr. Yared returns to his homeland after completing his studies at Walla Walla College.

D. E. REBOK.

New Sabbathkeepers in Mozambique

Our Spirit-filled African lay preacher Daniel of Beira has been doing excellent missionary work among his countrymen by sending out the 20th Century Bible School lessons furnished by our mission here in Mozambique, East Africa. One of his friends by the name of Songelwayo Sambo is working at the subtreasury in a town called Mzimba. He and his wife have passed their examination and have asked our prayers that he may get his Sabbaths off. Here is his most recent letter, dated January 18, 1953.

"DEAR MR. MANSELL:

"I am grateful for the beautiful certificates you and Mrs. Mansell sent us, also the Picture Roll and letter you sent.

"As I promised, I saw my employer about the Sabbath question on the fourteenth of this month. I am glad to tell you that he has allowed me to be off on the Sabbath day and work instead on Sundays. I therefore began keeping the Sabbath yesterday. I thank the Lord for having answered all of our prayers so quickly.

"When I was on holiday I took the opportunity of explaining the Bible truths to my relatives. One night while there I had a striking dream, the like of which I have never had. I dreamed that the end of the world was coming, and I was translated with my friends and relatives into the new earth. The perfect joy was beyond comprehension. But it was such a pleasant place to be that I was inclined to believe that it was a real picture of the new earth.

"Since I was allowed to keep the Sabbath I really feel pleased and at peace with the Lord. How happy I am to be counted as one of the redeemed."

E. P. MANSELL.

Forward in Ireland

H. D. Howard, of the Irish Mission, tells of the success attending the work of our colporteurs in Ireland in the following correspondence:

"Twelve souls have been won to the message as a result of the contacts recently made by our colporteurs in Ireland. One of our colporteurs, John Woodgate, converted from being a Spiritualist medium, found a family interested in our message. O. M. Dorland arranged studies, and as a result six young people with their parents have accepted the message. Although they live twelve miles out from Belfast, they delight to come to the services as often as possible.

"We are thankful to God too that the work in Ireland has steadily progressed. Our sales were about £1,000 annually four years ago. Sales have grown to approximately £4,000 a year now.

"Two years ago F. Male volunteered to work in Ireland. He first worked in the north; then he courageously offered to go south, where more than 95 per cent of the people are Roman Catholics. God has blessed his efforts, and although he has experienced opposition at times, he has plodded on and achieved success. Especially remarkable was his success in obtaining a missionary license to visit the ships in the port of Dublin.

"A. Reeve, our veteran worker, has been in Ireland for many years. During this time he has placed thousands of copies of *The Bible Speaks*, *God's Way Out*, *Bedtime Stories*, *Bible Stories*, and magazines in the homes of the people.

"As we experience God's divine help from day to day we are encouraged to believe that many souls will be garnered in from the literature sold to the people in Ireland."

Sabbath School Gains in East Africa

In a recent letter from E. D. Hanson, president of the East African Union, we have the following encouraging report of Sabbath school advance.

"The East African Union at the end of the third quarter 1952 had more than 78,000 Sabbath school members. At present we have 91 branch Sabbath schools. Our Sabbath schools, both regular and branch, are definite soul-winning agencies. We added nearly 8,000 members to our Sabbath schools during the third quarter of 1952."