

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



*A. Devaney*

Daffodils and birch trees grow side by side in this lovely springtime scene in Seattle, Washington.

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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.]

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### ► Methodist Evangelistic Missions Win Many Converts

A series of 53 city and regional evangelistic missions held since November, 1949, has gained the Methodist Church 275,000 new members, the denomination's Board of Evangelism reported at Nashville, Tennessee. The latest State-wide campaign, recently concluded by Ohio Methodist churches, netted 36,074 commitments, setting a new record for a single episcopal area. Bishop Hazen G. Werner, of Columbus, headed the Ohio mission. Eleven of the area's 19 districts exceeded in a week's time their total membership increase of the previous year.

### ► Supreme Court Invalidates Ban on Sect Park Meetings

The Supreme Court unanimously ruled unconstitutional the action of the city of Pawtucket, Rhode Island, in denying the use of one of its city parks to a Jehovah's Witnesses minister for a religious meeting. Justice William O. Douglas, delivering the decision of the court, said that the city had attempted religious discrimination against the sect because its views are unpopular. Six justices joined in his opinion, two others concurring separately.

### ► Methodist Leaders Map Youth Program

A message calling upon Methodist churches to pledge themselves to "a creative partnership with youth" was issued in Chicago by the denomination's General Advisory Committee on Youth Emphasis. "The Church must give special attention to youth, at home and in the armed service, and to the Church's program for them," it said, "in order that youth's needs may be met in these days of growing secularism." The committee of 37 of Methodism's top youth leaders was formed to aid in carrying out a mandate of the 1952 Methodist General Conference.

### ► Pope Pius Called "Pope of the Scientists"

Pope Pius XII was described as "the Pope of the atomic age or the Pope of the scientists" by Archbishop Gerald P. O'Hara, papal nuncio to Ireland, in a sermon during ceremonies marking the 14th anniversary of the Pontiff's coronation. Archbishop O'Hara, who also is bishop of Savannah-Atlanta, Georgia, said Pope Pius "has found time to keep abreast with scientific progress in every field of research, as had been manifested so clearly in his address to groups whose lives are dedicated to extending, farther and farther, horizons of human knowledge. In his addresses the Holy Father has shown that there can be no conflict between religious truth and scientific truth since both owe their origin to God, the author of all truth."

### ► Wilhelmina Asks Free Peoples Build on Brotherhood

Former Queen Wilhelmina has called upon the world's free peoples to "build for the future in the spirit of brotherhood and Christianity," displayed early in February when the worst floods in Netherlands history wreaked havoc in this country. The appeal was made in a message issued at Het Loo, her residence near Apeldoorn, The Netherlands. The 74-year-old mother of Queen Juliana expressed her deep appreciation for the way in which people all over the world responded to her country's need, "displaying a spontaneous sense of unity that continued throughout the crisis. This was effective Christianity properly applied to a real need. Deeply moved by our need, you immediately responded in accord with God's greatest law—'Love thy neighbor as thyself.'"

# Echoes of the Atomic Blast

By THE EDITOR

Two weeks ago I reported here the atomic blast on March 17 at the Nevada Proving Grounds, about eighty-five miles north of Las Vegas, Nevada. The blast was set off for the avowed purpose of awakening the country to the need of greater civil defense preparations. This was to be the first demonstration of the destructive effect of a bomb, not on the palm trees of a coral atoll, or the Joshua trees of a Nevada desert, but on modern houses. That was why so great a number of reporters and photographers were present, beginning with such prominent names as William Laurence and Hanson Baldwin, science editor and military editor, respectively, of the *New York Times*.

Of the tenseness of the moments immediately preceding the blast, I have already written. I have also described something of the effect of the blast, not only on the houses, but on my own body and spirit. What I wish now to do is to tell of another and wholly unexpected effect of the atomic explosion. Certainly those who planned the explosion never anticipated the effect. Indeed, I was not fully aware of it myself until I began to read the reports in various journals that came out a week or two later.

Standing, March 17, in the chill of early morning on News Nob, we had hardly recovered from the tremendous concussion—and that concussion was greater on the hillside than in the trenches—before some of the spectators began to express a feeling of disillusionment, of being “let down.” Just what they had expected was not altogether clear, but it was evident they had expected something far greater, more spectacular, more shattering. I did not note this reaction from scientists standing about. It was most evident from the drivers of the busses that brought us to the Proving Grounds, and from local Las Vegas celebrities of a sort. Their expression looked bored. They seemed to be saying, in the vernacular of the street, “Old stuff!” In fact, the reverberating echoes of the blast had hardly died away from the farthest hill before many of the spectators had wholly returned to earth in all their thoughts and begun to inquire, “When do we eat?”

Nor was the disillusionment offset in any way when the very dusty but very much alive reporters and military who had been in trenches two miles from the bomb, returned to us shortly in helicopters. True, they looked quite shaken, and literally they were. In fact, some with whom I talked seemed a little dazed and

slow, at first, in their responses to my questions. But they soon recovered their poise and balance and became just so many additions to the News Nob company.

## The Reaction of Americans in General

The rather bored, matter-of-fact attitude that quickly became the temper of the spectators as the hours wore on and we waited for the radiation cloud to blow away was evidently shared by Americans in general. The *Washington Star* for Sunday, March 29, carried a most remarkable article entitled, “Even an Atomic Bomb Can’t Shake the Average Man’s Lethargy.” The article opens thus:

“This is the story of 10 million people who couldn’t care less.

“They are the residents of seven population centers, some big, some small, all potential targets for atomic bombs.

“About 10 days ago, a nuclear device was exploded in the Nevada desert to show—among other things—what the atom could do to an average American home. The people in these towns had a week to think about it. Then reporters asked them what they thought about civil defense.

“Most of them didn’t think about civil defense at all. And those who did were inclined to shrug off civil defense as some one else’s concern.”



## SUDDEN DESTRUCTION

“As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Luke 17:26-30.

According to this article, the bomb test “stirred no more public interest in Washington ‘than any other current event.’” The bomb explosion brought few additions to the volunteers needed for civil defense in this capital city.

In Boston a reporter stated that the people there were too busy celebrating St. Patrick’s Day to be greatly concerned about the atomic bomb: “The fact that there may be an atom bomb blast in Boston’s future hasn’t quite struck home to the vast majority.”

From Detroit came this account: “Pick 10 citizens at random. Ask what they think about civil defense. The common answer is: ‘We don’t.’ . . . By and large, the impact on the Detroit public wore off before explosion day was over.”

From San Francisco this word:

“The light from the St. Patrick’s Day blast brought brilliant and artificial dawn, but disappeared in a matter of seconds.

“Equally transient was San Francisco’s reaction to the bomb’s devastation or limitations. Science found it difficult to compete here with a sprightly crime trial.”

Jacksonville, Florida’s second largest city, gave this reaction:

“To the run-of-the-mill citizenry, it was just a run-of-the-mill explosion in an atomic show that gets less entertaining as it goes along.

“The flash, the noise and the mushroom cloud were old stuff, no longer exciting enough to be a major topic of street-corner conversation. . . .

“Complacency is the key to the situation here, and people concerned about it are as scarce as geiger-counters.”

*Life* magazine well summed up the matter thus:

“If the aim was to awaken the nation to the importance of civil defense, it was less than an unqualified success. When the first nuclear device exploded at Alamogordo [in 1945], observers had the sense of being close to the infinite. Now it is depressingly plain that the bloom is off infinity’s rose. And this is a tragedy, when one considers the far more powerful weapons that are being built and the ignorance that envelops not only humanity in general but even the statesmen.”—March 30, 1953, p. 24.

Why such indifference, why so blasé an attitude toward the atomic bomb, particularly toward the bomb explosion on March 17, for that was the explosion so much publicized and so widely seen on television? Was it because that bomb was not really of great size, or was it because the citizenry felt that there is adequate defense against it?

## How Large Was the Bomb?

The facts are that the bomb was only a little less powerful than the one that exploded over Hiroshima and blotted out nearly a hundred thousand lives. Nor was it greatly different in power from the initial test bomb exploded at Alamogordo in 1945. That bomb shook not only the hand-picked group of scientists who witnessed it but all men everywhere throughout the world as they heard the breath-taking news that the power of the atom had finally been harnessed by man.

Yet here I was, standing on a hillside only eight years later, witnessing a similar explosion, but not experiencing anything of the degree of shock and awe that I did when I read in my morning paper in 1945 the news of the first bomb explosion. In fact, I must confess that for a moment I suffered disillusionment, feeling that the bomb was really not too impressive. I was quickly lifted out of this false mood by William Laurence, who stood near by me. He is considered, I believe, one of the most brilliant scientific minds outside the tightly knit circle of atomic scientists. His unique status is revealed in part by the fact that he was the only newspaper man invited to Alamogordo to witness the first atomic explosion.

### Laurence Corrects My Thinking

When I said to him in the darkness and desert dust: "I thought the bomb would be bigger and more spectacular than this," he coolly corrected my thinking and brought me quickly back into a mood of awe. Said he: "You don't realize the magnitude of the power that has just been released. Your dark goggles shut off most of the awesome light, which quickly was dissipated in the desert dust. At the center of that ball of fire the temperature was a million degrees centigrade. The steel tower that was standing a few moments ago has vaporized, disappeared. What's more, you can't see the radiation, which is as deadly as bullets. It extends out for a mile and more on every side of ground zero and won't depart for hours."

No, the explanation for the indifference and the bored attitude of the great majority is not to be found in the fact that the bomb lacked in power or death-dealing potential; nor can the explanation be found on the assumption that we have set up such adequate civil defense that a bomb attack could not harm us. The very contrary is the case, as civil defense officials have repeatedly tried to impress upon us. Indeed, we have practically no defense thus far erected against the atom bomb.

Then why the indifference, why the attitude of disillusionment, for example, on News Nob? I think the answer can be found, in small part at least, in the fact so often attested, that an event can hardly ever measure up to the picture that imagi-

nation is able to paint, for imagination has no confining limits. It was in this area that my difficulty lay. It is not hard to understand why the reporters in the trenches, two miles from the blast, felt disillusioned. The facts are that they saw practically nothing. When the explosion occurred, the desert dust was instantly whipped up into an impenetrable cloud that shut from them the awesome sight.

But more important than this, human nature, poor human nature, is such that we display our vanity even in the midst of calamity. Men feel that they stand forth as big and bold if they can but appear unmoved, even bored, by cataclysmic happenings. This is particularly true if they can casually remark that they have watched such happenings before. And this was the case in regard to some of the reporters present.

For the millions of television viewers, the explanation of their casual attitude is not too hard to find. In the first place,

## War and Man Power

Veterans Administration recently released figures indicating that, as of June 30, 1952, there were 19,288,000 living veterans of all wars and peacetime military service of the U.S. This includes 921,000 veterans since the Korean War started in June, 1950. It should be emphasized that this is a record of veterans, and does not embrace men who, as of that date, were actively engaged in U.S. military service throughout the world.

Making due deduction for women war veterans, and adding to the figure noted above, the men now in our armed forces and in defense training, you will find that approximately 50 per cent of all U.S. males, eighteen years of age and over are, or have at some time been, in U.S. military service.—Quote.

they really did not see the first fearsome moments of the explosion. For some reason, the television camera was unable to capture them. More important, the television viewers had been treated to a somewhat similar spectacle a year or more ago, and a repeat performance always tends to be anticlimactic. Then again, you can't feel the concussion when you are sitting in your parlor watching the explosion on television. Anyway, Las Vegas sounds as if it is very far away, and aren't there a great many more things that we have to think about close at home? We have our jobs to do, we have this, that, and the other local event that we ought to witness. Thus men reasoned, and promptly forgot about the explosion that was intended, above all else, to "wake up the sleepy citizenry."

But there were some present who were not bored, who did not act sophisticated, who were, in brief, dreadfully concerned. They were the scientists, the ones who best knew the strength of atomic bombs and their import for civilization. Here is the strange anomaly of our day. In former times it was the untutored masses, the ordinary man on the street, the housewife, who were easily alarmed over a strange happening, a mysterious phenomenon. Scientists were always cool, and generally refused to be either awed or frightened by strange events. They sought simply to explain them.

Now the reverse is upon us. The more ignorant a man is, the less frightened he seems to be about this new and terrible discovery of the scientific world. He cannot fathom it, and so he wants to forget it. But not so with the scientists. When atomic bombs first began to be made, they formed an emergency committee for the confessed purpose of trying to arouse the citizenry to a realization of the dread possibilities in this new discovery. And they have reason only for greater dread as the days go by. Hydrogen bombs are now being perfected that will make the atomic bomb seem like a firecracker.

### A Critical Comment

If I were to offer a critical comment on the whole affair of March 17, it would be this, that I think the scientists, the military, and particularly the civil defense administration made a psychological error of the first magnitude when they decided to explode only a small bomb, that is, small by comparison with the bombs that are now available—a bomb of a mere 15,000 tons TNT value. They should have used one of their larger atom bombs and shaken us completely off our feet. Then we might have sensed a little better what impends for the country in the event of war.

The facts are that a much larger bomb than the March 17 one was exploded on the Proving Grounds a year or so ago, with the result that plate-glass windows were broken in stores in Las Vegas eighty-five miles away. A guard in one of the larger hotels told me that when that bomb exploded, he thought the front doors of the hotel would be pulled off their hinges and that the curtains hanging at the large dining-room entry were blown horizontal.

I suppose the scientists would answer that they did not wish to risk another such bomb, that in fact it would be an unnecessary dissipation of ammunition reserves. These men are great scientists, but they are not necessarily students of human nature. They forget that when you have a big explosion one time, you must have a bigger one the next time if you are to continue to startle people, and prevent an anticlimax.

That fact brings me to the point of this story, and the reason for writing it,



for the mood displayed on News Nob and in the parlors of millions of American homes has a lesson for every Seventh-day Adventist. Though we do not realize it, we have largely reacted to the great events of the last generation in the same way as the world about us has reacted. Unless my memory sadly deceives me, the Advent people were far more startled and shocked as they viewed the opening of the first world war than they were at the close of the second world war. Yet in the period between 1914 and 1945 the world had rapidly passed through most incredible changes, climaxed by the earth-shattering atomic bomb test at Alamogordo in the spring of that year.

The most shocking feature of all this is that we have largely lost our sense of shock. Therein lies our greatest danger as a people. In the spring of 1947 the editor of the *Christian Century* wrote something that ought to be a direct message and warning to Adventists above all other people. What he wrote was the last of a series of editorial letters to his journal as he was completing a journey around the world. Said he:

"I do not find within the churches even yet a galvanic perception of the nature and imminence of the crisis. I know that a lot of preachers have preached a lot of sermons on the atomic bomb—so many that I hear of some who fish for cheap laughter and applause by beginning their discourses, 'I am *not* going to speak on the atom bomb.' Where, however, are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation?"

And here is the way he ends his editorial letter:

"Men and brethren, the nations are rushing toward destruction, and the time is short! And I return from this journey compelled to say that the churches do not yet give the impression, at least to this observer, that they are *in deadly earnest* about their use of the time that remains."—March 26, 1947.

### The Warnings of Scripture

The Bible is replete with warnings that the day of the Lord will come as a thief in the night. That warning is not directed simply to the world. I think the developments of these very present hours help us better to understand how those warnings of Scripture will be fulfilled for many. To the extent that we absorb the mood of the world about us, taking destruction in our stride, giving only casual attention to calamitous happenings—to that extent we prepare ourselves to be overtaken by the Advent as by a thief in the night. A casual mood will not neutralize calamity, nor will an immersing in the routine activities of the day stop the clock that ticks off earth's last hours. We may refuse to listen but, in

the words of *Life* magazine's reporter: "The nuclear clock ticks on faster and faster."

The spiritual malady of apathy is the gravest malady among Seventh-day Adventists today, for apathy is a paralysis that blinds and benumbs. We see, and yet we do not see. We hear, and yet we do not hear. All about us today scientists and statesmen make declarations more devastating, more filled with doom, than anything any Adventist preacher ever thought of making only a few decades ago. We hear the statements, we read the statements, and yet do we act in any way different from what we did before? Are we stirred in our own heart to preparation for the great day that impends? Are we quickened to more zeal in promoting the message that we believe is indeed the message for this time? Do we give more liberally than ever before to spread it abroad? These are the questions we ought to be asking ourselves today. We have come to the very time for which the Advent Movement was created. That is clear beyond all else. This is our day. But we will never measure up to it in a mood of apathy, in a mood of sleep. I think that there ought to be preached in every Adventist church in the world today a soul-shaking sermon from the text: "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6.

## If You Will Let Him

By Donald F. Haynes

Two expert fishermen threw their nets into the sea. The attention of the Saviour of men was centered on them from a distance. In a moment He said, as He came closer, "Follow me, and I will make you fishers of men."

Christ's appeal was so forceful, His influence over them so great, that "they straightway left their nets, and followed him." They did not counter with the suggestion that He go their way with them. They went with Him. And it is probably true that with their nets they also dropped the bulk of their earthly possessions.

They retained, of course, the characteristics, the earmarks, of fishermen. They were not immediately, or at any other time for that matter, transformed into Doctors of Divinity, of Philosophy or Laws or Letters. Their Master's call did not change them into great scholars. They were still men of the sea. Their physical attributes remained unaltered. They received no degrees on sheepskin. They took part in no graduating exercises.

Jesus gave these fishermen a divine charge for service, and from that day these humble men developed in power and vision and courage. It began with

Jesus' choosing to take them as they were.

Look at the far-reaching effects of that choice. Through these lowly men of toil Christ inaugurated a program of world evangelism. He so powered their lives and words that before they died the whole world knew of their work.

If your hands are full of nets, drop them. That is, if there are things or people or projects or diversions in your life that absorb time and energy that should be at God's disposal, lay them aside now. God has a better work for you to do if you will let Him use you in His service.

## "We Have This Treasure"

By Ernest Lloyd

The workers who were privileged to attend the institutes and conventions where W. A. Spicer was present will long remember his encouraging talks and Bible studies. At the convention of our publishing men, held at Omaha, Nebraska, in October, 1931, Brother Spicer commented on 2 Corinthians 4:7 as follows:

"Here is a picture of a world in which men are perishing—men and women in dreary procession, traveling on to a night that has no morning, to death that has no awakening. Into that world came Jesus, revealing a message of life and hope. When He called His disciples and sent them forth, He sent them forth with the greatest treasure this world has ever known. The disciples exultingly cried, 'We have this treasure.'

"Dear fellow workers, we have it too. The world is moving on in gloom. We have the treasure of truth and life for this time. In the handling of our books and periodicals, we are never to think of them as simply publications. We are handling *life*. We are handling the treasure of life when we handle our books, periodicals, and tracts. The treasure of heaven is in them. 'We have this treasure.' It is such a sacred, such a precious, thing we are handling. We must never let the business side of it and the technical side of it allow us to lose sight of the fact that back of all that is the treasure. If we could have a convention of the *books* the publishers have put out, what a story we would hear! It seems as if these books are *living* things, talking all over the world."

Yes, they are alive with the power of truth that permeates them. Thousands of our church members would gladly testify to this wonderful power. How blessed we are with this treasure of God's great message for the closing days of world history. And we are to remember that the possession of this treasure lays us under obligation to share it with others who do not possess it. This is also our high privilege. It is thus that we are workers together *with* God.

# The Price of a Mixed Marriage

By A. E. Wade

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14. There are two great forces struggling for the souls of men: the forces of righteousness and the powers of evil. The battle is a bloody one, and we need to face it with calmness and judgment. To take the wrong course is pathetic, to say the least. The Lord of the universe has purchased the souls of men by a very dear price in giving His Son to die for us. Therefore we should always decide on the great issues of life aright.

Many of our Adventist youth are confronted with the problem of marriage. Inasmuch as many of our churches are small, the selection of a lifemate is limited, especially if the individual is unable to move about outside of his local community. With so few young people in the church, they are naturally thrown into the company of those outside the church. Some of these non-Adventist young people have high standards in comparison with the world in general, but they are opposed to or uninterested in the teachings of Seventh-day Adventists. These fine folks do not drink or smoke and are cultured. However, they become a snare to young people of the church.

Associations are formed, the threads of affection begin to wrap around the hearts of these young people, and they find themselves unable to break the cord that has formed. The news is unfolded to dad and mother, who are both surprised and greatly distressed. Parental advice is unheeded, and the more the marriage is frowned upon, the more determined the young couple are to go through with it.

There is a price to pay in such marriages that needs to be carefully considered. Notice these statements from the pen of inspiration:

"The worth of a soul cannot be fully estimated by finite minds."—*Testimonies*, vol. 5, p. 620.

"The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom."—*The Desire of Ages*, p. 480.

Young man, young woman, will you study these statements very carefully, as if you were in the presence of God? Especially if you are about to become a husband or a wife, ponder these words. Remember, someday little feet will patter on the floor, and their merry voices will call Daddy and Mommy. Their souls are precious to Christ. For each of these Jesus died. Will your marriage help them to become Christians?

Is that man or woman you are about to marry a good Seventh-day Adventist? If not, he may lead you away from Christ, and you may lose your own soul and the souls of your children as well. That life companion of yours probably does not love your church, its message, and your God. And the child is likely to go the same way. The price of a mixed marriage is a large one, costing more than the value of the world and all its riches.

A Christian home, who can value? At the table, with heads bowed, the family hears father give thanks to God for the food so graciously provided. At

the family altar the children learn of Jesus and His love. The Bible is loved, read, and passages memorized that build spiritual stamina into the soul. The church becomes the joy of the Christian home as its members worship from Sabbath to Sabbath. Those little ones whom angels guard so tenderly become subjects of the kingdom of heaven. But if the parents are not both committed to the same spiritual goal, how can the children be expected to be Christians? It is a question for youth to ponder. May God give them wisdom to make right decisions.

## Aspects of Adventist Education—Part 2

By Leif Kr. Tobiassen

The Seventh-day Adventist Church is to carry the gospel of preparation for Christ's Advent to every nation. Into a world full of its own interests and satisfied with its own way of life, and more and more deviating from godly ideals and practices, the Adventist minister is to go with the story of salvation. He is to be all things to all men in a world in which literacy is becoming more and more widespread. In this situation he is effectively to represent God and convincingly to explain His Word.

The Adventist colleges and the Seminary recognize their solemn responsibility to provide our conferences and institutions with competent men and women thoroughly trained for the gospel task. In the first two years of college the ministerial student is admitted to such courses as survey of the Biblical books, fundamentals of Bible doctrines, gift of prophecy, and the teachings of Jesus. Foundation courses in world and denominational history, English and other languages and literatures, mathematics, speech and composition, educational philosophy, manual arts and skills, natural sciences, psychology, sociology and government, music, accounting, as well as beginning courses in personal ministry, are presented.

Emphasis is placed upon the future minister's development of practical skills in some type of useful labor. The student's contribution to the work of the church, the MV Society, the Sabbath school, and the various student organizations is encouraged; his adjustment to Adventist campus life, with its significant differences from the characteristics of secular social activities, is helped by careful counseling on the basis of Spirit of prophecy writings. Instruction is given in the original languages of the Bible.

Toward the end of his second year the ministerial student may apply for admission into the last two years of college work leading to a B.A. degree. In many Ad-

ventist colleges a group of experienced ministers and teachers, the committee on ministerial recommendations, conscientiously evaluate the student's progress and promise. Only such young men as show definite signs of particular devotion to missionary endeavor and who have manifested a personal appreciation of spiritual life are admitted into this part of the ministerial curriculum. Students who do not give evidence of this specific aptness for ministerial work are counseled to attempt some other phase of studies.

In the last two years of the senior college the ministerial student is given leading responsibility in church administration on the campus as well as in churches in the surrounding area. A number of specific courses train him in the sacred arts of gospel preaching, of visiting people effectively, of organizing evangelistic projects and church campaigns, and of caring for the many other phases of missionary activities. The ministerial student's crowning practical experience is often gained in a field school of evangelism.

Parallel with his practical training the future minister gives intensive study to such topics as Old Testament prophets, New Testament epistles, doctrine of the atonement, systematic theology, and Daniel and the Revelation. In these courses he not only is given an understanding of Biblical teachings but is gaining an experience in theological research, thinking, and presentation. The chief aim of these courses is to fit the future worker for a life of faithful Bible study throughout his whole ministerial career. The history of the Christian movements in ancient, medieval, and modern times is investigated in detail, supplemented by courses in modern or contemporary history and political science, literature, journalism, and psychology. Specialized courses in evidences of Christianity, New Testament ethics, pastoral methods, Bib-

lical manuscripts, and church polity widen the future minister's understanding of his sacred calling.

Much attention is given to the ministerial student's individual development in personal qualities of initiative, leadership, dependability, spiritual and intellectual inclination, home attitudes, and social fitness. In connection with these aspects of his personality the ministerial students' performance in his college labor program is of particular significance.

During later years our denomination has endeavored to meet the no-longer-deniable need for advanced Adventist ministerial instruction on postgraduate levels. Our well-known Seventh-day Adventist Theological Seminary for some time has offered rich opportunities for personal scholarly research into the Biblical and historical backgrounds to the Advent message. Particular training is afforded in the most effective techniques applied to the many exacting aspects of evangelistic and pastoral procedures. An experienced faculty of highly competent instructors guides the student through several programs of courses leading to advanced degrees with widely recognized academic standing.

One eminently valuable distinction of the Seventh-day Adventist Theological Seminary in Washington, D.C., is that attendance there grants the ministerial student a wide variety of associations. Students at the Seminary come from nearly all parts of the globe, and international leaders from almost all divisions visit it from time to time. More and more of our conferences and institutions in North America and elsewhere are looking to the Seminary for competent ministers, thoroughly trained.

On the day of his graduation the Adventist ministerial candidate is well prepared for his sacred mission of representing Christ and the Advent Movement at home or abroad. His education has been comprehensive and thorough and carefully outlined, qualifying him for successful ministry for God among modern men and women.

#### Financial Arrangements

The Adventist system of education provides many opportunities for the student to earn part of his expenses, in many cases a very substantial part. Our publishing houses are cooperating by providing scholarships for student colporteurs. Many academies and colleges have developed strong industrial programs by which almost every student can earn a significant amount of his fees while going to school. Yet the Spirit of prophecy has outlined a broader plan for those students who cannot earn their whole way through school, a divine plan which indicates that it is not the duty of the parents only but the duty also of other church members to assist worthy students in need.

In connection with our denominational schools Ellen G. White urged:

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors who are at the most critical age and who need our aid to secure knowledge."—*Testimonies*, vol. 6, p. 217.

It is God's plan that Adventist education should be provided for all with-



## The Man Who Ran Away From God

By Fenton Edwin Froom

The Scripture says of a certain man that he "rose up to flee." Have you considered the full intent and meaning of these words? God asked this man to go on a mission for Him, but he refused. He chose another course. He set his compass in another direction. It made no difference regarding the outcome, he was going anyway. And go he did!

The Inspired Record tells us that he "went down to Joppa; and he found a ship going to Tarshish." Jonah 1:3. Jonah was a resolute, determined man. Upon occasions he had a great deal of courage, but at times he was most cowardly. And Jonah was not much different from some people we find about us today. Young people have told me how they ran away to "Tarshish." Yes, they had courage, but in times of decision, when they needed to stand up and be counted, they wiggled, squirmed, dodged, and slipped out of responsibility and duty.

But you say, the Bible is filled with similar experiences of men who ran away from duty. That is why the Bible is the most loved and adored book of all books. In the Bible you find *you*. Your experiences, your attitudes, your idiosyncrasies, your likes, and your tastes—they are all there.

This son of Amittai counted not the cost the day he defied God. He boarded the ship, sought a quiet place to sleep, and forgot the world and his responsibility to God. Suddenly he was awakened! Sailors grabbed him bodily and brought him before the captain. The ship was in the grip of a terrific storm. The lots cast pointed to him as the troublemaker! He was the cause of the storm! He must be cast overboard! In this extreme emergency he came to himself. He realized how he had tried to run away from God, from duty.

The record says, "Now the Lord had

out exception, and that all without exception should have a share in paying for this education. The young person himself has a solemn duty to act with persistent determination; the parents are under divine obligation to assist their children to the utmost of their ability. But each member of the Advent Church must carry his personal part of the financial responsibility for the education of all our youth. That is the noble prerogative, the inescapable duty, of each true and faithful Adventist.

prepared a great fish to swallow up Jonah." Verse 17. When Jonah realized how wicked was his act of jeopardizing the lives of the members of the ship's crew, he told them to cast him overboard. Sometimes we have to be cast overboard even in these eventful days. We realize too late that the advice of mother or dad or some older friend in the church would have been best to follow. But somehow God keeps His eye on us. He is always waiting for us to show interest in, a response to, His never-failing love.

And so He prepares a way for us. He gave His Son Jesus Christ to die that we might have eternal life. He wants us to accept Him while we are young, in the prime of life, so that we can prepare our lives to be soul winners and workers for Him in His cause.

#### A Time to Think

While Jonah was temporarily hidden away in the whale he did much first-class thinking. In fact, this was probably the most concentrated thinking he had done in his life. A youth once told me that the first time he really began thinking was when he was placed behind the bars in jail. On his knees in deep trouble he gave his heart to Jesus Christ. Yes, Christ is in the jail; He is everywhere. And down in the depths of the sea poor, wayward Jonah found the Lord God.

The occasion for that prayer session was unusual as to time, place, and reason. But there is no time or place that we cannot call upon God. Christ wants us always to call on Him in time of need or difficulty. But I believe He would rather have us call on Him when things are going well and not just when we are in hard circumstances.

Did the Lord hear Jonah's prayer? When Jonah found himself on dry land there was no question in his mind regard-

ing what he would do. The words of Paul come to mind: "I determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. This must have been the attitude of Jonah as he went to fulfill the mission from which he had run away.

In Nineveh this mighty preacher proclaimed such a stirring message of salvation that the whole city heard and accepted his invitation. Hear his voice crying out to the multitudes, "Yet forty days, and Nineveh shall be overthrown." From the king down to the beasts of the field, all were covered with sackcloth. The people repented. It was a mighty demonstration of the power of God.

Perhaps *you*, young friend, will be that preacher or teacher, doctor or nurse, evangelist or missionary whom God will raise up as He did Jonah. Surely God is calling you, Adventist youth, to study and prepare to do a mighty work for Him in

this last hour. There are multitudes today waiting to hear the gospel story. Thousands, yes, tens of thousands will hear His call and respond.

The greatest potential in the Adventist Church is its *youth*. You are destined by God to stand before kings as Daniel did. Young woman, you may be privileged to appear before potentates as did young Esther in that crisis hour.

Christ is looking for *youth* today who will respond to His call. He is looking for young men and women who will flee from Tarshish and go to Nineveh. He will accept no compromise. He wants all there is of *you*, young friend. He wants your heart, your life, your soul. He declared, "Him that cometh to me I will in no wise cast out." John 6:37. Be of good courage and claim this promise: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

## Family Relationships—1

# Successful Marriage—Part 1

By W. H. Beaven

[This is the first in a series of six studies on family relationships, provided through the cooperation of the Parent and Home section of the General Conference Department of Education. In this and next week's issue, Winton H. Beaven, Ph.D., and John Lukens, M.D., write on marriage. These articles will be followed by four articles from Dr. Lukens on parents and children.—Editor.]

"The only hope we have of stabilizing the family in the modern world is to convince men and women that successful marriage is not a free gift handed to them on a cold plate. It is, rather, something you must achieve by patient and persistent effort—even sometimes by toil and sweat and blood and tears."

These are the words of Dr. David Mace, professor of human relations at Drew University, in an address in Oxford, England, before the International Union of Family Organizations on September 9, 1952. They well express the widely held belief of all marriage authorities with respect to the problems of modern marriage. While they state a great truth, one we need to explore further, they do not, however, express the basic truth. That truth is that marriage is a divine institution, not as we may have read or heard, the result of human experimentation. Ignorance of this fact is a partial cause of most of the marital troubles of our age.

Marriage is a union—physical, mental, and spiritual. If any one area is lacking, the marriage is maintained in precarious balance, like a man balancing on two legs of a three-legged stool. Certainly any marriage that starts as a spiritual union is off to a good start. However, a couple are not likely to work toward spiritual union; they must begin with it as the

foundation on which to build a home.

God made man first, and because it was evident that he needed a companion, God gave him one. God established the holy estate of marriage for the increase of human happiness. Marriage, then, is one of the basic divine institutions of human society.

God knew that man could never be happy by himself. It is evident to any observer that man is an incomplete being. He possesses many fine attributes. He is rugged and strong, capable of clear thought and great decision. But man is not normally gentle or notably sympathetic. He frequently lacks heart and understanding; man alone cannot propagate his own kind. So the all-wise Creator gave him a helpmeet with the characteristics he lacked to make a complete being.

God ordained this union to be lifelong, a holy one dissolved only by death or grave moral wrong by one of the partners. Dissolution because of adultery is permitted by the Scriptures.

In Ephesians 5:25 and 28 Paul stated under divine inspiration, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." For Christian men this opens up a whole vista of relationships; for the non-Christian it is relatively meaningless. Few Christian men, however, comprehend this meaning in its fullness at the time of marriage, or even after.

The complete meaning of this text

may only be understood in eternity, but we can indicate a portion of its implications. Christ so loved the church that he dedicated his entire life to laboring incessantly for it. He suffered unspeakably and died innocently for his church. How many husbands love their wives that way, or even understand that they should? It is not easy to love a wife as Christ loved the church.

Both Paul and Peter elaborate on man's duties to his wife, indicating that man should be considerate, kind, affectionate, and understanding (Col. 3:19; 1 Peter 3), and that a husband should support his wife (1 Tim. 5:8).

It is not easy to be a good husband, but it is far easier to be a good Christian husband if a man starts on a God-given blueprint and asks the Holy Spirit daily for guidance in the relationship. Most marital problems would never arise under these circumstances; those that did could be more easily settled.

God's Word not only outlines the man's duties in marriage but as clearly delineates the woman's. In Ephesians 5:22-24 woman is admonished to submit to the husband, that the husband is head of the family even as Christ is head of the church. Further, in the same chapter, the wife is told to "revere her husband."

Many wives, and prospective wives, react violently toward this admonition. In doing so they are rebelling against God's command. As wives appreciate the love, care, support, and protection of their husbands, they will show appreciation by love, doing what they can for the happiness of their husbands and recognizing them as heads of the house. Moreover, the wife is to "bear children, guide the house, give none occasion to the adversary to speak reproachfully." 1 Tim. 5:14. She "looketh well to the ways of her household, and eateth not the bread of idleness."

The seeds of much marital discontent can be found in the direct violation of the Scriptural injunctions. If the man is mean, if he does not support his family, he violates divine precept. If the wife is slovenly, if she does not "guide the house," if she refuses to bear children, if she refuses to accept the husband as head of the house, she reaps the bitter reward of violation of divine direction.

Modern marriage counseling accepts these precepts. Common sense demonstrates their wisdom. Thousands of years of experience prove that the Christian platform for marriage is a sound one. Every survey of modern marriage indicates that these principles are as useful today as when God first gave them. While it is most beneficial to study the physical, mental, and emotional aspects of marriage, to plan for and work toward a better union in marriage, it is imperative to understand and prayerfully accept the heavenly instruction for earthly happiness in wedlock.



# Emotional Health and the Spirit of Prophecy

By John Lukens, M.D.

Not long ago it was necessary for the writer to prepare a brief paper on proper emotional health for teachers. This was in connection with a course given on the campus of the University of Michigan. After this paper was prepared and a list of principles for good mental hygiene was set down, the question arose, "What is said in the Spirit of prophecy concerning these same principles?"

In this present article we give a health principle followed by a corroborating quotation from *Ministry of Healing*. By the emphasis now given in modern psychological research to the principles expressed by the Spirit of prophecy, once again we see illustrated the evidence of inspiration in these writings of more than half a century ago.

## Service and Nervous Stability

It is almost impossible to be worried into ill-health or unhappiness if we identify ourselves with the welfare of others.

There are ten basic rules that can guide us in our endeavor to gain emotional maturity.

1. Keep in the best possible physical health. Plan your life with plenty of rest, recreation, and change. "Every influence that affords the health of the body has its bearing upon mind and character."—Page 380.

2. Find work in line with your abilities and interests; be good at your job. "Patiently and perseveringly continue your work."—Page 386.

3. Develop interests in hobbies to enjoy in your spare time.

4. Cultivate some community activity that you like to do well. "Social influence is a wonderful power. We can use it if we will as a means of helping those about us."—Page 354.

5. Seek friendships you enjoy and maintain friendships. Meet your friends more than half way in planning work and play together. "Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings."—Page 492.

6. Do things for people who need help, not just out of duty or charity, but because you want to give them help and pleasure. Try to help and please others when you are most disturbed yourself. "Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope."—Page 494. "There are precious opportunities for

those who will make their homes a blessing to others."—Page 354.

7. Develop ability to rely on yourself to make decisions after reasonable consideration. Assume responsibilities that are rightfully yours. "Exercised in the right direction, it [the will power] would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body."—Page 246.

8. Face realities squarely and courageously. Work out the best solution you can find to your problem and act upon it. "Remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ."—Page 487. "Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—Page 481.

9. Enjoy the beauty that comes your way, and if you do not see it, keep searching for it. "Do something every day to improve, beautify, and ennoble the life

## Great Doctrines of Our Faith—3

# God the Son

By Harry W. Lowe

Jesus was the world's greatest questioner and its greatest teacher. I used to wonder which was the greatest question He ever asked, but not any more. To me His most important question was asked of the disciples, "Whom do men say that I am?" Mark 8:27. It was reduced at once to His incisive: "But whom say ye that I am?" Verse 29.

Jesus assumed that every man had to make up his mind about Him, and He propounded questions, produced situations, and uttered statements that challenged men to decide whether He was human or divine.

John's Gospel is perhaps the most explicit illustration. When the Jews claimed that Abraham was their father He said, "Before Abraham was, I am." John 3:58. When they asked a plain declaration of His Messiahship, He said, "I and my Father are one." John 10:30. When Philip desired to see the Father, Jesus answered, "He that hath seen me hath seen the Father." John 14:9. When, in Mark's record, the Jews claimed that only God could forgive sin, He delib-

which Christ has purchased with His own blood."—Page 491.

10. Every man needs a strong philosophy of life. Strengthen your faith daily through prayer. "It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God."—Page 511.

All mature people have a strong philosophy of life. When you give religion this task, you give it a heavy duty to perform. From then on it has the task of accepting, sorting, evaluating, and using every atom of experience that you have. With such a great task to perform, your religion will stand right in the main stream of experience, and cannot be relegated to a corner of your life where it provides an escape from reality.

There is much criticism of religion today. When immature, the religion has not been used beyond self-gratification. It serves the selfish interest of the person, but it should be a means of helping a person to evaluate properly all that he does or hopes to do. If immature, religion fails to give the person the perspective in which to judge the quality of conduct, and then it is not really the unifying experience it can be in its effect on the personality. True religion strongly supports and binds together the entire personality.

erately forgave the palsied man's sins. (Mark 2:9-12.)

The incarnation was a unique event, and therefore beyond explanation by other events. Greek philosophers tried to explain by saying that since God never changes, He could not become man. The Docetists said Christ's manhood was a pretense and His agonies an attempt to impress. The Nestorians taught that there was a divine side and a human, the latter suffering quite apart from the former. The Arians said a subordinate being capable of suffering became incarnate in Jesus.

The Christians, however, instead of arguing about the miracle of incarnation, took two facts, the forgiveness of sins and the resurrection; and on that basis taught "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

Because Jesus triumphed over sin, He rose from the tomb, and was "declared to be the Son of God with power." Rom. 1:4. Henceforth the believers declared: "But God commendeth his love toward

us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Paul presents in Colossians 1 a remarkable sequence showing Christ as the Son of God's love, becoming man, revealing God, reconciling sinners to Him through blood redemption.

Who can read Philipians 2:5-8, where

Christ appears on earth as God, taking the servant's form, dying on the cross, rising from the tomb, exalted till every knee shall bow and every tongue confess before Him—who can read that without seeing Him whom the doubting Thomas called, "My Lord and my God"?

At the head of the fundamentals of our message there must ever stand our faith

in Jesus as divine Lord and Redeemer. There must be no limitation in belief, no denial in life, respecting "this mighty Redeemer," "the Divine One from the Father's glory."—*The Desire of Ages*, p. 430. Our hearts and lives are the testing grounds of the doctrine of Christ's divinity. Men should see first of all that our salvation is wrought by a divine redeemer. "Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love."—*Ibid.*, p. 26.

Here in this sin-stained earth men saw Jesus and said, "Truly this was the Son of God." Here men called Him Emmanuel, "God with us," and only those who find Emmanuel here will "through endless ages . . . walk in the light of the Lord" and "praise Him for His unspeakable Gift,—Immanuel, 'God with us.'"—*Ibid.*

"God is with us, God is with us!  
So our brave forefathers sang;  
Far across the field of battle,  
Loud their holy war cry rang.  
Never once they feared or faltered,  
Never once they ceased to sing:  
'God is with us, God is with us;  
Christ our Lord shall reign as King!'"  
—WALTER J. MATHAMS.

## The Holy Spirit and the Prayer Life

By Frederick Griggs

Night had fallen on Jerusalem, a city crowded with Passover worshipers. Jesus had gathered His twelve disciples into an upper chamber, where He had washed their feet with His sinless, work-worn hands. They had partaken of the broken bread, symbolic of His body so soon to be broken, and had drunk the wine of which He said, "This cup is the new testament in my blood, which is shed for you." Sadness filled their hearts as Judas left the room, and for that lost soul "it was night."

Then said Jesus, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34. The new feature of this commandment was not that they should love each other, for that had always been a part of the divine instruction. The additional part of the message was that they should love one another "as I have loved you."

### The Promise of the Comforter

Sorrow and deep grief came to the disciples when Jesus told them that He was soon to leave them and go to a place where they could not come. But, said He, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. . . . I will not leave you comfortless: I will come unto you." John 14:16-18.

# A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—2

## Hallelujah Chorus

"Hi, teacher!" "Hello, Miss Marian!" "Morning!" "Good morning, Miss Marian!" These various greetings, coming all the way from freckled, tousle-headed Sam Long to sweet-faced Annie Arden, Miss Marian took with her bright smile and her pleasant, "Good morning."

"Lovely morning, isn't it?" she said, as the last of the boys and girls joined the crowd. "And listen to the music! The world is waking up from its winter sleep. What do you hear?"

They were close to a marshy place bordering the road, a marsh that merged into a small pond on Crandall's farm. The children hushed their chatter to listen.

"Dog barking," said Sam.

"Airplane," said Jimmy Morgan, looking aloft.

"Something nearer," suggested Miss Marian. "Many little voices singing a song, all on one note."

"Oh, that!" said Sam. "That's peepers. Heard 'em two days ago."

"Right!" said Miss Marian. "But what are peepers?"

"Little frogs," answered several. They were country children, and all of them knew their country ABC's, and some of them knew more.

"Yes, they are one kind of frog," said their teacher. "Some folks think they are the young of the big frogs, and that they will grow up, but that's not so. They are a special kind of little frog all by themselves, only about an inch long. Their nearest relatives are the tree frogs, which sing a quieter song. The peepers are the first of the frogs to wake up and sing when springtime comes. Pleasant sound, isn't it?"

The children differed as to how pleasant it was. Some loved it, but others thought it was too shrill. "Sometimes," said Annie, "it's so loud when you're going by you can't hear yourself think."

"Ho!" said Sam, "I can think louder than any frog."

"Louder than this?" asked Hal, the oldest boy, whose voice was changing. And he bel-lowed: "Ker-runk! Ker-rrouk! Ker-r-rrounk!"

Everybody looked astonished, and the girls put their fingers in their ears. They didn't know Hal had such a voice.

"Please don't think any louder than that, Sam!" said Eleanor.

"That was Hal's imitation of a bullfrog," said Miss Marian. "Where do you think these froggies, big and little, have stayed all the winter?"

"In the mud," said Chris. "They bury themselves in the mud."

"That's right, in part," said Miss Marian.

"The bigger frogs do. You see, frogs make up the biggest part of the family called amphibians (am-fib-i-ans), which means, 'living a double life'; that is, both in water and on land. Besides the frogs, there are the toads and the salamanders. They all (except one kind of salamander) lay their eggs in water; and when their young hatch out, they are tadpoles. They don't look like their parents at all, but more like fish, with little round bodies and wiggly tails, with which they swim. They live in the water until they change into toads or frogs or salamanders. And after that, the salamanders and the frogs live much of the time in the water, but the toads and some salamanders live on land. A little later, when they lay their eggs, we'll find some, and make an aquarium for them in our schoolroom, and watch them change from babies into big folks."

"The big frogs do bury themselves in mud when winter comes, and go to sleep; but these little peepers and the toads dig down under leaves and moss and top earth, and sleep the winter through. This habit, which is shared by some animals, is called hibernation. It is much like death, for they do not know anything or feel anything. They are cold and seemingly lifeless. But God is watching over them; and in the spring, the resurrection time of the year, they come out again to another season's life. It is a symbol ever before us of the death and resurrection of man."

"But, Miss Marian, frogs and toads do really die sometime, and don't get resurrected, don't they?" asked Eleanor.

"Yes, that's true," answered Miss Marian. "And that is a symbol of the eternal death of the wicked, when they are destroyed at the judgment. But I'd rather think of the resurrection of the righteous, wouldn't you? Just listen to the Hallelujah Chorus of those peepers!"

"Another Comforter"! How these two words must have cheered those eleven saddened, love-hungry men. They still hoped that Jesus would overthrow the Roman world power and establish the throne of glory for Israel. When their Master told them He would send "another Comforter," new hope was given to them. Jesus had never before spoken of Himself as a "Comforter." It was a word that brought consolation and hope for the future, and it must have given the disciples a new thought of what their Master had been to them and to the multitudes of sick and sorrowing to whom He had ministered. In talking with the eleven disciples the Master told them that the Holy Spirit was the Comforter. They were not ignorant concerning Him and His work, for in twenty-two of the thirty-nine books of the Old Testament the Holy Spirit is mentioned eighty-eight times. But the work that the Holy Spirit would accomplish was to be greater than anything He had done in the past.

Jesus' prayer life had given the disciples an earnest desire to learn to pray as He did; but when they all "forsook him, and fled," they could see that they had not learned the lessons He had taught. Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. How complete is this promise! He will "teach you all things" and "bring all things to your remembrance." The Comforter did bring to the minds of the disciples the prayer lessons Jesus had taught them, for during their pre-Pentecost days they learned to "pray with the spirit" and "with the understanding also."

They were to pray for the salvation of the lost. Prayer and service go hand in hand. The greatest servants of God have always been men of much prayer. It is true of those who have gone overseas to peoples of strange customs and languages, and it has been true of those who have worked wholeheartedly for God in the homeland.

#### Experience of Two Brothers

Two brothers, sons of godly parents, caught the vision of foreign mission service. The health of their parents was such that it was unwise for both brothers to go; therefore, after thought and prayer, the older boy decided that he would remain at home, work the farm, and help his younger brother obtain an education that would prepare him for service. The brother went to the mission field and did an exceptional work, but the brother who stayed at home on the farm and cared for his parents and supported his brother was as much a winner of souls as the one who spent his life in a heathen land.

We pray for guidance in all our plans and work, and we have the best reason

to expect that we shall be guided. Jesus Christ prayed to His Father to send the Spirit to do this. "Howbeit," said Christ, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

"The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service."—*Acts of the Apostles*, p. 49.

We are not told in the Scriptures to direct our prayers expressly to the Holy Spirit; however, it is clearly taught that the Godhead is the Father, the Son, and the Holy Spirit. (1 John 5:7.) Moreover, baptism is to be made in the name of the Trinity. (Matt. 28:19.)

"During the patriarchal age, the influence of the Holy Spirit had often been



### Minute Meditations

By Thomas A. Davis

#### Uphill or Downhill?

The old boatbuilder paused at his work and brushed some wood shavings from the gunwale of an almost completed boat. Then he looked at his visitor earnestly. He had never had the advantage of a formal education, but he did have a well-balanced perspective of life and a deep, personal acquaintance with God. They had been discussing the marks of a genuine religious experience, and now he spoke with conviction, "I tell you, when you think you're all right you're all wrong, but when you think you're all wrong you're likely to be all right."

There is a good deal of simple truth in the homely philosophy of that old man. Satisfaction with your Christian experience is a pretty good sign that things aren't what they should be. It is an indication that the road you are traveling has turned downhill, be it ever so slightly. Perhaps you are having an experience such as is had by many visitors to Magnetic Hill at Moncton, New Brunswick. There you have to keep your foot on the accelerator of your car to go "downhill," but if you are going "uphill," you can switch off your motor and coast very easily.

Satan is a past master at the art of camouflage. He can make you think that you are climbing, when all the time the road is getting more and more downhill.

How is it going with you, friend? Things moving along quite smoothly? Perhaps, just to be sure, you had better pull aside for a minute and check up as to whether you are climbing or going downhill.

revealed in a marked manner, but never in its fulness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people."—*Ibid.*, p. 37.

#### Help for Daily Cares

Paul states that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. The Holy Spirit is sent in Christ's name to give us intimate companionship at all times.

Some years ago I had opportunity to observe the rescue of outcasts in the city of Chicago. I saw men who had doomed themselves to death without hope in God or man, brought back to useful, happy lives by the prayers and labors of consecrated Christians. The promises of God to the worst of wrongdoers are abundant.

"There are within the reach of us all vast reservoirs of spiritual energy if we knew how to tap them. There are great storehouses of power if we could only find the key. Happy are the men and women who at the critical moments of life, succeed in breaking through the walls within themselves, and gaining access to these storehouses of surplus energy."

After the day of Pentecost the disciples knew positively that they were commissioned to proclaim the gospel to all men; they had tapped "vast reservoirs of spiritual power." Peter and the other apostles, who had previously fled from Jesus in the hour of trial, were now boldly proclaiming Him to be the Saviour of all men. In general features, face, body, and dress they were the same; but they were vastly different in mind and heart. They had been men of great fear; they were now men of unlimited courage and boundless zeal. What had made the difference? Oh! prayer had drawn much grace from the fathomless ocean of divine power. The Comforter had entered their lives, and they were prayerful, Spirit-filled Christians.

[This is the fourth article in a series on prayer.—EDITOR.]

The gospel is a revelation to man of beams of light and hope from the eternal world. All the light does not burst upon us at once, but it comes as we can bear it. Inquiring minds that hunger for a knowledge of God's will are never satisfied; the deeper they search, the more they realize their ignorance and deplore their blindness. It is beyond the power of man to conceive the high and noble attainments that are within his reach if he will combine human effort with the grace of God, who is the Source of all wisdom and power. And there is an eternal weight of glory beyond.—*Testimonies*, vol. 4, p. 446.

# EDITORIALS



## Wait Until the Tide Comes In

Life is filled with problems and difficulties. None can escape them. Sometimes they can be solved by wisdom and skill; again, no matter what we do relief eludes us.

What is one to do in such a case? Turn your problems over to God and await His wisdom and power to solve them. But when we do this we must remember we are not giving orders to God, but just committing all our problems to One who loves us and suffers with us. Then we must await the carrying out of His will and purpose for us. We must believe, too, that He will do in His own good time what is right and best for us.

But we are not to wait in anxious idleness. We are to go about our duties as best we can and wait patiently for God to act. And we may be surprised how soon He will act, and how naturally it will be done.

On one occasion, while a bridge was being built across part of the New York Harbor, the engineers had difficulty in finding a solid foundation for one of the buttresses. Right where the buttress was to be placed they found an old scow full of brick and stones that many years before had sunk into the mud until it was almost buried. Divers went down and put great chains under the scow so that it could be raised, but every effort failed.

Finally a young engineer said he knew how it could be done. He had two barges brought to the spot and attached the chains that were around the scow to the barges. The chains were fastened tightly at low tide. Then there was nothing to do, he said, but to wait. As the tide swept up the harbor raising the barges, the scow below could not resist its mighty power. It was raised out of the mud by the great Atlantic tide. That which human genius could not do, God's mighty power manifested in nature did as simply as a child picks up some fallen toy.

### Help for Us in the Psalms

Too many times we struggle alone, and long to lift ourselves out of the pit of discouragement, broken health, evil habits, financial difficulties, distressing home problems, but to no avail.

David often found himself in such a state. Many of his most beautiful psalms were written after he had passed through some soul-shaking experience. But he always came through with the palm of victory in his hands to give God the glory.

We can learn much on how to deal with life's problems by reading the psalms. The thirty-seventh psalm no doubt was written after some deeply moving experience. Looking it over, we find such satisfying and hopeful suggestions as these:

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Verse 3.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Verse 5.

"Rest in the Lord, and wait patiently for him." Verse 7.

"Fret not thyself in any wise to do evil." Verse 8.

Then we are given this blessed assurance: "The steps of a good man are ordered by the Lord: and he de-

lighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Verses 23, 24.

David learned to depend much on the Lord. On one occasion he wrote: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:13, 14.

Let us ever remember that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

When the tide of His grace flows in, our problem will vanish, and a new consciousness of God's love for us will be realized. So let us learn to wait patiently for Him.

F. L.

## Do You Know What You Believe?

One of the engraving department workers here at the Review and Herald—who spends an evening or two every week giving Bible studies—stirred up our thoughts about this question of intelligent witnessing for God while he was visiting in our home last evening. "Do you know what you believe?" It was a question, he said, that he had asked himself while giving Bible studies to a friend who had so many texts of Scripture in readiness to challenge the Adventist viewpoint on the state of the dead, the Sabbath, and other controversial doctrines that our brother was perplexed. One hard question on the resurrection particularly stumped him.

"I left my friend's home with a promise to return with a Bible answer," he said with a serious look on his face. "Now I've begun to dig for myself. I have discovered that the Bible is full of truth, but if you want to know what it says, you have to take time to investigate. I think I can go back to Paul's house now and show him that our position on all of these doctrines is supported by the Scripture."

Perhaps you have had a similar experience. Giving Bible studies to our friends will often awaken us as much as them. How many of us have been embarrassed by inquiries, the answers to which we did not know! All of which leads us to repeat the question, "Do you know what you believe?" Every Adventist, minister and layman alike, should be able to answer this query without blushing.

### Begin Searching for Bible Reasons

Better get out your Bible and history books and begin searching for the reasons why you believe as you do. And don't depend too much on commentaries. Take out your concordance, and search for texts. Better still, begin reading the Bible through from a doctrinal viewpoint. On a separate sheet of paper write down each text that gives support to a particular doctrine. While you are looking for Bible reasons to bolster the cardinal points of your faith, stretch your brain and heart fibers long enough to encompass the foundation facts concerning such matters as noncombatancy and religious liberty.

Go on, and search for proof texts on church organiza-

tion and church ordinances, social standards for the Christian, God's plan for home builders and their families. Search, search, search—diligently through the precious volume—for light and truth, and pray for wisdom to understand the meaning of the Scripture. The Spirit of truth will be present to open your understanding and teach you what is the mind of God. Think of every doctrine in relation to the work of Christ and the plan of salvation. Remember where to find the key texts. Memorize the important ones. As your mind is exposed to the life-giving energy of the Word of God, your vision will expand, your faith will increase, and your experience in Christ will deepen. Better than anything else, your effectiveness as a witness for the Master will greatly enlarge.

We take our precious doctrinal truths too much for granted. We treat them almost the same way some folks

## Others Have Said



The best way to break a bad habit is to drop it.—*Sunshine Magazine*.

Increasing your knowledge is like bringing a bright light into the darkness, the brighter the light, the greater the circumference of the circle of darkness. You realize more and more what you don't know.—*Childhood Education*.

There is far more hunger for love and appreciation in the world than there is hunger for bread.—*Sunshine Magazine*.

Strange as it may seem, one of the elements of success is dissatisfaction; not the kind that produces grumbling, complaining and bickering, but instead the kind that caused the Pilgrims to set sail for a new land with the determination to secure for themselves liberty in every sense of the word.—*Elevations*.

The spark from heaven falls. Who picks it up? The crowd? Never. The individual? Always.—*Christian Leader*.

The soul would have no rainbow had the eyes no tears.—*Barac-Philathea News*.

We are in danger in America today . . . of missing the flower by examining each petal through a microscope.—*Science Digest*.

What a different world this would be if people would listen to those who know more and not merely try to get something from those who have more.—*Forbes*.

As we permit the life of one child to be twisted or broken, by so much do we diminish the strength of our democracy.—*Pulpit Digest*.

It may not take much of a man to be a Christian, but it takes all there is of him.—*Christian Advocate*.

Education . . . has produced a vast population able to read but unable to distinguish what is worth reading.—*New Outlook*.

The best thing about the future is that it comes only one day at a time.—*Lion*.

A wise man, when asked how he had learned so much about everything, replied: "By never being ashamed or afraid to ask questions about anything of which I was ignorant."—*Friendly Chat*.

A danger in this modern world of luxury and ease is that people may be better off without being better.—*Highways of Happiness*.

Freedom is like a bag of sand. If there is a hole anywhere in the bag, all the sand will run out. If any group of our people are denied their rights, sooner or later all groups stand to lose their rights. All the freedom will run out.—*N.Y. Supervisor*.

treat their relatives. Since we live with them, we do not pay much attention to them. But suppose husband or wife, son or daughter, were taken from us. Would we not look at them differently? How do you feel when your wife or husband is away on a trip for several months? Are you not lonely? Of course you are. Suppose that the Bible were taken from you. Would you not wish that you had spent more hours with the sacred volume when you had opportunity to study it?

In no area of life is ignorance more distressing than in the field of religion. Adventists are known as people of the Book. Do we live up to our reputation? Frequently we pity the ignorance of our Catholic and Protestant friends who believe in such un-Biblical teachings as Sunday sacredness, the natural immortality of the soul, infant baptism, the confession, and the mass. These doctrines are pagan in their origin. This we Adventists know. But are we prepared to show our sincere though uninformed Christian friends exactly how they are deceived? And after revealing the pagan origin of these teachings, are we equipped by virtue of personal inquiry into Bible truth to give the verse in the Scriptures that clearly reveals the light on each of these subjects? Every Adventist should know the Bible answer to the superstitious doctrines held by an apostate church. How else can we accomplish our Heaven-ordained work and reach honest hearts?

Large numbers of Methodists, Baptists, Catholics, Jews—in fact, people of every persuasion—hold to their respective religions and refuse to change, urging the age-old argument: "If my parents' religion was good enough for them, it is good enough for me." We should know our faith so well that we choose to belong to the Adventist family because we have discovered by our own investigation of Bible truth that we are not in error, but sound and correct in our doctrinal views.

### Know the Truth for Yourself

In the early days of the Advent Movement the pioneers spent long hours searching out the great truths we believe today, but why should we depend entirely upon their testimony concerning our faith, even though it is a good and a true witness? The highest responsibility of any intelligent creature is to know for himself why he believes what he does. The Bible will stand the test of investigation. The Adventist faith will not be injured by an honest inquiry into the reasons for our distinctive beliefs. "Be ready always to give an answer to every man that asketh you," said Peter, "a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

Wrote Mrs. E. G. White:

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. . . .

"God has given us His word that we may become acquainted with its teachings, and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, 'What shall I do to inherit eternal life?' the Saviour referred him to the Scriptures, saying, 'What is written in the law? how readest thou?' . . .

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. *With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.*"—*The Great Controversy*, pp. 597, 598. (Italics supplied.)

D. A. D.





# News From the World Field

## My Trip Through the Inter-American Division

By R. R. Bietz, *President*  
*Southern California Conference*

It was more than an ordinary experience to travel in the Inter-American Division. It would be hard to believe that other divisions offer more variety of experiences. To run the gamut of customs and immigration inspections in fifteen countries is no small chore in itself. However, with a good sense of humor one can have a splendid course in public relations without paying much tuition.

My trip began in Los Angeles, California, and my first stopping place was in Montemorelos, Mexico. The Sabbath spent at this representative Adventist center of medical and educational work was most pleasant. The high point of the Sabbath in Montemorelos was the graduation exercises, at which time ten nurses received their degrees. This was especially a happy day for H. E. Butka, M.D., who is heading up the medical work in Montemorelos.

My second stop was in the metropolis of Mexico City. The union conference committee met here for several days. In this meeting we learned much about the work and workers in this field. We were told that the Seventh-day Adventists in Mexico are now the third largest Protestant church, with bright prospects of being in second place soon. In spite of floods, droughts, financial handicaps, worker shortages, and persecution the work is onward. Our churches in Mexico do not have much shepherding. There is only one worker for seventeen churches and companies. With its population of twenty-six millions of people, Mexico constitutes a real challenge. Under the aggressive leadership of Henry J. Westphal we know that the work will continue to advance in all of our 167 churches with a membership of 15,219.

Our trip from Mexico City to Guatemala was short, but many times we were spellbound as the plane flew high above the beautiful, fleecy white clouds. In company with Glenn Calkins, A. R. Roth, A. V. Larson, C. G. Gordon, F. L. Fleck, and E. G. Ross, I spent one of the most pleasant weeks of the entire trip visiting in Maya Indian country in northern Guatemala. Seven preachers and their luggage neatly fitted into a jeep station

wagon. Riding over the mountains of Guatemala was a jolting yet most pleasant experience.

At Momostenango more than four hundred Indians were assembled for the week end. Cafeterias, restaurants, and hotels are hard to find in this Indian village, but such incidentals did not prevent our Indian brethren from attending the meeting. Many of them walked scores of miles to be present. It was both interesting and inspirational to speak to these loyal people.

On Sabbath afternoon I saw my first group wedding. Twenty-five couples received the blessings of the church. Although many of them had been living together for quite a number of years, they

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### This I Have Seen

A new earnestness, a deeper conviction that some momentous hour is just ahead, grips the thinking of our colporteurs. This deep conviction is evidenced in a new vibrant zeal to do greater things for God.

Individual colporteurs feel it. Their testimonies at colporteur institutes I have just attended in the West, in the South, in the East, and today in the Ontario-Quebec Conference of Canada give a new ring to the old Advent message. There is a feeling that this is an hour of great opportunity for God's workers.

The favorable newspaper, radio, and magazine publicity sets the stage for larger and more frequent sales. As E. D. Dick recently stated: "It is not necessary for one to come into the full blaze and glory of an evangelistic effort to come into the message. One can learn of the message through the reading of a book, or a magazine, or a chapter, or a page, or a paragraph, yes, I believe through the reading of a sentence. . . . A man may make his decision on a very small beam of light."

*This I have seen*, colporteurs placing our books and journals in the homes of spiritually needy men and women, and being greatly blessed of God. Brethren and sisters, get in touch with your publishing department secretary and offer yourself in service for God. God is ready to bless. The books and journals are ready to be used. Let God use you. \*  
R. J. CHRISTIAN.

had never been pronounced man and wife. The gospel unites people in more ways than one.

Immediately after the wedding we walked for about three miles up the river to a beautiful spot where fifty-seven persons followed their Lord in baptism. Hundreds of loyal, faithful Adventist Indians walking in small groups to the place of baptism, singing songs of Zion, were a never-to-be-forgotten sight. In this country there are approximately thirty-five thousand Indians. Brother and Sister Ross, of central California, are doing excellent work and giving their all in service for the Master.

Guatemala Mission, with its sixteen hundred members, needs our prayers. There are almost three million people in this beautiful little republic.

From Guatemala we went to El Salvador, where we visited briefly with the leaders and our believers. It did not take long to become acquainted with at least a few problems. It was our pleasure to meet many of the brethren at the headquarters church in San Salvador. Perhaps one of the greatest needs of this mission is to have a new church and conference office.

We journeyed next to Nicaragua. This republic has more than one million population and is a most needy field. Our work here is still small but growing steadily. The Adventist believers who attend the evening service in Managua are certainly a most inspiring group. Their enthusiasm for the message is reflected in the splendid missionary work they are carrying on.

In Costa Rica the first settlement in Central America was made in 1502 by Columbus. Here we have twelve hundred believers and twenty organized churches. We were in San José for a number of days attending the union conference committee meeting. C. G. Gordon, newly elected president of the Central America Union Mission, was present, and also A. V. Larson, who until recently carried this responsibility. Several large meetings were held here over the week end.

It was also a treat to visit the Central American Vocational College. A finer group of students could not be found anywhere. The Central American Union Mission, because of the many countries represented, has more than ordinary problems. Before leaving San José we went to the city cemetery to see the resting place of Elders N. H. Kinzer and H. M. Larrabee. These missionaries met accidental death in April 22, 1946. The field is still mourning the loss of these valuable leaders,

whom we believe are resting in the San José cemetery awaiting the resurrection.

In Panama we had large meetings, hundreds of our believers gathering in the Pan-American Institute. This is the only organized conference in the Central American Union. Of particular interest, to me at least, was one of our church organizations out in the country meeting under the house of one of our brethren. The houses are on stilts, and there is plenty of room underneath for the people.

This little church in Panama came into existence as the result of a faithful lay

brother who began conducting meetings under his house. As a result of this experiment in lay evangelism there is now a church of approximately forty-five members. Everywhere throughout Panama our believers are filled with zeal and enthusiasm to finish the Advent message.

The Central American Union has a population of nine million people. Even with the 437 active lay preachers, the 110 branch Sabbath schools, there is still room for many more workers to bring the light of truth to those in darkness.

*(To be continued)*

## Adventist Missions in Indochina

By Daniel Walther

As the plane emerged from the clouds and neared the city of Saigon, Indochina, a beautiful, rich, and fertile land of luxuriant tropical vegetation opened before us. Looking at the coolies with their conical hats, working in the rice fields, and listening to the strange tongues, I wondered how the message could best be preached here in a short period of time. I prayed that the God in heaven, the same yesterday, today, and tomorrow, might be presented to the people; that the true message might be spoken and adequate testimony given.

At the airport it was pleasant to meet Lester Storz, the temporary mission director, and R. H. Wentland, Jr., as well as several of the native workers.

Indochina, a former French colony, has been in the state of war since December, 1946. France has poured into the country much of her financial resources: one and a half billion francs a day. Most of her military leadership is being used here, and there seems to be no end to this war, which is in its seventh year.

The three Indochinese provinces of Laos, Cambodia, and Viet-Nam were granted independence within the sisterhood of the French Union in 1949; but Viet-Nam is seeking total independence, which Ho-Chi-Minh, leader of the Viet-minh, claims is his aim too.

Saigon, the capital city of Viet-Nam, one of the most beautiful cities in the Far East, gives evidence of French methods of city planning: large, tree-lined boulevards, well-kept parks, beautiful airy buildings, and well-stocked department stores. The native element is made up of Vietnamese, and about 5 per cent of the population is French. Adjoining Saigon is another city—another world as it were—the town of Cholon, which is Chinese. Indochina lacks industries without which no modern war can be waged, but it is rich in rice, rubber, tin, and fruit.

Our work in Indochina began in 1929, and there are at present approximately 500 Vietnamese and 120 Chinese members. Our membership is on the increase. Last year sixty-four persons were bap-

tized. In Saigon we have two churches. In the outskirts of the city is the headquarters church, where our Vietnamese brethren worship. On the premises we also have a church school and a press, as well as the office of our mission. Another attractive church building for our Chinese-speaking brethren is in nearby Cholon. We also have a group of believers who meet in the beautiful resort town of Dalat, about two hundred miles north of Saigon, and there are a few members in Hanoi, Tourane, and Ainghia.

In Viet-Nam the population is made up of Vietnamese, Chinese, Eurasians, and a minority of French. My assignment was to preach the message in French to the French element, composed of officials and former colonists, businessmen, the military, and French-trained Vietnamese.

Immediately plans were laid for our evangelistic effort. The largest hall available was rented, and every possible means of publicity was made use of. Large advertisements, printed on linen sheets, were stretched across the main avenues.

Our staff was very small in size, and even that was reduced because of the sickness of our main Bible instructor, Mrs. Ernest LeBris. But what we lacked in quantity of help was made up by considerable zeal. The local churches entered into the spirit of the effort, although none of the natives spoke French. Thus our public attendance was made up entirely of visitors. It was estimated that at our first public meeting on August 17 there were some seven hundred people, which number was encouraging. Some two hundred names were gathered for visitation. In our second meeting, when we discussed the signs of the approaching end of the world, the hall was packed, and more than one thousand persons attended. Over three hundred names were received at this meeting. Our main problem from then on was to know how to take care of the large demands for visitation.

One of our native workers painted an impressive scene as background for the platform in the conference hall. It represented the Master contemplating our upset world, and underneath was printed the key verse to which we constantly referred in our messages: "I am the way, the truth, and the life."

Our work in Indochina is pressing, and our men toil under dangerous conditions, some of which I witnessed personally. Never have I felt so strongly the need of the abiding presence of the Saviour and taking marching orders directly from Him who is our Lord.

Indochina is passing through the torments of a civil war, and is at the same time a battlefield of international proportions. It deserves most urgent attention from our leaders, not only to preserve our institutions and give leadership to our people, but also to take care of the needs of those who are anxious to follow Him who is the way, the truth, and the life.



Partial view of crowd gathered in large auditorium in Saigon, Indochina, to hear evangelistic lecture delivered by Daniel Walther of the Theological Seminary, Washington, D.C.



An active group of colporteurs and their leaders who gathered at the Celebes Training School in Indonesia during the first week of January for their annual institute.

## Our North Celebes Colporteurs

By E. A. Brodeur  
Secretary, Publishing Department  
Indonesia Union

The colporteurs of the North Celebes Mission are marching on to victory. Week by week and year by year they are faithful to their task of carrying the message to the people of the North Celebes. The North Celebes is often referred to as the "orchid" of Indonesia. Truly the third angel's message is growing into full bloom in this area. Last year the baptisms in this field reached 630. Many of these were fruits of the colporteur ministry. Thousands of our truth-filled books have been sold in this field, where there is one Adventist for every eighty people of the population. Our membership in the North Celebes Mission has now passed the six thousand mark.

The first week of January, 1953, forty-one faithful colporteur evangelists gathered for their annual institute. The institute this year was conducted at the Celebes Training School, at Kawangkoan. E. Turangan, the local publishing department secretary, is doing good work with his colporteurs. His program was organized so as to use all available time to good advantage. We were fortunate to have with us D. A. McAdams, from the Publishing Department of the General Conference.

Another outstanding contribution to our institute was the excellent devotionals brought to us by W. A. Nelson, president of the Canadian Union, who was visiting in our field at the time of our institute.

The climax of the institute was the Sabbath symposium. Eight colporteurs brought to those in attendance the soul-saving experiences that serve to keep the colporteurs faithful to their post of duty. At the close of the symposium the writer called ten colporteurs to the platform

and presented each of them with a five-year service pin. The service of these faithful men and women varied from five to fourteen years, with a total of seventy years of service represented by the group. After the presentation of the pins Bruce M. Wickwire, publishing department secretary of the Far Eastern Division, spoke briefly to the colporteurs.

At the close of the institute the colporteurs expressed their determination to return to their fields of labor on the mainland and the nearby islands and to redouble their efforts to carry to the people of North Celebes the message contained in their books.

We solicit the prayers of God's people for the courageous colporteurs of Indonesia. Here in this vast island field, where 85 per cent of the eighty million people are Mohammedans, our colporteurs are faithfully doing their work. In the past two years the colporteurs of Indonesia have delivered over 450,000 magazines and more than 50,000 books. Only eternity will reveal the results of this work.

## Ignacio's Powerful God

By John Elick  
Director, Nevati Mission Station, Peru

Until recently Martín was a powerful *pahlish*, or witch doctor, among the Amuesha Indians along the Palcazu River in the jungle country of eastern Peru. The fact that he no longer is a powerful witch doctor is proof to many that there is a God who rules over the destinies of men, and even works miracles on the hearts and bodies of poor mortals.

Martín is not a witch doctor any more, because he has left all his dark practices so that he might learn more and more about the God of Ignacio. For, you see, it was Ignacio's God that overcame Martín's god in open combat.

It all happened like this: Ignacio, the

faithful leader of the Adventist Amueshas along the Palcazu, lost two young children recently. The whooping cough took them. Ignacio was heartbroken, but his faith in God remained firm. "God knows best what is good for us," he told me shortly afterward. After losing his children Ignacio wanted very much to come to the mission station headquarters, in Nevati, to live, but decided not to make the move, because, as he said, there were many along the Palcazu who were new in the faith or did not yet know about our soon-coming Saviour.

On returning to Raya Quebrada, the Adventist village where he made his home, Ignacio began to work with greater energy to warn more of his people. One of the people who showed interest in Ignacio's message was a woman who had been his wife when he was a young man. She was a pagan. The woman was now one of the wives of Martín, the *pahlish*, or witch doctor. The witch doctor was very angry that one of his wives should go to the Adventist village to listen to the Word of God. He followed her to the village. There he met Ignacio and cursed him. Shortly after this Ignacio became ill. Now Martín, the witch doctor, was happy. He told all the people that Ignacio would never get up from his sleeping mat again unless he, Martín, prayed to the devil for him.

### A Real Testing Time

He then went to Ignacio and offered his professional services, which, naturally, were refused. This offended Martín greatly, and he announced to the Christians and pagans alike that Ignacio's God had forsaken him, and that Ignacio was going to die in order to prove the superiority of Martín's god. Then Martín began with his dark and mysterious rites, eating his *piomatsno*, or jellied tobacco, in order to have visions and converse with the devil. "Ignacio is going to get worse and worse until he dies," he told all the villagers. And his words seemed prophetic, for Ignacio grew weaker and weaker and his pain more intense. The Adventist villagers declared that their faith was not shaken by these happenings, but the pagans plainly said that if Ignacio died, nothing would make them believe in the Christians' God.

Daniel, the schoolteacher in Raya Quebrada, brought word of these happenings to the mission station headquarters in Nevati, and public prayer was offered twice a day for Ignacio, and many private prayers were offered at all hours of the day and night, that God would not permit the evil one to interrupt the work among the Amueshas.

For a long time Ignacio hung in the balance between life and death, unable to leave his sleeping mat, unable to sit up or to eat, until he became a living skeleton. A sense of expectancy hung over the whole village. All felt that every-

thing depended on Ignacio's future. In his weakness and pain Ignacio cried like a child and wished that he could come to Nevati, but said, "No, my place is here. I must stay here until I am well or dead." He also knew that in his condition it would be impossible for him to be carried over the extremely dangerous mountain paths that united Raya Quebrada with Nevati, many, many miles away.

Then one day a change was noted. Ignacio began to show an interest in things about him. He slowly but surely grew stronger. Martin, the witch doctor, did his best to prevent the improvement; but in spite of all his tobacco eating, his curses, and his talks with the evil one, Ignacio continued to improve. The change in Ignacio's condition made a profound impression on all, but especially on the minds of the pagans, who had been thoroughly convinced that Ignacio was as good as dead, and that Ignacio's God had been overcome by Martin's god.

The change in Ignacio made a profound impression on the mind of Martin, the witch doctor, too. Teacher Daniel visited him and invited him to come to the morning and evening worship services. "I can't go," he replied. "I'm a child of the devil, and the devil has told me that I must never go into your church." But Daniel continued to visit Martin, and to invite him to come to worship and to church services. Martin gave the same answer as before, but added, "Maybe someday I can go, when the devil tells me I can."

One day, when Daniel was preaching in the church, he saw Martin, the witch doctor, seated in the back. He had made his decision to abandon the devil and to become a child of Ignacio's powerful God. The next day, in the presence of all the villagers, Martin went to the river and threw into the swirling waters his

*monkan*, the beautifully carved bamboo case in which he carried his jellied tobacco, the visible symbol of his union with the evil one. He also threw away his coca and his smoking tobacco to indicate his complete break with his evil past.

Now, every morning and every evening, when those joyful voices of our believers in Raya Quebrada raise hymns of praise to the powerful God of Ignacio, Martin, who was once one of the most powerful witch doctors along the Palcazu, stands among the other children of God, trying to learn the words necessary to convey his thanks to Ignacio's God for the deliverance from evil wrought in his sinful life.

## Dedication of Homosassa, Florida, Church

By N. F. Brewer  
*Field Secretary, General Conference*

A small company of eight believers in the humble fishing village of Homosassa, Florida, realized the fulfillment of their long-cherished dreams on February 14, 1953, when their church building was dedicated to the Lord.

Homosassa is a village of only several hundred inhabitants. In 1929 Sister Will Pratt and her daughters moved to the area and were the only believers for some time. All through the years they looked forward to the time when a church could be established. In 1942 L. C. Evans, then president of the Florida Conference, received an earnest appeal for assistance; and F. W. Harvey, the district leader at Ocala at that time, was asked to help open the work at Homosassa, which is about sixty miles from Ocala. During the summer of 1943 Elder Harvey, assisted by J. L. Evans and Miss Maude Anderson as Bible instructors, conducted a series of

meetings, and a company of eight members was formed.

These members began at once to work on gathering funds for a building site. They selected a very nicely situated lot and obtained the approval of the conference for its purchase. By 1949 this small group had gathered \$1,100 toward a church building.

J. B. Locken, a retired minister and veteran church builder, became interested in this project, and bent all his efforts to the construction of this church building.

Through the sacrifices of the members, the liberality of the local businessmen, and the help of the Florida Conference the building was enclosed and ready for temporary use in 1950.

Under the leadership of the present pastor, R. A. Hamm, the building was finished and ready for dedication February 14, 1953.

The writer gave the dedicatory sermon, and R. A. Hamm gave the history of the Homosassa church. R. H. Nightingale, president of the Florida Conference, led out in the act of dedication; and V. G. Anderson, president of the Southern Union, offered the prayer of dedication.

## Giffard Mission Hospital, South India

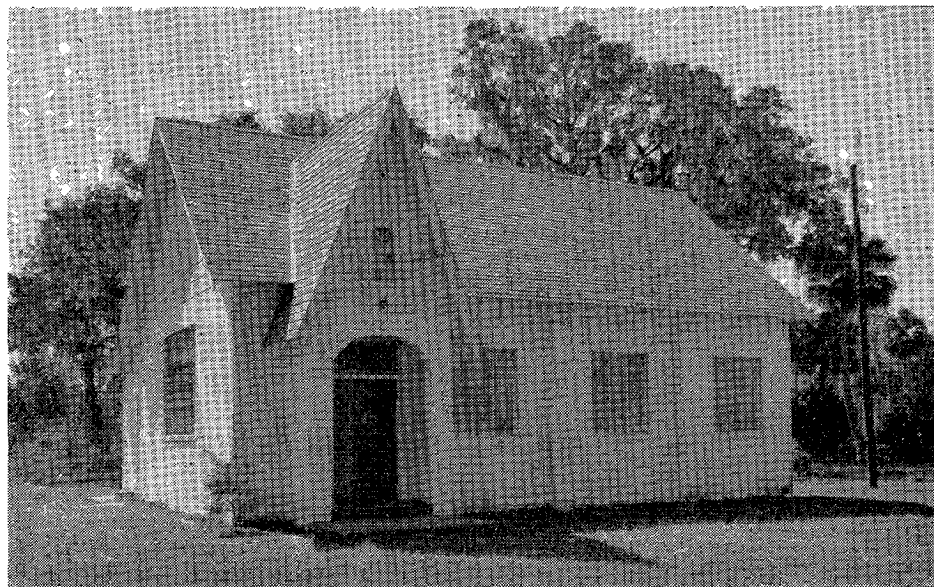
By Robert H. Pierson  
*President, Southern Asia Division*

Our medical units are to be centers where those in distress may find not only physical healing but spiritual help as well. Our Giffard Mission Hospital, in the Telugu language area of South India, is a unit where both phases of help are offered to the people. Here Doctors Dunbar and Eden Smith and Dr. Elizabeth J. Hiscox, capably assisted by overseas and national nurses and helpers, are carrying on a true medical missionary center.

The professional phase of the medical work in Nuzvid is well developed and efficiently sponsored. On the compound, in addition to the hospital, four schools are being operated. There is the nurses' training school, with fifty-five young people from many parts of the Southern Asia Division preparing for service in the nursing profession. Miss Edna York, who is in charge of this school, is doing excellent work in training both male and female nurses to serve in our different medical units throughout the division.

Recently a new government-recognized school of midwifery has opened its doors, and five students are taking this advanced training. Still more recently classes have been opened for training laboratory technicians. Later it is hoped that training can also be offered to the youth of India to come to Nuzvid for courses that will prepare them as X-ray technicians.

Our Nuzvid staff is also caring for a



New church in Homosassa, Florida, dedicated February 14, 1953.



hundred-bed inpatient hospital, and a large outpatient clinic that demands long hours every day. These services in themselves are full-time jobs, but our medical workers in Nuzvid carry on their hearts a burden for souls. One wonders how they find time to care for all their professional duties and in addition do a great deal of missionary work in the area.

### Spiritual Ministry

Each morning there is the regular worship service to open the day. Patients who are able and who so desire attend. Then there are the bedside spiritual visits in which those whose duties permit take part. On Friday evenings a singing band goes into the wards and sings Christian hymns for the patients. But this is not all—at the time of writing, the workers are carrying on five branch Sabbath schools in the vicinity of the hospital, where many, young and old, have an opportunity to study the Word and worship the Divine Author in this manner.

The two Doctors Smith have had some encouraging experiences in evangelism. They have had more than a thousand villagers gather to listen to their messages. In one place the village fathers were so impressed with the meetings that they issued an edict ordering all the people of the village to cease their labor on the seventh-day Sabbath. So in this village of more than one thousand souls all rest on the Sabbath, although they are still Hindus. They have also built a humble little place of worship in which the services may be held. At the present time there are twelve in the baptismal class conducted by hospital workers.

### A Change in Attitude

What a change in attitude toward the gospel as compared with the days when the hospital was first built in this location years ago! Then, because the institution was built largely from funds donated by wealthy Hindus, very great care had to be exercised not to offend any who came for treatment. In those days it was not possible to speak with any degree of freedom concerning the gospel.

What we witness today of the willingness to hear the message of Christ, and the calls that frequently come for gospel meetings in the area, are a pledge of the part our medical work is destined to play in the finishing of the work.

God will do great things for those who trust in Him. The reason why His professed people have no greater strength, is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf. He will help His believing children in every emergency, if they will place their entire confidence in Him, and faithfully obey Him.—*Patriarchs and Prophets*, p. 493.

## Medical Ministry in Spain

By Henry F. Brown

Though our message began to be preached in Spain a half century ago, the development of the work has been slow. When perfect freedom was allowed during the time of the republic, the people were so concerned over politics and the ordinary affairs of life that they had no time to listen to the gospel. During the past few years liberty has folded its wings and flown, but our work is growing as it never grew in times of freedom.

For many years the colporteur work was carried on with great success in Spain. During the troublous years of the revolution nothing could be printed. Recently the brethren have prepared a new book on health that is being widely sold.

Attention has been given to the medical missionary work, and in Madrid and Barcelona medical missionary groups have been organized.

Recently in Madrid the Instituto Clinico de Fisioterapia was opened. This is a small sanitarium offering hydrotherapy treatments to the public. This institution is making its presence felt. Dr. J. A. Valtuena, the son of one of the mission workers, is in charge.

Illustrative of the type of work that is being done are the following experiences that our medical missionary groups have recently had.

A sister in the church, who is a nurse and belongs to this group of good Samaritan workers, writes: "I met a woman in great difficulty. Her husband was an alcoholic, and she was about to be confined, but she had no means of support for her children and wondered whether it was all worth while. Taking advantage of her mental state, I spoke to her of the life to come, where there would be no troubles. Then I lent her *Steps to Christ*, explaining that God could help her solve her difficulties. She read the literature and expressed gratitude for a new hope that had sprung up in her heart."

Jose Lopez, of Madrid, said that he was dealing with a patient who was completely discouraged. "I was to give him a series of penicillin injections. Inasmuch as it took twenty minutes to give each

one, I had six opportunities of speaking to him. With the first injection I told him not to be discouraged and asked him to allow me to pray with him. The patient asked me what I had done and what it meant, and I told him that I would explain this with the second injection."

"At the time of the second visit I told him that God was all-powerful and full of mercy, and that we could have absolute confidence in Him because He could heal us. With the third visit the patient had a more cheerful outlook, and especially asked me what the basis of my hope is and what I could offer him.

"With the fourth visit I told him of the Lord Jesus Christ and of our hope in Him because He had said to us, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' With the fifth visit our conversation caused the man to weep bitterly. He was very repentant of his wicked past.

"At the sixth visit I pleaded with him to lead a cleaner, purer life. I spoke to him of the Holy Scriptures as the book that would give him spiritual peace that he needed so much. As we separated he asked me to offer another prayer for him."

And so historic Spain, where the people of God have worked for so long, finds its doors opening to the message of truth.

## Portuguese Youth Dedicated to God

By A. R. Friedrich

Sabbath, December 20, 1952, and Sabbath, January 10, 1953, were two outstanding Sabbaths in the Portuguese district of the Southern New England Conference. On these days the parents of twenty-five children brought them to be dedicated to the Lord in special services. Several non-Adventist fathers attended to see their children dedicated.

It was quite impressive when the pastor held up one of the small children before the congregation and quoted Matthew 18:3: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It is the desire of every church member in the Portuguese district to do all he can to present the little flock to the Lord Jesus when He comes.



Two groups of children dedicated to the Lord's service in recent meetings conducted among our Portuguese believers in southern New England.





# The Call to Advance

The General Conference Staff Tell of Plans and Progress

## The Church and Its Missionaries

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

[In last month's Call to Advance department Elder Rebok discussed our foreign mission enterprise. He stated that five classes of missionaries are needed to reach the non-Christian world with the third angel's message. These missionaries are the point of contact between the church and the world. In this issue, Elder Rebok continues the study of missions by revealing the important sources from which our missionaries are drawn for service.—EDITOR.]

A study conducted by Kenneth Harding in January, 1953, does much to confirm our faith in Seventh-day Adventist homes and schools as sources from which the church may draw a never-failing supply of missionary timber. As a student in Southern Missionary College Brother Harding became interested in the matter of sources for our foreign missionaries through a course in psychology of adolescence. He decided to conduct "An Investigation Into the Attitude of the Adolescent Students of Southern Missionary College and Academy to the Foreign Mission Program of the Seventh-day Adventist Church." He prepared a carefully worded questionnaire and submitted it to 192 young men and women between the ages of 14 and 21.

The results of that study were most enlightening. His survey yielded the following facts pertinent to the theme of this article:

1. Of the 192 participants in the survey 184 were baptized members of the Seventh-day Adventist Church; 8 were not.

2. Of these students 116 came from families where both parents are Seventh-day Adventists, 62 from families where one parent is a Seventh-day Adventist, and only 14 from families where neither parent belongs to the Seventh-day Adventist Church.

3. The general attitude of this group of adolescents is favorable to the foreign mission program, for 100 per cent of them think it worth while and 172 of them support it with church and Sabbath school offerings.

4. A little more than 40 per cent are definitely interested in entering into the foreign mission program by dedicating their lives to foreign service.

5. A desire to enter mission service immediately after graduation from college was indicated by 17 per cent. The other 23 per cent would enter foreign service some time later.

6. There were 15 whose parents are

foreign missionaries and 10 of them desire to become missionaries, with 6 eager to go immediately after their college work is completed.

7. Sixty-five per cent of those interested in foreign service came from homes where both parents are Seventh-day Adventists, only 24 per cent from homes where one parent is a church member, and 11 per cent from homes where neither parent is a church member.

8. The first choice of field is indicated—South America, 27; Africa and Middle East, 21; Far East and India, 12; Pacific Islands, 11; Europe, 9; Central America, 5.

9. The factors that largely influenced the young people in their decision for foreign mission service were as follows: A returned missionary, 52; *The Youth's Instructor*, 29; parents, 25; a pastor, 18; a teacher, 16; a student, 12; the *Review and Herald*, 5.

It becomes apparent from this study that we are justified in our confidence placed in our academies and colleges. They must remain our training centers and our source for the missionaries of the future. Good Seventh-day Adventist homes and good Seventh-day Adventist schools will produce good Seventh-day Adventist missionaries.

### Changing Situation in Mission Fields

We are living in a fast-changing world. Everything about us presents a challenge to the Christian church and its foreign missionaries in particular. The peoples of earth are caught in a situation over which neither they nor their leaders seem to have any control. They appear to be victims of circumstances that sweep them along as with a swelling tide. The old sense of security is gone. Old standards and customs and traditions have been swept away. A new and different society is in the process of formation, and no one can foresee or foretell the ultimate shape or pattern. Mission work, mission needs, and mission methods are all in a period of uncertainty. It is a good time to stop and take our bearings, to survey the situation and to chart a new course of procedure. China has become a warning and a challenge. She has become a

lesson book, a sort of laboratory that we should now appraise, and evaluate the results of past efforts and methods. What should we have done differently?

From inside China comes an appeal that should reach the ears and heart of every division administrator. It comes from one who is in a position to observe and appraise the work of a half century of missions. It comes from a man who is known for his devotion to the cause of God, for his sensible and balanced judgment all through the years, from one who is concerned over the establishment of God's kingdom in all parts of the world, who can think beyond national and racial boundaries, whose heart is big enough to take in the world church.

### A Work That Endures

Looking at the church in China today he sees the danger of putting too much into our institutions, and the transitory nature of all things material. He has learned that the only lasting part of a mission school is the work done in the hearts and minds of the students and not the bricks, mortar, stone, and cement. He regrets the hundreds of thousands of dollars spent for buildings and the neglect of more lasting spiritual benefits. (Ponder well these words written with tears.)

"We have one major grudge against the foreign missionaries who have left us. In all the fifty years they have been in China they have not paid enough attention to the gift of prophecy—the special gift God has given to the remnant church. Literally millions of dollars have been spent on building dwellings and institutions, but very little spent on translating and publishing the writings of the Spirit of prophecy. Can you expect real Seventh-day Adventists to be made without the Spirit of prophecy? Never! It is no wonder, therefore, that the Seventh-day Adventist Church in China does not truly possess the spiritual heritage common to our believers in other countries. And the only precious gift that no man can confiscate, we do not possess in entirety. What a shame! No doubt many of the returned missionaries have already awakened to this fact. May the Lord give us time and opportunity to lay the foundation of the church of God in China the way it ought to be laid. Christ is the chief cornerstone, and He is manifested to the Laodicean church as the faithful and true witness—the Spirit of prophecy. I am therefore correct in saying that the cornerstone of the true church in these last days is the Spirit of prophecy.

"We need your prayers. Pray that the Lord will open to us the door of opportunity to preach the Word and build His church on the true foundation. There are people who are consecrating themselves to do this work, and we know the Lord will not forget this part of the harvest field."

#### Finishing the Work in All the World

We have been carrying on the work for many years, but as a matter of fact our schedule is far behind. God would have had us in the kingdom years ago, but we have been somewhat slow to do our part. We have actually delayed the coming of the Lord. How long shall we encamp around this mountain? When shall we arise and move forward?

Are we using wisely and in harmony with His will the millions of dollars God gives us each year? Are we using such treasure for things that not only have not hastened His coming but in reality have tended to tie us down and delay His coming? These are serious questions for each committee to study. The work will not be finished by adding new and larger buildings and institutions. True, they do sustain and strengthen the work of the church, but only as we can use more and more of our funds to send forth hundreds and thousands of "preachers" into every corner of earth to sow the seed and to gather the harvest can we actually hope to "finish" the work.

Seventh-day Adventists are getting tired of this old world of sin and long for the finishing of the task. They look forward to the new earth and long for its peace and the association of sinless angels and of saints saved from all ages. I want to be there. I want to do my part in finishing the work and in helping God to cut it short in righteousness. Don't you?

## Missionary Volunteer

Department

## Pan-American Youth Congress

San Francisco Civic Auditorium, June 16-20, 1953.

Plan now to join the thousands of Adventist youth who will attend this Pan-American Youth Congress.

#### INTERNATIONAL

Colorful delegations from South and Central America, islands of the Caribbean Sea, and Hawaii will represent the loyal spirit of our American friends and neighbors.

#### MUSIC

Trained choirs and youthful voices

from all parts of the hemisphere will unite in heart-lifting strains of thrilling song.

#### DELEGATES FROM NORTH AMERICA

Each senior Missionary Volunteer Society will have the privilege of sending an official representative to whom will be handed a free round-trip ticket to San Francisco, the City by the Golden Gate.

#### REGISTRATION

The registration fee is \$2.00. Come prepared to register as early as possible on the opening day—and receive the PAYC registration packet, which will contain, among many other things, your delegate badge, the new MV songbook in a special congress souvenir edition, the official program, notebook, pencil, postcards, et cetera.

#### DAY OF GOD'S POWER

Long overdue is the fullness of consecration which will give power to the army of Adventist youth who are to carry quickly the message of a crucified, risen, and soon-coming Saviour to the entire world. In the providence of God this Pan-American Youth Congress will lead those present to understand more fully the divine plan.

You will want to say, "I was there!"

E. W. DUNBAR, *Secretary*.

## Publishing Department

## How to Double the Membership

I appreciate very much the work of the colporteurs. I know something of the value and the power of their contacts. I served as a pastor-evangelist for seventeen years, and in the churches where I was pastor I always had colporteurs working with me. If there were none in the locality, I would ask the publishing secretary to send one or more to work with me in the community. As the colporteurs went from door to door and discovered interested people, they brought the names to me, and I went into these homes and gave Bible studies and invited the people to attend church.

I have seen scores of people baptized as a result of these colporteur contacts. In one church there were thirty-three adults baptized in one year as a result of the work of the four colporteurs who were working with me in the church.

I organized two new churches where I followed the colporteur. The colporteur worked through the winter and sold books, and gave me the names of all his customers. I kept in touch with them, and

in the summer I pitched a tent and invited them to come to the meetings. In one place there were fourteen baptized who had purchased books from the colporteur.

The colporteurs were always an inspiration. The testimony of their experiences during the week was a great inspiration to the prayer meeting. I have seen prayer meetings greatly enlarged because of a colporteur's weekly visit.

Now I am looking ahead to the time when every minister and every church will make the work of the colporteur an important part of the regular church program. What I mean by that is that the pastor and the church members will feel a responsibility in following up the interests that the colporteur finds, and in helping these people to become Seventh-day Adventists.

#### Tying the Colporteur to the Church

Here in the Pacific Union Conference we have a pamphlet entitled *Welfare Headquarters Organization for Welfare Work of the Church*, and in our organization chart in this book we list the colporteur evangelist as a member of the health committee, the welfare committee, and also a member of the evangelism committee. This ties the colporteur to the church. The colporteur can bring his people to the health and welfare centers, where they can receive treatment and food and such service as their needs require.

We have indicated in this booklet that the church would do well to cooperate with the colporteurs in caring for the people they find, and as a result they will lead men and women to accept Christ and become members of the church.

The secretary of the publishing department of the Pacific Union Conference is cooperating with us in supplying the names of the colporteur customers, and we are sending these to the pastors of the churches for a visit by either the pastor or a trained church member. We are now conducting training classes in our churches, in which we are teaching our church members how to visit and deal with these colporteur customers—how to bring them to church and how to develop the interests.

Already we have had an experience in one section where 50 per cent of the people visited who have purchased books from our colporteurs have signed up for the correspondence course and are being visited again and again, and we look for a large harvest of souls in our conferences as a result of this cooperative work between the publishing department and the home missionary department. As the result of this united effort we expect to go a long way toward doubling our church membership in this union.

A. D. BOHN, *Secretary*,  
*Home Missionary Department*,  
*Pacific Union Conference*.

## Radio—TV Department

### Good News From Germany

On the occasion of the fourth anniversary of the Voice of Prophecy broadcast—called *Stimme der Hoffnung* in Central Europe—many letters of congratulation came to our Berlin office from listeners and Bible correspondence school students. During those four years 25,051 persons applied for the Bible lessons. Max Busch, radio secretary for the Central European Division, writes:

"We are marching on full of hope and with great courage. The daily mail brings filled-in questionnaires and letters in which the students ask for further information concerning Bible questions." From a thousand to twelve hundred letters must be answered every month.

Elder Busch states further that these Bible lessons are returned from the homes of the educated, the homes of craftsmen and workers, as well as from the narrow rooms where refugees have found shelter. "We learn," he says, "about the material, mental, and spiritual needs of our students and are happy for the privilege of bringing them the message of Jesus Christ, the Saviour and Redeemer of all men."

He relates that a man working in a coal mine wrote: "I recommended the broadcasts of the Voice of Prophecy to many of my fellow workers who are strong atheists and absolutely do not attend any church service or religious meeting. They always become angry at even the mention of the name of the Lord. It is strange to see how these same people like to listen to the Voice of Prophecy program and are even longing for it."

Elder Busch tells us that "farmers hurry home from their work before the program comes in over the radio in order to hear the Voice of Prophecy, and afterward they return to their hard work in the fields and are newly encouraged and spiritually strengthened. During the night hours hundreds of eager students are studying the lessons, reading the Holy Scriptures, and answering the questions in connection with the Bible subjects. People living in loneliness, where no preacher has ever reached, and who have never had the privilege of attending a religious meeting listen to the message by radio, and through the Bible lessons are encouraged and strengthened to accept the faith."

A Protestant minister and a Catholic teacher, each in the quietness of his own home, studied the Voice of Prophecy Bible Correspondence lessons, and each came to the same conclusion—that this is

indeed the truth. They are now looking for other employment that will enable them to be obedient to the law of God.

A Franciscan monk left the monastery longing to find truth and peace for his heart. One day he heard the radio message of the Voice of Prophecy. His heart was touched by the good news, and he enrolled in the Bible course. He has since been baptized, joined the church, and has gained rest for his heart through the love of his heavenly Father.

Radio is truly God's winged messenger. No mountain, river, boundary line, or high wall can keep it from reaching hearts longing for the good news of salvation. PAUL WICKMAN, *Secretary*.

## Religious Liberty Department

### Will Good Friday Be- come a National Holiday?

The commemoration of the passion and death of Christ on Good Friday between the hours of noon and 3:00 P.M. is being actively promoted by Catholics and Protestants, and is gaining ground. This program, together with that of "putting Christ back into Christmas," is part of the general objective of "bringing Christ back into American life."

Businessmen are being asked to close their establishments during the three-hour period on Good Friday, and customers are asked to refrain from shopping or using the telephone. The suggestion is also made that subway and bus travel be restricted, and that barbershops, beauty parlors, and places of amusement not be patronized during those hours. In a five-and-ten-cent store in the Fifth Avenue shopping area of New York City a girl student from the Bishop McDonnell Memorial High School sets up an art project of the stations of the cross. In some of the larger cities owners of skyscrapers are being asked to leave certain office lights on at night so as to form a huge cross.

At the present time twelve States recognize Good Friday as a legal holiday. The governor of the State of Pennsylvania, in his proclamation, urges church attendance; and in Connecticut there is a gubernatorial proclamation designating the day as one of fasting and prayer. Each year for several years an unsuccessful attempt has been made to have the Federal Government pass a bill recognizing the day as a national holiday. The hope is expressed that by persistence the opposition of the Federal Government will be worn down, and eventually a recognition of the day be obtained. The plan of hav-

ing civil support in the observance of religious days was carried a step further last year in Montreal. The proposal was made to the city council that all holidays of the church be recognized as legal holidays. The proposal passed the council but, because of public disapproval, was later rescinded.

To seek to bring Christ back into the lives of the American people is a noble objective if the individual is permitted to actually make his own choice. And no one questions the right of an individual or of an establishment to observe Good Friday or any other religious day, even if there is no Scriptural evidence for so doing. But objection can be made and sustained when a shopkeeper is threatened with boycott because he is unwilling to display a card stating that he will close his store during the hours suggested. How regrettable that in this day of enlightenment anyone should so completely have lost his concept of the Man of Calvary as to attempt to coerce another to commemorate the death of Him who coerced no one.

Can it be that in the foregoing incidents may be recognized the beginnings of that pseudo awakening of religious interest that will precede the "revival of primitive godliness"? Are these happenings but another evidence of the gradual but eventual uniting of church and state?

A. H. RULKOETTER,  
*Associate Secretary*.

## Sabbath School Department

### Where Shall We Conduct the Sabbath School?

The question is being raised in some quarters, "Is it right to conduct the Sabbath school from the rostrum of the church?" In a few places it has gone so far as to be a question whether the Sabbath school should even be conducted in the main auditorium of the church. These objections arise, we believe, from a misconception. This misconception is that the Sabbath school is an inferior service, and not deserving of recognition as one of the sacred appointments of the church. For most of our people, this needs no refutation, but for a few well-meaning but misguided advocates of discrimination against the Sabbath school we cite a few statements that reveal the high standing of the Sabbath school in the divine program.

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

"The Sabbath school is not a place of

entertainment . . . ; it is a place . . . where the Bible is opened to the understanding, line upon line, precept upon precept, here a little and there a little. It is a place where the light of truth is to be imparted."—*Ibid.*, p. 99.

"Consecrate yourself and your all to the service of Him who hath loved you, and hath given Himself for you. Jesus says, 'Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.' This means in the Sabbath school work as much as in the work of the minister."—*Ibid.*, p. 181.

Surely, a work that ranks along with that of the minister in soul winning should not be relegated to an inferior position, unworthy of an honored place in the house of God, even to the rostrum and the pulpit.

Besides, we have this definite General Conference Autumn Council pronouncement: "The pulpit, or rostrum, is that special place in the church edifice from which the word of God is preached, and from which the Sabbath school, Young People's Society meeting, and other departmental meetings may properly be conducted."—*Review and Herald*, Nov. 14, 1929.

May the Sabbath school always be conducted on a dignified and elevated plane as one of the sacred services in the house of God, suited in all its parts to the sacred precincts of the sanctuary.

L. L. MOFFITT, *Secretary*.

## 1952 Report for North America

The North American Division Sabbath school report for the year 1952, which appears on this page, reveals many interesting facts.

The following union conferences reached their forty-cent-a-week Sabbath school offering goal:

Columbia Union .....	\$ .441
Lake .....	.442
Northern .....	.441
North Pacific .....	.427
Pacific .....	.447

And the other unions were so close to the forty cents that the North American Division average per capita was .408!

Twice during 1952 we broke our former North American Thirteenth Sabbath

Offering record of \$261,217.94 (fourth quarter, 1948) by an offering of \$280,455.89 given Centennial Day, thirteenth Sabbath of the third quarter, and \$263,277.68 on the last Sabbath of the fourth quarter.

During 1952 there was a maximum of 436 branch Sabbath schools conducted compared with 421 reported in 1951.

Also during 1952 there was a maximum of 54 Sabbath school community Bible schools reported, with an attendance of 938, compared to 62 schools, with 1,154 attending, in 1951.

In about one month, when the overseas reports are all in and the world Sabbath school report for 1952 is compiled, we expect some more encouraging figures.

E. B. HARE, *Associate Secretary*.

## Temperance Department

### Weapons of Warfare

No army can win wars without good equipment and weapons. The army being formed to battle against intemperance in these modern days is no exception. It must have weapons of warfare available for use against one of the most formidable foes this world has ever seen. "Intemperance lies at the foundation of all the evil in our world."—*Temperance*, p. 165.

Some of these weapons are already well known and are in use in many places. *Listen* magazine is being acclaimed by educators, doctors, judges, youth leaders, and temperance workers. Its spiritual, as well as scientific, appeal leads to habits of sobriety and clean living. Thousands are sponsoring *Listen* and sending it to professional people, prominent civic and government leaders, youth of high school and college age, and friends who may be battling the temptation to drink.

*Alert*, pocket-size quarterly, voice of the International Temperance Association, is making its influence felt in overseas countries.

The annual Institute of Scientific Studies is rapidly coming to the front as

an influential force on behalf of total abstinence. One hundred thirty students from thirty-five States and ten countries attended the third session last year. More than two hundred are expected at the fourth session planned for July 13-24, 1953.

Colorful, educational posters are available for schools, churches, auditoriums, and other strategic places. Two sets of ten attractive posters have been completed, in modern design and forceful straight-to-the-point messages.

A nationwide antialcohol advertising campaign is getting under way. This program calls for the erection of signs and jingle boards along the county, State, and national highways. A new impressive design has just been made available for national use, with the following message attractively displayed: "The Man of Distinction may become a Man of Extinction: Don't be fooled by liquor ads." Printed on tough, durable, weather-resistant paper, the sign can easily be attached to a board or metal backing. The contrasting colors and striking design make it easily readable from a distance. The size, 23 inches by 50 inches, is standard for highway use.

Also available are bus cards with the same design as the above-mentioned sign. These cards are done by colorful silk-screen process printing and are of standard size, 11 inches by 24 inches. Every church, young people's group, or individual interested in promoting sobriety can assist in getting these cards into the public vehicles in the large cities.

Many requests have been coming in for voice recordings of the outstanding lectures given at the Institute of Scientific Studies. We are glad to announce that two long-playing records have been prepared, one of which features two of Dr. Andrew C. Ivy's most popular lectures, "Parents and Prevention" and "Community Responsibility for Prevention of Alcoholism." The other record has on one side the impressive presentation by Dr. Louis H. Evans, "The Role of Religion in the Field of Prevention," and the other side Judge Mildred L. Lillie's courtroom address, "Alcohol and the Home."

Specific detailed information on any of these "weapons" can be secured from the conference temperance secretary or from the American Temperance Society, 6840 Eastern Avenue NW., Washington 12, D.C.

Many of our churches have already presented their annual membership program for 1953, and have a fund in the church treasury for local temperance work, since one fourth of all membership funds remain in the local church. It is urged that these funds not be allowed to lie idle but be utilized to help put these weapons of warfare into use.

FRANCIS A. SOPER,  
*Associate Secretary*.

### 1952 North American Sabbath School Report

	1951	1952	Gain
Sabbath school membership	249,396	259,860	10,464
Sabbath school attendance	200,418	208,507	8,089
Sabbath school members baptized	9,733	9,452	281 (L)
Church membership	260,186	268,533	8,348
Birthday Offering	\$ 85,866.11	\$ 101,040.00	\$ 15,173.89
Investment Fund	387,856.62	405,808.85	17,952.23
Thirteenth Sabbath Offering	899,308.18	952,693.02	53,384.84
Total offerings	4,130,994.27	4,425,662.77	294,668.50

## Department of Education

### The College and the Church

Amid the moral and spiritual confusion in our day it is heartening to see the gains being made by Seventh-day Adventists in their search for formulas for spiritual and social growth. These gains stem generally from the work of the pastor and the Christian teacher. Into the training of these workers have gone the best efforts of the denominational system of education. The resources of modern pedagogy have been utilized in the application of a distinctively Adventist philosophy of education to basic human problems. The result is a generation of young workers with good technical preparation and with more resources than any other generation has had.

#### Following the Blueprint

In thus raising the standards of worker education, the colleges are seeking to carry out the instructions of the messenger of the Lord in the earliest definitive blueprint of Christian education given to the denomination:

"The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God."—*Testimonies*, vol. 3, p. 160.

The young ministers coming out of our colleges know that they must give intelligent as well as consecrated leadership in all phases of church work. It has been impressed upon them that the children and young people are their particular responsibility. They are as vitally concerned with the Sabbath school as with the preaching service. Sometimes we see them teaching a youth class, more often a class of young adults. Once a week they will have the young married couples in for an evening of discussion, when the group will come to grips with such matters as the religion of the home, Christian discipline, understanding the nature and needs of children through the growth cycles, making family worship interesting for the children, using neighborhood social contacts as a means of interesting others in the truth.

They see to it that proper and spiritually constructive activities are provided for the children and young people on Friday night and Sabbath afternoon, through the activities of the Young People's Missionary Volunteer Society. They

give encouragement to the organized welfare work of the church and the community. They see that the church members have an intelligent interest and a substantial investment in the fields beyond—all this in addition to pastoral preaching and evangelism.

The young teachers coming out of the colleges likewise have been shown a concept of their work and responsibilities as far ahead of the simple three R's as a modern automobile is ahead of a Model T. There is still the necessary concern about mastering the common branches. But beyond that, the Christian college, utilizing the resources of theology and psychology, brings to the cadet teacher a comprehension of the nature of the child as he is and as he will be.

Under a teacher trained in this program, the best educational tools are used to shape the child spiritually and socially, as well as intellectually and physically. The chief aim of the teacher is to be used by the Spirit of God in the restoration of God's image in the child. Therefore, child evangelism is the teacher's first concern. The second concern is to instill into the mind of the child those standards and principles that will enable him to live a godly life of service.

The preparation of the teacher is a matter of great importance to the entire church, particularly if it is for elementary or intermediate school teaching, for these are the best years to win the child to Christ. A recent survey shows that of the children from Adventist homes in the United States, more than 77 per cent of

those who have been baptized at any age took that step before they were sixteen years of age.

These colleges, which by molding young workers under God give shape to the church, merit the prayers and the support of the church.

KELD J. REYNOLDS, *Associate Secretary*.

## Medical Department

### Are You a Good Neighbor?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you,

### The Review for Former Adventists

Our church paper may be the means in God's hands of winning some discouraged member of the church to God. Perhaps there is something you should do in sending the "good old Review" to a former Adventist or to some friend who is definitely interested in the message, or to someone whose heart

would be greatly encouraged as he reads the thrilling story of mission advance in all the world. Use the attached coupon, and order the *Review* for sons, daughters, or other relatives and friends who know the truth. Don't delay. Use the coupon at once, or order for yourself if you are not a subscriber.

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REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.



Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

One of the clearly stated activities of those worthy of heaven will be good works. Not the good works of the ascetic or the mystic who concerns himself with rigorous discipline of the physical body, inflicting unnatural limitations and punishments by which he thinks to prepare himself for heaven. These are not the good works of the Christian.

Christ's invitation to the joys of heaven is to those who in a practical way have been good neighbors to those in need and have brought the necessary relief, perhaps good food, clothing, shelter, comfort in sorrow, or even just a cup of cold water, or in these days of marvelous lifesaving procedures, it might be those who give the pint of warm blood. "Inasmuch as ye have done it unto one of the least of these," He says. These "least" may perhaps be the GI wounded in Korea, or the soldier in Alaska critically wounded in a parachute jump.

Have you done your faithful bit to see that the blood bank is full and ready to save life? Has your church done its share? Has your record of achievement given substance to the reputation of Adventists as a people with a high sense of civic responsibility? Would you wish that your personal record or the record of your church might be exhibited in the public square for inspection as to your loyalty to the blood donation program, Red Cross training program, home nursing training effort? Would your record put you and your church in the group who will say, "When saw we thee sick, or in prison, and came unto thee?"

If we read our Bibles correctly and if we understand what we read in the daily press, we shall soon have much latitude for the exercise of our skills in ministering to the sick, the wounded, and the dying. Are you personally prepared to do your part? Is your church prepared to serve intelligently, skillfully?

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

## Home Missionary Department

### Waiting for the Light

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for life, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

India's millions are waiting. The countryside in India is not crowded with cars and trucks, like the highways of America.

In India even the country roads are crowded with people—thousands of people, some going one way, some another. They seem to be as restless and numerous as ants. By far the larger number of these people are without hope and without God in the world. Christ died on the cross to save them. Thousands, yea, millions, of them "are looking wistfully to heaven." Many of these people are waiting to be gathered in with the gospel net.

### Ready for the Harvest

There are whole sections of India where village after village could be gathered into the church. In the province of Assam in northeast India there are many tribes of Indians. Recently that whole section of India has been opened to the third angel's message. What shall we do? The church of God must not hold back when Providence points the way. We must not delay any longer. "Say not ye, There are yet four months, and then cometh harvest?" This section of the field is ready for the harvest. If we fail to step in, the door may close and the people will be left in darkness. Who, then, will be responsible for their souls if we fail in our duty?

The people of India are deeply religious. They crave forgiveness for their sins. Their devotion is impressive, but, oh, so futile.

The depressing tragedy of Korea—one feels it with deep dejection, viewing the ruins of towns and villages that have been so severely bombed that there is not a house left standing. Even some of the mountains look as if some strange disease had attacked them. The trees have been mowed down, with here and there a leafless, limbless trunk standing as a stark and forlorn sentry over the scenes of desolation. There is only ugliness and misery in Korea—wandering refugees, little ragged children, destroyed homes, hardly a family left intact.

In spite of all the trouble, sorrow, and hunger, the Korean people are searching for the living Word. The year 1952 was the best in baptisms. A much greater harvest of souls could be reaped had we the means with which to send in more workers. Yes, the harvest field of Korea is ripe, but the reapers are very few.

There are the two great fields to the south of the North American Division. Never have the people been so responsive to the message as they are today in the South American and Inter-American divisions. For more than four hundred years the people of these lands have been under the domination of Catholicism. Today there is a spirit of searching for God's Word. Cities, towns, and villages are opened to the giving of God's message. Some communities have been calling for a long time. We must lengthen our cords in the South American and Inter-

American divisions and gather in the waiting souls.

Then there are the South Sea Islands and South and West Africa. Never have the calls been so urgent and pressing as they are today from these lands. God's Spirit is impressing hearts. We must not disappoint God, for He has opened the way.

This year is the fiftieth Ingathering anniversary—the golden jubilee of Ingathering. We have set before us a high goal of \$3,500,000 in the North American Division. We are depending on every member to do his best. There are some of our people who will bring in \$1,000 or more. There are others who will bring in \$500, and still others will bring in \$200 and \$100. The vast majority of our people will bring in smaller sums. The Minute Man goal for 1953 is \$19.61. We would like to suggest that every member be a Minute Man this year. If that will be done by all of our members, we shall more than reach our goal. We are counting on you.

W. H. BRANSON, *President,*  
*General Conference.*

## War Service Commission

### Be Prepared for the Draft

Steadily for the past few months 53,000 young men a month, mostly nineteen and twenty years of age, have been passing into the Army of the United States through the processes of the draft. That number has been fixed again as the quota for May. It is announced that this number of draft inductions will continue for some time, in order to keep up the strength of the armed forces.

About one hundred of this number each month have been Seventh-day Adventists. Most unfortunately, the majority of these have neglected to obtain the benefit and advantage of our medical cadet training. They are unable to sense the disadvantage of this lack until they get into the Army.

It cannot be emphasized too strongly, or repeated too often, that medical cadet training puts every man who takes it on heartening vantage ground when he is taken into the Army. He knows what will be expected of him, what routine Army life will be, how to claim and obtain his right to his religious convictions and observances, how to address officers, how to discharge his responsibilities acceptably. He is better prepared for the temptations that will come to him.

In addition to the medical cadet training given in our colleges and academies,

there is but one national medical cadet training camp a year for two intensive weeks of training. This is held at the finely appointed and spacious Seventh-day Adventist campground site of the Michigan Conference at Grand Ledge in that State, ten miles east of its capital city, Lansing.

The date fixed for this year's camp is June 30 to July 14. Information regarding costs and all other requirements, uniforms, textbooks, accommodations, should be obtained at once from the Missionary Volunteer secretary of each union conference. Registration for attendance should be made with him as early as possible.

A very considerable number of Adventist physicians and dentists have been affected by the special "Doctor-Dentist" draft. This is a draft law which applies to all such professional men up to their 51st birthday.

This law—Public Law 779—requires the registration of all physicians and dentists up to and through their fiftieth year. In its administration these professional men are divided into four categories or priorities. Priorities I and II are those whose professional training was taken at Government expense, or who were deferred by the regular draft in order that they might complete their professional schooling. These were the first to be called for military service. And all of them physically able to serve have now been called.

Priority III contains those who, while not having received their education at Government expense, or having been deferred, have not yet seen military service, or who have served fewer than twenty-one months. These are being processed now, and it is likely that this priority will shortly be exhausted.

Priority IV are veterans who have at least twenty-one months of military service, and who will, of course, be called last, if needed at all.

Public Law 779 expires by limitation June 30, 1953. Many have thought it would not be extended beyond that date. If it is extended it must be by act of Congress. It now begins to appear that such an act of Congress will be enacted.

The Department of Defense has proposed to Congress that two years be added to the law, making it end in 1955, and that a few changes be made in it to reach some additional classes of professional personnel. The changes proposed are:

1. The eligibility of alien professional men for commissions.
2. The responsibilities of the National and State Advisory Committees to be made more definite.
3. World War II service with cobelligerents to be recognized.
4. Reserve commissions to be terminated upon completion of stipulated active service.
5. The term "active military service" to be more closely defined.

CARLYLE B. HAYNES, *Secretary*.

## Brief Current News



### NORTH AMERICA

#### Atlantic Union

● J. B. Chrispens, pastor in Providence, Rhode Island, has accepted a call to be pastor of the Reading, Pennsylvania, church.

● The fourth in a series of baptisms by L. R. Langworthy in Lewiston, Maine, brought the number baptized since last fall to 24. D. I. Shaw helped to prepare the young people for one of the baptisms.

● O. D. Wright, of Rochester, New York, has accepted a call to the pastorate of the Providence, Rhode Island, church.

● Eleven persons were welcomed into the Hartford, Connecticut, church March 7. This baptism represents some of the fruitage from meetings conducted in the church since last September by the pastor, H. E. Fagal, assisted by S. Renzi.

● The Brooklyn Italian-American church has purchased a building at 42 Prospect Place, Brooklyn, New York, since the building where they had been meeting was sold. A. Castelbuono and the members are working hard to pay off the balance due on the building, so it can be dedicated free of debt within a couple of years.

#### Canadian Union

● On Sabbath, February 28, C. A. Reeves baptized 30 new converts at Hamilton, Ontario. His campaign continues with well-attended meetings in the large ballroom of the Royal Connaught Hotel. Two more large baptismal services are planned for the near future in this effort.

● A crowded church in Rutland, British Columbia, of nearly 400 people witnessed a thrilling sight on Sabbath afternoon, February 21, when the first baptism was conducted in the new baptistry of the church by G. M. McLean. Seven persons were baptized at this time, and one week later three more were baptized. Previous to this, baptisms had to be conducted in the nearby lakes when weather and temperatures were favorable.

● Canada's colporteurs courageously conquer. Colporteurs in Canada delivered \$348,449.83 worth of literature during 1952. There were 401 souls who accepted the Bible course lessons, and 269 persons who accepted the Sabbath at the close of the year. Baptisms totaled 42, with 21 others ready for baptism, as a result of the colporteurs' calls. Their 1953 goals include \$527,000 in deliveries and 173 souls won to the truth.

#### Columbia Union

● The Allegheny Conference reports that more than 60 persons have been baptized as a result of the evangelistic crusade held in Youngstown, Ohio, by

W. R. Robinson and those associated with him. This has more than doubled the membership of the Youngstown church. A new church building is being planned.

● A regional youth rally was recently held in Clarksburg, West Virginia. Students from Mount Vernon Academy and Washington Missionary College had a part in the inspiring and challenging program presented.

● The baptism of 7 persons by W. T. Smith, of Roanoke, Virginia, on February 21, brought to 14 the total number of persons baptized as a result of evangelistic meetings held in the church this past winter.

#### Lake Union

● C. R. French reports that the results of the 20th Century Bible Correspondence School in Illinois, as shown by the final 1952 figures, are record breaking. A total of 102 were baptized, and 823 persons were graduated. During the past six years 375 have been baptized, 3,126 have finished one of the Bible courses, and at the present time nearly 1,300 are studying our truths.

● The spring Week of Prayer was one of real inspiration to the students of Emmanuel Missionary College. "Confidence and Power" was the theme used by T. H. Jemison, head of the Bible department at Washington Missionary College, for the services March 8 through 14.

● The colporteurs in Wisconsin delivered \$90,401.27 worth of literature in 1952. And more than that, they prayed with 1,420 families, gave 354 Bible studies, enrolled 445 in Bible correspondence courses, gave out 8,155 pieces of literature, took 185 persons to services, and best of all they have won 21 souls to the truth. Their goal for literature delivered during 1953 is \$100,000.

#### North Pacific Union

● C. R. Aimes, superintendent of the Bremerton district of the Washington Conference, reports widespread soul-winning activity of the members in his district. A community Sunday school is held at Glenwood under the leadership of Brother and Sister Leo Fabritz, followed by a preaching service by Elder Aimes. Elmer Reynolds and Eldon May have been holding Sunday night meetings at Harper, and Floyd Phillips and Herbert Owens held a Sunday night series at Gorst and now are studying with the interested ones discovered there. Joe Figgins has been holding meetings in the Port Orchard church Tuesday evenings.

● A new radio program entitled Inspirational Melodies is being presented over station KABI in Ketchikan, Alaska, and is heard each Tuesday and Thursday. The program consists of songs and inspira-

tional thoughts by E. L. Broder, pastor of the Ketchikan church, and organ music by Mrs. Edmund Jones, office secretary in the Alaska Mission office in Juneau.

- Laymen Jack Hamilton and Ed Harms, of Salmon, Idaho, give a Bible study at the church each Sunday evening; then throughout the week a number of Bible studies are given to interested people in their homes. The Juniors use their Sabbath afternoons to distribute hundreds of pieces of literature and to secure signers for the Bible correspondence course.

#### Northern Union

- W. P. Lawrence reports that the Bowesmont, North Dakota, church members have reached a per capita of \$60 for Ingathering, and they are still working.

- On February 28 three persons were baptized by H. M. Dukes at Cambridge, Minnesota. Elder Dukes also reports that the members at St. Cloud have purchased a larger church building, which is being remodeled and redecored.

- D. C. Butherus, the Iowa Conference president, conducted a baptism at the Newton church on March 7 when eight persons were baptized: one family of seven members and one other youth.

#### Pacific Union

- A youth rally for the northern part of the Southern California Conference was held at Newbury Park Academy, March 7, with Mrs. Josephine Cunningham Edwards, recently from Africa, as the principal speaker.

- Encouraged by the success of their first venture last year, the youth of San Diego, California, are launching another series of Friday and Sunday night meetings. Seventeen were baptized as the result of their effort at Chula Vista last year; this time they will hold their effort at El Cajon.

- Elman Folkenberg and Clyde Groomer have baptized 30 as a result of their evangelistic series of meetings at Waterford, California.

- Four residents of the island of Lanai in the Hawaiian Mission were baptized recently, the first from that island.

#### Southern Union

- On December 9, 1952, an S.D.A. welfare center was opened in Clearwater, Florida. Angus Smith, county welfare agent, participated in the opening ceremonies.

- On March 6, 1953, the cornerstone for the new Nashville, Tennessee, church was laid, with W. B. Ochs, W. E. Strickland, E. L. Pingenot, Myron Harvey, and others participating in the ceremony.

- On March 1, 1953, the constituency of the Mountain Sanitarium and Hospital met in its regular business session. Kent Griffin, formerly of the Glendale Sanitarium, was elected president and business manager for the coming year. In the years of its history the nurses' training school has graduated 142 students, and out of the 35 training schools in North Carolina the Mountain Sanitarium stood second in the State board examinations.

## Obituaries

**ROBISON.**—Milton Porter Robison, born at Albion, Nehr., Sept. 18, 1882; died at Claremont, Cape, South Africa, Feb. 22, 1953. From the age of 9 years he lived with his parents in southern California until he left home to attend Healdsburg College. He entered denominational employment as a church school teacher in 1902, and the following 25 years were spent in educational work in the U.S.A. He taught at Fernando Academy, Pacific Union College, Union College, and Atlantic Union College. He was ordained to the gospel ministry in 1926. He joined the staff of Spion Kop College in South Africa in 1927 and was the first principal of Helderberg College, serving for 5 years. He later connected with the Southern African Division staff, serving over a period of 25 years in various capacities, as educational secretary, Missionary Volunteer secretary, division secretary, and field secretary. He was married to Lillie Fay Goode in 1906. She passed away on May 3, 1945. On Feb. 20, 1949, he was married to Mrs. Anna Sophia Bergesen. He is survived by his wife; his aged mother, Mrs. Jennie B. Stearns, of Arlington, Calif.; his daughters, Mrs. Doris Buckley, of Emmanuel Mission, Basutoland, and Mrs. Jeanette Effers, of Wynberg, South Africa, and their families; a stepson, L. Bergesen and his wife and son, of Johannesburg, South Africa; his brother, J. I. Robison, of the General Conference in Washington, D.C.; and 3 sisters, Mrs. Madge Williams and Mrs. Laura Stearns, of La Sierra, Calif., and Mrs. Stella Borg, of St. Helena, Calif.

**ABBOTT.**—Cora Mae Richards Abbott, born Sept. 14, 1877, near Sioux Falls, S. Dak.; died in Riverside, Calif., March 5, 1953. She attended school in Union College and entered nurses' training at the Boulder Sanitarium in 1897. Two years later she began the study of medicine at the American Medical Missionary College, Battle Creek, Michigan. After graduating in the class of 1903 she practiced medicine and taught health and hygiene classes at Bethel Academy near Arpin, Wis. In 1906 she was married to Dr. George Knapp Abbott, a classmate in medical school. A few weeks later they took up their duties at Loma Linda, Dr. George being the medical superintendent of the sanitarium. Ten years were spent in fruitful labor associated with those engaged in building up the sanitarium and the newly established College of Medical Evangelists. After an interval of private practice they joined the staff of the St. Helena Sanitarium and Hospital in 1919, Dr. George as medical superintendent and Dr. Cora as anesthetist and obstetrician. In 1925 they were called to the Washington Sanitarium in Takoma Park, D.C. After 3 years of service they returned to California, where Dr. Cora became the obstetrician and Dr. George the surgeon at the Glendale Sanitarium. A number of years of service here and in the St. Helena Sanitarium were followed by retirement in 1948. She is survived by her companion of almost 50 years, and her 3 sons, Richard Edward, Donald Humphrey, and Merrill Frederic, and their families.

**MATTISON.**—Nora Mabel Kinzer Mattison, born in Harrison, Ark., June 29, 1886; died in Upland, Calif., March 1, 1953. She was baptized in her early teens and graduated from Keene Junior College in 1910, after which she taught church school for 2 years at Ketchum, Okla. In 1912 she was married to Milton M. Mattison, and they sailed for India. The first 2 years Elder Mattison did colporteur work, then after a period of language study they opened a mission station and conducted a vernacular mission school. Mrs. Mattison directed the school while her husband engaged in evangelistic itineraries in the villages. It was on their second furlough, in 1928, soon after their arrival in the States, that Elder Mattison died of a heart attack. In 1929 she returned to India with her 2 daughters and served first as food matron and then as dean of women at the Vincent Hill College in Mussoorie, India. When her third furlough was due, she returned to the States and moved to Takoma Park where her daughters completed their nurses' training and received their B.S. degrees, and Mrs. Mattison received her B.A. She returned to India alone in 1939, and did Bible work in connection with efforts in Ceylon, Delhi, and Bombay, and spent the last 2 years in Vincent Hill College. In 1945 she retired to Pomona, California. She is survived by her 2 daughters, Mrs. Norma Mackett, of Spicer Missionary College, and Mrs. Lois Nelson, of Upland, Calif.; 6 grandchildren, and 2 brothers.

**HAMARA.**—Einar Hamara, born Jan. 20, 1891, in Finland; died Feb. 16, 1953, at Angwin, Calif. He studied for the ministry at Broadview and Berrien Springs. He labored for the Finnish people in the Wisconsin Conference and in New York City. Later he was called to the principalship of the new Finnish Mission School at Hameenlinna, Finland. In 1922 he was married to Martha A. Lohikoski. He is survived by his wife, 1 daughter, and 2 sons.

**WILLIAMS.**—Dr. Ethel Hennessy Williams, born in New York City; died at Santa Monica, Calif., Feb. 24, 1953. She attended South Lancaster Academy and Washington Missionary College, with a

short interim of teaching in New York City. She was married to Carl Granger Williams, a classmate in the medical course of the College of Medical Evangelists, and they were both graduated in 1923. After internship at the Washington Sanitarium, they were for a time on the staff of the Loma Linda Sanitarium, and in 1929 set up practice in Santa Monica, California, where they were active in denominational missionary work. She is mourned by her husband and her son, Carl.

**HARROWER.**—Dr. Henry Robert Harrower, born April 30, 1883, in London, England; died Jan. 2, 1953, in Glendale, Calif. His early education was in London and Denmark. His medical course was taken at the American Medical Missionary College at Battle Creek, Mich., from which he was graduated in 1907. After practicing in both Chicago and London, Dr. Harrower moved to New York in 1912 and later to Glendale, where he established the Harrower Laboratory in Glendale, Calif., in 1918, and was prominent in religious and philanthropic work for nearly 40 years. He was greatly interested in helping young medical students and the College of Medical Evangelists and was a supporter of worldwide missionary effort. He leaves his widow, Mrs. Olive M. Harrower; his daughter, Mrs. Verna Haining; and 2 grandchildren.

**HABENICHT.**—Margaret Dirksen Habenicht, born at Alexander, Iowa, May 16, 1888; died at Grundy Center, Iowa, Feb. 2, 1953. With her husband, Guy W. Habenicht, she was engaged in the educational work of the Adventist denomination for more than 25 years. She is survived by her husband and a number of brothers and sisters.

**EMERY.**—Ralph Thomas Emery, born in Maine, Oct. 24, 1883; died at Portland, Oreg., Dec. 27, 1952. He attended Union College and Colorado University and entered the work in the Colorado Conference in 1907. He served as treasurer of the Colorado Conference, as treasurer and auditor of the Central and North Pacific Union conferences, and for the past 12 years was treasurer of the Oregon Conference, having completed 45 years of service. He is survived by his companion; 2 sons, Dr. George T. Emery, of Portland, Oreg., and Dr. Wilfred H. Emery, of Glendale, Calif.; 1 daughter, Elsa, wife of Dr. L. H. Loneragan, of Loma Linda, Calif.; 11 grandchildren; and 1 brother, W. D. Emery, of Walla Walla, Wash.

**OWEN.**—Anna Marrisco Hess Owen, born at Denver, Colo., June 24, 1862; died at Loma Linda, Calif., Feb. 18, 1953. Having spent 7 of her early years in a Catholic convent, she accepted the Advent message with many struggles as a young married woman. With her husband, Roderick Sterling Owen, she was associated with the educational work of the denomination; and he served as a Bible teacher at Healdsburg College, San Fernando Academy, and the College of Medical Evangelists. She is survived by 2 sons, 1 daughter, 5 grandchildren, 6 great-grandchildren, and 2 great-great-grandchildren.

**SHEPARD.**—Ethel May Cooper Shepard, born in Byron Center, Mich., Jan. 12, 1890; died in California, March 5, 1953. She attended Emmanuel Missionary College. Several years teaching church school preceded her marriage to Reid S. Shepard in 1911, with whom she taught in the Broadview Seminary, the Fox River Academy, and later in Emmanuel Missionary College while finishing their education. In 1917 Elder and Mrs. Shepard accepted a call to the Inca Union Mission to work among the Indians of the Lake Titicaca region. Two years were spent in that field, and then they transferred to Bolivia to pioneer work among the Aymara Indians in the highlands of that country. They returned to the States on furlough in 1926, but due to the ill-health of Sister Shepard they were not able to go back to South America. Even from her bed of sickness she made her Ingathering goal each year.

**ORR.**—Annie Orr, born Oct. 9, 1870, in Audrain County, Mo.; died at Paradise Valley Sanitarium, National City, Calif., Jan. 28, 1953. Sister Orr worked as a Bible instructor and colporteur in Kansas, Florida, Missouri, and Illinois, and spent 2 terms of service in India.

**DART.**—Charles Francis Dart, born March 19, 1867, in Champaign, Ill.; died in Pine Mountain Valley, Ga., March 12, 1953. Shortly after embracing the truth he entered colporteur work in Atlanta, Ga. He was one of the first students at the Southern Training School, now known as Southern Missionary College. He was married to Anna Mae Morgan in 1898. He preceded him in death in 1949. Although Brother Dart served the conference at various times as secretary-treasurer and in the departments, his major contribution to the cause of God was as publishing secretary. He labored in Georgia, Louisiana, Mississippi, the Carolinas, Kentucky, Tennessee, and Florida. He is survived by one son, Archibald O. Dart, of the Southern Union Conference; 2 grandchildren, Charles Dart and Virginia Dart Collins; 2 brothers, O. L. Dart and C. J. Dart; and 1 sister, Mrs. Belle Bricker.

**SWENSON.**—Hulda Johanna Carlson Swenson, born Jan. 27, 1879, in Smaland, Sweden; died at Arlington, Calif., Feb. 8, 1953. At the age of 15 she came to this country alone, and was baptized in 1899 and attended Union College. In 1905 she was married to Carl Swenson, and together they labored in Minnesota, Massachusetts, Colorado, New York, and Illinois. They retired from active work in 1948. Left to mourn are her companion, Elder Swenson; 2 daughters: Helen, a schoolteacher, and

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Esther, a nurse, both of La Sierra; a son, Lt. (jg) Carl Robert of the Navy; 3 grandchildren; 5 sisters, and 2 brothers.

**WILLIAMS.**—Robert H. Williams, born Oct. 22, 1876, in Syracuse, N.Y.; died March 10, 1953. He joined the Adventist Church about a year ago and was a loyal member of the Huntington Park (Calif.) church at the time of his death. He is survived by his widow, 2 stepdaughters, a grandson, and 2 great-grandchildren.

**CHRISTENSEN.**—Annie Christensen, born Jan. 9, 1870, in Tvistingstrol, Denmark; died Feb. 22, 1953, in Glendale, Calif. She came to America at the age of 19, and in 1895 was married to Andrew Christensen. She leaves her companion, 5 daughters, a son, 11 grandchildren, 4 great-grandchildren, 2 sisters, and 3 brothers.

**TAYLOR.**—Amanda Francis Taylor, born at Georgetown, Kans., Aug. 12, 1870; died Jan. 26, 1953, at Tulsa, Okla. She was a faithful Dorcas worker. She is survived by 2 sons, 3 daughters, 11 grandchildren, and 12 great-grandchildren.

**TEETERS.**—Mary Teeters, born at Yorktown, Ind., Oct. 14, 1839; died Feb. 12, 1953, in Oklahoma. She was a faithful and active church member for 76 years.

**WILSON.**—Altha Clemmie Wilson, born in Greenvalley, Mo., Jan. 3, 1890; died at Bristow, Okla., at the age of 63 years. She is survived by 5 children, 5 sisters, and a brother.

**SMITH.**—Arrildia Frances Smith, born Oct. 6, 1859, in Vincennes, Iowa; died at Arlington, Calif., Feb. 10, 1953, at the age of 93 years. She united with the church in 1938 and remained faithful. Four children survive her.

**SHOTTON.**—Esther Vrantzoff Shotton, born March 15, 1908, in Los Angeles, Calif.; died Feb. 21, 1953, in the same city. She accepted the message in October, 1952, and her faith was strong. She is survived by her husband, her mother, and 2 sisters.

**HOGAN.**—Peter B. Hogan, born Sept. 24, 1872; died Feb. 19, 1953, in California.

**TENNESON.**—Hanna Tenneson, born in Hauge-sund, Norway, Jan. 30, 1863; died Dec. 19, 1952, in Pasadena, Calif. She found the Advent message in Minneapolis, Minn., about 1912. She is survived by her brother.

**JONES.**—Gilman LeClair Jones, born in Colorado, Oct. 2, 1889; died Dec. 25, 1952, in Los Angeles, Calif. He was for many years a member of the church in Eagle Rock, Calif. He is survived by his wife, a daughter and son, his mother, 2 sisters, and 7 brothers.

**MILLS.**—Samuel Washington Mills, born in Port Gibson, N.Y., April 8, 1877; died in Los Angeles, Calif., Feb. 4, 1953. Six years ago he with his wife joined the church and was a faithful, cooperative member. His survivors are his wife, 1 son, 1 daughter, and 2 grandchildren.

**RUPE.**—Roscoe Benjamin Rupe, born in Oregon, Aug. 4, 1876; died Feb. 16, 1953. In 1913, while living on Queen Charlotte Island, B.C., he bucked a heavy tide in a rowboat night after night to hear this message, and enthusiastically accepted the truth to which he remained faithful. He is survived by his wife, 5 stepsons, and one half sister.

**JOHNSON.**—William Johnson, born in Denmark, Dec. 31, 1858; died in Long Beach, Calif., Feb. 9, 1953. Most of his life was spent in Danevang, Texas. He was a devoted member of the church for 50 years. He is survived by his 10 children.

**HAUSINGER.**—Hattie Hausinger, born in Dodge, Tex., Jan. 23, 1873; died at Galveston, Tex., Feb. 1, 1953. She was a loyal church member for more than 30 years. She is survived by her daughter, 2 sons, 6 grandchildren, 4 great-grandchildren, 4 sisters, and 1 brother.

**PFEIFFER.**—Clara A. Gardiner Pfeiffer, born near Ann Arbor, Mich., July 6, 1861; died at Madison, Tenn., Feb. 17, 1953. Since 1894 she and her husband were connected with the publishing work of the denomination, first with the Review and Herald, in Battle Creek, Mich., and then with the Southern house, in Nashville, Tenn. She is survived by her companion of 58 years, F. E. Pfeiffer.

**SCHROEDER.**—Bertha Schroeder, born July 4, 1874, in Thuringen, Germany; died March 8, 1953. She was married to John Richter in 1896 and came to the States in 1900, where she accepted the message in New York State. After the death of her husband she went to Washington State and was married to Henry Schroeder. She is survived by her husband, 3 children, and 4 stepchildren.

**KNOWLES.**—Warren Dowe Knowles, born Nov. 17, 1902, at Narragansett, R.I.; died Feb. 26, 1953, near Newmarket, N.H. He joined the church in 1920 and was a graduate of Atlantic Union College. He taught church school in Binghamton, N.Y., and Bridgeport, Conn., and worked at the New England Sanitarium. He is survived by 3 brothers.

**AYARS.**—Elizabeth Augusta Ayars, born Dec. 14, 1888, in Philadelphia, Pa.; died Feb. 8, 1953, in

Somers Point, N.J. From the time she espoused the third angel's message she shared her faith and brought many to the truth. She is survived by her husband, Roy Ayars, a son, Dr. Kenneth, and a daughter, Ruth.

**NORTHEY.**—Thomas Glenom Northey, born in Lancaster, Wis., April 12, 1859; died Feb. 23, 1953, in Mariposa, Calif. He had been an ardent believer and lay worker for over 67 years. He leaves 4 daughters and 1 son, the author Neil Wayne Northey.

**TAYLOR.**—Frank Taylor, born in La Salle County, Ill., Oct. 26, 1857; died in Loma Linda, Calif., Feb. 3, 1953. He accepted the truth in 1914, and this faith was his support. He is survived by his wife, Martha, and grandson, Dr. Frank R. Lemon, of Greybull, Wyo.

**MAXAM.**—Hanah M. Maxam, born Feb. 5, 1887, in Idaho Springs, Colo.; died Feb. 16, 1953, at Grand Valley, Colo. She was a member of the York St. church of Denver for 40 years. She is survived by her husband, her son, her daughter, and 5 grandchildren.

**RICHERT.**—Sarah A. Richert, born near Parker, S. Dak., Oct. 8, 1881; died at Shafter, Calif., Feb. 27, 1953. After graduating from our schools she spent the earlier years of her life assisting in evangelistic efforts as organist and Bible instructor. She was married to Jacob F. Richert in 1905. She leaves her husband, 3 sons, 4 grandchildren, and 1 brother, A. A. Dirksen, of Lincoln, Nebr.

**WESTPHAL.**—Dena Barr Westphal, faithful pioneer of the Advent message, and widow of the well-known Frank Westphal, was born in 1866; and died at Grants Pass, Oreg., Feb. 24, 1953. For some years she was a member of the Edendale church, and for 14 years a member of the Glendale (Calif.) church, where funeral services were conducted.

**FREEMAN.**—Mildred M. Freeman, born in Harrison Valley, Pa., Oct. 20, 1891; died Feb. 16, 1953. She is survived by 1 daughter, 4 sons, 1 of whom is employed as a nurse at the Washington Sanitarium, 11 grandchildren, a sister, and a brother.

**RADFORD.**—Lorenzo Dow Radford, born May 4, 1873, near Salem, Mo.; died Jan. 4, 1953, in Oklahoma. He was an ardent Seventh-day Adventist for many years. He is survived by his wife, 1 son, 1 stepdaughter, and 4 grandchildren.

**WAKEFIELD.**—Maude Jane Osburn Wakefield, born Feb. 27, 1886, at Porter, Ark.; died Jan. 1953, at Hendrix, Okla. She joined the church in 1939 and remained faithful. She is survived by her companion, 8 children, 12 grandchildren, and 2 great-grandchildren.

**ATCHESON.**—Lula Henderson Atcheson, born May 9, 1852, at Homer, La.; died Feb. 26, 1953, in California, at the age of 100 years. She became a member of the church about 70 years ago and was among the first Seventh-day Adventists in the State of Texas. She is survived by 2 of her 6 children: Mrs. Rose Corwin, of Alhambra, Calif., and Roy L. Atcheson, of Loma Linda, who for many years has been connected with the College of Medical Evangelists.

**WALTERS.**—Pernecie Ann Bennett Walters, born in Paris, Mo., March 31, 1868; died March 9, 1953, at Los Angeles, Calif. She united with the church at the early age of 9 years and remained constantly faithful. She leaves 4 daughters, a foster daughter, many grandchildren and great-grandchildren.

**COLVER.**—Benton Noble Colver, M.D., born in Wellington, Ohio, June 3, 1880; died in Glendale, Calif., March 14, 1953. He was a graduate of the American Medical Missionary College and of the University of Pennsylvania. After his marriage to Agnes Grace Kellogg in 1908 he connected with the Battle Creek Sanitarium, where he served as a surgeon for about 20 years. Since 1929 the family has been in California, and the doctor was a professor on the staff of the College of Medical Evangelists. He leaves his companion, a son, William, a daughter, Dr. Nancy Yost, and 3 grandchildren.

**GROVES.**—Dottie Pearl Groves, born April 12, 1881, in Emporia, Kans.; died in Long Beach, Calif., at the age of 71. For several years she was employed as a Bible instructor in the Kansas Conference. She is survived by her sister.

**TRAMUTOLO.**—Angelo Tramutolo, born Aug. 12, 1866, in Naples, Italy; died in Long Beach, Calif., Feb. 23, 1953. He had accepted the Adventist faith after an active experience in the Roman Catholic faith, and was true to the keeping of the true Sabbath and had a strong faith in his Lord. He is survived by his wife, 2 sons, and 4 daughters.

**ANDERSON.**—Elvira Anderson, born in London, England, Oct. 14, 1864; died Feb. 27, 1953. She came to America as an infant, and was a member of the Pacific Union College church, Calif. She is mourned by a grandson and a great-grandson.

**WILSON.**—Alfreda Kunkle Wilson, born in Pasadena, Calif., July 24, 1907; died Jan. 7, 1953, at Sanitarium, Calif. She was married to Paul Wilson in 1929, and for several years was employed at the St. Helena Sanitarium. She is survived by her companion, 2 children, her mother, 2 brothers, and a sister.

**EVANS.**—Olive Lula Saunders Evans, born at Moose Lake, Minn., Oct. 26, 1889; died in San Francisco, Calif., Dec. 15, 1952. She is survived by her husband, 2 children, 2 sisters, and a brother.

**GREEN.**—John McDonald Green, born in Illinois, April 17, 1864; died in Edinburg, Tex., Feb. 24, 1953. He was baptized into the church in 1941. He is survived by his wife, 2 sons, and a sister.

**CHANDLER.**—James W. Chandler, born June 23, 1877, near Coolidge, Tex.; died in Fort Worth, Tex., March 2, 1953. For more than 40 years the Chandler home has been headquarters for colporteurs, a center for cottage meetings, and a sanctuary for Sabbath school and church services. He is survived by 3 daughters.

**NOOT.**—Howard Melvin Noot, born in Minnesota, Aug. 24, 1880; died at Sanitarium, Calif., March 10, 1953. He was a graduate nurse from the Battle Creek Sanitarium, worked in treatment rooms many years, and for the past 11 years in the hydrotherapy department of the St. Helena Sanitarium. He is survived by his wife, 2 children, and 3 grandchildren.

**GRANT.**—Emma Julianna Grant, born in Sweden, July 3, 1877; died at Turlock, Calif., March 10, 1953. As a young girl she accepted the message and was a faithful member of the church. Surviving are 2 sons, Dr. Raymond and Dr. Leslie; 1 daughter, Dr. Millicent Grant Johnson; and 5 grandchildren.

## NOTICES

### Requests for Prayer

A sister in California who is afflicted with a painful malady requests the prayers of the Review family. Prayer is requested for a sister who longs for physical and mental strength to continue working for the Lord.

### Literature Wanted

Mrs. R. E. Delafield, Box 78, Georgetown, British Guiana, South America, still needs thousands of copies of used REVIEW and HERALD, Signs of the Times, These Times, Youth's Instructor, Little Friend, Message, and Life and Health. The fourth-class rate for used literature from Canada and the U.S. to British Guiana is not high.

A. A. Dodd, Box 34, Fincastle, Va., who is in a dark section of Virginia, requests used magazines and papers suitable for distribution.

Clemon Oliver, Hindustan Road, New Grant, via Princes Town, Trinidad, thanks those who have sent truth-filled literature and small Crisis Series books for his lending library, and requests continued support.

C. S. Greene, Bahamas Mission of S.D.A., Box 356, Nassau, Bahamas; Egbert Anderson, Bluff, Eleuthera, Bahamas; and U. B. Toote, Kemp's Bay, Andros, Bahamas, request a constant supply of used Signs of the Times, Present Truth, Review, Youth's Instructor, Crisis books, and other periodicals.

Signs, Present Truth, Instructors, REVIEWS, Ministry, tracts, books, charts, and teaching aids are needed by ministerial students to assist them in their soul-winning work in connection with branch Sabbath schools, efforts, lending libraries, etc. Mail them to Harvey Helm, La Sierra Station, Arlington, Calif.

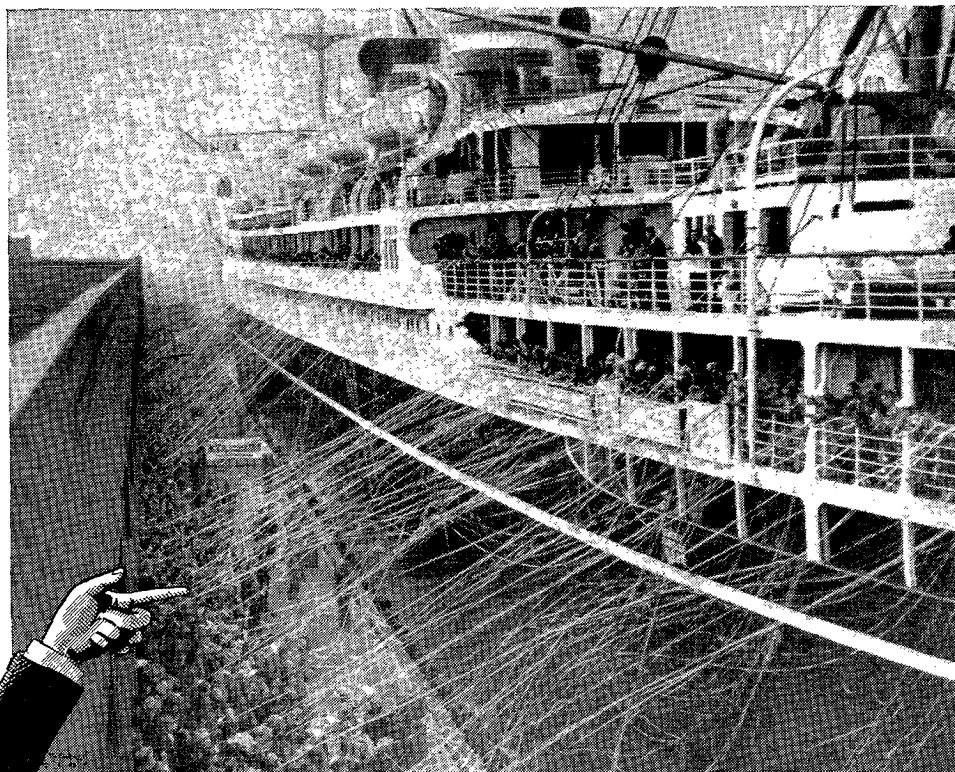
J. J. Muhlhauser, Route 3, Elmore City, Okla., would like to receive Sabbath school supplies such as Workers, Quarterlies, Memory Verse Cards, etc. to send overseas. If they are sent to him, he will be happy to mail them on to where they are needed.

## 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)



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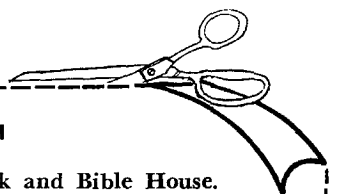


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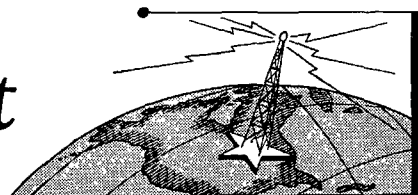
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# Items of Special Interest



## Look Magazine Reprint

The Home Missionary Department has just passed on to us the information that more than 5,000,000 copies of the *Look* magazine article entitled "What Is a Seventh-day Adventist?" have been ordered by our conferences. These are being reprinted for us by the *Look* magazine presses, and will be used by our people for a special Home Visitation Day on June 6.

This is one of the finest pieces of literature we have ever had, and since it is a reprint from a very large and popular magazine, it will be read by the public with special interest.

We trust that every Seventh-day Adventist in North America will plan to spend a few hours in distributing this article among neighbors and acquaintances. This plan will make it possible for the church collectively to scatter it literally as "the leaves of autumn."

If any church or conference has not yet placed an order for this most excellent literature, it should do so immediately.

W. H. BRANSON.

## Soldiers of the Cross in Korea

Here are a few lines written by one of our doctors serving his country in Korea. It is interesting to note what he thinks about Seventh-day Adventist missionaries. The writer, Capt. Calvin H. Layland, has this to say:

"I marvel at the way our missionaries hold up under the hardships of their service. They are true soldiers of the cross. I was with our missionaries two weeks ago at the time of their annual meeting, and was able to see all of those who are laboring in Korea. Everyone is overworked. It is difficult for them to maintain a healthy diet, and the water is not fit to drink when they are out in the field so much of the time. Dr. George Rue has the work of four doctors, and how he is able to stand up under the pressure I cannot understand. It is only by the loving help of his good wife and the kind Lord. When we consider he is running two large institutions several hundred-miles apart, and having to do the major surgery in both and maintain a high medical standard, it is a miracle. I am sure there is no one dearer and nearer to the hearts of all the soldiers in Korea than Dr. and Mrs. Rue.

"I feel I should mention also our literature work. Our press over here was completely bombed out. The brethren are

trying hard to start the publishing work again, and are able to place a small amount of literature in our hands. We appreciate this, but it is not enough. It is hard for us soldiers to do missionary work over here when we can't speak the language and have no literature. I wish someone would really take the burden on his heart to send enough money to get some presses and buildings for the publishing of Korean literature. Now is the time to do missionary work, because the people are ready to read and we have many G.I.'s ready to distribute the literature to the Korean helpers about us. I am holding a Bible class myself through an interpreter, and we always have as many as fifty or more present at each class where we study our message."

WILLIAM H. BERGHERM.

## Recent Missionary Departures

Fred H. McNiell and son Oran left Miami, March 19, bound for Medellin, Colombia, returning from furlough. Mrs. McNiell and the two younger children will return later. Professor McNiell is principal of the Colombia-Venezuela Union Training School.

Mr. and Mrs. Harold D. Erickson, Jr., of Wenatchee, Washington, left San Francisco, March 20, en route to Calcutta, India. They are to connect with the Assam Training School. Mrs. Erickson is the daughter of the O. W. Langes, missionaries in India.

Dr. and Mrs. Edward C. Frank, of the Wildwood Sanitarium, Wildwood, Georgia, left New York March 23 on their way to connect with the Dar el Salaam Hospital in Baghdad, Iraq.

D. E. REBOK.

## Student Enrollments Grow in the Congo Union

J. P. Sundquist, educational secretary of the Congo Union Mission in Africa, writes that the new school year has opened with an increase in the student enrollment in spite of the fact that it was necessary to make very drastic cuts in teaching personnel because of lack of funds.

In the Belgian Congo alone there are more than 31,000 students enrolled. These students present a tremendous challenge, and if we had the means to supply the teachers, we could have another 30,000 Adventist young people in our schools in this large and progressive field.

E. E. COSSENTINE.

## Radio Broadcasts in Kenya, East Africa

E. D. Hanson, president of the East African Union, writes that for the past two years they have been invited by the Christian Council of Kenya to join the other mission societies in giving broadcasts to the African people in their own language. The programs have been so much appreciated that this year they have been asked to broadcast 26 programs—12 in the Swahili language and 14 in Kikuyu. There is no charge for the time. Aside from such subjects as the Sabbath and the state of the dead they have great latitude in the subjects presented.

Brother Hanson says, "We have been credited with giving a good program in the African languages, and it may be that the work we are doing will help us when further approaches are made in regard to English broadcasts. We have a good African translator and radio announcer who came into the truth through the Voice of Prophecy. He can broadcast in both Swahili and Kikuyu."

Because of the present state of emergency it is impossible to hold public meetings for the Kikuyus, so Brother Hanson is planning to experiment with Voice of Prophecy Correspondence Lessons for these people.

PAUL WICKMAN.

## Special Publicity in Australia

Appearing the same week as A. S. Maxwell's article in *Look* was a story by Ernest H. J. Steed, in one of Australia's most widely circulated magazines, *Pix*.

The story by the Greater Sydney Conference press director followed the same format as the American one, using the question-and-answer approach. It covered all the Adventists' beliefs and told much of their educational, medical, and missionary program. And to complete the parallelism, the story bore the same title: "What Is a Seventh-day Adventist?"

Yet one story was written in the United States, and the other was conceived in Sydney, Australia, almost simultaneously.

One million Australians will read the full-message story in *Pix*—one million people who might never have attended an Adventist evangelistic service or entered an Adventist church or opened an Adventist magazine.

How true is the promise: "God will raise up men who will be qualified to sow beside all waters."—E. G. WHITE, *Counsels to Writers and Editors*, p. 141.