

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



*Ewing Galloway*

"Lo, the Winter Is Past. . . . The Flowers Appear on the Earth; the Time of the Singing of Birds Is Come."

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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 Opens Cabinet Meetings With Prayer

President Eisenhower opens all cabinet meetings with prayer, it became known in Washington, D.C. When the heads of the Government departments have assembled in the Cabinet room of the White House, the President rises and asks them to bow their heads in a moment of silent prayer. Only after the prayer does the business of state begin. White House aides said President Eisenhower himself suggested the practice at his first Cabinet meeting, and it has now become regular procedure.

## ► Cattle Ranch Supports Mission Program

A cattle ranch nestled in the mountain foothills five miles north of Woodlake, California, is supporting a Christian mission program. Known as Missionary Supply Lines, Inc., the ranch finances two missionaries in France and one in Uruguay, South America. Plans call for the support of additional missionaries as ranch profits grow. Men and women throughout central California have contributed their agricultural talent to build the 73-acre ranch during the past five years.

## ► Senators Ask Probe of Juvenile Delinquency

Resolutions calling for a probe of juvenile delinquency in the United States have been introduced in the Senate by Senators Estes Kefauver (D., Tenn.) and Robert C. Hendrickson (R., N.J.). The sponsors said that religious leaders, educators, and law enforcement officials are alarmed at the increasing number of serious crimes being committed by teenagers. They asked that a subcommittee of the Senate Judiciary Committee be empowered to determine the causes of such delinquency and steps which can be taken for correction.

## ► Rally Hears Plea for Moral Order

Dorothy Thompson, newspaper columnist, told some 4,000 people attending an American Legion "Back to God" rally in Syracuse, New York, that the gradual weakening of the moral order in the world "emphasizes man's need of God." Miss Thompson is the daughter of an up-State New York Methodist minister and a graduate of Syracuse University. "Today we tremble in apprehension of further disasters to come," she said, "because we are beginning to realize that we live in a world where the moral order is collapsing. Our fear is not of super weapons, but that they may be in the hands of men who are moral idiots because they have abandoned every concept of restraint."

## ► Legislature Exempts Churches From Antigambling Bill

Both houses of the Indiana General Assembly passed a bitterly fought bill to make possession of "gambling mechanisms" illegal. The bill was amended, however, to exempt churches, lodges, and clubs. Sponsors of the amendment said it would prohibit police from "raiding" bingo games in churches. Protestant groups vigorously attacked the amendment. Dr. Roy E. Mueller, president of the Indiana Council of Churches, and the Reverend Frank Little, chairman of the morals and legislation committee of the Church Federation of Indianapolis, joined in a statement which said: "Protestants most vigorously oppose any exemption for fraternal, religious or any other special interest group. Protestants insist that all gambling be eliminated for the benefit of the individual and society in general."

# "A Lamb as It Had Been Slain"

By BENJAMIN P. HOFFMAN

The name "Lamb" as applied to the Son of God, the Saviour of mankind, occurs no less than twenty-eight times in the twenty-two chapters of the book of Revelation. Close attention to the context in each instance reveals how central in His position in the drama of the ages, and how much all God's dealings with His creatures both in heaven and on earth revolve around Him. Only in an adequate understanding of the character and the place of the Lamb and our relation to Him can we grasp the relevancy of the messages of Revelation.

When John "wept much, because no man was found worthy to open and to read the book," that book of mystery "written within and on the backside, sealed with seven seals," his attention was directed to "the Lion of the tribe of Juda, the Root of David." But when he looked he saw in the midst of the marvelous scene a throne, four living creatures, twenty-four elders, and a Lamb standing "as it had been slain." (Rev. 5:1-6.)

## A Book of Realities

In this final book of the Scriptures there is a setting forth not of theories, philosophies, or speculations but of verities and realities. In the introduction it is said to be "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

John presents himself merely as the recorder "of all things that he saw." In the pages that follow (less than twenty in our printed English copies) the expressions "I saw" or "I beheld" occur forty-five times, and "I heard" twenty-eight times; and other forms of the verbs "see," "behold," and "shew" are found over a score of times. In this record we have God's crowning effort to bring to us a sense of things of eternal reality and value, and to cause us to see and hear "him which is, and which was, and which is to come." That we might be enabled to enter into this experience, the heavenly Merchantman stands at the door of each heart knocking for admission and proffering eyesalve to anoint the eyes "that thou mayest see."

Many have failed in enjoying a sufficiently clear vision of the Lamb, because they have become too much absorbed in scrutinizing many minor details that are but accessory to the central theme. Some features in the book of

Revelation might be thought of as scaffolding, or framework, which has a real purpose to serve, but which might well fade into the background when the central Figure becomes unveiled. Or to borrow the illustration of George Herbert's verse:

"A man that looks on glass  
On it may stay his eye;  
Or, if he pleaseth, through it pass,  
And thus the heaven espy."

The prophetic writings are like windows. Although much that is of temporary significance enters into their make-up, their chief purpose is to permit us to see beyond "all the play and counterplay" of earthly events and to discern the Lamb and the cooperation of heavenly agencies "silently, patiently working out the counsels of His own will."—*Education*, p. 173. Like Daniel, Isaiah, Ezekiel, Amos, and others, John saw the glass, but he saw more—he saw through and beyond it. He saw beasts, heads, horns, the opening of seals, and the blowing of trumpets. He was keenly aware of the incidentals of human history, but his gaze was ever fixed upon the eternal spiritual realities that were represented in the slain Lamb and the throne. Might it not be that we have had our vision of the Lamb and our understanding of the real message of the Revelation obscured or distorted by undue emphasis on the composition of the glass or the construction

entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." "We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear."—*Testimonies to Ministers*, pp. 113, 114.

## The Cross of Calvary

In the visions of the Revelation the primary focus is always upon Him who is the first and the last, the Living One, who became dead, and is alive forevermore, holding the keys of death and of the grave. "He was shown to John as a Lamb that had been slain, as in the very act of pouring out His blood in the sinner's behalf."—*Testimonies*, vol. 4, p. 395. This is indeed one of the dominant scenes of the book, because it also sets forth the most significant event of human history in the outworking of the eternal purposes of the Almighty. In full accord with the Inspired Writings, Dr. Henry Smith has well concluded that "human history has no other center of convergence and divergence than the CROSS on Calvary."—Quoted by H. Grattan Guinness in *Creation Centered in Christ*, p. 248.

The cross upon which the Lamb of God hung in bearing away the sins of the world is the very heart of the Christian gospel, and the center of the great doctrine of the atonement with its entire system of related truths. It is in the light of this pivotal event that the history of mankind takes on real meaning. Here the sincere student finds escape from the chilling pessimism of mechanistic determinism and all the behavioristic schools of philosophy on the one hand, and from the unwarranted optimism of humanism on the other. History is working toward a goal, and is not meaningless repetition or a series of cycles of development governed only by blind operation of the laws of cause and effect. The slain Lamb and His throne afford the only key adequate to the solution of the riddle of the past, the present, and the future.

The crucifixion was not an afterthought or an unforeseen incident in the plan of salvation. Mysterious and long continued were the communings between the Eternal Father and His Son, "the counsel of peace," when the plan was "laid before the creation of the earth;

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## Hero of the Book

BY NATHANIEL KRUM

O lovely Hero of the Sacred Book,  
How can I read and not be stirred anew?  
I find your holy life on every page—  
Thy truth has made me fall in love with  
you!

Thy matchless charms possess my inmost soul,  
As in the Word Thy saving grace I see.  
O thank the Lord who gave His only Son—  
The Hero of the Book, who died for me!

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of the frame, instead of looking more directly through the window into the glories beyond?

"When we as a people understand what this book means to us, there will be seen among us a great revival. . . . When the books of Daniel and Revelation are better understood, believers will have an

for Christ is the 'Lamb slain from the foundation of the world.'"—*Patriarchs and Prophets*, p. 63. (Rev. 13:8.)

Not without a struggle was the momentous decision made, but love prevailed, and then and there "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. From that time on He was the Lamb slain, in the unfailing purposes of God. The divine love had been questioned and challenged by the arch-rebel, and it was to be vindicated. The controversy of the ages was on. Its issue was to be determined in the person of Him who became partaker of the same flesh and blood with fallen humanity "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

### The Moment of Decision

The decisive point in the controversy was reached when, on the eve of the actual slaying, the Lamb of God, bearing the sins of mankind in His human body, knelt in Gethsemane.

"The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. . . . It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity."—*The Desire of Ages*, p. 690.

The spirit was willing, but it was the human flesh in which He had become incarnate that was weak. Shrinking from the ordeal, thrice He knelt alone praying that if possible the cup of suffering might pass from Him, but each time the spirit triumphed in the submissive "thy will be done," and the final decision was made. Accepting the baptism of blood, He poured out His soul unto death, tasting all the sufferings of death for every human being.

In the slain Lamb every human being who has lived upon the earth is represented. In the atonement thus effected, the forgiveness thus provided, every man, woman, and child has an individual place, a standing and acceptance before the throne of the universe.

"The Lamb of God is represented before us as 'in the midst of the throne' of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity."—*Testimonies to Ministers*, p. 124.

Here is provided "a center for the faith of the universe to fasten upon" (*Ibid.*), and "in him all things hold together," "whether on earth or in heaven." Col. 1:17, 20, R.S.V.

The Lamb, who is in the midst of the

throne, and by whom the universe is held together, is the one who stands at the door of each heart and knocks. He craves a corresponding place in the midst of the throne of each individual life. Admitted, He will do the same work on the personal level, holding things together for us, giving blessed meaning and eternal reality to our personal existence.

## Aspects of Adventist Education—Part 1

By Leif Kr. Tobiassen

Seventh-day Adventists hold strong convictions in regard to education. It is a misunderstanding, however, to assert that the Adventist philosophy of education is derived fundamentally from the writings of Ellen G. White. The Adventist concepts of education were first formulated by Ellen G. White under the guidance of the prophetic gift, but the fundamentals are clearly taught in Holy Writ.

"All thy children shall be taught of the Lord," the Old Testament prophet proclaims. (Isa. 54:13.) This statement embodies two principal concepts of Adventist education: First, the Lord and our relationship to Him must determine the type of education our young people shall receive. Second, this divinely determined education should be extended to all children of God's people. This is in harmony with Moses' attitude as the people of the Lord were to leave Egypt on the march to Canaan: "We will go with our young and with our old, with our sons and with our daughters." Ex. 10:9.

One of the reasons the Lord originally had called Abraham to be, as it were, the founding father of the church of God was that He was sure Abraham would carry out the divine program of education: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19. This was a way of life

in contrast to the worldly way of life natural to Abraham's environment.

The boyhood life of Christ was a life in opposition to the pattern of child life that was the fruit of the conventional school system of His day; He never attended the rabbinical schools. (John 7:15.) The Saviour would rather have no formal schooling at all than receive it in the wrong school. This detachment from the conventional concepts of contemporary education and academic values is carried directly into the early Christian church by its foremost apostle Paul in his great discourse upon the Christian concept of true wisdom and learning and the Christian attitude to worldly wisdom (1 Cor. 1:17; 2:16).

### True Set of Values

The apostle reminds his fellow Christians that the worldly concept of intellectual greatness is rejected by the true follower of God's way. The Lord has a different set of intellectual values, which the child of God upon conversion should adopt. From the worldly point of view divine wisdom is foolish; from the divine point of view the world's wisdom is foolish. The two are sharply and irreconcilably opposed to each other.

The apostle here makes it clear that there are two opposing systems of intellectual culture, two different concepts of what is truly scholarly and learned. The Greeks, who at Paul's time were the molders of intellectual fashion, could not appreciate Christianity from their philosophical point of view. They considered it "foolishness." The Christian gospel, as preached by Paul, had no fellowship with the conventional philosophy and learning of his age, and was in no substantial way helped by it. (1 Cor. 2:1.)

In one of the many prophecies concerning the characteristics of the people of God just prior to Christ's return, the promise is given that "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5. The Elijah influence in the church will "turn the heart of the fathers to the children, and the heart of the children to their fathers." Verse 6. Elijah

## Listening

By NETTIE JANE KNISTER

When'er He calls me I shall hear;  
I do not know when that will be;  
But I'll be listening all the while,  
Though I be anchored by the sea.

Enrolled within a palace fair,  
At work inside a foreign kraal,  
In calm assurance I shall trust,  
And I'll be listening for His call.

It may be on a mountain crag,  
Or listed in the hall of fame,  
But I'll be somewhere when He calls,  
And I'll be listening for my name.



was the agent God used in the schools of the prophets established in ancient Israel to educate leaders for the religious reform movement within the chosen nation. These schools were centers of spiritual influence; their students received an education in contrast to the more popular way of life adopted by the secular-minded leaders of the people.

Under the guidance of divinely appointed prophets God's church established a peculiar system of education to preserve and perpetuate true cultural values of scholarship and learning. A similar work is to be accomplished by God's remnant church "before the coming of the great and dreadful day of the Lord." Educational reform is as much a part of the Advent message as health reform, Sabbath reform, and the other essential features of the Adventist way of life.

The privileges of a Christian education must be given to all. The gospel invitation is extended to all. For all Christ died; for all is salvation provided; to all is given the responsibility to proclaim the tidings of redemption.

This is emphasized in Ellen G. White's inspired appeal to the Adventist Church:

"There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life."—*Counsels to Parents, Teachers, and Students*, p. 44.

Approximately fifteen or twenty years after the earliest beginnings of the Seventh-day Adventist Movement in the nineteenth century our church members began to sense their duty in regard to an Adventist system of schools. No phase of Adventist endeavor was more forcefully emphasized and supported by the Spirit of prophecy. Ellen G. White probably wrote more about Adventist education than about any other specific topic.

In many parts of the world much progress has been achieved through the years in the educational phases of our work. One great endeavor must now be completed before the Lord soon returns: the speedy gathering of all Adventist children and young people into our own system of schools.

#### Training Young Women for Service

A few months before her death the Spirit of God prompted Mrs. White to write:

"In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accom-

plished by the help that our sisters, if properly instructed, can give."—*Review and Herald*, Dec. 10, 1914.

The world around us, to an increasing degree, also recognizes the worth of women in leadership and serious work. Education of women for positions of trust and influence has progressed and is now being promoted in almost every land; today few deny that women should be as well prepared as men for their lifework.

Do we Adventists recognize this? Mrs. White did; she asked:

"Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness in the world?"—*Evangelism*, p. 467.

The impression is inescapable that we Seventh-day Adventists have not as yet fully succeeded in utilizing all the grand strength that well-prepared women could add to our churches and to our denominational work. But the moment surely has come for us to mobilize all the resources in our churches, including our women,



## Common Sense About Calories

By Lydia Sonnenberg

In large areas of the world concern over the question of an adequate food supply still dominates the daily life. The primary interest of countless thousands of individuals is the securing of a sufficient quantity of food to maintain life. That, however, is not the problem in bountiful America and other lands. Rather, our problem is primarily one of restricting food in terms of calories with an emphasis on a better choice. "We do not need fatter people, but stronger, huskier people. We do not need more starch and sugar and fat in our American diet but good protein, adequate minerals and vitamins. We should choose our calories by the company they keep."—H. S. MITCHELL in *Journal of American Dietetics Association*, January, 1942.

Since the food supply of the United States is so ample and our more pressing problem is one of restriction, calories, in the eyes of many, have fallen into disrepute. However, we must remember that every act of life involves the expenditure of energy. We are fully aware of this when we are actively engaged in muscular work. When we are at rest the amount of energy expended is, considerably re-

duced, but it does not stop. Every minute energy is required by the heart for its continual rhythmic beating, by the muscles of respiration, and by the resting muscles in general.

Adventist academies and colleges are coeducational because we believe that women should be given the same educational opportunities as men. All courses and all curriculums are open to women. In distributing opportunities for training in leadership in our schools much effort is made to enlist the services of the women students; in the various branches of church activity and in the student organizations women are freely elected to posts of high responsibility.

Adventist educators have not shrunk back from believing with Ellen G. White that "there are women who should labor in the gospel ministry."—*Ibid.*, p. 472. More women should now obtain the full measure of Adventist education. More practical encouragement must now be given to all our girls to gain the highest possible degree of Adventist training in our own system of schools. This hitherto largely untapped reservoir of Adventist strength, the potentialities for Christian service that God has lodged in our women, must now be made fully available by extending to all our girls all the privileges of Adventist education.

#### The First Need of the Body

It has been estimated that the amount of work carried on by the heart each hour even during rest is equivalent to the lifting of the entire body about one hundred feet in the air. Calories are needed for the maintenance of body temperature at a constant level. Many of the metabolic activities of the body of which we are unaware are continually in process and require calories to perform their function. The first need of the body, then, is for fuel and energy. And the carbohydrates—our natural sugars and starches—are the preferred foods to meet these constant fuel and energy needs.

Today, however, there are certain factors operating in America that make this problem of the right choice of calories more acute. First of all, Americans in general have become a sedentary people. In a shift from rural to urban living, from

the farm to cities and towns, people generally are pursuing a course of life that is much less active than that of their forefathers. With our modern means of transportation, we are walking less. Consequently, many people actually need less calories than they did a few generations ago.

### Refined Foods Inadequate

Today, then, we are confronted with the problem of packing more nutritional factors, such as protein, vitamins, and minerals, into a smaller package of calories. Coupled with this decreased need, we must realize that many of our common foods have undergone refining and processing techniques that rob them of many of their natural elements. This poses a serious problem and explains in part why in this land of abundance so many are consuming diets that would be rated only fair or even poor when judged by standards found desirable for good health.

We should remind ourselves too that among the factors causing this widespread prevalence of unsatisfactory diets is the fact that the calories chosen are not in good company. Refined sugar contributes only calories and is entirely devoid of any other food elements. The daily per capita consumption of sugar in the United States averages about 575 calories, or almost one fourth of the daily caloric intake.

There are two chief criticisms of these calories coming from sugar. First, they crowd out of the diet other calories that carry with them protein, vitamins, and minerals, and as a result contribute to malnutrition. Second, they add to the total caloric intake, producing overweight.

If one adds to these calories the number obtained from the consumption of other highly refined foods, it is not difficult to understand why unsatisfactory diets are so prevalent. Besides appealing to popular taste, white sugar and white bread are widely considered as social refinements. Economic necessity is also involved in the widespread use of these products, since they are the cheapest source of energy and together furnish about 50 per cent of our calories.

### Enriched Breads and Flours

The enrichment of breads and flour, which is made compulsory by legislation in many States, in a measure compensates for the robbing of our grains. Three vitamins, thiamine, niacin, riboflavin, and one mineral, iron, are restored to the levels found in the whole grain. No effort is made, however, to restore the many other nutrients lost in the milling process. Some of the best quality of protein, that found in the germ of the grain, is removed so that enriched white flour is inferior in quality of protein as compared to that found in the whole grain. Surely the natural grain is that which is "enriched" by our Creator.

It would be well for each homemaker to pause and consider the extent to which she uses these refined foods. A modification of food habits in this one respect—replacing refined foods by natural foods—often significantly improves the dietary and makes it an adequate one. Nutritional science has fully confirmed the statement in the Spirit of prophecy that "foods, prepared in as simple and natural a manner as possible are the most healthful."—*Counsels on Diet and Foods*, p. 81.

### Overweight and Organic Disease

In addition to the fact that these refined sugar and flour products do not carry their share of essential nutrients, they very often add calories, and overweight, or obesity, results. This is a serious problem in the United States today. Clinical experience and scientific investigation point to overweight as being an aggravating factor in the development of such conditions as heart disease, hypertension (high blood pressure), diabetes, and other common degenerative diseases.

There is a popular saying: "The longer the belt, the shorter the life." Statistics gathered by life insurance companies

show the accuracy of this statement. Excess pounds are a real liability and risk as far as good health and long life are concerned. This is all the more true as the individual reaches the age of forty-five. It has been found that the ideal weight at thirty years of age is the most desirable weight for the rest of life.

### Factors in Heart Disease

Because of the fact that heart disease stands at the top of the list of conditions causing death in the United States, there has been a great deal of investigation regarding the various factors involved. In this connection it is interesting to note the changes that have occurred in our national food consumption. According to the Department of Agriculture it is estimated that in 1910 approximately 32 per cent of the total caloric intake was derived from fat. In 1948 this had increased to 39 per cent. Among business and professional men considered to be average representatives of their groups, 59 per cent of their calories come from dietary fat. It has been recognized that heart disease is more frequent in these higher income groups than in the lower income groups of the country's population. Associated with this higher intake of fat is the finding that as an individual grows older his ability to utilize fat is impaired.

In diseases of the heart and blood vessels one of the chief concerns of doctors is a condition known as atherosclerosis, a rather common type of blood vessel involvement. In atherosclerosis there is a considerable deposition of a fatty substance known as cholesterol in the blood vessels. Cholesterol normally is found in animal fats and is a compound that the body requires. If it is not taken in food, the body has the ability to make its own. This substance has been the center of a great deal of investigation, and low-fat and low-cholesterol diets have been devised and used.

### Restriction of Calories Indicated

Although the problem is still unsolved, the opinion is gaining today that a restriction of calories may be of significance in controlling dietary cholesterol, since the body can manufacture it from some very simple elements. In other words, it may be more practical and beneficial to reduce the amount of cholesterol formed from surplus fats and sugars within the body. A. G. King, scientific director of the Nutrition Foundation, points out, "A really basic means of preventing or retarding excessive deposition of cholesterol in tissues such as the arteries, therefore, is to avoid overeating."—*Borden's Review of Nutrition Research*, January, 1952.

Ellen G. White has written:

"By taking too much food, we not only imprudently waste the blessings of God, provided for the necessities of nature,



## Minute Meditations

By Thomas A. Davis

### Hidden Faults

The senior theology student stood before the large congregation gathered for Sabbath school, and began his review of the previous week's lesson. I listened casually to his words for two or three minutes, and then he spoke a sentence that jolted me wide awake and set me off on a new and serious line of thought. "We are all a great deal worse than we think we are."

Was it true? Was I worse than I appeared to myself? And then I began to think of little experiences that had somehow shaken hidden faults in my character out into the open. And I remembered noting things in the lives of others, very obvious faults apparent to everyone else except their owner. And Christ prayed for His murderers—a prayer telling us they did not realize the magnitude of their sins: "Father, forgive them; for they know not what they do."

In the book of Revelation we are told that the 144,000 will stand "without fault before the throne of God." And we are all candidates for that group.

How earnestly we need to pray the prayer of the psalmist who seemed to have been thinking along the same line, "Who can understand his errors? cleanse thou me from secret faults." Ps. 19:12.

"We are all a great deal worse than we think we are." How much we stand in need of God's transforming power!

but do great injury to the whole system. We defile the temple of God; it is weakened and crippled; and nature cannot do its work wisely and well, as God has made provision that it should. Because of the selfish indulgence of his appetite, man has oppressed nature's power by compelling it to do work it should never be required to do. Were all men acquainted with the living, human machinery, they would not be guilty of doing this, unless, indeed, they loved self-indulgences so well that they would continue their suicidal course and die a premature death, or live for years a burden to themselves and to their friends."—*Counsels on Diet and Foods*, p. 131.

Again she said, "Overeating is the sin of this age."—*Ibid.*, p. 133.

### Two Valid Criticisms of Sugar

When a well-balanced diet sufficient to meet the body's needs and maintain ideal body weight, is planned a few fundamental principles should be observed. Carbohydrates should furnish the bulk of our energy foods. On a weight basis fats contain more than twice as many calories as starches and sugars. However, sufficient fat should be included to contribute the essential fatty acids and carry the fat soluble vitamins. In addition, fat is desirable because it gives a feeling of satisfaction to a meal. The ideal diet should contain from 10 to 15 per cent of its calories in the form of protein, 20 to 25 per cent in fat, and 50 to 65 per cent in carbohydrate.

### Calories Needed in Diet Vary

The sedentary woman requires usually about two thousand calories; if she is moderately active, this should be increased by about four hundred calories. The sedentary man needs about twenty-four hundred calories, and if physically active, about three thousand. If in the diet fruits and vegetables are used liberally, especially the ones containing a rather high percentage of moisture, if grains and legumes are used moderately, if nuts and oils are used sparingly, and if these foods are prepared in as natural a manner as possible, without the addition of much fat or sugar, there is little danger of excess calories.

Every homemaker knows that it is the liberal use of sugars and fats that makes the scales tip a little more! A level tablespoon of sugar contains approximately 50 calories; a tablespoon of oil, 125 calories. These small quantities appear so often in various of our dishes. A full cup of cooked carrots or two cups of finely shredded cabbage would contain less calories than the tablespoon of sugar. A medium-sized baked potato has less calories than the tablespoon of fat. An average serving of pie contains between 250 and 350 calories, depending upon the kind. To obtain the same number of calories, one would have to eat five or six medium peaches, three medium

bananas, or four medium oranges or apples! Besides containing many less calories than most of our made desserts, the delightful flavors and textures of fruits cannot be improved upon and really should quite generally constitute our desserts.

"Because it is wrong to eat merely to gratify perverted taste, it does not follow that we should be indifferent in regard to our food. It is a matter of the highest importance."—*Ibid.*, p. 91. By using the natural foods—fruits, vegetables, whole grains, legumes, nuts, and milk—in sufficient amount to maintain ideal body weight, one would find that it

is possible to realize a higher level of health than many enjoy at the present time.

I wanted joy; but Thou didst know for me that sorrow was the gift I needed most, and in its mystic depth I learned to see the Holy Ghost. I wanted health; but Thou didst bid me sound the secret treasuries of pain, and in the moans and groans my heart oft found Thy Christ again. I wanted wealth; 'twas not the better part; there is a wealth with poverty oft given, and Thou didst teach me of the gold of heart, best gift of heaven.—*Author unknown.*

## A Story for the Children

BY ARTHUR W. SPALDING



### Wake-up Stories—I

### Wake Up, Little Girl, Wake Up

"Miss Marian, tell us a story! Tell us a story of spring!"

The schoolroom hushed, while twenty pairs of bright young eyes fixed upon their teacher. It was the first day of spring. Miss Marian was ready, and she told them a story. And this is the story she told.

It was long and long ago, on a spring morning in Galilee. The little waves on the lake danced and rippled in the sunshine, when a boat glided in from the other shore, and Jesus and His disciples stepped out on the beach.

There were many people waiting to see Him. But one man there was who was in great trouble. He was the ruler of the synagogue, and his name was Jairus. He had an only daughter, just twelve years of age, and she lay a-dying.

He pushed his way through to Jesus, and in his agony he fell down at His feet, and cried, "O Master, my little girl is dying. Please, please come and lay your hands on her, and she shall live."

"I will," said Jesus, "I'll go with you." So they started, and Jairus could not go fast enough. But so many people crowded around Jesus as He went, and questioned Him, and stopped Him for healing, that the poor father was afraid they would be too late.

And then, just as he had feared, there came one of his servants to meet them, and he said to Jairus with a sad voice, "Don't trouble the Master any more. Your little girl is dead." Oh, how terrible her father felt! Too late! Too late!

But Jesus said to him, "Don't be afraid. Only believe, and all will be well."

At last they came to Jairus' house. And there, inside and outside, were all the friends, crying and crying. And they had hired a band to make loud and mournful music. So they wept, and cried, and wailed with loud voices, to show how sorry they were.

But Jesus said to them, "Don't cry. The little girl is not dead; she is asleep."

"Ha! Ho!" they laughed in scorn, "Not dead? Her mother says she is dead. And the doctors say she is dead. And some of us went in and saw that she was dead. Her eyes are shut; the roses have fled from her cheeks; there is no breath in her body. Ho! Ha! This man has not even seen her. Of course she's dead!"

Then Jesus put them all out of the house, and took the little girl's father and mother and three of His disciples, Peter, James, and John, and went in to the little girl's room, and shut the door.

There she lay, just as they said. Her eyes were shut, there were no roses in her cheeks, there was no breath in her body. She was dead. But why, then, did Jesus say she was only asleep? Because death is a sleep, but it lasts forever unless the Life-giver brings life again. Jesus is the life-giver, and He knew what He was going to do.

He stood at the bedside of the little girl, and He took her hand. Then quietly, gently, He said, "Little girl, I am speaking to you. Wake up!"

And the little girl opened her eyes; the roses came into her cheeks; the breath came into her body. She was alive! She looked up and smiled at Jesus. And she smiled at her mother. And she smiled at her father. Then she rose to her feet, and hugged them all.

Like the cold, cold winter, death had reached out and taken the little girl to himself. But Jesus had come, and taken her away from the hand of death. Oh, it was springtime there in that home that day.

"Now," said Miss Marian, "tomorrow, if you will meet me fifteen minutes before schooltime, at Crandall's Corners, near the schoolhouse, we'll see what we can find that makes Jesus' promises of a resurrection really mean more to us."

"We will, Miss Marian! We will!" all the children promised.

# The Home Government

By Taylor G. Bunch

Respect for parental authority and obedience to parental law are basic in all order, organization, and government. Those who are taught respect and obedience to the rules and regulations of the home government will not find it difficult to obey civil and divine law. Such children will naturally become good and loyal citizens of their nation as well as of the heavenly kingdom. The breakdown of discipline in the home is the chief cause of the rising tide of crime that is engulfing the nation and the world.

Juvenile delinquency is one of the greatest tragedies that has overtaken our modern civilization, for home discipline is the cornerstone of all government, civil and ecclesiastical. As God's representatives, parents are clothed with divine authority to rule the family government in God's stead. Rebellion against parental authority of the Christian variety is therefore rebellion against God, for until children reach the age of accountability, the parents stand in the place of God.

"Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God."—*Patriarchs and Prophets*, p. 308.

Discipline should begin very early in life, someone has said, "with our grandparents." "One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established."—*Education*, p. 287. Failure in this respect is an evidence of shortsightedness and hatred instead of love. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13:24. "He who loves him is diligent to discipline him," is the translation in the Revised Standard Version. That this is the principle by which God governs His church family is evident from the Scriptures. "I reprove and discipline all whom I love," and, "All whom I hold dear, I reprove and chastise," are different translations of Revelation 3:19. In this experience the Lord makes no exception, "for the Lord disciplines him whom he loves, and chastises every son whom he receives," because "if you are left without discipline, in which all have participated, then you are illegitimate children and not sons." Heb. 12:6, 8, R.S.V.

In this chapter we are told that "we

have had earthly fathers to discipline us and we respected them" (verse 9), because it is "for our good," and that "for the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it (verses 10, 11). Reproof and discipline therefore constitute the greatest of all the evidences of love, parental or divine. It indicates a farsightedness that acts in the best interests of the child in the future rather than the immediate present. That which does not build character for the future is not love, but rather a silly sentimentalism based on parental selfishness.

## Discipline While There Is Hope

"Discipline your son while there is hope; do not set your heart on his destruction." Prov. 19:18, R.S.V. This indicates that if this is not accomplished in early youth, it will be too late, and the situation will become hopeless. A father once said, "When Willie becomes twelve years of age, I will discipline him with the rod," but then it was too late, and even the strict discipline of the army could not undo the damage done by parental neglect.

"Too much importance can not be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and

childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Ministry of Healing*, p. 380.

Parental discipline of children, however, like that of the divine, must be administered in love rather than in wrath. The Lord declares that He disciplines only those whom He loves, and therefore His dealings have a more lasting influence on our lives. The following instruction is to the point: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Eph. 6:4, R.S.V. "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:21. "Provoke" means "to irritate or exasperate through unreasonable demands, outbursts of anger, or nagging," which is one of the greatest joy-killers of the home. These things produce intolerable conditions under which a happy Christian home is impossible. Because some parents are unwise and go to the extreme in severity, is no excuse for laxity in the proper kind of home discipline.

Many children are being ruined by overindulgence and misplaced sympathy based on a counterfeit affection. Children are often given too much attention in the home, so that they grow up with the selfish idea that they are the center of attraction, and therefore through life they refuse to play the game of life unless they can be the leading actors. From infancy children should be taught to wait on themselves and others and to provide their own amusements and entertainments. The toys once made by children for their own amusement, and developed their creative powers, are now available at the store, and the turning of a switch on the radio or television brings the stage and theater into the home without cost or effort. There is nothing more pleasing than retiring, unselfish, and unspoiled children, nor more obnoxious than bold, brazen, self-centered, and parent-pampered children, whom one writer spoke of as "pampered darlings."

## A False Psychology

"Train up a child in the way he should go; and when is old, he will not depart from it" (Prov. 22:6) is an encouraging promise to parents. It does not say, "In the way he *would* go," or "*wants* to go," but "the way he *should* go." This calls for counsel and direction backed by force when necessary. There is nothing more unreasonable and dangerous than the modern psychology that children—and in fact, all people—should be given freedom to express themselves without any interference. They certainly are expressing themselves in disgraceful conduct, shameful vandalism, and criminal behavior. The champions of this false psychology have every reason to hang their heads in shame.

No immature child is capable of mak-



## FOUR WALLS

Lord, help me push these  
walls apart—  
They're crowding in  
Upon my heart  
So I can neither see nor  
hear  
The loveliness of Spring  
This year.

—Blanche McCauley.



ing his own decisions or shaping his own destiny. "Just as the twig is bent, the tree's inclin'd," is true not only in nature but also in character building. The bending and molding must be done in the formative years, or it will be too late. The warped and twisted trunks of trees give eloquent warning of the fearful consequences of parental laxity in childhood discipline. J. Edgar Hoover, director of the Federal Bureau of Investigation, summed up the reason for the "tremendous increase in juvenile delinquency" when he said:

"There has been a lack of parental control. We have been engulfed with all kinds of new theories, holding that self-expression should not be disciplined, whether it takes the form of petty lies, thievery, or outright debauchery. . . . No nation is stronger than its homes. The home is the cornerstone of democracy. We hear much about rights of all kinds, but not enough about the right of a child to be brought up in an atmosphere of decency in a good home. It is a lack of religious training in the home, and in the school, that usually breed criminals."—From an address to the students of Notre Dame University.

A few years ago Mr. Hoover wrote an article entitled "If I Had a Son," in which he said:

"I'd have few rules, but they'd be enforced. After studying literally hundreds of thousands of cases I've been forced to the conclusion that family discipline is the exception rather than the rule today. Boys don't become bad overnight. They get away with little things because their parents are too careless or too soft to punish them. Presently the little offenses become big ones. . . . A spoiled boy grows into a spoiled man. His doting parents can't protect him from the hard knocks that are part of life's discipline. He goes to pieces because he has been raised under glass. . . . Bruises in boyhood aren't tragedies; they are incidents in the process of growing up. I'd try to be a pal to my boy, but I wouldn't carry that so far that I might be 'tagging along.' . . . I think that life nowadays is often too easy for a child. Parents make the mistake of attempting to protect their children and shower too much kindness on them. I think every child should have certain definite duties to perform, if it's nothing more than mowing the lawn or spading the garden. . . . As a matter of course, I'd have my son go to church. What's more, I'd go with him."—*Woman's Day*, June, 1938.

This is counsel of the most excellent variety, and its practical application would bring a marvelous transformation in many of our homes.

Abraham Lincoln was asked how he was able to decline certain tempting bribes, and he replied that when tempted he heard his mother's voice saying: "I am going away from you, Abraham, and shall not return. I know that you will be a good boy, and that you will be kind to your father. I want you to live as I have

taught you, to love your heavenly Father and keep His commandments." Throughout his life Lincoln believed that the hand of God was upon his shoulder so that he felt God's sustaining power during his darkest days.

#### Honorable Parents

The command to "honour thy father and thy mother" is difficult of fulfillment unless the parents are honorable. They naturally long to be respected and honored by their children, especially as they enter old age. According to the Scriptures children respect the parents who have disciplined them in love. Therefore if parents are not respected and loved and honored in old age, they are



## Today Was Payday

By Fenton Edwin Froom

"John, I have the name of a couple who have taken the Bible course. I believe they are deeply interested. Would you like to visit them and report what you find? Their name is Olsen."

"Yes, pastor, I will be glad to visit the Olsens."

John and his wife, Virginia, drove out to find this interested couple. No, they didn't live at the address that had been given. They had moved from there. On the way to the new location John and Virginia prayed that the Lord would help them find these potential Sabbathkeepers. Their search led them from place to place. Finally someone said, "The Olsens live over that way a few blocks in a new settlement." Off they went. After a dozen or more inquiries they found the Olsens.

And these new folks were definitely interested in the Bible. John and Virginia talked to them about the Bible lessons and had a word of prayer before leaving. "Please come back and see us. We want to discuss the Bible with you again," Mr. Olsen called as they drove away.

"Pastor, these Olsens are really interested people. They have studied the course, and they even asked Virginia and me questions that we could not answer," reported John.

"How did you answer when they asked you a hard question?" the preacher queried.

"Oh, we just told them plainly that we did not know. Wasn't that the best way to reply? But we did say that we would look up the answer in the Bible and if necessary ask the pastor for help," John continued.

Weeks passed. The Olsens became the

themselves mostly to blame. They virtually sentence themselves to lives of neglect and poverty. Many a broken-hearted parent in old age cries out in bitter anguish, "I have nourished and brought up children, and they have rebelled against me." The more honorable parents are, the more they will be honored.

"If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*Ministry of Healing*, p. 355.

[This is the fourth in a series on the Christian home.—EDITOR.]

main interest of John and Virginia. At prayer meeting they requested special prayer for their new friends. It seemed that tobacco was a stumbling block to these prospective Adventists.

And then one Sabbath they came to church. They had not told John and Virginia they were planning to attend. They just came! It was one of those banner days. Everything went well. The babies did not cry, the special music was extra good, and the minister's sermon was exactly what they needed. In fact, they thought it had been prepared for them alone.

After church they were introduced to the pastor by John and Virginia. "Pastor, you must have preached that sermon just for me," Mr. Olsen commented. "It was just what I needed. I see now that I have been trying to work this thing out by myself."

"What is this 'thing' you speak of?" the pastor inquired.

"It is the tobacco business," Mr. Olsen answered.

"But I never mentioned tobacco in my sermon, and surely did not have you in mind in anything I said," the pastor assured his embarrassed visitor.

"No, I know you did not, but everything you said was just for me. I know it! It must be just as John said—the Holy Spirit impressed you to say what you did. Then the Holy Spirit impressed me as you spoke. That seems wonderful to me. Pastor, you are going to see a lot more of us," Harry Olsen stated with new assurance and a smile.

John and Virginia faithfully visited the Olsens from week to week. The Sabbath

visits to church became a regular part of their life. And more than that, they began attending prayer meeting. I wish you could have heard Mr. Olsen's first testimony. It was so simple, yet so beautiful. You could feel the love of God in his voice and tell that Jesus was in his heart.

John and Virginia sat there weeping for joy. Here was a man who had never before spoken in public praising the Lord in church. There were many moist eyes that evening.

Another visit by the pastor revealed the Olsens vastly different from what he had found on the first contact. The atmosphere of their home had changed; it looked like an Adventist home. A number of familiar books lay on the table, among them *The Desire of Ages* and *The Great Controversy*, which John and Virginia had personally autographed and presented to them. The Olsens were proud of these books.

Discussing the Bible with these young people was a real pleasure, because in a few months they had become well acquainted with its truths. Another encouraging sign was that they had some of their friends interested in studying the Bible with them on Tuesday evenings. Here they were, not yet baptized, but already giving Bible studies to their friends.

Finally the time for the baptism was arranged. John and Virginia were thrilled when the day arrived. These were the first folks they had had a direct part in helping to win to Jesus Christ. I believe they were happier than the Olsens. Christ had spoken these words: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

There was exceeding joy in church that day. Harry and Edith Olsen baptized into Christ were worth all the work and effort in visiting people during the last year. Many times it had seemed useless to visit the Bible course people. But *today was payday*. The whole church participated in the reward of seeing this young couple marching on to victory through Christ.

After such a high day the pastor had no trouble in securing volunteers who would visit interested people enrolled in the Bible correspondence course. And this was all possible because John and Virginia were faithful. Surely this young Christian couple can claim the promise: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:23.

"For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

9. *How only can we maintain our fellowship with Christ?*

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

10. *What enabling power has Christ promised the believers?*

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. To quicken is "to make alive and active."

11. *How and why are we set free from the law of sin and death?*

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verses 2-4.

12. *How all-important is it that we have the Spirit of Christ?*

"Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Verses 9, 10.

13. *How does Paul speak of this life of faith?*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

14. *How is this crucifixion with Christ and the life of faith made possible?*

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

15. *How only can this life of faith be maintained?*

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4-7.

16. *What will the Word of God do for us?*

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

17. *What does Jesus call those who do His will?*

"Ye are my friends, if ye do whatsoever I command you." John 15:14.

18. *What will be their final reward?*

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

## Know Your Bible Better

BY ROSE E. BOOSE

### The Life of Faith

1. *What Bible character is outstanding because of his faith in God?*

Abraham is the outstanding character of one who believed God, and was declared righteous as a result. Read Romans 4.

2. *Since Abraham was counted righteous, how does his life witness to this fact?*

"For I know him [Abraham], that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

3. *What further witness have we of Abraham's obedience to God?*

"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

4. *Because of this, what was Abraham called?*

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and

he was called the Friend of God." James 2:23.

5. *Of what New Testament characters do we have a similar record?*

"There was in the days of Herod, the king of Judaea, a certain priest named Zachariah . . . : and his wife was . . . Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:5, 6.

6. *What is the best witness of our connection with Christ?*

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8.

7. *Unto what were we created?*

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

8. *How did Jesus relate Himself to these principles?*

# EDITORIALS



## A Startling Headline

In bold type it read, "JESUS WILL NOT RETURN IN PERSON, PASTOR SAYS." It was the report of a sermon on the second coming of Christ preached by a minister prominent in Protestant circles. He is the dean emeritus of a leading theological seminary. If this theologian has been correctly quoted, he declared that "those who expect Jesus Christ to appear in person on earth will be disappointed because He never will return in that sense." He based his sermon on John 14:18: "I will not leave you comfortless: I will come to you." The speaker interpreted this as a promise by Jesus to come again to his believers "in spiritual presence through the ministry of the spirit of God." He also stated that "this hope in what Jesus promised and this mistaken expectation [that Jesus would return in person] was not fulfilled, has not been fulfilled, and never will be fulfilled."

### Still the Blessed Hope

Are we to conclude that such a sermon by a modern theologian settles definitely the question of whether or not Jesus will return the second time in person? In the light of all the Scriptural evidence, with the fulfillment of the many lines of prophetic declarations regarding His coming, we must conclude that this sermon has by no means blotted out "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

There is not the slightest evidence that Jesus intended to substitute the promise of the gift of the Holy Spirit for His promise to come again the second time. In the same chapter in John 14:2, 3, we read Jesus' own words: "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." In Hebrews 9:28 are these words: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

In Acts 1:9-11 are these words: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." To this agrees the statement of Christ in Matthew 24:30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

It is clear from the New Testament record that in the time of Jesus' first advent the people were hoping for the coming of a Messiah that would deliver them from the power of their oppressors. Had Jesus appeared with all the panoplies of a king and called the Jewish nation to rally against the Roman power, doubtless they would have responded, but when He appeared teaching that "except a man be born again, he cannot see the kingdom

of God," they rejected Him. The theologians of those days incited the people to fulfill the very prophecies they professed to interpret. (See Isaiah 53.) Regardless of the interpretations of those days, Jesus did come exactly as the prophecies of the Old Testament Scriptures declared He would come. This fact is of such vital importance that it must never be overlooked.

From that fact we are fully justified in declaring, regardless of the interpretation of modern theologians, that Jesus will come the second time just as the prophecies of both the Old and the New Testament declare He will come. It is heartening to every sincere believer in the blessed truth of Jesus' soon coming that the leaders of various churches are awakening to the importance to this matter, as illustrated by a recent conference of church leaders held in New York City, which was called for the express purpose of studying the prophecies of Jesus' second coming. This certainly ought to be a resounding call to every believer in the message to awaken, to lay off every weight of sin and worldliness, and with diligence press on to the coming of that blessed day promised by our Lord when He said, "Surely I come quickly." With the inspired writer let us all join in praying, "Even so, come, Lord Jesus."

J. L. M.

## From the Editor's Mailbag

A sister raises the question: "Which is more important in determining the character of a child, heredity or environment and training?" She suggests that we might wish to discuss the question in the columns of the REVIEW. We therefore give our answer here.

The question is a very old one, which has provoked endless discussion and a variety of answers. Some devout parents, impressed that environment and training are the one real explanation of character, have often grieved their hearts away in self-condemnation because they felt that a failure on their part explained the waywardness of their child. On the other hand, cynics, with that dogmatic confidence in the correctness of their viewpoint that is peculiar to cynics, often explain everything in terms of heredity and find in that explanation a complete alibi for every failing and foible of their lives.

It is easy to see how cynics come to their conclusion: it is a satisfying one to reach. Since the day that Adam set the pattern of blaming his mistakes on someone else, his numerous progeny have ever tended to follow his example. Adam blamed his wife. His children blame him, or at least ancestors descended from him.

### The Lesson From Cain and Abel

But it is not so easy to understand why believers in God and the Scriptures permit themselves to conclude that environment and training, or heredity, for that matter, are the real explanation of conduct. The Bible tells us of the first two sons to be born on this earth, Cain and Abel. They had the same heredity, the same environment, and the same training. One was the first martyr, the other the first murderer! For those who believe the Bible story, that record of the first family ought to put an end to all

easy dogmatism about the primacy of heredity, or environment, or training.

We are too likely to discuss this whole matter in complete forgetfulness of another factor, the free will of man, which, unless we are automatons, finally determines our character and our destiny. Why did Lucifer become Satan? Not from bad heredity, or evil environment, or faulty training. Of that we are sure. He turned to evil for reasons inscrutable to mortals. Rightly do the Scriptures speak of the mystery of iniquity. The only part of the mystery that we can fathom is that every rational being is possessed of free will. He can turn to the right hand or to the left, as he desires. That is what makes him a free moral agent; that in turn is what makes him morally accountable for his deeds.

It is true, of course, that heredity can place handicaps on a man. Someone has well observed that each of us is an omnibus in which all our ancestors ride. But someone else has aptly replied that we do not need to let those ancestors drive from the rear seat.

It is true that environment can place a heavy handicap on a man. "Can there any good thing come out of Nazareth?" But out of Nazareth came Christ, the personification of all goodness.

### Neither Heredity nor Environment

No, neither heredity nor environment nor training finally decide the character or the fate of a man. To believe that they do is to free man of accountability, to damn multitudes in advance, and to reserve heaven for a hand-picked few who were so fortunate as to have good ancestors with good environment and training, who in turn were so fortunate as to have good ancestors with good environment and training, who in turn—but why go on? The whole idea sounds silly. It is.

Salvation is offered to "whosoever will." And the Lord reminded the blue-blooded Pharisees that the harlots and publicans would go into the kingdom ahead of them. Salvation is explainable, not in terms of biology but of theology, not in terms of environment but of the energizing power of the Spirit of God.

True, there is a sense in which biology comes squarely into the picture. Only those who are born again, only those who have become children of God, have hope of heaven. There is also a sense in which environment plays a part. Only those who sit in heavenly places in Christ Jesus, only those who dwell in the environment of heaven in their thoughts, will ever reach literally that blest abode. But scientists and sociologists know nothing of that kind of heredity and that kind of environment.

And how do we become sons of God? By an act of our free will. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. "Whosoever will, let him take the water of life freely." Rev. 22:17.

The devil has ever tempted men to feel that they are the victims of circumstances, hereditary or environmental, and that there is no use in seeking to change their lot. And how willing men have been to accept that view of the matter. Long before our day the saying was abroad: "The fathers have eaten a sour grape, and the children's teeth are set on edge." Jer. 31:29. But God rebuked that view and declared, "Every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Verse 30. Then follows immediately the promise of the new covenant, which is the promise of re-creation, the promise that we may become children of God.

We may have victory over every inherited weakness, for we have the assurance that we can be strengthened with might by the Divine Spirit in the inner man. We may rise above the unholy environment in which we are

compelled to live, for though our feet must be on earth, our minds may soar away to commune with our Father in heaven. The glory of the gospel is that it considers the basest of men potential candidates for heaven. The power of the gospel is that it can energize men to travel the upward road to heaven.

The view of the cynic has no warrant in Scripture. Nor does the Bible justify the view of the devout parent who feels that because his children have strayed from the way, therefore he must have failed in some respect. The facts are he may have done all within his power to save his children.

This is not to minimize the high value of right environment and proper training of children, far from it. The REVIEW speaks much of the importance of these, and we shall continue so to speak. We are here seeking only to keep the picture in balance and to help godly parents from condemning themselves when they need not do so.

Some parent will probably remind us now of the words of Holy Writ: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Taken alone, that text would seem to make the child's future depend wholly on the actions of the parents. But no action of a parent, good or bad, can eliminate the child's free will, the power he has to go wrong despite good training, or to go right despite bad training. Often a Bible writer makes a general statement without taking time to mention the limiting points involved. Paul said, "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12. But none of us would say that Paul justified any and every possible act. We read his statement in the context of his whole writings. Even so with Solomon's statement.

The individual who possesses free will, and we all do, is free to decide his destiny no matter what his training, environment, or heredity. We may help him to decide rightly, but the actual deciding is his.

## Is TV Getting Any Better?

It is estimated that by the end of the year 1953 there will be 250 television stations within range of 110,000,000 Americans. By the year 1955, 50,000,000 TV sets will be operating in American homes, bringing video programs to 90 per cent of the people.

We have already come to the time when television salesmen make 50 per cent of their sales on trade-ins. A clever salesman will persuade his customer to keep the old set. Countless American homes have two radios. Why not two television sets? Television is said to have made a greater impact on the American people than the invention of the automobile.

These facts seem to offer pointed testimony in favor of television. If people didn't like it, they wouldn't be spending literally hundreds of millions of dollars for the new wonder box in their parlors. The average American's reaction to TV is that he would not want to do without the entertainment and relaxation afforded by his receiver, but at the same time he bemoans the fact that the instrument is a robber that steals on an average of two hours' time from his sleep, from his work, from his reading, from his social life, or from his religion every day.

Television has been called "the most amazingly efficient distraction man has ever produced." What is it doing to the worship habits of churchgoing people in general? In Louisville, Kentucky, the Reverend J. Dan Williams, pastor of a Baptist church, sent out questionnaires to 476 Protestant clergymen, in an effort to discover whether TV was affecting evening church services

# Others Have Said

In an argument the best weapon to hold is the tongue.—Don Alban.

No man is poor who has a sterling character and a heart of gold.—*Selected.*

Be dissatisfied enough to improve, but satisfied enough to be happy.—Carroll E. Word, Jr.

If there is any truer measure of a man than by what he does, it must be by what he gives.—*Sunshine Magazine.*

Human minds are like wagons. When they have a light load they are much noisier than when the load is heavy.—*Dairymen's League News.*

Too much of our recreation might more accurately be termed "wreckreation."—*Christian Advocate.*

Great hearts do not die; they continue to live in the hearts to which they have given courage and love and in other hearts to which these in turn give the same.—Arthur Bryant.

The braver a man is, the less he has need to prove it.—*Du, Switzerland.*

History wouldn't repeat itself so often if the world would only listen.—*Country Gentleman.*

Failure: the line of least persistence.—*Catholic Digest.*

in the Louisville area. He received 190 filled-out replies. It was discovered that 10 per cent attendance cuts were noted in church services due to TV. The ministers evaluated the effect of TV programs on viewers as follows: harmless, 8; morally poor, 75; too sexy, 19; irreligious, 36; satisfactory, 8.

Does TV keep Adventists away from Wednesday night prayer meetings, Sunday night evangelistic services, Ingathering caroling bands, and home missionary activities of the church? Upon the answer to this question may depend the salvation of many souls.

## Passion for Change and Variety

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared that "television . . . is potentially one of the great dangers in the world today." We imagine that he was thinking of its effect upon morals and the religious life. Certainly television has drawn an accurate picture of the likes and dislikes of the modern American. An intense passion for entertainment and variety, change and pleasure, has come over him.

Paul A. Walker, member of the Federal Communications Commission, stated recently that "television isn't doing much to elevate man above the 'immaturities of infancy' but blame should not be put on the stations alone. Those who produce programs are looking for a formula to hold the attention of the greatest number of people. *The average level of radio and TV programs reflects our immature wants and interests quite as much as it fosters them.*"

In other words, the childish wants and interests of modern man persist in his adult life. He is not spiritually or mentally old enough to enjoy religion, science, art, or culture very much. He must be fondled like a baby. He must have something to play with, something to entertain him. And if he doesn't get what he wants, he is apt to express his dislike belligerently.

This is an embarrassing indictment of the American people, but their addiction to TV and similar entertainment media is very similar to a child's love for the milk bottle. He must be fed, or he is restive and even angry. His unsatisfied desires might even lead to explosive words or deeds. One difficulty with this comparison is our allusion to milk—an excellent food—and surely not representative of the average TV program today.

The questions arise: Will the situation change? Will TV programs get better? A professor at New York University recently declared:

"I am convinced that you are witnessing today the Golden Age of television—that there are actually more programs of quality on the air today than there will be five, ten, fifteen years from now, because the operation of simple economic laws will drive sponsors increasingly to the lowest-common-denominator program."—*Christian Science Monitor*, Sept. 13, 1952.

## What Hope for Educational TV?

At the present time the Federal Communications Commission is reserving 242 channels for the exclusive use of educational television. This reservation expires June 2. At this writing only twenty-one of these channels have been sought by educational groups. Fourteen have received grants from the FCC. Educators and religious groups are worried today, wondering whether commercial interests will be granted these unassigned educational channels, and thus add to the general growth of commercial television. Commercial interests may apply for these educational TV permits after June 2, and each request will be handled on an individual channel basis.

It doesn't look as though U.S. education is going to take full advantage of the opportunity given to it to operate television channels for purely educational purposes. The reason we do not know. Probably financial. If nearly all the 242 channels are turned over to the commercial interests, we may conclude that the future of television in this country as far as high quality moral programs are concerned is very dark indeed.

All of which should cause the Adventist, whose time and money and interests are bound up primarily with the church and with the business of getting the gospel out into the world in preparation for the return of Jesus, to wonder whether or not he is justified in spending more and more time with television when TV programming seems destined to such a doubtful future. This is a point that should have consideration.

We are living today in the valley of decision, not indecision. It is a time for people to take sides. This is not meant to suggest that television is out of place in the Christian home—not at all. It may be out of place in some homes where TV has proved to be an overpowering temptation. But this is no rule for all. It is certainly true, however, that television programs that smack through and through of worldly living and un-Christlike actions and deeds, and borderline programs as well, have no place in the Christian life.

It is a sad fact today that many Christians, including some Seventh-day Adventists, have permitted the little TV magic box to become a coffin in which they have buried the remains of their Christian experience. If TV has come to occupy so big a place in the heart that Christ has been crowded out, and there is little room left for a devotional life, for witnessing to the great and grand truths of the third angel's message, and for preparation to meet the Lord in the judgment, it would seem that certainly the time has come to let Jesus occupy once more the central place in the life.

D. A. D.





# News From the World Field

## Secret Disciples in Southern Asia

By Robert H. Pierson, *President*  
*Southern Asia Division*

Southern Asia has a myriad of secret disciples of Christ who, like Nicodemus and Joseph of Arimathea, now hide their identity for fear of persecution. No doubt from among these thousands will come forth a firmament of chosen ones before the end of time.

An elderly Brahman gentleman in Poona, India, attended all of our lectures in a public hall. Personal visits revealed a deep interest in the things of God's Word and an earnest longing to follow Jesus. When appeals were made for men and women to accept Christ, his hand was raised more than once, and tears trickled down his cheeks. "But," he said, "I must be one of the Lord's secret disciples, for I am old, and for me to accept Christ publicly and be baptized would bring great trouble into my home." We knew from personal investigation that this was true.

On the beautiful isle of Ceylon the parents of a young woman became very angry when they discovered that she was studying the Voice of Prophecy lessons. Secretly she continued her study of the message in the face of threats. When she studied the lesson on baptism she felt she must follow her Lord in this sacred rite. She requested the pastor to baptize her secretly. Today she is praying for her family that they too may see the light.

In Pakistan a young Mohammedan began to study the message. His parents threatened not only to send him away from home but to do him bodily harm if he persisted in his interest in Christianity. "I am fully convinced that Christianity is the only true religion, and I am determined to follow Christ regardless of the consequences," he wrote. "You may never hear from me again, but I want you to know that I am determined to follow Jesus." Today, because of circumstances, he may feel compelled to be a secret disciple, but tomorrow he may be one of the firmament of chosen ones!

A young Buddhist in Ceylon disclosed that he had "accepted Jesus Christ as my Saviour," but, because of violent opposition in his family, he must remain a Nicodemus. He asked for a picture of Jesus to carry with him secretly. "For,"

he said, "I love to look at Jesus' beautiful face. When I look at His face it gives me courage to do what is right."

A Brahman from South India, after studying the message through the Voice of Prophecy lessons, learned to love Christ. Inwardly he accepted Jesus as his Saviour. "I do not pray to my gods any longer," he wrote, "but I am very sad that it is impossible for me to take baptism right now." He went on to tell of the trouble that had been created in his home when his wife suspected that he had leanings toward Christianity. "I must be a secret Christian for the time being," he wrote pathetically. Secret today, but who knows but that at the foot of tomorrow's cross he may be another Joseph of Arimathea.

### Stories With Happy Endings

Many of these Nicodemus stories have happy endings. I knew a high government officer here in India, who for many years was a secret believer in the Advent message. Quietly he helped in every possible way to forward the work of God, but because of personal problems, found it difficult to step out for the truth. He paid his tithe. He supported the work financially. He had almost all of our books and papers. He was a fine Christian character. Years passed. Imagine my joy when, passing through England recently, I visited one of the churches for the Sabbath service and found this friend of mine a baptized member and a leader in the church.

In some of the beautiful hills of South India two young people—a brother and sister—studied the Voice of Prophecy lessons. They became convinced of the truth but feared the wrath of their parents if they should step out and accept. For many months they followed Christ and His truth secretly through fear. Later they decided they could conceal their true feelings no longer, so boldly and openly declared themselves on God's side. To their surprise and great joy, their parents reacted favorably, and today they are studying the message and preparing for baptism.

Yes, in the Orient there are thousands of secret disciples. I have been told that

in one part of India there is an organization known as the Society of Nicodemus, to which thousands of secret believers in Christ belong. To these must be added still other thousands who have heard the call of Jesus but who for the present, like Joseph of Arimathea, worship silently for fear of those about them. Those whom we know personally are a pledge of what God can and will do before Jesus returns to gather out His faithful children in Southern Asia.

## Small Town Evangelism in England

By Peter L. Parker

When Evangelist Kenneth A. Gammon came to Grays Thurrock, a town on the south bank of the River Thames, only twenty-two miles from Trafalgar Square, London, he found precious souls praying and searching for truth. I was privileged to assist as an intern and give Bible studies.

It was indeed a joy at last to engage in full-time missionary endeavor after years of training at the college. Putting advertising bills through the doors for the effort was no drudgery for the workers.

We had difficulty in hiring a hall, until a workingmen's club allowed us to hire theirs. It was a good hall, though the environment was a little to our disadvantage because of a tavern in the next room. However, occasionally we would see men slip into the balcony with their tankards of beer, watch the film-strip and hear the evangelist's message. They may not have been reached in any other way.

After a few weeks, however, we were able to secure a larger newly conditioned hall, which at one time was a church. This gave a new impetus and interest to our work.

We followed up every name that was sent in to us, leaving tracts and a cheery smile at the homes, until doors began to open to us to study the Bible with the people. Soon we had afternoons and evenings full of appointments for Bible studies, yes, and even some mornings.

One young married person watched our work from the first time we began to advertise, and felt that it was the very thing she had always been looking for. She spoke of us as the "evangelists" to her friends, not knowing to what denomination we belonged. She had always a

great admiration for missionary work, inherited no doubt, for her grandfather was one of the Booths of the Salvation Army. However, because of the illness of her little son and other circumstances, she was prevented from attending many of our meetings.

She sought a sign from God to know whether her interest in the "evangelists" was God's leading. She noticed that we visited her with a tract, even when she did not apply for one. She vowed that if we called three times, she would count it a sign that it was something God wished her to pursue, and take up. Of course we did call thrice, and our sister began to attend as many meetings as she could.

By this time we had presented the Sabbath, and had begun Sabbath meetings, but had difficulty in getting an attendance. Our new sister began to attend on Sabbath and play the piano for us in spite of the meager attendance.

It was a joy to give Bible studies in this home from then on. Every Bible instructor knows the thrill of studying the Bible with someone whose heart God has touched. Not every doctrine was evident at first, for she would check over the texts of the Bible immediately after I had gone, to see "whether those things were so," like the Bereans of old. We felt certain that indeed she would be in our baptismal class.

But then stepped in what seemed to be our enemies in Grays. Friends belonging to a certain church "warned" her about Seventh-day Adventists. They gave to her

such arguments that she became confused for a while. When I called, she asked whether she could have time to think and pray it all through before she took any steps. But not very long afterward we were discussing the points that these people had brought up, and one by one found that either they simply were not true or they were dangerous half-truths.

We were happy when we knew that she was ready to be among the baptized group. And now our sister is working earnestly for her friends, that they may see and accept the truth, and each week we go to her home for a cottage meeting with non-Adventists. Already she has won her mother. Her husband, a kind man, is glad that his wife has such a keen interest in her new-found faith. He also attends meetings when he can, and enjoys reading Adventist periodicals and booklets. As a commercial artist, he is assisting us with the advertising of this year's follow-up campaign.

So the dusty town of Grays, with its cement factories, cardboard, and paper mills, which last year had no Seventh-day Adventists, has now a small group of eager believers meeting twice a week. Space does not permit us to write of the peculiar way each one was drawn to the truth. But we pray that this will be only a nucleus of a church to be organized here soon.

Long before we came, there was one other Adventist believer already praying for souls to be won in Grays. This was Sister Brookes, now living in Watford,

Herts. She gave three hundred pounds to finance evangelistic expenses in Grays, her old home town. With her, it is also our prayer to see more fruit for our labor here yet.

## Publishing Work in the Far East

By D. A. McAdams

The Far Eastern Division extends from Japan in the north to Java in the south, a distance of four thousand miles, and from the small yet important island of Guam in the Pacific Ocean on the east to the giant island of Sumatra in the Indian Ocean on the west. The territory of the Far East is made up of eight nations, and at the present five of the eight are in either a declared or an undeclared war. In recent years five colporteur evangelists have mysteriously disappeared in the areas where there is war.

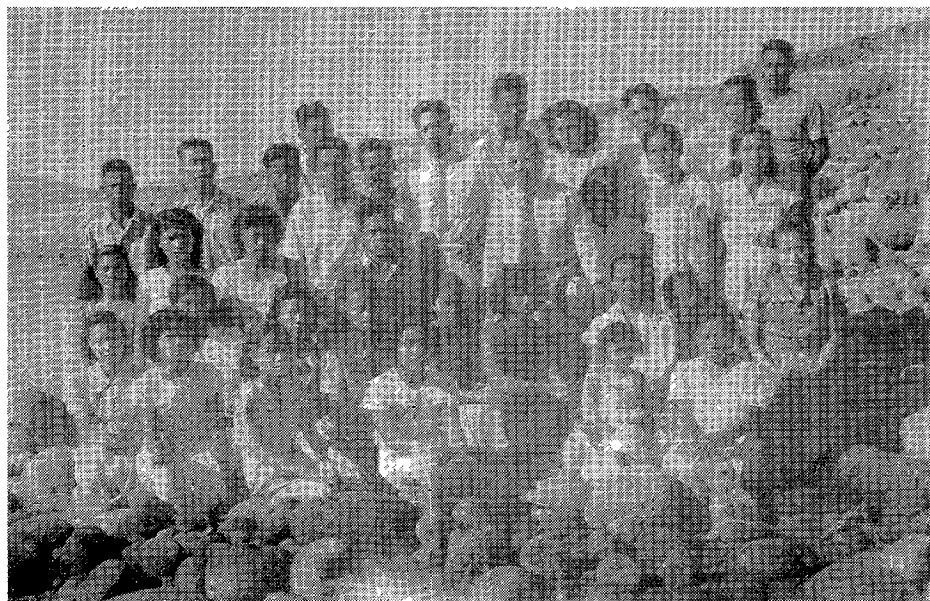
In spite of the difficulties and confusion that war brings to any nation, B. M. Wickwire, publishing department secretary of the division, his 6 union secretaries, 28 local leaders, and 842 colporteurs are being greatly blessed of God in literature distribution. In 1952 these leaders and colporteurs delivered \$678,100.13 (U.S.) worth of literature. A marvelous record in view of the many obstacles!

The Philippines is one of the bright spots in the world for literature evangelism. Two hundred and twenty colporteurs attended one institute that was conducted and 120 attended another. There are about five hundred colporteurs in this field with a population of only twenty million. This means one colporteur for each forty thousand in population. Food for thought for publishing leaders everywhere!

### Publishing House Needed in Indonesia

In the seven publishing houses of the Far East there are 160 capable, warm-hearted, loyal employees. These men and women prepare and print literature in twenty-four languages and dialects. The denominational literature of the Far East compares favorably in quality and workmanship with that prepared in any other part of the world. The physical plants and printing equipment in these houses vary from excellent in some places to fair in others. There still remains one great need in this phase of our publishing work, and that is a publishing house for Indonesia. This new republic with eighty million people presents a real challenge. The leaders of that large union have definite plans for the building of a publishing house in Bandoeng, Java, in the near future.

We congratulate the publishing family of the Far East for the good work they are doing and bid them Godspeed in their great work of extending the kingdom of God through literature evangelism.



### Baptism in Central Luzon Mission

Our picture shows twenty-four persons who were baptized on January 2, 1953, at Santa Fe, San Marcelino, Zambales, Philippine Islands, and several mission workers. Those who were baptized are the first fruits of the effort held in that place beginning

November 11, 1952, and ending on January 2, 1953. About eight more are preparing for baptism and will follow their Lord in this ordinance soon. We rejoice in this manifestation of God's leading.

EUGENE J. TANGUNAN.

## Temperance Opportunities Lie Before Us

By Henry F. Brown

It is interesting to notice that when Seventh-day Adventists step into missionary activities, using the opening wedge of our health message, the doors fly open before us. The Ministerial Alliance of Clovis, New Mexico, is expecting a local option election there soon and plans to place *Listen* magazine in every home in the city.

The librarian of a Western Methodist church writes, "Your magazine *Listen* is outstanding and is beginning to attract attention." A businessman in the South sends in 140 subscriptions for his employees, and says: "*Listen* is an excellent magazine. I hope you can persuade many employers to help you expand its circulation. By so doing they will be an exceedingly constructive influence among their own people."

The WCTU in a number of States is placing *Listen* in every high school in the State. The temperance secretary of another denomination sends in a subscription for every minister in her denomination, and writes that she is appointing a temperance secretary for each church, who is to take subscriptions for *Listen* from among the church members.

## Important Meetings in Oklahoma

By L. K. Dickson

It was a real privilege for me to have the pleasure of joining in the laymen's institute and workers' meeting of the Oklahoma Conference held in our Central church in Oklahoma City, February 6-9. H. C. Klement, the president of the conference, and his associates had laid careful plans for these gatherings and every item on the well-arranged agendas had full consideration.

The lay delegates from the entire field proved to be a most earnest group, and as every phase of lay evangelism was studied, these men and women took back to their local churches inspiration and new enthusiasm for a greater evangelism and many suggestions for more efficient soul-winning service for the Master. These lay delegates themselves set personal goals in soul winning amounting to 121 souls, and the workers set their goals for 1953 at a figure of almost 400 souls.

Oklahoma Conference has made a fine gain in Ingathering to date of more than seventeen thousand dollars over last year, and it is anticipated that this gain will reach twenty to twenty-two thousand dollars. There are many omens of advancement in this field under the blessing of

God and the efficient leadership that is being given to the work. The book sales by our colporteurs increased fifty-five thousand dollars in 1952 over the sales in 1951, and the Book and Bible House increased its sales by fourteen thousand dollars during this same period.

Earnest attention was given at these meetings to lifting the spiritual tone of the church, and we believe that as a result of these careful considerations, 1953 will be a banner year in all branches of the work in Oklahoma. A strong emphasis is being given to public evangelism by both the ministry and laymen throughout the field.

## Workers' Meetings in Southern Union

By N. F. Brewer

During the month of February three conference workers' meetings were held in the Southern Union celebrating the completion or near completion of the Ingathering campaign for 1953, and making plans for the Ingathering for 1954.

It was most inspiring to witness the spirit of enthusiasm and unity among the workers. The Alabama-Mississippi Conference workers met at Camp Helen, a private camp beside the blue waters of the Gulf of Mexico. The surroundings lent much to the spiritual atmosphere of the meetings.

I. M. Evans, the president, has the confidence and cooperation of the workers. More than fifty thousand dollars has already been received in the Ingathering for 1953.

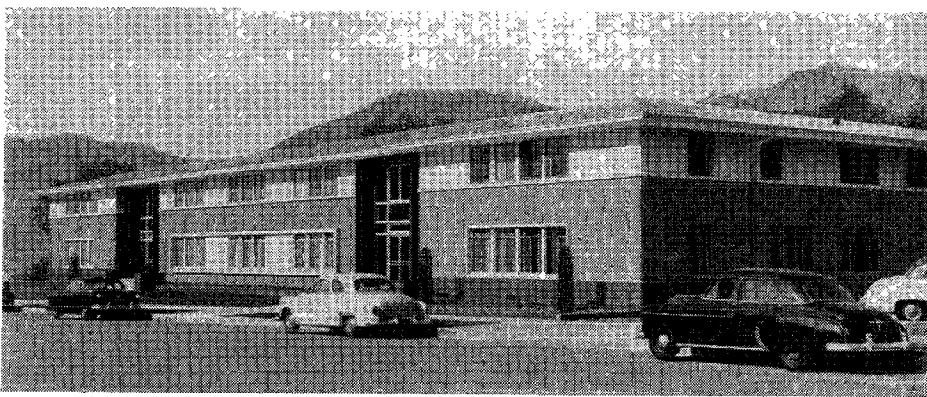
At the workers' meeting in the Florida Conference, R. H. Nightingale, the presi-

dent, led out in a strong way. In the 1953 Ingathering \$119,000 has been raised. The workers are of good courage, and the work is making progress along all lines.

The workers of the South Atlantic Conference met at Miami. H. D. Singleton, the president, led out in a very efficient manner, stressing always the spiritual side of the Ingathering work as well as the other phases of the work. The South Atlantic Conference is over the top with their 1953 Ingathering, and has raised \$70,392.50. The blessing of the Lord has attended the work in that conference.

V. G. Anderson, the president of the Southern Union, and H. E. Schneider, the treasurer, gave strong help at these meetings, and it was a real pleasure to meet with them. R. H. Wentland, the union home missionary secretary, had faith to believe that \$500,000 could be raised in 1953, so the union set the goal for the 1953 Ingathering at a half million dollars, and that amount had nearly been reached before the official date for opening the campaign. H. E. Schneider told me that he was sending a check to the General Conference soon for \$400,000. Surely we have come to a new day in the Southern Union.

For the two years 1951 and 1952, 5,469 baptisms are reported. There were 253 others taken into the church by profession of faith, making a total addition to the church of 5,722 for the two years. In 1952 \$878,816.53 worth of truth-filled literature was delivered. This is a marvelous record, and we believe that these seeds of truth soon will spring up with rich fruitage. The goal for 1953 is an even million dollars for the sale of literature. It will take much faith and hard work to reach this goal, but I believe it will be done with the blessing of God.



## New Southern California Conference Office

The new headquarters of the Southern California Conference, at 1535 East Chevy Chase Drive, Glendale, California has attracted wide interest. Open-house festivities were recently held. These included an official opening ceremony attended by Glendale's mayor, Paul Burkhard, a dedication ser-

monet by J. L. McElhany, and conducted tours through the building during the day.

The spacious new building also houses the Book and Bible House and provides committee room space and other convenient features to serve the large membership.

WILBER ALEXANDER.

## Spirit of Prophecy Workshop at Southern School

By E. C. Banks

The entire Southern Missionary College family was moved to a deeper appreciation of the Spirit of prophecy because of the recent Spirit of prophecy workshop conducted by D. E. Rebok, secretary of the General Conference and former president of this college.

The spiritual blessing that flowed through each of his meetings resulted largely from the fact that the speaker has recently spent a year of earnest study in the E. G. White Publications office at the General Conference.

Many on the campus remarked that the Spirit of prophecy workshop brought to them a blessing similar to that of a Week of Prayer, and in some respects its results are expected to be more lasting and far-reaching than those of a Week of Prayer.

The definite impressions that were made by this workshop, which was sponsored by the division of religion of the college, may be listed as follows:

1. If a person will carefully study the works of Ellen G. White in the light of the Bible, he must confess that their origin is of God.

2. The messages were given for those in the church, and the richest blessing comes from them when they are studied and applied individually by the members of the church.

3. There should and must be a renewed interest on the part of church members in this treasure with which God has blessed the remnant church, if they are to be prepared to stand in the final conflict.

## The Milwaukee German Church

By Daniel A. Roth

On Sabbath, January 31, the Milwaukee German church members met for the first time in their newly purchased and recently redecorated church building at North 26th Street and Concordia Avenue. It was a happy day for both the English and German members of the congregation as they met in a beautiful new house of worship.

Because of crowded conditions for the various departments of the church and various other factors, officials of the church more than a year ago began looking for a new building. The Lord directed as an excellent building was found, which was much larger than the former building. The new site also has a parsonage for the pastor.

After much deliberation and waiting the former building on North 5th Street

was sold to the Lutheran Board of Missions, and the new property was purchased from the Lutheran Church.

More than twelve thousand dollars has been spent by the church on repairs. This does not count the labors of the pastor who directed the work of the contractors. But the reward has come since the church is now nearly completely finished. It is one of the most beautiful worship centers in the State.

## A Faithful Witness

By A. L. Zumwalt

Sister Louise Dubay was born into God's kingdom in 1948. Soon after her conversion she lost her son, who was her only support. Mrs. Dubay was not well, and this experience made the beginning of her new way of life difficult. With a faith and courage born of the conviction that God had something for her to do, she bravely faced the world, determined to tell the message so dear to her own heart.

### A Place of Usefulness

It was about this time that M. L. Miles's little girl, Joy, then only eight, ordered the good old REVIEW sent to Mrs. Dubay as a gift. Here not only did she find courage and strength in the messages of the paper, but she saw the requests from different parts of the world for literature. With these possibilities before her, Mrs. Dubay became aware that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. At this time she had but few papers and no money to buy stamps. However, as the idea began to take shape, her friends began to send in papers, and two of the good brethren of the church in Anchorage, Alaska, furnished the stamps.

So from her humble cottage began to flow a stream of papers that has touched many parts of the world. From Africa, from Turks and Caicos Islands, from Trinidad, from islands of the Pacific, from Europe, and from other places, as well as from prisons in North America, Mrs. Dubay began to get letters telling how the messages of her papers were bringing hope and courage to the readers. This has greatly cheered this good sister as she sits from day to day wrapping her papers.

Not long ago I visited Mrs. Dubay in her humble little cottage. She was ill in body, but buoyant in spirit and courage. She believes her Saviour is coming for her very soon. No one can visit her without carrying away a little of her enthusiasm. I feel certain that in the earth made new there will be many looking for the dear little woman, who, though far away, had helped them over many a rough spot on their way to the kingdom.

## Northern California Conference Session

By W. B. Ochs, Vice-President  
General Conference

The Northern California Conference biennial session was held in the Grand Avenue Central church in Oakland on February 8. More than four hundred delegates assembled to transact the business of the Lord. Many others who were not delegates also attended the meeting. Those who attended were made conscious of the wonderful spirit of unity that was manifested throughout the session.

Carl Becker, who enjoys the confidence of the workers and laity alike, was re-elected president of the conference for another term. F. T. Oakes, who has served the conference so well as secretary-treasurer for many years, was also returned to office. The re-election of all department heads spoke well for the splendid work done.

The reports rendered indicated that the Lord has greatly blessed the work in this conference during the past two years. Through the combined efforts of the ministry and laity, 1,713 souls were added to the churches through baptism and on profession of faith. The membership of the conference at the close of 1952 was 14,620; the tithe given by our loyal believers for the two years amounted to \$3,261,015.11, an increase of \$757,079.58 over the previous period. Through the Sabbath school \$507,518.31 was raised. This is a gain of \$56,822 over the preceding two-year period.

The publishing department report revealed that the Lord greatly blessed the work of our faithful colporteurs. They sold \$189,000 worth of our literature during the biennium, a gain of \$66,000 over the previous two-year period. In 1952 alone \$125,613 worth of our literature was sold, and this is almost double the amount sold in 1951.

### Our Soul-winning Laymen

The home missionary department should be commended for the excellent work done in soul-saving endeavor. God is blessing our laity as they work with the ministers in bringing the message to those who do not know it. The sum of \$241,351.71 was raised during the past two years in Ingathering.

It is interesting to note the strong educational program that is carried on by the conference. At the present time there are 48 schools and 124 teachers, with an enrollment of 3,726. Through the faithful work of the teachers in the academies, intermediate, and church schools, 148 of the students were baptized and added to the churches.

C. L. Bauer, president of the union, and his staff attended the conference session. Their counsel was greatly appreciated.

# Faithful African Missionaries

By T. W. Staples

Our African foreign missionaries are a great asset to the work in Africa. They have played a very important part in the recent development of three new centers of evangelism in the Congo Union. Several baptisms have been held on each of these three stations, and churches have been organized.

Those who knew Africa fifteen or twenty years ago count this a wonderful achievement. The credit for this success largely goes to our African missionaries. This achievement is all the more remarkable when we realize that each of these new missions was established in a new language area as far as our work was concerned. Neither the Europeans nor the Africans called to pioneer these new places had any previous knowledge of the languages spoken or of the peoples residing there.

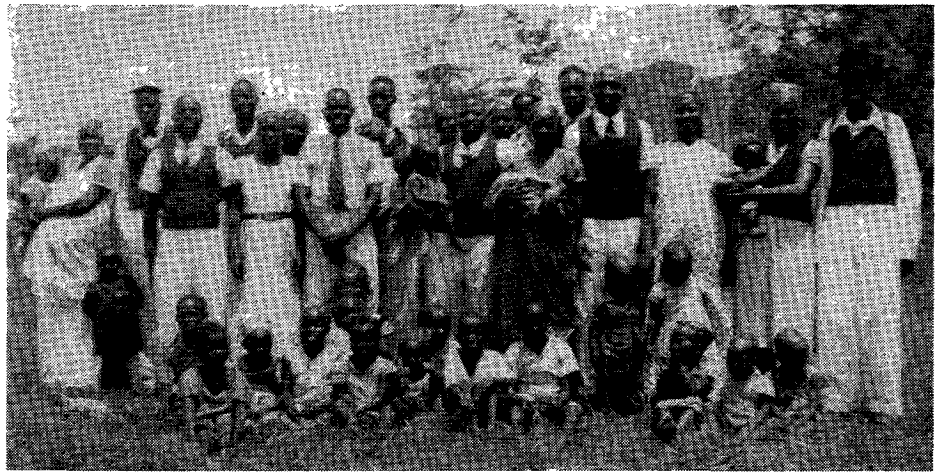
## A New Approach to Missions

Gone are the days when a lonely European missionary treks for miles and miles on foot or by primitive means of transport into an unknown country, slowly learning the native language, and by his kindness draws a few Africans to admire and inquire of him the source of his love for them. Now he loads up his goods on a truck, leaving room for three or four African families, and together they leave for the new country, the new people with their strange language, customs, and habits. Together they seek temporary lodgings and scout for food.

Immediately the influence of the Christian workers is felt; within a day or two they become the talk of the villages. The people say, "We have never heard of such behavior—Africans like us, but they don't drink alcohol, or smoke, or commit adultery." Soon other Christian traits are exemplified: fair dealings, clean talk, respect for native authority, and worship of the true God, exemplifying no fear of the spirits of the dead or belief in witchcraft.

In all these matters the African missionary's example is a hundred times more forceful than is the European's. Within three or four weeks at least one of the African missionaries has begun to grasp a working knowledge of the new language. He then becomes the European's translator, in a few weeks more a Sabbath school is organized, and the gospel story is preached to the heathen as well as lived before him. The Holy Spirit, who has been a silent yet sustaining power, now cooperates with the workers in calling out the honest in heart to repent and turn to their great Redeemer for pardon and forgiveness.

The Sabbath school soon grows, branches are organized, some of which



Happy Group of Foreign Missionaries at Nebasa Mission in North Central Congo, Africa. Pastor Zephania, Inspiring Leader of the Group, Standing Seventh From the Left. These Devoted Missionaries Have Left Their Own Tribes to Labor for Other Africans in New Language Areas

become fully organized Sabbath schools, and thus the gospel goes from village to village throughout the land.

In a year or two a mission school is begun, and a new training center for the African people grows up to take its place. This follows the pattern of our work in established mission centers.

Many of our Africans have proved themselves to be true pioneers, successfully adjusting themselves, undergoing many hardships, often traveling thousands of miles away from home among unfriendly people, and dealing with unsympathetic transportation personnel.

Truly, as has been said, "a consistent Christian life is the best argument that can be put forth in favor of Christianity."

To an African, that consistent Christian life lived by a transformed African before other Africans is the most forceful argument in favor of Christianity.

## Southeastern California Conference Session

By J. I. Robison

The eighteenth biennial session of the Southeastern California Conference was held in the La Sierra church on February 22, 1953. There were 520 delegates present from 60 churches in the conference, representing a membership of 11,854. H. H. Hicks, the conference president, gave a most encouraging report as he reviewed the work in the conference during the past two years. He reported 1,171 new members by baptism or profession of faith for the biennial period. There was a net gain of 1,034 in membership.

Financially the Lord has bestowed rich blessings on Southeastern California. The tithes passed all former records, reaching the grand total of \$2,630,488.36 for the years 1951 and 1952. This was an increase of more than \$524,000 over the previous biennial period. The mission offerings also were most encouraging, representing a total of \$709,618.15, or a gain of \$85,299.81 over the previous pe-

riod. In addition to the tithes and offerings the members gave large sums to erect and equip new churches and church schools, and enlarge the facilities in their conference academies.

The new San Pasqual boarding academy, under the able leadership of George Smith, is proving a real haven of refuge for the young people of the conference. A new chapel, library, music building, and two wings to the dormitories have recently been built, and a new dairy barn is under construction. This academy, situated in a beautiful rural area, is a real credit to those whose foresight and faith led to its establishment.

During the last two years six new churches were organized and received into the conference fellowship. Five new church buildings were erected and dedicated to the worship of God; also, three other auditoriums have been erected but have not yet been dedicated.

For these enterprises the conference has appropriated just under \$350,000, and another \$80,000 has been assigned the Paradise Valley Sanitarium. The treasurer's report showed that the conference is operating on a safe margin, with a gain of \$458,828.07 for the biennial period.

The constituency voted to continue the present officers and departmental secretaries in office with only a few changes in the conference committee. Elder Hicks, the president, and E. A. Schmidt, the secretary-treasurer, are leading out in a strong program throughout the conference. With a loyal group of workers and faithful lay members the future of the conference looks bright.

The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world.—*Mount of Blessing*, p. 159.



## Georgetown, British Guiana, Medical Clinic

By V. T. Boyce

The new British Guiana clinic, with twenty-one rooms, is now awaiting needed equipment, a doctor, and a staff; and it will be ready to swing into action to relieve the suffering of our Georgetown community.

With only three thousand dollars set aside for a clinic, the Lord opened the way for us to procure the last four available United States base buildings at Atkinson Field from the local government for that sum. Then after the purchase the municipal authorities refused us permission to erect a clinic on our own site, so we faced our first setback. After much negotiations, coupled with importunate prayer, we forwarded another application to the town council, and God rewarded our faith. Permission was granted to build according to previous plans.

### A Miracle of Faith

The buildings were lying at the base for almost a year protected only with insurance, and the control authorities were becoming anxious for their removal. With the way open to erect our building, we now faced the problem of financing the project with limited funds. However, a contract was signed to erect the structure only in shell form; but the liberal response from friends, members, and workers after operations began was so overwhelming that we were able to sign another contract to complete the building. Within three months this building, which cost approximately fifteen thousand dollars, was finished and painted.

On the night of December 31, 1952, at a memorable clinic completion celebration program, its doors were thrown open to the public for inspection—a veritable modern miracle of faith.

Thank God for men of the past and present who serve in this territory with a

burden for the right arm of our work. We are grateful for those who have filled the gap and have given of themselves so willingly and untiringly to make this building possible.

We now enter upon the important phase of equipping and operating this unit. The Inter-American Division has made available an appreciable sum to assist us with equipment. They are also exploring every avenue to secure the services of a qualified missionary doctor to serve in this territory. We hope to throw open the doors of our clinic to suffering humanity by the middle of this year.

## Steady Growth in Iceland

By J. Gudmundsson

Last summer E. E. Cossentine, of the General Conference Educational Department, visited Iceland and stayed with us for one week. While traveling through the country he remarked, "Iceland is unlike any other country I have ever seen." And it truly is in many respects.

It has been said that the nature of a country shapes the mentality of the people. And so it is with the Icelanders, for like the lava fields and the icebergs, they may seem cold and rugged on the surface; but once you get to know them, you find that beneath that surface they have warmth like the geysers and the volcanoes.

### Response to Practical Ministry

Rocks and ice are not easy to master. They can be neither forced nor bent. But there is a way to overcome them, but you need to know how. On the whole the Icelanders do not claim to be very religious, and to religious preaching they may seem as impervious as the ice and lava itself; but if you can do something for the benefit of the people in general, they will turn their warm side toward you and respond with enthusiasm.

When the message first came to the Westman Islands our people were ridiculed and shouted at in the streets. This situation, however, has now completely changed, and for two reasons: the first is that we opened a treatment room under the supervision of a Danish Skodsborg nurse, and it was greatly appreciated by the people, and the second is that a little later we established a church school that admitted non-Adventist children. Thus we had two institutions in this small community. Hundreds of their children have passed through our school, and thousands of people have been treated in the clinic. Now everybody respects our people and likes them.

The attitude of the public toward our newest undertaking—the mission school—is reflected in an article that appeared in the *Icelandic Times*:

"The Seventh-day Adventists and their congregation here in Iceland have, with unusual energy, established a boarding school at Vindheimar in Olfus. The *Times* feels it not only right but its duty to inform its readers of this unusual accomplishment which is evident in this forward step by the comparatively few Adventists here. . . . Much of the labour required for the completion of this neat-looking building was done voluntarily by the Adventists. Many well-disposed friends worked often by the week without remuneration just to help complete the task. This at first visionary enterprise received liberal support from Adventists in other countries. Especially has the Northern European Division of Seventh-day Adventists helped liberally with funds wherewith to buy materials that had to be imported.

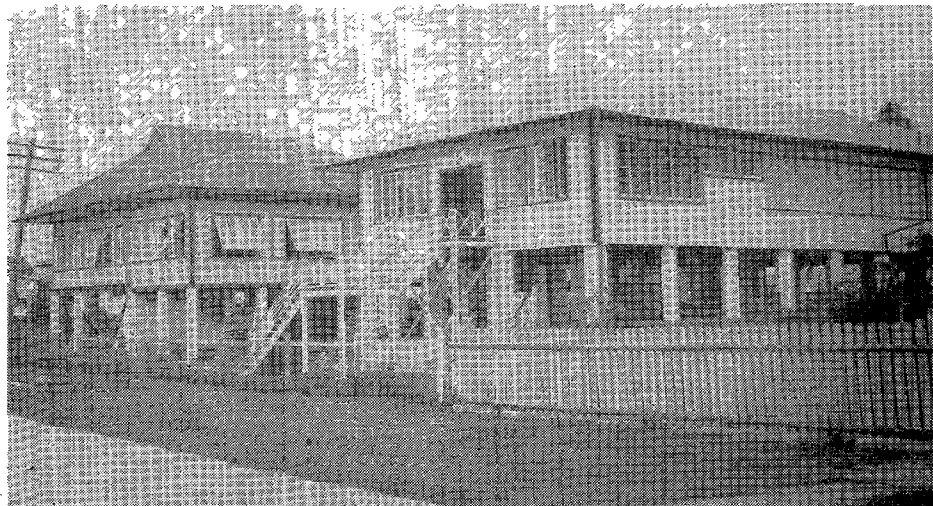
"The cost of grounds, construction, furnishing, and equipment to date has amounted to 1,500,000 kroner, and it may be said that the people of Iceland have come into possession of a presentable seat of education through the exceptionally unselfish and generous work of the Adventists.

"As the Adventists number less than 600 people here, the successful completion of this very fine boarding school stands out as a sequel to an actual fairytale of a few people who had vision, will power, and energy. The above shows plainly what can be accomplished by co-operation, courage, and perseverance."—*Timinn*, October 11, 1951.

### Encouraging Facts and Figures

Our membership at present is 369, there are 7 churches, 2 church schools, with 40 pupils, and a mission school with 30 students. Five teachers are employed. There are 6 conference workers, 2 ordained ministers, 2 licensed ministers, a treasurer, and one office worker.

We are fully aware that Iceland needs to be evangelized. Something more has to be done in the future, but how can it be done when the country is so large, the



Left: British Guiana Mission Office Building. Right: Newly Dedicated Medical Clinic in the City of Georgetown. Special Services Were Held in Connection With the Completion of the Clinic Building, December 31, 1952

people scattered, and the workers so few?

Two weeks ago a man came into our office in Reykjavik. In his hand was a bank note that he wished to donate to the cause. We had never seen him before, for he lived far out in the east of Iceland. This is what he said: "I firmly believe your message, and have for many years, although I am not a member of your church." He went on to tell how he had learned of the truth from his brother, who lived in the same district. Experiences like this take place frequently, and yet we have been able to do so little for these people. We must look to our youth to go out as real missionaries and shepherd these scattered souls who are longing to know more about the truth, and bring their sons and daughters to the school.

Next summer the first graduating class will be going out from our mission school. There are twelve in this class, most of them fine young people who are eager to prepare themselves for the Lord's work. At present a book containing our message is going through the new printing press. When the school closes it will be ready, and the young people will have the opportunity to begin working right away. The colporteur work in Iceland is even more important than it is in more populous countries. Our colporteurs need to be real shepherds, bent not only on getting a high weekly report but also on hunting for souls. When we have workers of that caliber we feel sure that many will be won to our message who are just waiting to be gathered in. The gospel fire is burning in Iceland, and hearts are being melted and won.

## Association of Self-supporting Institutions

By Wesley Amundsen, *Secretary*

The work of this association is twofold: sponsoring a variety of self-supporting institutions in North America, and encouraging those of our people now living in the cities and who want to move to the country to make the transition.

The association, therefore, is vitally interested in medical missionary work, which includes the establishing of many small sanitariums, as well as treatment rooms, and other related institutions.

The Autumn Council of 1952 passed the following recommendation in the hope that we might see the medical missionary work expand to an ever-widening circle at home as well as abroad:

"WHEREAS, The counsel of the Lord, as sent to the remnant church through His messenger, clearly indicates that 'small sanitariums and treatment rooms [are to] be established' (Ellen G. White letter 43, 1905); and,

"WHEREAS, we have been given the following encouraging message: 'Christ

co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually—the weary will be refreshed, the sick restored to health, the sin-burdened relieved. . . . By their songs of grateful praise a testimony will be borne that will win others to allegiance and to fellowship with Christ'; therefore,

"We recommend, That physicians, nurses, physiotherapists, hydrotherapists, and others who are professionally qualified to undertake this type of endeavor, and who have a burden for the establishment of small self-supporting sanitariums and treatment rooms, be given every encouragement by conference administrators and workers in order that 'many small sanitariums' and treatment rooms may be established in cities, towns, and rural areas as opportunity permits."

There are 122 self-supporting institutions of various types now members of the association. To these, others are being added each year. The 1953 Directory of the Association indicates that there are 45 rest, nursing, and convalescent homes; 43 hospitals and sanitariums; 11 medical clinics; 11 treatment rooms; 4 health food stores and manufacturers; 3 foundations; 1 vegetarian health cafeteria; 1 college; and 14 rural schools and academies.

### Missionary Auxiliaries of the Church

These institutions and groups are missionary auxiliaries of the church. Many of our medical college graduates are included in the organization. Three churches were built in 1952, largely through the efforts of self-supporting institutions.

The times in which we live demand that we utilize every gift that God has set in the church. Opportunities for the establishment of more small sanitariums abound. Conferences are willing and anxious to cooperate with our medical missionary workers in establishing centers in their conferences. The hundreds and thousands of dark counties in this land still challenge men and women who are prepared for service to enter with the intent of bringing the third angel's message to those who are still unwarned.

The move out of the cities is increasing. We need to help our people to be prepared for the final events which will come suddenly. Rural opportunities abound in almost every State. Small and large farms are available for those who desire to take advantage of these openings.

In every union and local conference there is an A.S.I. secretary who stands ready to serve the members of the church in their respective fields. We urge you to utilize their services.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62.

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Medical Ministry*, p. 317.

This is the time when Israel must know what God would have them to do. Procrastination found many people in Jerusalem who should not have been there when the siege came A.D. 70. Let us follow the counsel of God, and move forward into His opening providences.

## Thirty Years of Canvassing

By Richard E. Wilson

We are told to sow the seed by all waters and leave the results in the hands of God. I have been trying to sow the gospel seed contained in our books and periodicals for nearly thirty years, ever since May, 1923. That is the year I left college and embarked on my colporteur career. Going from door to door and from town to town, I have met large numbers of people.

What a joy to work for the Master! It is an esteemed privilege to work in the vineyard of the Lord. During this time I have been able to support a family and keep my children in our church schools and colleges, thanks be to God, who giveth us the victory. If the colporteur works faithfully, pays his tithes, and upholds the principles of our truth, there is a living for him in the canvassing field.

I have had the privilege of seeing at least twenty people take their stand for this glorious truth through gospel-filled literature that the Lord helped me place in their homes. Many more have joined that I am unaware of, but in the end the results will be seen. The great joy in the canvassing work is finding souls who do not know about Christ and seeing them respond to the invitation extended them through our books and periodicals.

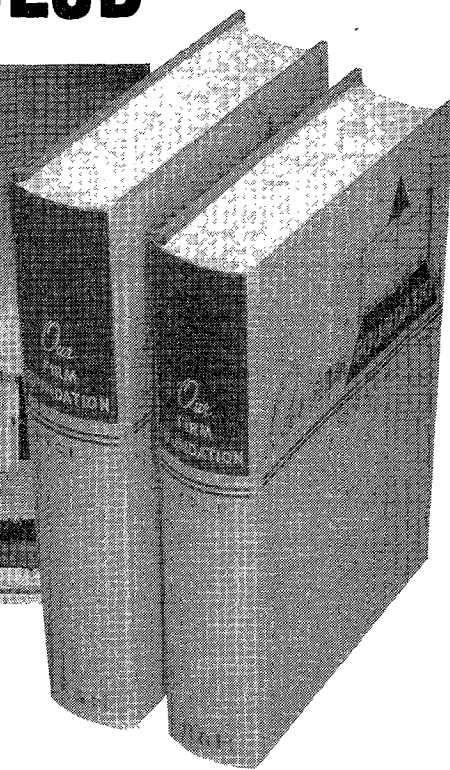
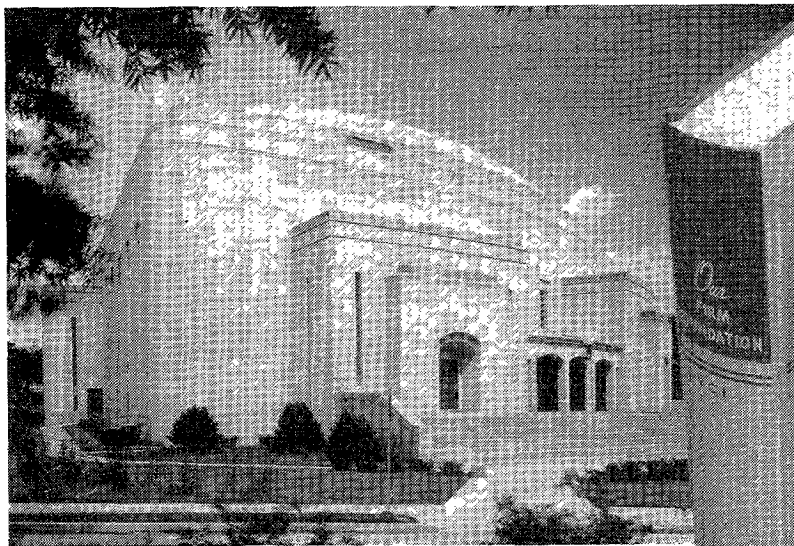
### Millions in Spiritual Darkness

There are millions groping in darkness today who need the light of God's truth brought to them. Sometimes just one good contact can save an entire community from spiritual ruin. These many years of canvassing have brought me rich experiences that will have lifelong effects for good. It is my intention to keep on working in God's vineyard, canvassing for our truth-filled literature, so as to rescue men and women from the perils of sin and degradation.

We are told that the God-fearing canvasser does a work that is equal to that of the gospel minister. We can find real joy and keep busy by working for the Master. The longer you remain in the field, the better you can visualize the world's needs

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and the part you can do to benefit humanity. We can truly see why God sent his Son Jesus to lift fallen mankind. What love for us was shown in that great act of the Almighty! Surely we can do no less than work for Him.

It is my desire as a colporteur evangelist to do all possible in these closing hours of the world's history to warn the world of the coming judgment. My wife has been my steady companion during these years in my colporteur ministry.

## Brief Current News



### OVERSEAS

#### Far Eastern Division

● On October 4, 1952, the Vietnamese government published in its official bulletin a permit for the Seventh-day Adventist Mission in Vietnam to open a hospital in Saigon, with a physician in charge bearing an American diploma. For many years requests were presented the government, asking for permission to open medical work in Indochina, but always the answer was a negative one. A call has been placed with the General Conference for a doctor who will go to Saigon, Indochina.

● There are now three missions in South Korea, with a membership of 3,087. It is reported that there are 750 members in the North Korean Mission. The torch of the Advent message is burning brightly in more than 200 communities of this war-ravaged land.

● R. S. Rao, M.D., has recently joined the staff of physicians of the Youngberg Memorial Hospital. She is a recent graduate of the medical college in Singapore.

● The 851 colporteurs in the Far Eastern Division delivered \$551,687.34 (U.S.) worth of literature during the first ten months of 1952. It is believed that when the totals are all in, the publishing houses of this division will approach three fourths of a million dollars in sales this past year.

● An ordination took place in Bandung, Java, on Sabbath afternoon, January 17, 1953. Four national brethren were ordained to the gospel ministry.

### NORTH AMERICA

#### Canadian Union

● Mrs. N. H. Koseruba, leader of the Saskatoon, Saskatchewan, Dorcas Society reports that more than \$100 was received for European flood relief and local church welfare work as the result of a sacred concert given by the Knights of Song male quartet.

● Enthusiasm ran high at the Faith for Today rally held at the church in Windsor, Ontario, February 21. It is the aim of the Windsor church to cover every home in the city by a systematic block-by-block distribution of the Faith for Today logs and enrollment cards, and to telephone every home in the city that has a telephone.

#### Central Union

● For young people interested in engineering, the first two years of study in this field will be made available at Union College, Lincoln, Nebraska, for the school year 1953-54. Whether other courses will be added to complete a third year will depend on the reception given this new service.

● J. L. Dittberner, pastor of the Denver Central church, conducted the Week of Prayer at Campion Academy, and baptized nine youth at the close of the week.

● On Sabbath, February 14, O. J. Dahl baptized two believers in the Denver, Colorado, York Street church.

● D. B. Reid, pastor of the Beacon Light church in Kansas City, Missouri, recently conducted a baptismal service for 10 converts. Included were six souls won to the faith by C. R. Craig, of St. Joseph, Missouri.

#### North Pacific Union

● Bruce Johnston opened meetings in the Westport, Washington, City Hall on Sunday night, March 15. He is assisted by laymen from that district of the conference.

● Baptisms in the Washington Conference from the first of January through the first of March include the following: E. N. Sargeant 3, Desmond Cummings 8, John J. Robertson 6, Bruce Johnston 2, Eugene Fletcher 1, E. W. Rogers 20, F. W. Ruddle 4, T. W. Walters 1, and Theodore Carcich 1.

● J. C. Kozel, union secretary-treasurer, reports total tithe receipts for 1952 in the amount of \$3,431,127.06, a per capita of \$105.19; and total mission offerings of \$1,002,627.65, with a per capita of \$30.74.

#### Northern Union

● On February 8 the lay people of the Carrington, North Dakota, church began a series of Sunday night meetings in the church. Gideon and Walter Krueger and Hagen Biloff are actively leading out in these Carrington Bible school meetings, which are well attended by our own people and a large number of people not of our faith.

● V. W. Becker, war service commission secretary of the Northern Union, and P. M. DeBooy, P. C. Jarnes, and J. H. Lantry, local conference war service commission secretaries, recently completed a

course as first-aid instructor-trainers by the American Red Cross. These workers will train first-aid instructors who will conduct classes in the various churches.

#### Southern Union

● The South Atlantic Conference has been making a special effort to get the REVIEW AND HERALD into more homes in the conference. During the month of January only 21 subscriptions expired, but 436 new subscriptions were entered. The South Central Conference has also been working toward the same goal, and the expirations were only 44 as against 239 new subscriptions.

● A partial report of the work of our laymen in the Florida Conference shows that more than 3,000 individuals have received systematic Bible studies during the month of January, 1953. The laymen of the Florida Conference now have 80 of the special audio-visual projectors, and they plan to have at least 100 by camp meeting time.

● On March 28, 1953, the opening service for the new Brunswick, Georgia, church was held. G. R. Nash, president of the Georgia-Cumberland Conference, gave the address; and L. E. Gholson, president of the local ministerial association, presented a welcome on behalf of the city of Brunswick.

● The Kentucky-Tennessee Conference reports 24 baptized in the months of January and February—5 at Madison College, 3 at Madison Boulevard, 8 at Louisville, 1 at Loyall, 1 at Elizabethtown, and 6 at Bowling Green.

● During the year 1952 as a result of evangelism in the Valdosta, Georgia, area, H. L. Cleveland, of the South Atlantic Conference, was privileged to see 54 individuals baptized.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God.—*Testimonies*, vol. 5, p. 740.

## Church Calendar for 1953

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



# Attention Juniors!



*Let*

**LIFE and HEALTH help you go to camp!**

## HERE'S HOW

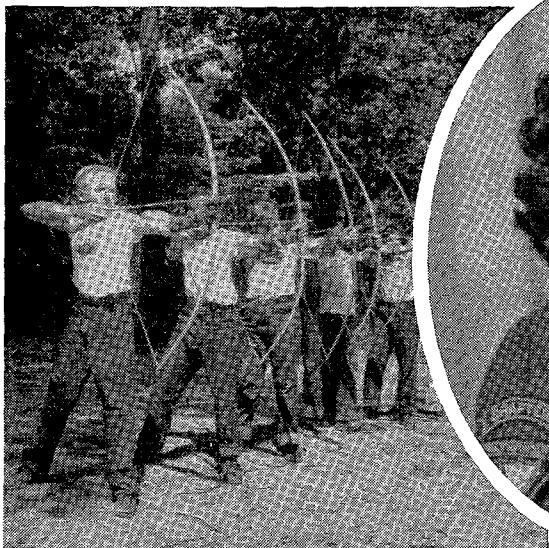
Any Junior boy or girl who sells only 20 subscriptions to **LIFE AND HEALTH** at \$2.75, or 220 single copies at 25 cents, and turns the full price in to the Book and Bible House, will be credited with \$27.50 for his or her camp expenses and extra spending money.

NATURE STUDY • CAMP CRAFT • HIKES  
TRACK AND TRAIL • SWIMMING • SPORTS  
CAMPFIRE • FUN GALORE • FALL IN LINE

*Act Now!*

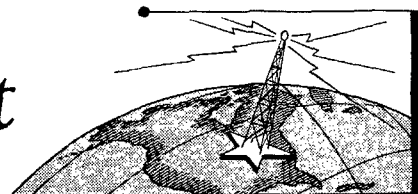
Don't "FALL OUT," "FALL IN!"

Write or phone your conference MV secretary or publishing department secretary for further information and supplies.





# Items of Special Interest



## Camp Meeting Schedule, 1953

### Atlantic Union

Southern New England	
South Lancaster, Mass.	July 2-11
New York	
Union Springs	July 3-12
Northern New England	
Lewiston, Auburn, Maine	July 17, 18
West Lebanon, New Hampshire	July 31-Aug. 1
Northeastern	
Middletown, New York	July 24-Aug. 2
Greater New York	
Eagle Lake Park	Aug. 28-Sept. 6

### Canadian Union

Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	June 26-July 5
Alberta	
College Heights	July 3-11
Beauvallon (Ukrainian)	July 15-19
British Columbia	
Hope	July 10-18
Maritime	
Pugwash, Nova Scotia	July 31-Aug. 9
Newfoundland	
St. John's	Aug. 13-16
Ontario-Quebec	
Oshawa, Ontario	Aug. 21-30

### Central Union

Wyoming	
Casper	July 23-26
Nebraska	
College View	July 24-Aug. 1
Missouri	
Sunnydale Academy, Centralia	July 31-Aug. 8
Colorado	
Campion Academy, Loveland	July 31-Aug. 8
Kansas	
Enterprise Academy, Enterprise	Aug. 7-15

### Columbia Union

Ohio	
Mt. Vernon	June 4-14
Potomac	
Takoma Park, Maryland	June 19-28
Chesapeake	
Catonsville, Maryland	June 18-28
East Pennsylvania	
Wescosville	July 9-19
Allegheny	
Pine Forge, Pennsylvania	July 9-19
New Jersey	
Kingston	July 23-Aug. 2
West Pennsylvania	
Somerset	Aug. 13-23
West Virginia	
Parkersburg	Aug. 14-23

### Lake Union

Illinois	
Broadview Academy	June 3-7
Central Illinois	June 11-14
Southern Illinois	June 18-21
Indiana	
Indiana Academy, Cicero	July 30-Aug. 8
Lake Region	
Cassopolis, Michigan	June 19-27
Michigan	
Grand Ledge	Aug. 6-15
Upper Peninsula	June 4-7
Wisconsin	
Portage	Aug. 13-22
Spooner	June 27

### Northern Union

South Dakota	
Huron	May 29-June 6
Minnesota	
Anoka	July 3-11
North Dakota	
Jamestown	July 10-18
Iowa	
Nevada	Aug. 14-22

### North Pacific Union

Montana	
Mt. Ellis Academy, Bozeman	June 25-July 4
Upper Columbia	
College Place, Washington	July 1-11
Idaho	
Gem State Academy, Caldwell	July 8-18
Oregon	
Gladstone Park, Portland	July 15-25

Washington	
Auburn Academy, Auburn	July 22-Aug. 2

### Pacific Union

Arizona	
Prescott	Aug. 14-22
Central California	
Soquel	July 30-Aug. 8
Nevada-Utah	
Lake Tahoe Camp (Methodist) California	July 10-18
Northern California	
Lodi	June 5-14
Southeastern California	
Regional Meetings	
Southern California	
Lynwood Academy	June 25-July 5

### Southern Union

Alabama-Mississippi	
Meridian, Mississippi	May 28-June 6
Carolina	
Blue Ridge, North Carolina	May 29-June 6
Florida	
Forest Lake Academy, Maitland	May 29-June 7
Georgia-Cumberland	
So. Miss. College, Collegedale, Tennessee	June 4-13
Kentucky-Tennessee	
Highland Academy, Fountain Head, Tennessee	May 28-June 6
South Atlantic	
Hawthorne, Florida	June 4-13
South Central	
Huntsville, Alabama	July 30-Aug. 7

### Southwestern Union

Arkansas-Louisiana	
Shreveport, Louisiana	May 28-30
Gentry, Arkansas	June 3-6
Baton Rouge, Louisiana	June 11-13
Texas	
Keene	May 28-June 6
Oklahoma	
Oklahoma City	July 30-Aug. 8
Texas	
Sandoval, New Mexico	Aug. 6-15

## First Fruits From the London Effort

The following report of the London evangelistic effort under the direction of George Vandeman is from R. M. Whitsett, who has just returned from that city:

"The first baptism of the London campaign was conducted Sunday night, March 22. Seventy-four persons were given this rite in a baptismal font on the stage of the Stoll Theater, where meetings are now being conducted. The stage was arranged so that two large tanks could be placed side by side, with a deep maroon backdrop and curtains which parted first on the right and then on the left to permit the large audience to witness this sacred ordinance. It was especially thrilling to see that many couples were baptized together, and in a few instances entire family groups.

"Five or six other baptisms are planned in the weeks to come. In recent weeks about 1,500 people have been attending on Sunday nights and more than 700 on week nights. On the night of the baptism an audience close to 2,500 crowded the Stoll Theater. This is the largest single audience to attend the meetings since the opening night six months ago."

## Good News From Behind the Iron Curtain

J. B. Penner, editor of *Zeichen der Zeit*, Pacific Press Publishing Association, Brookfield, Illinois, sends the following encouraging news item concerning our German-language periodical:

"For some time we have been sending a club of *Zeichen der Zeit* (German Signs) to a minister in Western Germany. He in turn sent these papers to two places behind the iron curtain. Now he writes us that he has received reports from both places. Two new churches have sprung up as a direct result of the work done with these papers.

"One lonely Adventist sister created a great interest by working with *Zeichen der Zeit* from house to house. She did her best to teach the people the message. Finally a minister was called to baptize and organize a church of 22 members. Now *Zeichen der Zeit* serves them as a pastor to ground them in the newly found truth as the articles are read for sermons every Sabbath. The number of members in the second church organized as the result of missionary work with *Zeichen der Zeit* is not stated. The minister is so happy to forward this encouraging news of starting two new churches through this club of German Signs."

## Our Army Chaplains in Korea

We have just learned that Chaplain C. R. Holden is now in Korea. This makes two Seventh-day Adventist Army chaplains on duty in that troubled land.

Chaplain Holden, while en route to Korea, baptized two young soldiers in the swimming pool at Fort Lewis, Washington. One was a former student for the ministry. He first heard the message from a consecrated Adventist family when they picked him up in their automobile as he was on his way to camp. He was so convinced of the truth that when he talked to his sergeant about Sabbath privileges, the sergeant too was interested, because he had been reared a Seventh-day Adventist. The result was that both were baptized together.

These two men brought a third soldier who wanted to be baptized, but there was not sufficient time. Elder Holden writes that he hopes to meet him in Korea, where they can continue the plans for his baptism. This makes eight souls he has baptized in the eight months he has been in the Army.

W. H. BERGHERM.