



A Report on Our Work in the Far East

A Talk Given Friday Evening, April 10, at the Spring Council

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

I HAVE been asked tonight to tell you a little of the progress of our work in the Far Eastern Division, where I was privileged to make a visit last winter during the time of their annual council. As I think of this field I am reminded of the text: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10.

The history of our work in that part of the world is a record of wonderful progress. The Lord has done great things for us out there, and remarkable things are still being accomplished. It is a large field, extending from Korea in the north, across the Philippines, over to Indochina, Siam, the Malay Peninsula, and away down to the East Indies, now called Indonesia. It lies on both sides of the equator. Somewhere throughout that division it is winter all the year around, and in other places, at the same time, it is summer.

In this territory live some 250,000,000 of earth's inhabitants. The division council that met in Singapore was an inspiring meeting. Representatives were present from all the various unions. Their reports were as thrilling as anything I have ever heard in any part of the world. Some of you may have read the brief report that appeared in the REVIEW a few months ago in which some statistics were given, but as encouraging as these figures were, they are without doubt all very much out of date by this time. We are baptizing new converts at the rate of from six to eight thousand every year.

As I thought of the nearly two thousand laborers who are helping with our work in one phase or another, I could not help comparing the present situation with

what it was in the early days, when Abram La Rue landed in Hong Kong to begin his work in the Orient. What a wonderful experience it would be for Brother La Rue if he could see today what has been accomplished in the field on whose threshold he began the work as a pioneer distributor of our literature. From the loneliness and painfulness of those early beginnings in Hong Kong, we now see more than twenty thousand members in China proper and another sixty thousand in the Far Eastern Division.

Down in the Malayan Union Mission during the past year, a thousand people were baptized who had been converted to the message through the work of the Bible correspondence school. Four of the union fields in the Far Eastern Division have reported to us that they are expecting to bring in word at the coming General Conference session that they have doubled their membership during the past four years. The entire Far Eastern Division is working toward this same goal, but whether they reach it or not, at least four of the union fields have confidence that it will be done within their territories.

One of these unions is the Korean Union Mission. Surely it means something to double the membership of the Seventh-day Adventist Church in such a place and under such conditions, but they are baptizing more during this war period than ever before in the history of our work in Korea. The brethren have sent a message to all our believers in the North American field thanking us for the wonderful gifts of clothing sent out to them last year. I have their message with me tonight, and the brethren will hold *(Continued on page 17)*

Contents



FRONT PAGE - A Report on Our Work in the Far East

GENERAL ARTICLES - - - - - Page 3

Missionary Sailings in 1952—"The Blood of the Lamb"—God's Unstinted Generosity—Saving Faith—Maturity in Marriage—Successful Marriage, Part 2—Brave Little Herald—All Power in Heaven and Earth—Open My Eyes That I May See

EDITORIALS - - - - - Page 11

The Beginnings of a Dangerous New Science—Religion and Success in Life—Others Have Said—The Sins of the Elder Brother

NEWS FROM THE WORLD FIELD - - - Page 14

The College of Medical Evangelists and World Missions—The South Philippine Union Session—Cap-pinning Service at Bandung Mission Hospital—Our West African Mission Field—My Visit to the Inter-American Division—The Karachi Sabbath School—New Dallas, Texas, Church—Adventists and Labor Unions—A Letter of Thanks From Korea—Bible Correspondence Course in Illinois—Brief Current News—Notices—Church Calendar for 1953

POETRY

Hark! the Voice of Jesus Calling, p. 4; Mary, p. 10

Copyright, 1953, Review and Herald Publishing Association, Washington 12, D.C.

The Advent REVIEW and Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

FRANCIS D. NICHOL, Editor

FREDERICK LEE, Associate Editor W. H. BRANSON, Consulting Editor
D. A. DELAFIELD, Associate Editor J. L. McELHANY, Contributing Editor
PROMISE KLOSS SHERMAN, Editorial Secretary

SPECIAL CONTRIBUTORS

C. H. WATSON, D. E. REBOK, C. L. TORREY, L. K. DICKSON, R. R. FIGUHR, W. B. OCHS, A. V. OLSON, H. L. RUDY, E. D. DICK, PRESIDENTS OF ALL DIVISIONS

BRIEF CURRENT NEWS CORRESPONDENTS

GENERAL CONFERENCE: MISS THELMA WELLMAN; OVERSEAS: AUSTRALASIA: E. J. JOHANSON; MIDDLE EAST: A. R. MAZAT; FAR EASTERN: C. P. SORENSEN; NORTHERN EUROPE: E. B. RUDGE; INTER-AMERICA: A. H. ROTH; SOUTH AMERICA: L. H. OLSON; SOUTHERN AFRICA: F. G. CLIFFORD; SOUTHERN ASIA: J. F. ASHLOCK; SOUTHERN EUROPE: MARIUS FRIDLIN

NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS. EVELYN M. BOWLES; CENTRAL: MRS. SYLVIA POWERS; COLUMBIA: WARREN ADAMS; LAKE: MRS. MILDRED WADE; NORTHERN: L. H. NETTEBURG; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MISS OPAL STONE; SOUTHERN: MISS CLARA CRAWFORD; SOUTHWESTERN: H. C. KEPHART

CIRCULATION MANAGER - - - - - R. J. CHRISTIAN

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

| | | |
|------------------|--------------------------|---|
| | United States and Canada | Countries Where Extra Postage Is Required |
| One Year | \$4.75 | \$5.25 |
| Six Months | 2.50 | 2.75 |

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both the old and new address.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A.

Entered as second-class matter August 14, 1903, at the post office at Washington, D.C., under Act of Congress, March 3, 1879. One Year, \$4.75. Vol. 130, No. 17.

[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.]

► Religious Groups Cooperate in TV Broadcasts

Protestant, Roman Catholic, and Jewish leaders in Washington, D.C., are cooperating in a new weekly series of television broadcasts titled This We Believe. The program is co-sponsored by the Washington Federation of Churches, the Roman Catholic Archdiocese of Washington, the Jewish Community Council, and the Greater Washington Rabbinate. Each Sunday a speaker from one of the faiths will be featured, on a three-week rotation basis. Air time for the program is donated free of charge by WMAL-TV, owned by the Washington Evening Star.

► Reports American Industry Exploring Spiritual Programs

American industrial concerns have begun exploring programs and techniques for "building spiritual values into work relationships in business offices and plants," James A. Rowan, of New York, chairman of the Group Attitudes Development Corp., said in New York. Speaking at the twelfth annual conference of the Laymen's Movement for a Christian World, he said, "The biggest development in industry today is the news that quiet tests are being run in a few industrial plants to show how spiritual force can be applied practically." He said that out of an increasing interest in religion among management and labor leaders has grown a movement "to find ways of improving the moral atmosphere of industry and business inside the plant gate and office door."

► Pope Urges European Unity Based on Christian Faith

Pope Pius XII, in his first public audience since January 18, warned that only through "an authentic Christian faith" could European unity be accomplished. The Pope, recovered from an attack of influenza, addressed 60 professors and students from the Europa College of Bruges, Belgium, an institution which trains diplomats. In his brief remarks the Pope said that many persons saw the "urgent necessity" of European unity, but the project had met some major obstacles, one of which was psychological and moral. European unity must be based on the Christian faith, he said, because without that "it does not have the interior strength to conserve—in the face of more powerful adversaries—not only the integrity of her own ideals but also her material and territorial independence."

► Bible Distribution in Schools

A Superior Court judge in Hackensack, New Jersey, ruled that the Rutherford, New Jersey, board of education would violate no constitutional rights by distributing Gideon Bibles on a voluntary basis in the public schools. Judge J. Wallace Leyden added, however, that he considered it "bad policy" for a school board to authorize such distribution. He denied a request, originated by Roman Catholic and Jewish parents, for a permanent injunction prohibiting Rutherford school officials from passing out the Bibles. But Judge Leyden continued in effect a temporary restraining order pending the outcome of an appeal from his decision. Leo Pfeffer, assistant general counsel to the American Jewish Congress, said he would appeal to the Appellate Division of the Superior Court. The Rutherford case, believed to be the first court test of the legality of Bible distribution in the public schools, aroused wide interest because of the Gideons' current drive to give Bibles to school children in many parts of the country.

Missionary Sailings in 1952

Answering the Call of the Mission Fields

By D. E. REBOK
Secretary, General Conference

God is not the God of the state of Israel, or of the United States, or of any particular nation. He belongs to every nation, kindred, tongue, and people. Our Father in heaven is a universal God, and belongs to every man, woman, and child in every part of the world, and to the whole universe.

This view of God precludes the possibility of any nation or any people taking Him unto themselves as did ancient Israel. Then the expression "God of Abraham, of Isaac, and of Jacob" became a sort of prior claim on God and all of His blessings and material benefits. It developed a sort of spiritual isolationism that not only frustrated God's plans for Israel as the chosen people but also reacted unfavorably for the Israelites themselves.

All of this came in spite of the work of such prophets as Isaiah, who proclaimed, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22.

Through Israel, God planned to make Himself known unto the whole world. To Abraham, He said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2. These words they remembered, and in them they gloried, but they forgot and neglected the rest of the statement that said, "And in thee shall all families of the earth be blessed."

It was God's purpose that Israel should be a light set on a hill, an example of what God would have all people become. Missionaries were to carry the knowledge of God to all the nations round about. Jerusalem was to have been the capital city of the world, a sort of focal point toward which all roads led, and from which all good influences were to have radiated.

Alas! how she and her proud people failed to grasp their privileges and to use their opportunities. Instead of being a blessing to all people and nations, they be-

came smug in their own complacency. Instead of seeing themselves in the role of the servant of all men, they became arrogant and bigoted in their own self-righteousness. There came a day when God repudiated them because they had rejected Him, His message, and His messengers. They looked down upon their fellow men, and with disdain turned their backs on all who came searching for light and life. They had failed God and thwarted His purposes. They had failed as missionaries.

The faults and failings of others are so easily seen, but when we turn to the Christian church of today it is not so easy to see our own condition. In the New Testament, He said, "Go ye therefore, and make disciples, or, Christians of all nations." Matt. 28:19, margin.

"Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-laborers with their Redeemer in the work of saving the world."—*The Desire of Ages*, p. 818. The church as spiritual Israel has been made the depository of sacred truth. As such she is commissioned to go and share that truth with the peoples of all nations.

She began her work well in the first and second centuries, but there came a time of darkness and faltering, and then a period of new birth, which was marked

by a mighty surge of enthusiasm for foreign missions. The time had come for an awakening, and the nineteenth and twentieth centuries have seen thousands of brave and courageous men and women leave home to carry the gospel story to men in darkness everywhere. A great light of truth has encircled the globe, and faithful servants of the Lord have gone to every nation and to every people.

Seventh-day Adventists have been foremost in this glorious work. They have an urgency about their work unknown to others who bear the name of Christ, for to them it is a sense of mission, a task that stands between them and the coming of the Lord. For many years their sons and daughters have been going into all the world, and 1952 was no exception. Look at the record of missionary sailings as it stands today:

| From | New Workers | Returning Workers |
|-----------------|-------------|-------------------|
| Australasia | 24 | 27 |
| Northern Europe | 9 | 11 |
| South America | 6 | 6 |
| Southern Africa | 17 | 8 |
| Southern Europe | 24 | 18 |
| North America | 126 | 92 |
| | 206 | 162 |

From the Australasian Division

January

N. Smith, to Port Moresby, Papua.
Mr. and Mrs. C. R. Stafford and family, to Territory of New Guinea (returning).

February

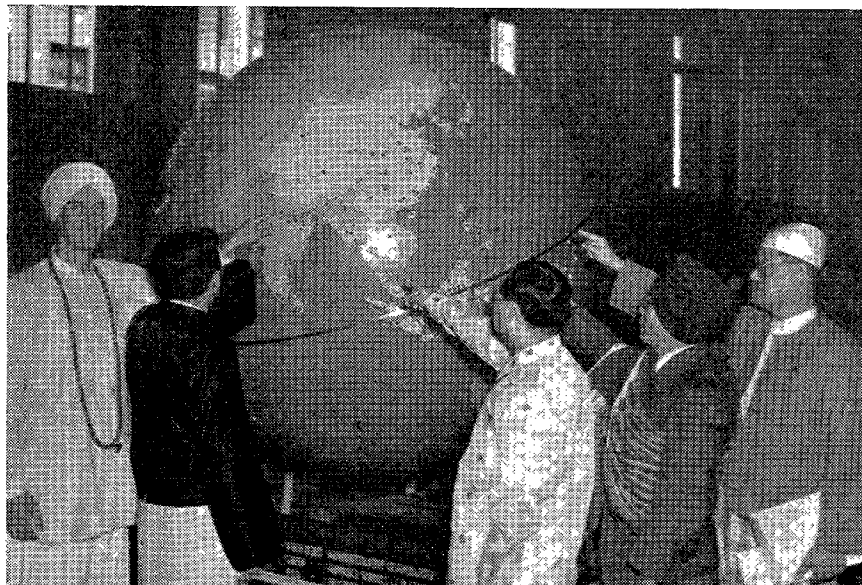
Mr. and Mrs. H. A. Dickins and family, to Territory of New Guinea (returning).
Mr. and Mrs. L. Barnard and family, to Territory of New Guinea (returning).
Mr. and Mrs. S. K. Gillis and child, to Territory of New Guinea.

March

Mr. and Mrs. J. R. Lee, to Papua.
Miss P. Kilroy, to Fiji.
Mr. and Mrs. L. L. Butler and family, to Territory of New Guinea.
Mr. and Mrs. C. E. Bylund and family, to New Hebrides.
Mr. and Mrs. A. T. Dunn and child, to Solomon Islands.
M. O. Blyde, to Solomon Islands (returning).

April

Mr. and Mrs. J. J. Sowden and family, to Fiji.
Mrs. M. O. Blyde, to Solomon Islands.
Mr. and Mrs. J. W. French and family, to Territory of New Guinea (returning).
Miss S. Beveridge, to Territory of New Guinea (returning).



Wherever our missionaries go and sow the gospel seed, the same precious fruitage springs forth the world around. Our picture shows (left to right): P. K. Simpson, India; Yin Hee Phang, Singapore; J. B. Emralino, Philippine Islands; K. Mandias, Indonesia; Deacon David, Burma, pointing to mission stations in the Orient where Adventists have established strong mission stations. This picture was taken in San Francisco at the last General Conference.

May
Miss M. Chapman, to Territory of New Guinea (returning).
Mr. and Mrs. E. Fehlberg, to Territory of New Guinea.

June
Mr. and Mrs. L. Waddington, to Solomon Islands.
E. A. Boehm, to Territory of New Guinea (returning).
Elder and Mrs. J. E. Cormack and child, to Tonga (returning).

July
Miss L. A. Baird, to India (returning).
Mr. and Mrs. L. Hawkes and family, to Territory of New Guinea (returning).
Miss P. Nippres, to Southern Africa.
Elder and Mrs. H. M. Pascoe and family, to Papua (returning).

August
Miss R. Parsons, to South Africa.

October
E. A. Raethel, to Territory of New Guinea.
Elder and Mrs. E. R. Streeter, to India (returning).
E. L. Martin, to Papua (returning).
Mrs. E. A. Boehm and children, to Territory of New Guinea (returning).

November
Elder and Mrs. N. A. Ferris, to Pitcairn.
C. E. Mitchell, to Papua (returning).

December
Elder and Mrs. T. F. Judd and family, to Territory of New Guinea (returning).
H. W. Nolan, to Territory of New Guinea (returning).

From the Northern European Division

January
Miss L. Rasmussen, from Denmark, to East Africa.
Elder and Mrs. Arthur Farrow and family, to West Africa (returning).

February
Miss M. Tweedie, from the British Union, to Ethiopia.

April
Elder and Mrs. J. J. Hyde, to West Africa (returning).

May
Miss E. Beechey, from the British Union, to Southern Africa.

June
Miss Ruth Brown, of the British Union, to the Belgian Congo.

August
Miss S. Muderspach, from Denmark, to East Africa.
Mr. and Mrs. W. Fitcher, of the British Union, to West Africa.

November
Mr. and Mrs. D. J. Clarke and family, to Sierra Leone (returning).
H. Pearce, to West Africa (returning).
Miss S. J. Turrill, to West Africa (returning).
Mrs. J. R. Buzenet and children, to Ivory Coast, West Africa (returning).
Mr. and Mrs. A. J. Farthing and family, of the British Union, to India.
Elder and Mrs. E. J. Bjaanes and family, to Ethiopia (returning).

From the South American Division

January
Mr. and Mrs. Angel Foppiano and family, from Chile, to Peru (returning).

February
Mr. and Mrs. Tomas Parra, from Chile, to Bolivia.

March
Mr. and Mrs. B. C. Kalbermatter and family, from Argentina, to the North Brazil Union (returning).

April
Mr. and Mrs. Daniel Wandersleben and family, from Chile, to Ecuador (returning).

July
Mr. and Mrs. Samuel Utz, from Argentina, to the North Brazil Union.

August
Mr. and Mrs. Americo Quispe, from Argentina, to the North Brazil Union.

From the Southern African Division

January
Miss M. Bredenkamp, to East Africa (returning).
Mr. and Mrs. C. F. Watson, to Southern Rhodesia.

James Bradfield, to Southern Rhodesia.
Miss M. A. deBeer, to Southern Rhodesia.
Neville S. Edwards, to Southern Rhodesia.
Mr. and Mrs. Athol Webster, to Nyasaland.
Mr. and Mrs. F. O. Martinsen, to Belgian Congo.

February
Mr. and Mrs. C. T. Bannister, to East Africa (returning).

Miss W. Tickton, to Northern Rhodesia (returning).
Mr. and Mrs. D. H. Thomas, to Belgian Congo.
Miss D. Hayter, to Southern Rhodesia.
Daniel Bakker, to East Africa.

March
Ronald D. Marx, to Belgian Congo.

April
Elder and Mrs. A. A. Matter, to Belgian Congo (returning).
Cecil J. Rolfe, to Rhodesia.
Elder and Mrs. J. W. Haarhoff and family, to Nyasaland (returning).

May
Mr. and Mrs. J. H. C. Schoonraad, to East Africa.

From the Southern European Division

January
Elder and Mrs. A. Cosendai and family, to French Cameroun (returning).
Elder and Mrs. R. Hirschy and family, to French Cameroun (returning).
Miss Irene Gerber, of Switzerland, to Angola.

February
Mr. and Mrs. Victor Martinez, of Portugal, to Azores Islands.

March
Elder and Mrs. Elisee Miranda and family, to St. Thomas (returning).
Elder and Mrs. H. Salzmann and family, of Switzerland, to Madagascar.
Elder and Mrs. S. Meyer and family, of Switzerland, to French Cameroun.
Mr. and Mrs. J. L. Sprout and child, of France, to French Cameroun.

May
Elder and Mrs. J. Belloy, of Belgium, to Mauritius (returning).
R. Erdmann, of France, to Senegal, French West Africa.

July
Mrs. R. Erdmann and children, of France, to Senegal.
Mr. and Mrs. Samuel Reis and family, of Portugal, to Azores Islands.

Hark! the Voice of Jesus Calling

By DANIEL MARCH

Hark! the voice of Jesus calling,
"Who will go and work today?
Fields are white, the harvest waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me?"

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties

You can do what Heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do!"
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

Mr. and Mrs. Philip Esperancinha and child, of Portugal, to Cape Verde Islands.
Mr. and Mrs. Carlos A. Esteves and child, of Portugal, to Angola.
Miss Fernanda Martins, of Portugal, to Angola.

August
Mr. and Mrs. Joaquim Alegria Morgado, of Portugal, to Angola.
Elder and Mrs. E. Fayard and family, to Madagascar (returning).

September
Elder and Mrs. A. Matton and family, to French Cameroun (returning).

November
Mr. and Mrs. K. Scheidegger and family, to French Cameroun (returning).

December
Elder and Mrs. P. Bernard, to French Cameroun (returning).
Elder and Mrs. A. Lecoultre and family, of France, to Tunis.
Elder and Mrs. E. Veuthey and child, to Haiti (returning).
Elder and Mrs. J. A. Esteves and family, of Portugal, to Portuguese East Africa.

From the North American Division

January
Mr. and Mrs. R. W. Simons and two children, of Alabama, to Liberia, West Africa.
Mr. and Mrs. Max Church and daughter, of Michigan, to Helderberg College, South Africa.
Mr. and Mrs. A. M. Moyer and son, to Gold Coast, West Africa (returning).
Elder and Mrs. E. A. Hamlin and son, of Oregon, to Guam.

February
Mr. and Mrs. V. C. Brown and three sons, of New Jersey, to Sierra Leone, West Africa.
Mr. and Mrs. Earl L. Rollins and two sons, of California, to the Vincent Hill College in India.
Miss Rose Reuer, of Washington, to Addis Ababa, Ethiopia.
Mr. and Mrs. B. Page Haskell, of North Carolina, to Singapore.

Dr. and Mrs. G. H. Hoehn and three children, of British Columbia, to Kendu Hospital in Kenya Colony, East Africa.
Mr. and Mrs. W. S. Koenig and daughter, of California, to Peru.

Elder and Mrs. E. B. Smith and three sons, to Bangkok, Thailand (returning).
Mr. and Mrs. L. R. Downing and three children, to Nigeria, East Africa (returning).
Andres Riffel, to Havana, Cuba (returning).

March
Miss Marthine Bliss, of California, to Mwami Mission Hospital in Nyasaland, Africa.

Miss Anna May Vaughan, to the Mwami Mission Hospital, Nyasaland, Africa (returning).
Mr. and Mrs. Einar Haugen and three children, of California, to Ethiopia.

Mr. and Mrs. C. B. Rasmussen and two sons, of Arizona, to Istanbul, Turkey.
Mr. and Mrs. A. E. Anderson and two sons, of California, to the Burma Union Training School, Burma.

Mrs. O. O. Mattison, to India (returning).
Elder and Mrs. H. T. Burr and three daughters, to India (returning).
Miss Signe Nelson, to Singapore (returning).
Elder and Mrs. C. V. Brauer and son, of Oklahoma, to Egypt.

April
C. L. Martin, of California, to the Philippines.
Dr. and Mrs. Neal C. Woods, Jr., of California, to Japan.

Mr. and Mrs. H. L. Dyer, to Singapore (returning).
Elder and Mrs. Ralph S. Watts and one son, of Missouri, to the Southern African Division.

Mr. and Mrs. L. G. Storz and two sons, to Indochina (returning).
Elder and Mrs. A. E. Rawson, to India (returning).

Elder and Mrs. C. C. Weis and daughter, of Ontario, to Australasia.

Mr. and Mrs. Elwood Sherrard and two daughters, of California, to Singapore.
Mr. and Mrs. L. R. Dickinson, to Peru (returning).

Mr. and Mrs. C. L. Christensen and two children, of Washington, to Bolivia.

May
Miss Eliada R. Mann, of Ohio, to Burma.
Elder and Mrs. R. C. Skinner and three sons, of Oregon, to Iran.

Miss Anna Jensen, of California, to the Philippines.
E. W. Bahr, to Korea (returning).
Dr. and Mrs. R. E. Davenport, of California, to West Africa.

Elder and Mrs. W. J. Hackett and two children, of Massachusetts, to Singapore.
Elder and Mrs. G. A. Haas and two children, of Nebraska, to Sumatra.

June
Miss Bessie Irvine, to Japan (returning to Far East).
Elder and Mrs. C. A. Carter, of Virginia, to Formosa.

Dr. and Mrs. Raymond Ermshar and two children, to Brazil (returning).
 Elder and Mrs. P. A. Parker and three children, to Burma (returning).
 D. J. von Pohle, to Peru (returning).
 Dr. Milena Simeckova, of California, to Iraq.
 Elder and Mrs. M. V. Jacobson and three children, to Iraq (returning).
 Mr. and Mrs. John F. Bohner, Jr., of Maryland, to Singapore.
 Elder and Mrs. Wilbur C. Rick and three children, of Saskatchewan, to Pakistan.

July

Elder and Mrs. E. A. Moon, to South Africa (returning).
 Miss Emma Binder, to Pakistan (returning).
 Mr. and Mrs. John Parobek, Jr., of Ohio, to India.
 Mrs. C. L. Martin, of California, to the Philippines.
 Dr. and Mrs. R. F. Waddell and three children, to Thailand (returning).
 Mr. and Mrs. William F. Storz and two children, to India (returning).
 Mr. and Mrs. F. C. Petty and two children, to Peru (returning).
 Mr. and Mrs. Ruland A. Birbeck-Robinson and daughter, of Maryland, to Argentina.
 Elder and Mrs. J. M. Nerness and two children, to Singapore (returning).
 S. C. Pritchard, to Peru (returning).
 Doctors Nigel and Elmira Richli Buxton and three children, to India (returning).
 Elder and Mrs. A. E. Brendel, Jr., and son, to Nigeria (returning).
 Elder and Mrs. A. P. Ritz and two children, to Singapore (returning).
 Elder and Mrs. Steven P. Vitrano and two children, of Illinois, to India.
 Mrs. D. J. von Pohle and daughter, to Peru (returning).
 Miss Ruth Foote, to Nyasaland, Africa (returning).
 Miss Teadie Harris, of Maryland, to Nyasaland, Africa.
 Mr. and Mrs. H. R. Hooper and two children, of Tennessee, to India.

August

Dr. and Mrs. Bernarr B. Johnson and daughter, of Colorado, to Ethiopia.
 Mr. and Mrs. Frederick Veltman, of Georgia, to Cyprus.
 Dr. Carrie J. Anderson Robbins and daughter, to Pakistan (returning).
 Miss Esther Feltus, of California, to India.
 Elder and Mrs. Richard H. Utt and two children, to Panama (returning).
 Elder and Mrs. Glenn F. Henriksen and son, of North Carolina, to Curacao.
 Mr. and Mrs. B. L. Roberts, of Nebraska, to Colombia.
 Dr. and Mrs. D. S. Emery and son, of California, to Bolivia.
 Miss Mary C. Moore, of Illinois, to Bolivia.
 Elder and Mrs. H. W. Bedwell and two children, of Ontario, to the Philippines.
 Miss Eleanor P. Rue, of Michigan, to Nyasaland, Africa.
 Miss Marian Zummach, of Nebraska, to Kenya Colony, East Africa.
 Dr. and Mrs. M. R. Hoehn and two daughters, of New Brunswick, to Jamaica.
 Mrs. S. C. Pritchard and three children, to Peru (returning).
 Mr. and Mrs. Wilbur H. Olson and daughter, of California, to Peru.
 Elder and Mrs. J. A. Crews and two sons, of Florida, to India.
 Mr. and Mrs. H. W. Miller, to Cuba (returning).

September

Miss Martha Horn, of Saskatchewan, to Uruguay.
 Miss Rachel Anderton, to South Africa (returning).
 Mrs. Ruth Russell, of Ontario, to Kenya Colony, Africa.
 Dr. and Mrs. Everette W. Dick and two children, of California, to Singapore. (Dr. Dick deceased.)
 G. M. Ellstrom, to the Ivory Coast, West Africa (returning).
 Elder and Mrs. C. D. Henri and daughter, to Liberia, West Africa (returning).
 Mr. and Mrs. John Carr and two daughters, to Cuba (returning).
 Mr. and Mrs. Franklin Moore, of Nebraska, to Mexico.
 Dr. and Mrs. Elvin C. Hedrick and two daughters, of California, to the Philippines.
 Mrs. Rosalie Wainer, of Idaho, to Lebanon.
 Elder and Mrs. Howard J. Welch, to the Gold Coast, West Africa (returning).
 Miss Edna Mae Christoph, of Pennsylvania, to Ethiopia.
 Paul Kemper, to the Dominican Republic (returning).
 Elder and Mrs. R. J. Roy, to Cuba (returning).
 Dr. and Mrs. H. C. Smith and daughter, of California, to Peru.
 Dr. and Mrs. Hubert F. Sturges, of California, to Ethiopia.

October

Elder and Mrs. A. L. Davy and three children, to Belgian Congo, Africa (returning).
 Miss Jessie Hawman, to Tanganyika, East Africa (returning).
 Miss Florence Moline, of Nebraska, to South Africa.
 Elder and Mrs. Percy W. Manuel and two children, to Trinidad, B.W.I. (returning).

Miss Alice L. Bentley, of Washington, to Formosa.
 Mr. and Mrs. C. G. Oliver and son, to Guam (returning).
 Elder and Mrs. Donald R. Christman and three sons, of Hawaii, to Brazil.
 Mr. and Mrs. Dan A. Edge and two children, of California, to Trinidad, B.W.I.
 Miss Ruth Munroe, to Japan (returning).
 Elder and Mrs. J. P. Anderson, to Hong Kong.
 Mr. and Mrs. S. E. White and two children, to Jamaica (returning).
 Elder and Mrs. Victor R. Lebedoff, to Haiti (returning).
 Elder and Mrs. C. R. Jepson and two children, of Washington, to Malaya.
 Dr. and Mrs. David Zinke and two sons, of California, to Mexico.
 Harold E. Kurtz, of Maryland, to Germany.

November

Mr. and Mrs. Virgil N. Beauchamp and two children, of Colorado, to the Colombian Islands, South America.
 Elder and Mrs. Fernon Retzer and two sons, to Colombia (returning).
 Doctors Robert and Lois Dunlop and son, to Trinidad, B.W.I. (returning).
 Mr. and Mrs. Ogden L. Aaby and two children, of California, to Japan.

December

Dr. and Mrs. Sherman A. Nagel, Jr., and three sons, to West Africa (returning).
 Mr. and Mrs. Milton J. McCulloch and two children, of California, to Lebanon.
 Miss Edith L. Gilham, of Washington, to the Belgian Congo.
 Miss Thelma Irvin, of Tennessee, to the Belgian Congo.
 Mrs. Harold E. Kurtz and two children, of Maryland, to Germany.
 Elder and Mrs. Edgar Keslake and two children, to Sierra Leone, West Africa (returning).
 Miss Opal Whiteaker, of California, to Singapore.
 Elder and Mrs. Roger W. Coon, of California, to Gold Coast, West Africa.

Elder and Mrs. D. V. Cowin and daughter, to Gold Coast, West Africa (returning).
 Elder and Mrs. Daniel V. Kubrock and three children, to Iran (returning).
 Elder and Mrs. Milton P. Robison, to Southern Africa (returning). (Elder Robison deceased.)
 Miss Ruth A. Johnson, to Angola (returning).

We are justly happy and gratified over the results obtained, for Christians are being made among every people. How we wish that the finances of the church were in such a state today that several thousand could be reported instead of several hundred. The harvest field is fully ripe, and serious people in every land are hunting out the missionaries as did Nicodemus of old, who came by night to Jesus, the greatest missionary of all ages, to find the truth.

We can but pray that God will provide the means, so that once more we might send forth hundreds of fine young men and women to pioneer the mission advance into hitherto-unentered territories. This is the great need of the church in 1953. We have the Missionary Volunteers graduating from our colleges each year, and they are anxious and ready to go.

Let us pray and give, that we might double the number going out to the ends of the earth in 1953.

The Lamb in the Book of Revelation—2

"The Blood of the Lamb"

By B. P. Hoffman

"The blood of the Lamb." No expression in the entire book of Revelation is richer in symbolical meaning, historical allusion, or religious import than this. From the earliest times blood has been associated with the customs, traditions, and religious practices of all peoples. Ages before William Harvey in his seventeenth-century studies of the circulatory system established scientifically the real function of the blood in the human anatomy, it had been generally regarded as the life principle.

In the Old Testament writings its meaning and significance are varied. Blood is made to stand for the life (Gen. 9:44), and accordingly comes to be used to represent expiation, redemption, and purification. But on the other hand, it also became symbolical of guilt, of oppression and cruelty, of destruction and judgment. In the very first Biblical reference to blood the spilled blood of the righteous Abel is said to cry from the ground unto the Lord. The echo of this voice and that of all the martyrs of all ages is heard again in the last book of the Bible from under the altar in the loud voice of "them that were slain for the word of God, and for the testimony which they held," crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" Rev. 6:9, 10.

In the visions of John is depicted the time when the true and righteous Judge shall avenge the blood of His servants (Rev. 19:2) who had been slain at the hand of her who was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). We are told that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24. It was deemed just and proper that those who had "shed the blood of saints and prophets" (Rev. 16:6) should be given blood to drink in the time of the last terrible plagues, when the sea and the rivers and the fountains of waters shall become "as the blood of a dead man" (verse 3).

Surpassing all other usages of the word in importance and in significance is the place given to the blood of the Lamb. The position conceded the Lamb Himself, all that He is seen to be or to do in this Revelation of Him, is by reason of His shed blood. Likewise, all that is here provided for the sinner and all that is set before the believer both in this life and in eternity are available only through the virtue and power of that blood. Each of the four distinctive phases in the Christian's experience, as successively recognized in the Revelation, is shown to be the result of the blood of the Lamb.

Dealing With Past Sins

Beginning with John's personal salutation to the seven churches, glory and dominion are ascribed "unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. Here is introduced the primary function of blood as applied in the typical services of the earthly sanctuary—that of dealing with sins committed in the past. This teaches forgiveness, justification, deliverance from condemnation. In place of the word "washed" the thought has been rendered "loosed" or "freed" in other versions and practically all modern translations into English and other languages. The best New Testament Greek scholarship seems to be agreed that the word as used here has the meaning of "ransom," "redemption," or "deliverance." Washing, of course, is one aspect of the work of the blood of the Lamb. That too is presented in its proper place and order in the Revelation. But here, as the very first benefit of the shed blood, emphasis is rightly placed upon its power to ransom and deliver.

The redemption accomplished by the blood is redemption not only *from* something but also *unto* something. This is represented by the second reference to the blood of Christ. In the new song of Revelation 5:9, 10, the Lamb is praised as worthy to open the seals of the book, "for thou wast slain and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they [shall] reign upon the earth." (A.R.V.)

There was a corresponding second use of the blood in the ancient services. There was the blood of the Passover ("when I see the blood, I will pass over you"); but there was also the blood of the covenant, by which God undertook to bring a people into fellowship and union with Himself. The provisions of that covenant included "ye shall be a peculiar treasure unto me above all people" (Ex. 19:5), and "I will walk among you, and will be your God, and ye shall be my people" (Lev. 26:12). (See Ex. 24:8.)

A Token of Deliverance

The Passover blood was sprinkled upon the doorposts as a token of deliverance from the bondage of Egypt, but the covenant blood was sprinkled upon the people as marking them for Himself and for entrance into the Promised Land. That which was thus foreshadowed is the glorious fact that the blood of the Lamb not only frees us from our sins but purchases us unto God to be His in an everlasting covenant by which He also binds Himself to be ours and "to appear in the presence of God for us."

John's third mention of the blood of the Lamb introduces further advance-

ment in the Christian experience. Through the shed blood the soul finds freedom from the guilt of sin, justification before God and His law, and acceptance into covenant relation with Him and into membership in the heavenly family. The additional power of the blood in enabling the reborn child of God to live a life consistent with this calling is suggested in the vision of the great multitude out of all nations, who at last stand victorious "before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

In answer to the inquiry concerning "these which are arrayed in white robes" (verse 13), it was explained that "'these are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb'" (verse 14, R.S.V.). A subsequent description of the same people has them "arrayed in fine linen, clean and white" with the additional explanation that "the fine linen is the righteousness of the saints." Rev. 19:8. Unmistakably this has reference to the cleansing, or sanctification, of life, "without which no man shall see the Lord." Heb. 12:14.

God is faithful in providing not only forgiveness for sin but also cleansing from all unrighteousness. (1 John 1:9.) It is



Minute Meditations

By Thomas A. Davis

God's Unstinted Generosity

The air was filled with millions of tiny silken parachutes as the breezes blew the cottonwood seeds across the fields and roads. Walking through the cottonwood grove, I found them lying in a fluffy carpet, which rose above our ankles. Never before had I witnessed such great prodigality on the part of nature. Yet out of those millions of seeds only a very small number would ever find proper growing conditions and take root and become trees.

Such apparent extravagance on the part of nature is not uncommon. Yearly animal and plant life multiply seed infinitely, but only a tittle ever reaches fruition.

In these conditions we can see how the God of nature is giving us an object lesson of His love. With unstinted generosity He pours His rich affection upon all peoples everywhere. Diligently it seeks for proper soil in which to spring up and thrive and grow. But only here and there does it find what it seeks. For often it falls by the wayside and is devoured. And sometimes it falls upon stony ground, and dies in the burning noonday sun. And many times it falls among thorns and is choked. And only a very small amount finds a responsive heart and grows and develops. As God's love falls upon our hearts, is it finding a soil made ready to receive it?

the gospel of the blood of Christ that is "the power of God unto salvation to every one that believeth." Rom. 1:16. In this same gospel is revealed the righteousness of God "from faith to faith: as it is written, The just shall live by faith." Verse 17. The same John that wrote the Revelation testifies elsewhere that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. The same blood that saves from the guilt and condemnation of sins committed is also provided to cleanse and lift the believer into a life of purity and holiness in the Lord Jesus.

A Growth in Grace

This cleansing or sanctifying is a growth in grace. It is a process that will continue throughout this present existence, and lead ever onward and upward in triumph until the final victory is won, "when that which is perfect is come." 1 Cor. 13:10. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

The loud voice that announces the defeat of "the accuser of our brethren" also adds in explanation that "they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12:10, 11. Here is the final exhibit of power in the sacrifice of our Lord. His blood enables us to overcome all things.

How clearly, comprehensively, and beautifully the Revelation has shown that it is because of the shedding of His precious blood that "of him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption." 1 Cor. 1:30, A.R.V., margin. The blessed blood of the Lamb is discovered to be at once the price willingly paid for our ransom and the way of access into the family and kingdom of our God. It is the all-sufficient remedy for our sinful natures, cleansing and making us partakers of His righteous and holy nature. It is also the power through which, by faith, we may be overcomers in the midst of present tribulations and at last stand with the redeemed upon Mount Zion and sing the song of victory before the throne. (Rev. 14:1-4.)

Our safety and deliverance in that day as well as our refuge now depend upon our personal relation to the blood of the Lamb. How may we enter into a saving experience of the virtue and power of the blood? "He declares, 'Whoso eateth My flesh and drinketh My blood hath eternal life.' It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded."—*The Desire of Ages*, p. 660.

Know Your Bible Better

BY ROSE E. BOOSE

Saving Faith

1. How is faith defined?

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

"In the Bible, faith, or belief, is confidence in the absolute truthfulness of every statement that comes from God."

2. How necessary is it to have faith?

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Verse 6.

3. How do we obtain faith?

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; . . . to another faith by the same Spirit." 1 Cor. 12:7-9.

"God hath dealt to every man the measure of faith." Rom. 12:3.

"Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

Faith, then, comes from God Himself. He gives to all a measure of faith, and when He speaks we believe His word to be absolutely true.

4. What example of perfect faith do we find in the Bible?

"And Abram said, Lord God, what wilt thou give me? . . . And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:2-6.

5. What further promise did God give Abraham?

"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Verse 18.

6. Did Abraham see the fulfillment of these promises?

"And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

7. Upon what did Abraham's faith rest?

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Rom. 4:20-22.

8. Because of his faith in God what honor did God bestow upon him?

"That he might be the father of all them that believe." Verse 11.

9. Did the descendants of Abraham manifest a similar faith in the promises of God?

Some of them did. Jacob, the grandson of Abraham, said to his sons, "Behold, I die: but God will be with you, and bring you again unto the land of your fathers." "Bury me with my fathers in the cave that is in the field of Ephron the Hittite, . . . in the land of Canaan." Gen. 48:21; 49:29, 30.

Joseph, the great-grandson of Abraham, expressed his faith in these words: "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. . . . And ye shall carry up my bones from hence." Gen. 50:24, 25. The passing of nearly three hundred years did not affect their faith. They knew God would fulfill His promise.

10. How firm was their faith in God's promises?

"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

11. What has God promised His people for these last days?

"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.

"And, lo, I am with you always, even unto the end of the world." Matt. 28:20.

12. Will our needs be cared for?

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

"O fear the Lord, ye his saints: for there is no want to them that fear him." Ps. 34:9.

13. What else has God promised?

a. "A new heart also will I give you, and a new spirit will I put within you. . . . I will . . . cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

b. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

c. "The meek will he guide in judgment: and the meek will he teach his way." Ps. 25:9.

d. "The angel of the Lord encampeth round about them that fear him and delivereth them." Ps. 34:7.

14. May we depend absolutely on these promises of God?

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." Ps. 119:89, 90.

"If we believe not, yet he abideth faithful: he cannot deny himself." 2 Tim. 2:13.

Maturity in Marriage

By John Lukens, M.D.

The popular concept of love today is the concept of romance. Popular literature tells the story of men and women whose courtship is of this variety. These stories are sold to the public as exhibitions of the highest scale of affection to be found. Yet this is an untruth. This sort of affection is immature, adolescent affection.

True love is a principle. In the adult married relationship there must be an acceptance of the value of companionship as against the so-called romantic, or adolescent, love. The mature person must also accept the need for a dependent relationship in marriage.

There are times when the husband must be the stronger, more stalwart person in the home, able to give emotional support to the wife. But there also must be present the ability of the wife to accept this supporting role, to allow the husband to lean upon her guidance

and her judgment at certain times of stress or illness. There must be, in a mature marriage, the ability to enjoy a sense of mutual dependency. This is quite a different sort of dependency from that found in the child upon the parent.

If the parties to marriage are expecting to carry on with the same sort of adolescent love that marked their courtship, they are doomed to disappointment. And they miss the much more satisfying, deeper relationship found in the mutual sharing of the companionship of marriage.

With both parents able to be mature individuals, sharing a faith in the righteousness of Christ, they will naturally build their home around such practices as morning and evening worship. Nothing is better designed to support the individual personality than is morning and evening devotion, which keeps the family closely knit together in true love.

Successful Marriage—Part 2

By W. H. Beaven

The Biblical plan for successful marriage is perfect. Why, then, is it that we have so many marital problems in Christian homes? Is the Bible plan good theory only, or does it work in actual practice? The answer is The Christian plan has not failed; it simply hasn't been tried by enough people. Serious students of modern marriage agree that we are not so God fearing as our immediate forebears. In addition, modern society and practices have made marriage much more difficult. There are real problems, some of which have not existed before in our civilization, that make successful marriage much more difficult, even for Christians.

First of all, our society has changed. In the old rural economy husbands and wives worked from dawn to dark. Children were an economic asset, so there were plenty of them. If either partner became unhappy with the other, and it happened often, they were too busy to do much about it, and their social contacts were so few that there were not many to offer sympathy. So they lived on and made the best of it.

Opportunities for Social Contact

Today most men and women have many opportunities every day for social contact. Often the wife works with men, and the husband with women. Both have great freedom, and at the slightest provocation a partner can find someone to render sympathy.

Moreover, we live in an age of sex glorification. Most of it is not sex, truly, but lust. The confusion of lust and sex is one of the strongest factors undermining modern marriage. It is glorified in movies, advertisements, and magazines everywhere. History has demonstrated that this is one of the marks of a decadent civilization. In this kind of world it is not so amazing that there are marital problems, but that there are not more.

We cannot completely escape these influences, apart from hermitage. We can, however, found our marriage on God's platform with our eyes wide open to the increased temptations that assail us. We can avoid some of them by conscious effort. But even that will not solve all our problems.

The sad truth is that many marriages fail before the prospective partners have ever

met. They are almost doomed to failure for one or both of two reasons. The first is that children who are the products of unhappy homes have greatly decreased chances of happy marriage. Apparently the unfortunate experiences in early life, rather than showing them what to avoid in their own marriages, merely provides them with such poor emotional stability that they are less capable of founding a happy home of their own. Many such children get married just to escape the unhappiness of home, only to discover soon that they have traded one type of misery for another. As more and more unhappy homes produce more such children, statistically the chances for happy marriage dwindle.

Mary and Her Family

I have heard many a young person, when counseled concerning such matters, exclaim, "Oh, I'm marrying Mary, not her family." But it isn't entirely true. One marries Mary, who is a product of her family, and a good look at the family by both Mary and her suitor might be profitable to both. Although we can outgrow much of the influence of poor family life and overcome family cultivated weaknesses, we can do so only by an intelligent acknowledgment of their existence and understanding of the very real problems that exist.

Another allied cause for failure of marriage before it occurs lies in the fact that as adults we are a composite of habits, attitudes, tendencies, and emotions.

These are the result of our heredity, environment, and past experiences. Frequently they are so well established in our lives that any successful marriage, which is the product of mutual adjustment, is impossible. Either inability or unwillingness to change some of these well-established patterns can doom a marriage from the beginning.

Ideally, partners in marriage should have as much mutuality of interests as possible. That is one of the reasons why a common religion is so vital. If there is a commonality of interest in one very large field, such as religion, the couple has a fine beginning toward a successful marriage. If the partners are relatively the same age, have a similarity of background and monetary estate, have cultural compatibility and no great intellectual disparity, have good health, and are prepared to take what life with that particular partner's vocations or avocations entails, the chances for happy marriage are heightened.

But let us assume that marriage has taken place, and the partners did have much of this commonality of interests—are they assured of a happy marriage? Not at all! No one can predict accurately success or failure for any single marriage. There is a great deal of common sense that must be applied after marriage even where the partners are most compatible. There are several well-recognized pitfalls to be avoided, if possible, by intelligent planning before they appear.

The first is money. A budget is almost an essential for a happy marriage! Moreover, each partner should be responsible for operating part of the expenditure, and each should have some money, however small in amount, to be controlled without accounting to anyone.

Sexual incompatibility is a common cause of marital troubles. Couples with such problems need to face these problems as intelligently as any other. The help of the medical doctor and the pastor may well be beneficial. An unemotional approach is almost an essential to the solution of such problems. Above everything else, neighborhood advice should be shunned, for it is almost certain to complicate the problem.

Relatives have killed many a marriage. In the ideal marriage young couples should live as far removed from parents as possible. Too close relationship with any relatives is likely to provide opportunity for seeking companionship and sympathy away from the partner. This endangers the union before it is well established. Emergencies may provide exceptions to this



H. M. Lambert

Mutuality of interests and doing things together strengthen the marriage partnership.

rule and demand tolerance and Christian charity.

Frequently, much more insidious and just as damaging are the "little foxes." It is possible for partners with much in common to irritate each other so much with little things that happy marriage is impossible. It is wise for partners to discover early what these sources of irritation are and strive to curb them. This is relatively easy to accomplish. Nor is it well to think of these irritating factors as inconsequential in themselves. More than one marriage has ended over nothing more significant than eating in

bed. Having discovered the sore points, emotionally balanced adults should practice restraint to minimize their difficulties.

Finally, certain definite patterns of conduct may well forestall possible trouble. Fatigue and hunger greatly increase the possibility of emotional disturbance. Therefore, avoid discussions that might lead to disagreements when you are tired or hungry, or both. Many arguments would never develop if they were postponed until morning. If quarrels occur, effect a speedy reconciliation. The sooner it is achieved, the quicker the wound will be healed. Force yourself to keep

a pleasant tone of voice—the same tone to your partner as to a friend or your minister. Express appreciation for every thoughtful and helpful act performed for you; take nothing for granted. Practices like these, faithfully adhered to, will do much to smooth the path of marriage.

All Power in Heaven and Earth

To Christ's followers to-day, no less than to the first disciples, these words are spoken:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature."

And for us also is the promise of His presence, "Lo, I am with you always, even unto the end of the world."

To-day no curious multitudes flock to the desert places to see and hear the Christ. His voice is not heard in the busy streets. No cry sounds from the wayside, "Jesus of Nazareth passeth by." Yet this word is true to-day. Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.

"I Will Preserve Thee"

"Thus saith Jehovah: In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages: saying to them that are bound, Go forth; to them that are in darkness, Show yourselves."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; That bringeth good tidings of good, that publisheth salvation; That saith unto Zion, Thy God reigneth!" . . .

"The Lord hath made bare His holy arm In the eyes of all the nations; And all the ends of the earth Shall see the salvation of our God."—*Ministry of Healing*, pp. 106-108.

Every chapter and every verse of the Bible is a communication from God to men. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and the pillar of fire by night.—*Patriarchs and Prophets*, p. 504.

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—3

Brave Little Herald

Phyllis woke up hearing a purling little bird voice that seemed to sing, "Tru-al-ly, tru-al-ly, lady, my dear! Tru-al-ly, tru-al-ly, spring is here!"

She jumped out of bed and ran to the window. There! There it was! And two or three others with it. Phyllis was so happy she clapped her hands, and spoke right out to them: "Bluebird, bluebird, how I love you. You're the darlinest bird I ever knew."

In a jiffy she was dressed and running down stairs.

"Mother! Mother!" she called, "bluebirds are here! That means spring, doesn't it?"

"Yes, dear. Bluebirds are so eager and so brave; they sometimes come before the last snow falls. They are about the first birds to come back in the spring. But this year I believe the snows are gone for good. And bluebirds are trilling their sweet little song this morning. I hope they'll build in the birdhouse we've made for them."

Phyllis hurried through her breakfast, which of course she shouldn't have done, for little girls as well as boys need—oh, well, you know!

"Birdies haven't any teeth," her mother told her, "so they swallow their food right down, and trust to the gravel they've put in their crops to grind it up. But you haven't any crop, and you don't eat gravel. Those pearly teeth of yours were meant to grind, grind, grind, before you swallow; or else—"

"Yes'm," said Phyllis, "or else I don't get good red blood, and I don't grow right, and I can't think. But I want to get to school and tell Miss Marian about the bluebirds."

They had had a great time at school the past week, studying birds, with the big wall pictures of robins and swallows and meadow larks and many more.

"And bluebirds," Miss Marian had said, "will probably be the first newcomers you'll see. You keep your eyes and ears open." So—

Phyllis dashed in, a little breathless. "Miss Marian! Miss Marian!" she called, "I saw a bluebird this morning. Two or three bluebirds. And I heard 'em."

"Did you!" exclaimed Miss Marian. And she seemed almost as excited as Phyllis. "That's good news. Spring surely is here." "Huh!" said Sam. "Heard 'em two days ago."

"Whyn't you tell us?" demanded Phyllis.

"Ho!" said Sam, "they're just bluebirds. Thought you'd hear 'em yourselves."

Miss Marian laughed. "Sam is self-contained," she said. "He doesn't get excited. There's nothing new under the sun, is there, Sam?"

"Saw a whale once," said Sam. "He was dead. Fellers had him showing him off. Big as a mountain."

"I guess he was sunburned," said Eleanor, "being out of the water like that."

"Tell us what a bluebird looks like, Sam."

"Huh? Well, they're blue on the back, and red on the breast, and white on their bellies. 'Bout as big as a sparrow."

"Where do they nest?"

"I know," chimed in Phyllis. "They nest in birdhouses we make for 'em."

"They nest in holes too," said Chris. "We had bluebirds nesting in a hole in one of our apple trees last year. Guess they'll nest there again. They do a lot of good by eating insects that spoil our fruit."

"They're surely dear little birds," said Miss Marian. "They've been called the bird without a fault. They're not quarrelsome. They're neat. They help us much by destroying injurious insects. Anything else?"

"They sing so sweetly," said Phyllis.

"They're brave," said Jimmy. "They come so early sometimes the snow catches 'em. But they stay right by till the spring really gets here."

"Let's sing a bluebird song this morning to open with," proposed Miss Marian, "a song that tells the tidings of the coming of the world's springtime."

So they sang:

"How sweet are the tidings that greet the pilgrim's ear,

As he wanders in exile from home!

Soon, soon will the Saviour in glory appear,
And soon will the kingdom come."

Open My Eyes That I May See

By Fenton Edwin Froom

Five mornings a week I pass a certain street corner as I drive my girls to school. There I often observe a blind woman and her Seeing Eye dog. It is a pleasing sight to see otherwise impatient men and women courteously waiting for this woman and her companion to cross the busy intersection.

Pity gives way to admiration as this sightless soul confronts the obstacles of traffic and meets the challenge through the eyes of her faithful and devoted friend, a German police dog. Marvelous are the experiences that could be recounted of the exploits of dogs for their masters, and especially those who act as eyes for those less fortunate than we.

Blind to Spiritual Truth

In pondering this recurring experience I have observed many people who seem to be tragically blind in their understanding of spiritual truths. Young people have a craze for excitement, the desire to try anything new, just to get a thrill. The lure of these modern days has been intensified by radio, and now by television. Years ago young folks enjoyed reading substantial and satisfying types of books, such as autobiographies and books dealing with travel, invention, and new developments in the field of science. But today most youth want something with more action, an ingenious plot, a dramatic ending.

I find all too many young people in and out of the church who will not be bothered reading even good books, much less the Bible. "It's too narrow," they say; or, "There are too many don'ts in it." Actually most young people who make such declarations know very little about what they are saying, for they have never really tasted of the Book to see whether it is good.

I believe young people would love to read the Bible if they only tried to understand it. And all too often we find older folks who do not read the Bible. They are skeptical, and fill the minds of boys and girls and youth with strange ideas about what the Bible says and teaches.

Have you been reading your Bible lately? It is the Word of God. It is a foundation that "standeth sure." It reveals the greatest Person who ever lived—Jesus Christ. It reveals Jesus as the Saviour of the world. It shows the way to have life everlasting. It tells the story of the entrance of sin, the conflict with sin,

the victory over sin through Christ, and the triumph of sinners who become saints here in this world, and who will soon live in a new world forever.

It is not the book of the month, or the book of the year, or the book of the century, but the book of the ages. Those who are blind read it and see. Those who are deaf read it and hear. Those who are dumb read it and speak. It is the book that raises men dead in sin to a living fellowship with Christ.

Spiritual blindness is a disease. With some folks it is lying dormant, waiting for some crisis. With others it is sapping the spiritual life away, so that the person senses something is wrong but does not realize the cause.

Some young people use spiritual blindness as an excuse to gain their own ends. They do not do what they should because it would be inconvenient, or it would mean a sacrifice of companions or position or perhaps the possibility of advancement. How dangerous it is to close our eyes to truth! Can we be proud

of ourselves if we turn our backs upon Christ?

The Man who walked the dusty roads of Galilee once uttered these words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. What challenging words! Is it fair to myself to let spiritual blindness cheat me out of happiness here and eternal life over there? Solomon put it this way: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. And the apostle James, out of his experience, wrote, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

That woman and her dog come to mind so often. She is blind physically, but she has eyes and can see. She is a Christian too, I have learned, and can see spiritually. What a mighty challenge to us who have our eyes and can see physically. But can we see spiritually?

David was inspired to say, "Open thou mine eyes, that I may behold." Young friend, will you let those words be the song of your heart and cry out in simple faith, "Open thou mine eyes, that I may behold." Jesus will remove mountains, so you can see the beauties of His land beyond. He will lead you to new heights, where you will see the glorious fulfillment of His promises in your life. Will you by faith let Him open your eyes, that you may see His wondrous love and His purpose for your life?

Mary

By Arthur W. Spalding

There is a voice of singing heard from cot of Nazareth,

A maiden's voice alit with joy that life can happy be:

A plaintive song of Israel, a psalm that answereth,

A hallelujah madrigal that sets the spirit free.

A maid in graceless Nazareth, an angel in disguise,

Who feeds the hungry, clothes the poor, and stops the wounds of strife,

With hand attentive to the task and foot that swiftly flies

Upon the errands of the Lord in ministry of life.

A lily on the stagnant pool, her soul is white as grace;

The Eden of her pensive thoughts admits no serpent's guile;

She stops the scandal-mongering tongue with gracious words of praise;

She greets the anxious, sullen world, and heals it with her smile.

The prophets and the law are hid within her youthful heart;

She scans the histories of God and all His precious Word;

And lowly though her lot, she longs to bear some humble part

Within the circle of the blest, the chosen of the Lord.

Maiden betrothed, elate with love, her thoughts anticipate

The glory and beatitude that Israel's mothers crave;

Would that in her the ancient promise be fulfilled: the great

Deliverer and King her son, to ransom and to save!

Lo! on her sight a radiance bursts, an angel clothed in light:

"Hail! gracious lady, blest art thou, above all women blest:

Thou shalt conceive and bear a child, the Son of Heaven's might;

In Him shall men salvation seek, and all the world find rest."

Now shall the song of Bethlehem rise over Nazareth:

"Glory to God in the highest, and on earth good will to men!"

Now life shall be victorious, love triumph over death,

Evil be conquered by righteousness, and Eden bloom again.

EDITORIALS



The Beginnings of a Dangerous New Science

William L. Laurence, ranking medical and science writer for the *New York Times*, has created no small stir by the publication in *Look* magazine, March 24, 1953, of his "prophetic" report, "You May Live Forever." In the opinion of this famed writer, modern science, after years of research work, may now hold forth the promise of immortality to every man who wants it, not in the next world, but in this world. Here and now. Today!

"Men and women now living," Mr. Laurence believes, may experience "the realization of mankind's greatest dream throughout the ages—the resurrection of the physical body." Experiments in the realm of living matter conducted by eminent scientists such as Prof. Oscar E. Schotté, of Amherst College in Massachusetts, form the basis for the contentions of the *New York Times* reporter.

As one reads the article he gains the impression that here is a teaching that is a first cousin to the old Hindu idea of reincarnation, with scientific support. Mr. Laurence tells us that "the promise for rebirth and resurrection for the individual—and that applies to all living creatures, including your favorite dog . . . [has become] a potential reality." "You can be born not just once, as at present, but many times, any number of times."—*Ibid.*

Dr. Schotté's research work with salamanders and tadpoles, creatures possessing "the power to regenerate a lost limb" and also "the remarkable and unheard of ability to duplicate their entire organism a limitless number of times," led to a startling conclusion. And what is this conclusion? Says Mr. Laurence, "This ability of the individual experimental animal to create an exact duplicate of himself to an extent unlimited in time resides not only in such lowly creatures as salamanders and tadpoles but is a universal law present wherever life manifests itself—from the lowest to the highest—up to and including man."—*Ibid.* (Italics supplied.)

Dr. Schotté had demonstrated experimentally the growth of "new heads into the tails of adult salamanders and other amphibians by the transplantation of bits of ordinary, unorganized connective tissue." And if this happened in the lowly salamander, why not in such creatures as dogs? Indeed, why not in human beings? The experiments revealed, so Mr. Laurence explains, that a sort of "chemical organizer" or "sculptor of life" functions in the living matter of the experimental animal guiding in the formation of an exact reproduction of the creature after the transplant of tissue took place. Man too must have the power to reproduce himself, declares Mr. Laurence, not by natural means alone, that is, parenthood, but by the operations of this sculptor of life or this chemical organizer present in living tissue.

The New Phoenixology

Mr. Laurence suggests that here we have the beginnings of a new science, which he calls phoenixology. Phoenix, as you will recall from mythology, was the embodiment of the Egyptian sun deity Ra. This bird-

like creature is supposed to have experienced many resurrections, the most famous of which was his emergence from his own ashes after self-destruction by fire. The new phoenixology offers mankind the ability to perpetuate himself by a series of rebirths so long as life lasts in this world. Its subtle danger lies in its promise to take care of the future life without any recourse to religion at all. It becomes in the hands of scientists the answer to man's age-long quest for immortality and an endless life.

The Theory Explained

This new science is supposed to work like this. "The seed of immortality" is nothing more or less than "regenerative scar tissue." These lively cells repair the human body after fatigue or injury. They also possess "the ability to rebuild the entire individual anew out of the same clay it uses in its repair jobs," so Mr. Laurence tells us.

Now, so that life may be perpetuated, a piece of living scar tissue must be taken from a living person and planted in a sort of resurrection bed, or as our writer calls it, a "phoenix garden" where, under proper conditions, it will undergo a process of growth during which the new man is formed. The exact conditions for the growth of this newborn creature is not at the present time known to science. The manufacture of the soil or the womb of the man of the future is still a matter of planning.

The biggest question at the present seems to be, How shall science bridge the gap of twenty-five to one hundred years that will elapse until our laboratories are capable of developing the first new chemical wombs for the rebirth of the race? How shall the man of 1953 perpetuate himself if he dies before the new seed beds go into mass production? For this anxious question, Mr. Laurence tells us, science has an answer—two answers in fact—"nutrient media in flasks" and "quick-freezing." Just take a few cells from a wound that is healing and immerse it in the proper fluids, and it will be alive a century from now to be planted in one of the new seed beds. Or the same cells might be kept under refrigeration during the same period of time. When the preserved scar tissue is planted in the chemical seed bed, then the growth to maturity, the resurrection, or the rebirth, if you please, would begin, taking probably not more than nine months.

Fascinating Possibilities

Mr. Laurence suggests many fascinating possibilities that might develop from this new "science of immortality." But we will not explore these lest we wander off into an eerie world of dreamy fiction. The principal trouble with the whole idea is that it won't work. It can't work. The hope of entering into eternal life by way of the scientific route is a false hope. Only religion can promise eternal life, and science cannot take the place of religion. By assuming that living matter possesses the seed of immortality, the new phoenixology has made a fearful blunder. We raise the question, Is it consistent with the usual scientific processes to build a scientific argument on what is essentially an article of religious

faith? And the immortality idea is basically a religious one. Further, it is not theologically correct to aver that man possesses the "seed of immortality," for God "only hath immortality." (1 Tim. 6:16.) Man has it only by promise. (Rom. 2:7.)

Phoenixology and Evolution

A century ago the scientists built the doctrine of the progress of man upon the false concept of an original cell-like substance from which all living matter is supposed to have come. Now science has erred once more by assuming that a batch of cells—immortal cells—can perpetuate man's life by a series of rebirths.

Religion remains today the only source from which the promise of immortality and the resurrection of the physical body can take place. Mr. Laurence assumes that science has made it possible for you to live forever. But the Scripture declares that eternal life is a gift of God that is received by faith. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Paul states that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The Saviour and not science is the author of immortality. Only God can lift up His hand to heaven and say, "I live for ever." Deut. 32:40. With God, life is "original, unborrowed, underrived." With man life is a gift that we receive from the Creator.

The words of Christ as given to us in the Bible "are spirit, and they are life." John 6:63. We may eat of this bread and live forever, but the multitudes today are invited to feast upon that which is not bread. "What is the chaff to the wheat? saith the Lord." Jer. 23:28. When science exalts itself to rob religion of its rightful function as the dispenser of the precious gift of eternal life, we protest. Science has gone too far, and strangely forgotten the good God of science, in whom is "life, and breath, and all things," in whom "we live, and move, and have our being." Acts 17:25, 28. Yes, we may live forever, but God offers the only workable formula for eternal life in the everlasting gospel of our Lord and Saviour Jesus Christ.

D. A. D.

Religion and Success in Life

Our modern age is distinguished, among other things, by its love of investigation. Very understandably much investigation has been carried on to discover, if possible, what it is that enables men to succeed in life. One inquiring scholar recently sent a questionnaire to two thousand persons listed in *Who's Who*, on the reasonable assumption that such persons might be considered successful in one or more respects. The replies revealed, among other things, that these people attribute their successful status to the following factors, listed in order of importance:

"Interest and satisfaction in work for its own sake, desire to know and to understand, desire to aid society, desire for new experience, desire for economic security, desire to please someone, desire to see that others do things properly, desire to find and create beauty, desire to fulfill one's religious destiny, desire for acclaim and recognition."—A. E. HOTCHNER, *This Week*, Jan. 18, 1953.

We can agree that almost all of these factors are honorable, some even laudable, as incentives to success. Note that the first in order is "interest and satisfaction in work for its own sake." Youth, please take note. Too many young people, and some not so young, dream of a kind of success that will free them from work and enable them to enjoy sunshine and soft breezes. That kind of dreaming has been reinforced by the whole trend of the age

which puts ever-increasing emphasis on an ever-shorter working week and on labor-saving devices. At least one great insurance company prints tempting advertisements on how to be able to retire in comfort at the age of fifty-five! What a formula for failure, or at least mediocrity!

Successful men and women have evidently not yet found a satisfactory substitute for work. Not only are they willing to work, but incredible as it may sound to many, they find satisfaction in it. They zestfully sail the salty and turbulent seas of perspiration. Thus they make their way to real success. They have proved true the observation of the man who said he believed in luck, because the harder he worked, the more luck he had.

Emphasis on "Work"

All of us on the payroll of the Advent Movement might well take note. Every youth who enters the service of the cause is tempted to look for some easy way upward and onward. We speak of entering the work. The danger is that our emphasis may be on "entering" instead of on "work." Some denominational employees seem to produce twice as much for their hours of service as others. The explanation generally lies, not in a difference in physical or mental power, but in a difference in attitude toward work.

For a little people with limited resources, intense labor can be an excellent substitute for numbers and for wealth. The Scriptures instruct us that when we have done our best we should still consider ourselves unprofitable servants. What kind of servants of the Most High are we, then, if we draw our pay check for halfhearted labor? Of all the sins of omission none is greater than that of failure to accomplish all we can in the hours that are devoted to labor. It is not only a sin of omission but also of commission, for it is the heinous sin of theft from the treasury that provides our pay check.

Let us look a little further into the findings of the questionnaire sent to the group of people listed in *Who's Who*. The investigator sought to discover the kind of homes from which successful people have come. As might be expected, he found that the fathers of 70 per cent of successful people belonged to the professional or business classes. Naturally such fathers would have a maximum conviction as to the value of education and provide opportunities for their children to secure an adequate preparation for life. In all investigations a good education stands revealed as of priceless value.

But what was not expected was the subdivision of the professional group that produced the highest group of *Who's Who* listings.

The Clergy and Their Children

"Clergymen reared the largest percentage of successful sons and daughters. . . . This conclusion relative to clergymen is borne out by other studies. Professor Visher thinks that the explanation may lie in the atmosphere of 'serious thinking, thrift and expression that is found in a clergyman's home.'"

We often quote Paul's words: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. Almost invariably we focus on the last part of the sentence—the life that is to come. But Paul is specific in declaring that religion has equal value for the present life. The questionnaire before us is an excellent comment on this.

We think it no improper extension of the conclusion from the findings to add that any true Christian home provides an atmosphere singularly conducive to success in the present life. We would go one step further and say that our Christian schools, from primary to college, provide the very kind of atmosphere most conducive to success. At times Adventist parents are tempted to feel

that their children, in attending an Adventist school, are handicapped because they are receiving their education in relatively small schools under the tutelage of professors unknown in the world. They should remember the questionnaire to the *Who's Who* men and women. Genuine success is the result of education not simply of the head but also of the heart. Facts built into the mind are good, but character built into the soul is better.

As already stated, the questionnaire revealed that the great majority of successful people have been college trained. But it also revealed this: "Among the college group, small schools with less than 300 students have, in relation to their enrollment, contributed the highest percentage of successful men and women." Now, small colleges generally are private ones, and the large majority of private colleges are either church colleges or church affiliated. And from *these* come a disproportionately large number of successful people.

All of which seems to add up to one more proof of the great worth of the elementary virtues which it is the prime business of religion to cultivate. F. D. N.

Others Have Said



Character is 24 carat. Reputation may be but the tinsel.—*Philnews.*

The more God does for man, the less man sees the necessity of doing for himself. He starves in the midst of plenty. It is where the land is stubborn and the sun tempts not to idleness, that man flourishes by the sweat of his brow.—*Ellery Sedgwick.*

If we had to pay for the light of the sun, the cost of one 12-hour day of sunshine for the whole earth would be more than 100 million times a million dollars.—*Sunspots in Action.*

It is all right always to know what to say, but you don't always have to say it.—*York Trade Composer.*

Character is not made in a crisis—it is only exhibited.—*National Safety News.*

In this world a terrible game is always being played between light and darkness, between good and evil, between Christ and anti-Christ. A true man's place is not in the stand merely criticizing or cheering the players, but on the field battling towards the goal.—*Immortal Longings.*

Politeness for everyday use is one of the most rewarding virtues we can cultivate. Too many of us, I am afraid, keep our most charming manners as a best dress to be worn only in company, instead of putting them on each morning as part of a regular routine.—*Woman's Weekly.*

What you say to God in prayer may be less important than what He says to you.—*York Trade Composer.*

I have learned silence from the talkative, tolerance from the intolerant, and kindness from the unkind, yet strange, I am ungrateful to these teachers.—*Kahlil Gibran.*

Truth only has to change hands a few times to become fiction.—*Treasures.*

We doubt if there is much to be gained by engaging in argument, for you cannot take an idea out of a man's mind. The best you can hope to do is to put another idea into his mind and, eventually, you both may come to agreement.—*P.K. Sideliner.*

A woman who was showing a massive piece of family silver apologized as she took it from the cupboard. "It's dreadfully tarnished," she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver.—*Baptist Observer.*

The Sins of the Elder Brother

We have much to say against the younger brother in the parable of the prodigal son. He was ungrateful, selfish, irresponsible, licentious, spendthrift. We know not how many sins he committed. God had much to forgive when he came to himself and repented.

But what about the smug, dutiful, thrifty elder brother? As he thought of the errant member of the family he might have been one of those who prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke 18:11. He no doubt felt quite a little self-satisfaction as he contrasted himself with his prodigal kin. Outwardly nothing seemed to be wrong with him.

The Sins of the Pious

Jesus gave this parable not only to draw attention to the wayward son. He wanted also to show that no man is wholly righteous, and that even the stay-at-home, go-to-church saints may fall into temptation, and expose their weaknesses. This was true of the elder brother. He was not so good as he seemed to be under favorable circumstances.

When the prodigal came home, sorry and repentant, the elder brother was not so willing to forgive him as the father. When invited to the festivities in honor of the son's return, he became angry and "would not go in." His heart was not closed to the sins of jealousy and pride. He was unwilling for his brother to receive an honor that he felt rightly belonged to himself.

The story is told of a holy man, the fame of whose saintly virtues had spread far and wide. The devil sent the most expert of his angels to try to tempt him into some act of sin. But the evil spirits were unsuccessful as they sought to inflame his appetites and passions and lead him into sin. The holy man stood firm, and they had to return to their master defeated. The devil chided them for their crude methods and stupid conduct. He told them that he himself would show them how to make a saint fall into sin. So the devil came to the holy man. He complimented him on his saintly virtues and his firm resistance against sin. As he ended his visit he remarked, "Have you heard the good news? Your younger brother has been elected bishop of Alexandria." At this announcement the holy man flew into jealous rage and condemned the church for its folly in electing his brother to such a high honor when he himself was so much better qualified for it.

Let us beware of the spirit of the elder brother. There are the glaring sins that the rebellious commit, but there are also the sins that beset the saints. So long as life shall last every man is subject to temptation, and all should heed the counsel of the apostle Paul who said, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

F. L.

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for Heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and in earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world.—*MRS. E. G. WHITE in Review and Herald, Jan. 28, 1875.*



News From the World Field

The College of Medical Evangelists and World Missions

By T. R. Flaiz, M.D., *Secretary*
Medical Department, General Conference

Seventy-five miles from the capital city of Accra, Gold Coast, West Africa, the narrow jungle highway winds through lush tropical forest up the rugged escarpment to the southern side of the cooler plateau country of the interior. Situated at the edge of this plateau in the very center of a large area, with no medical or hospital facilities, is the little city of Mpraeso.

On a prominence overlooking the plateau country to the north and out over the lowlands stretching toward the sea there will soon be rising a new sixty-bed hospital. This hospital is being built by the government of the Gold Coast. It will meet a very real need in an area where tropical diseases of the most treacherous form cripple, blind, and kill with ruthless impartiality. In the days before lifesaving immunizations and effective antimalarials this country well earned the name the white man's grave, but it was equally harsh to its own people.

The colonial government determined some time ago that this area must be provided with proper medical care. The money in liberal amounts could be found. However, when the cement, the stone, the brick, the timber, and the fixtures had been assembled into the physical form of a hospital, it still was not truly a hospital. Nor would it be a hospital till there were real live people in the structure—nurses, doctors, and helpers prepared and willing to live in such circumstances, people who would take a personal interest in all who needed the healing ministry of kindly medical service.

There are many fine physicians and nurses in the colonial medical services, well loved by the people they serve. Some of the Gold Coast officials were, however, personally acquainted with mission hospitals not many miles distant, and liked the methods employed there. Two hundred miles to the east two College of Medical Evangelists physicians and four efficient nurses were building up our Ile-Ife Mission Hospital into one of the most respected medical units in the colony of Nigeria. Dr. Sherman Nagel and Dr. William Wagner were coming to be

known not only as good surgeons and physicians but also as community-minded citizens.

They were also operating an outpatient clinic fifty miles upcountry, and they had plans for comparable projects elsewhere. In the hospital our nurses were conducting an efficient nurses' training school and a school of midwifery. Farther upcountry Dr. John Hyde was conducting a hospital and leprosy work, with an excellent beginning in outstation work among the almost naked and very primitive peoples of central Nigeria.

Young Nigerians from our large Adventist community in east Nigeria and those from central, southern, and western Nigeria were not only being taught the simple Bible doctrines but were being led into practical village evangelism. All grades of workers were charged with the responsibility of representing the truth through every patient contact.

This comprehensive medical mission program was well known to the commissioner of health in the Gold Coast. Observing the success of our medical work, he asked our people whether we would be willing to accept the responsibility of operating the proposed new hospital over in Mpraeso. Our medical men, with J. O.

Gibson, president of the West African Union Mission, have negotiated with the Gold Coast health authorities to learn what kind of hospital they want operated. They replied that they want it operated just as our other mission hospitals with which they are acquainted. The commissioner was told that we would expect to train nurses there. "Most assuredly; that is as we want," the commissioner responded.

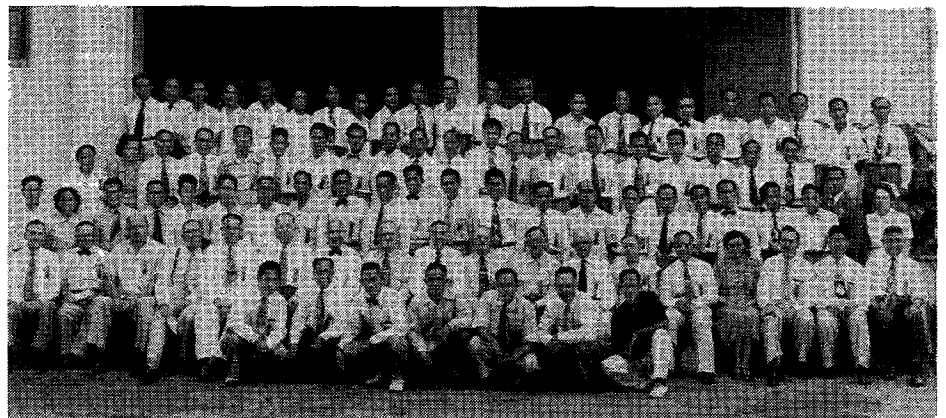
"But when we have trained these nurses we will want to place them out in our mission dispensaries."

"And what could be better than just such a plan?" he replied.

These Gold Coast officials have seen our College of Medical Evangelists men and women at work. They approve of what they have seen, and they are anxious to see more of such work established. Thus one more hospital provided completely by the health department of the Gold Coast Government but operated as an Adventist institution will, in effect, be another offspring of the mother institution, our medical college here in the home country.

As in Nigeria and the Gold Coast, our medical work strengthens and stabilizes our mission endeavors in every country. Indeed, it would be most difficult to picture our mission work in India, in the Far East, or in Africa without the doctors, nurses, and helpers who constitute so important a segment of our working force. In a very real sense our College of Medical Evangelists is an important home base for a large and growing phase of our foreign mission program.

In those newer mission fields, such as the border states of India and some of



Worker group present at the North Philippine Union Mission biennial session held recently in Manila, Philippine Islands. Hun-

dreds of baptisms are reported in this growing mission field, according to reports by M. C. Warren, the president of the union.

the Moslem countries, doctors and nurses are looked upon with a measure of toleration and cordiality. Can you picture our mission endeavors advancing in West Africa or Southeast Asia with no medical work, no doctors, no nurses, no dispensaries, or no hospitals?

What the College of Medical Evangelists means to our world field is best understood by those who have seen her graduates serving in the Congo, in Siam, in India, in Nigeria, in Korea, in Malay, and in the Altiplano of the Andes. It is understood by our church leaders, our district leaders, and our conference presidents who depend upon our medical men for leadership and support in scores of our churches in the home country.

In the light of the statement that the last feature of our work that will be closed is the medical work, we must believe that the Lord purposes that the College of Medical Evangelists should serve an increasingly larger role in the Adventist cause till the work is done. Let us give liberally on Sabbath, May 23, when the church offering will be taken for the support of the College of Medical Evangelists.

The South Philippine Union Session

By W. A. Nelson, *President Canadian Union*

At the time of the division of the work in the Philippine Islands in 1951 into two union organizations, the South Philippine Union Mission established its headquarters in its largest city, Cebu, with the fields divided into four local missions, covering a wide expanse of islands bounded largely by the waters of the Pacific and the South China Sea.

The first biennial session convened at the East Visayan Academy a few miles out of Cebu. The officers of the union and others gave their reports. Certainly God is doing a marvelous work throughout the field.

With the population of the territory covered by this union mission at less than ten million, the membership at the close of 1952 stood at 24,924 in 298 churches, and the Sabbath school members registered 29,621 in 581 Sabbath schools. During the past biennium 5,543 new believers were added to the churches by baptism and 27 churches were organized.

As in the North Philippine Union, more than half the new converts are brought to the ministers for baptism by the colporteurs and lay members. And from my observation there are as many men as women in the congregations, with more than half less than thirty-five years of age. The members of every congregation that I have seen are intelligent and earnest, and all are well dressed.



Students and faculty members participating in cap-pinning service at Bandung Mission Hospital, Indonesia, January 14, 1953.

The operation of the work in the union and local conferences and institutions is largely self-supporting; and in addition \$212,000 in mission offerings and per cent of tithe was sent on to the General Conference during the past two years.

With the exception of two workers in the college, it is significant that all the leaders and workers in the union and local missions and institutions are national workers, and products of our churches and schools in the Philippine Islands. Gil De Guzman is the union president. He is a spiritual and well-qualified leader. And the men associated with him in the union and local fields and institutions are workers of high caliber.

This field is beginning a well-planned medical program. Two self-supporting medical clinics are now in operation. The Mindanao Sanitarium and Hospital is nearing completion in the industrial city of Iligan, and property is in hand for a hospital in Cebu City. Connected with our organized work are three doctors—all trained in Manila—six institutional nurses, and three field nurses. These constitute a medical group of consecrated men and women.

The story of the development of the new South Philippine College in Mindanao, given by President V. L. Bartlett, was inspiring. Work on the college was begun in December of 1951. Through an overruling providence twenty-five hundred acres of good soil and timberland was secured in mountain and valley country at an elevation of twenty-one hundred feet. Brother Bartlett and a few students, with limited equipment, a marked shortage of funds, and at times little food, started a program of faith—to hue and build a college out of the rugged wilderness. God has blessed their efforts. Another exploit is nearing completion, and in May the first class will be graduated.

Cap-pinning Service at Bandung Mission Hospital

By Lois Puels Holm

The evening of January 14, 1953, marked another high day in the history of our medical work in Indonesia when our mission hospital, in conjunction with the Indonesia Union Seminary, celebrated the cap-pinning service for its first class of preliminary nursing students.

The seminary chapel was filled to overflowing as relatives and friends gathered to observe the impressive ceremony and to extend good wishes to the seven fine young people who have elected to pursue the course in nursing.

The speaker of the evening was Dr. R. F. Waddell, medical secretary of the Far Eastern Division and medical director of the Bangkok Sanitarium and Hospital. Miss Thalma Manullang, assistant director of nurses, called the class roll and presented the class to Mrs. Lois Holm, acting director of nurses. After the pinning of the caps Mrs. S. Wortman, portraying the part of Florence Nightingale, assisted in the simple but effective candle-lighting ceremony; and Dr. Donald N. Holm, medical director of the Rumah Sakit Advent, presented the charge. The student group united in repeating the Nightingale Pledge and in singing the hymn "I Would Be True."

This first class of nursing students consists of five young women and two young men. Instruction in scientific and nursing subjects is given by members of the hospital staff, and the Bible and advanced English classes are taught by members of the staff at the Indonesia Union Seminary.

This service made a lasting impression upon both students and friends in regard to the dignity and high calling of the nursing profession.

Our West African Mission Field

By A. F. Tarr, *President Northern European Division*

The visitor to West Africa leaves with two inescapable convictions: first, the ripeness of the harvest in this mission land; and second, the joy of seeing with his own eyes what his investment in financial means is accomplishing in this rapidly expanding field.

I write these impressions from Khartoum, on the river Nile, while waiting plane connections with Northern Europe's other mission field, Ethiopia. Less than forty-eight hours ago my West African visit ended. It was a visit crammed too full to permit writing at that time. Now in calm reflection—and it requires little inducement to reflect calmly—and while the quiet waters of the Nile flow only a few feet from where I sit, I shall try to share some of the happy memories I carry with me from that very interesting visit.

Committee Meetings in Accra

The committee meeting held at union headquarters in Accra, Gold Coast, January 14-21, was most encouraging. There were sad notes struck, but even these had their silver lining, for did not the outreach for more men and means and for added facilities and equipment bear evidence of an advancing program?

In church membership, tithe, mission offerings, and Ingathering the progress shown in 1952 over the year 1950 was significantly uniform, the increase being consistently in the vicinity of 50 per cent. In literature sales it rose to even 300 per cent. Baptisms for 1952 were by far the highest on record, being 3,011, providing a net gain of 2,570. This brings the present church membership of the West African Union to 14,268.

In one local field where 1,713 converts were reported last year, 646 were won by lay members alone. A. J. Mustard, president of the Gold Coast Mission, told the story of two men who walked twenty-seven miles through the bush, swimming two rivers on the way, to attend an institute at Kwame Danso. These men are members of a Sabbath school of forty-eight, raised up recently by one of our active laymen.

The nearest village to Anyinofi, where this Sabbath school is organized, is also twenty-seven miles away, and there are no roads. The layman responsible for raising up this company walks those twenty-seven miles once every two weeks to conduct services with those people.

Dr. John Hyde, of the Northern Nigerian Mission, asked permission to conduct an evangelistic campaign. It was arranged that he do this at a place where he had been holding a weekly medical

clinic. An intensive campaign, with daily visits in the homes of the people and public meetings every night, resulted in seventy-eight new members being added to the hearers' class. Despite the time spent in this and other soul-winning endeavors, Dr. Hyde reported an increase of three thousand outpatients treated at his hospital in 1952 and several hundred additional inpatients.

In the Voice of Prophecy school, conducted by E. E. Hulbert, more than one thousand completed the two main courses offered in 1952. Nearly five thousand new students were enrolled.

D. L. Chappell, the union publishing secretary, reported that the colporteurs of the West Nigerian Mission sold twice as much literature in 1952 as they did in 1951. Fourteen of them had enrolled 635 of their contacts in the Voice of Prophecy Bible Correspondence Course. They had influenced fifty to join the Sabbath school and seventeen to become members of the church. His colporteur force, which numbered twenty-five at the beginning of the year, numbered forty-four at its close.

One of the colporteurs serving in a largely Mohammedan area called at a shop and found a man dancing with a woman. The man had been drinking, but showed an interest in the book. Mr. Daitey, the colporteur, canvassed him, but intermittently during the canvass the man would go on dancing with the woman. Finally when asked for his order he put his name down for a copy. Some time after the book was delivered, Mr. Daitey returned to visit the man, and found that he had stopped drinking and had forbidden dancing in his shop. He was happy to purchase more of our literature.

In Sierra Leone an important adjunct to soul-winning service as well as a safeguard against apostasy is a literacy pro-

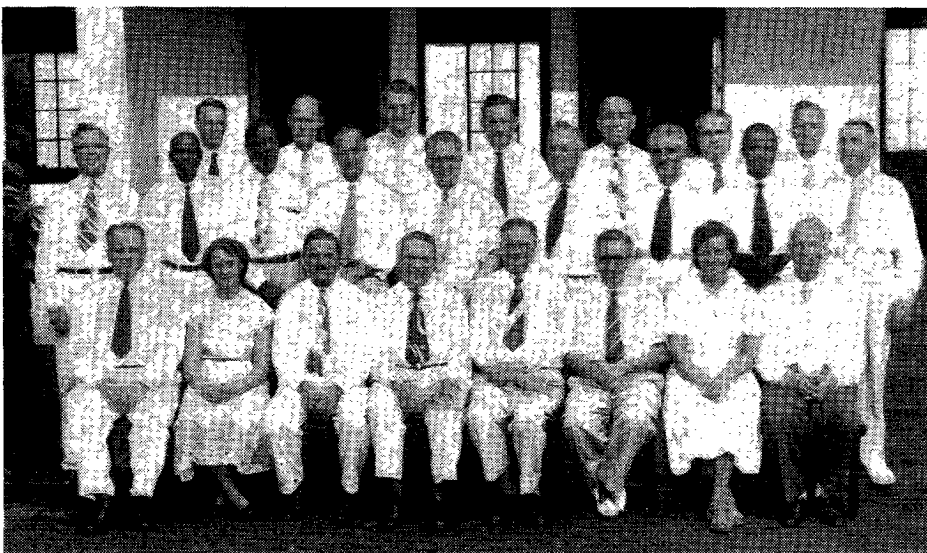
gram launched in 1951 and now gaining momentum. Last year 127 new members were taught to read, making a total of 200 adult members who can read today who could not read at all several years ago.

The union Sabbath school secretary reports that the Sabbath school members baptized in 1952 are almost double those baptized in 1951. One Sabbath school member, Mensah Newblay, of the Gold Coast, was given considerable publicity in the public press on his having completed forty-two years of continuous membership in one of our Sabbath schools. West Africa now has twenty-one thousand nonbaptized Sabbath school members. The Sabbath school membership in the West Nigerian Mission increased 50 per cent in 1952.

The staff and students of our two West African training schools engage actively in evangelism. Nine evangelistic efforts were conducted by the Bekwai Training School in 1952. In one case the evangelistic students with their own hands constructed a meetinghouse for the village. Every non-Adventist student at the school has taken his stand for our message.

The Nigerian Training College at Ithie reports the baptism of 233 souls from its evangelistic endeavors. All of its own unbaptized college students were baptized in 1952. In May the new African minister of education and his secretary paid a visit to the college. The minister spent an hour or more in Principal Lawrence Downing's home, asking many questions about our beliefs and educational standards. Later he addressed the student body, and in that address he asked Brother Downing to convey to the West African Union committee the thanks of the African people for the wonderful school provided for the youth in his territory.

(To be continued)



Mission committee of the West African Union. In the center of the front row are (left) A. F. Tarr, president, Northern European Division; (right) G. A. Lindsay, division treasurer. J. O. Gibson, president of the union, is seated at Elder Tarr's right.

A Report on Our Work in the Far East

(Continued from page 1)

it up for you to see. [Here was displayed a collection of letters written in the Korean language and attached to a long cord, some two hundred feet in length. It reached across the front of the platform and up the side aisles of the church.]

The brethren and sisters in Korea tell us they wish they could contribute something to us, and that if ever the opportunity comes in the future for them to be the giving hand, they will gladly respond by sending help to their fellow believers in other lands who may be in need. They describe the suffering some of them passed through, living in caves and hiding sometimes under the floor of the church, and sometimes out in the wilderness, exposed to the elements, until they could make their way to Pusan and comparative safety. There they found shelter and were able to cast off their ragged clothing and with tears of gratitude avail themselves of what our churches from this land had sent. I am sure that anyone who had a part in sending clothing to our believers during the past two years will be well repaid by the expressions of gratitude that have come to us.

F. W. Detamore and R. M. Turner have been out in the Orient about five years now conducting evangelistic meetings in the large cities. They have worked in Shanghai, Hong Kong, Colombo, and Singapore. More recently they have gone into the cities of Borneo, Sumatra, and the Celebes and conducted brief efforts. This was a new experience for them and for the field. The brethren have been struggling along in these parts of Indonesia with such membership as had been salvaged from the second world war with its troubles and persecutions and internments. The churches needed a revival, so the leaders said, "Let us try sending these two evangelists into all the places we can, especially the larger towns, and hold a few weeks' revival, preaching the truths of this message and trying to bring new people into the faith." The result was the greatest experience the brethren have ever passed through.

Attendance at the meetings ranged from five hundred to eight thousand. Many times, because of lack of suitable halls, the effort was moved out of doors into the city square. Thousands of Mohammedans attended, and seven hundred definitely took their stand for the truth during the months of those meetings. Since the time of the evangelistic efforts, the workers who have been following up the interests created have baptized large numbers of new converts. In the town of Manado, North Celebes, there was a baptism recently of 144 who had been prepared for church membership after

the meetings of Brethren Detamore and Turner. In this and other places the larger part of those seven hundred who took their stand during the meetings are being established and strengthened in the truth and are going forward in baptism to full church membership. The brethren say they believe this is one of the greatest ways of evangelizing the masses, and they hope for a similar experience in other fields.

At the present time Brethren Detamore and Turner are in the city of Manila and are having the greatest effort in their experience. Three or four thousand people are coming regularly to the meetings, and a large number are taking their stand for the faith. These evangelistic campaigns throughout the Orient have made a great impression upon our believers, and they have been a great inspiration to our mission workers. Many national workers have been associated with these evangelists and have learned how to conduct meetings on a larger scale and in a more intensive way. Now they have gone back to their fields and are doing likewise. There is a great wave of evangelistic enthusiasm throughout the Far East.

Our Work in Timor

B. M. Wickwire, in reporting on the publishing work, told of an experience that took place in Indonesia. Nineteen years ago our first pioneer worker went into a village on the little island of Timor. He tried to rent a place where he could stay while carrying on colporteur work. When the Roman Catholics learned of the colporteur's presence in the town, they warned the people not to have anything to do with him, not to buy his books or to rent him a house in which to live. So the worker had a most difficult time, but finally he was able to find shelter in a tumble-down shack at a very high price. He settled there, and said to himself, "Now, how can I get started with my work? What shall I do?"

It happened that he was a violinist, so he took his instrument and a chair out into the middle of the village, sat down, and began to play. After a while a few people began to look around the corner, and some came near him. When it grew dark a man brought him a lamp so that he could see to follow his music. Then someone else took pity on him and brought him some food, which hitherto they had been unwilling to sell. After eating, the colporteur played on until midnight. A crowd gathered and some of them began to ask questions about his work, so he took out his prospectus and told the people about his books. Many

were purchased. Night after night he played his violin and sold books. Later on two more colporteurs followed; then a minister was sent to baptize and organize a church of sixty believers.

One morning in November of 1952, while the minister was perfecting his church organization and arranging for the baptism, the wife of one of the candidates was hurrying from one government office to another trying to get someone in authority to prevent her husband from being baptized. She thought a policeman could be found to come and put a stop to it, but she was assured by the officials that it would be impossible to interfere, because this territory was now a part of Indonesia, and grants religious liberty to all its citizens.

Hour of Opportunity in Indonesia

This is the hour of great opportunity in Indonesia, an hour of tremendous responsibility for those who have this truth to proclaim. One colporteur reported having raised up seven churches, with a total of 284 members. With more than five hundred colporteurs, you can understand something of the wonderful impact being made by our literature upon the hearts and lives of our people in those lands. This brings to mind the statement appearing in *Gospel Workers*, page 112:

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth His highest energy to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are able to do the deeds of Omnipotence."

This is why we can bring these wonderful reports. That is why so many thousands of heathen in Africa and Inter-America, in the Far East and throughout the South Sea Islands, are flocking into the church today. It is not because of our great wisdom, not because of our superior equipment, not because of the money at our disposal or our resources of men and facilities, but because God cooperates with those who go in His name.

How we ought to thank God for the marvelous honor and privilege bestowed upon us to be workers together with Him! We do not have to work in our human weakness, but through cooperation with Christ we are made complete in Him. He has made it possible for our brethren in all these various lands of earth to do the deeds of omnipotence, winning men and women from darkness to the light of truth.

My Visit to the Inter-American Division

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

(Concluded)

In the Colombia-Venezuela Union I visited the city of Medellín and attended the union conference committee meeting. These meetings have a way of becoming tiresome after a few hours, but this was not true in Colombia-Venezuela. The union office is in the most modern building in the city of Medellín. This gives recognition, standing, and advantage to our work.

Workers Risk Their Lives

It was also my privilege to visit the Colombia-Venezuela Union Training School on the outskirts of the city of Medellín. Here are a fine group of teachers and students.

The workers in this union are fearless. They have an outstanding example in the union conference president, G. C. Nickle. In spite of threats of bombs, bullets, and stones the brethren are not holding back with the program of public and personal evangelism. A number of our believers have lost their lives, but as always the blood of the martyr is the seed of the church. In connection with an evangelistic meeting I heard one of our young evangelists make an appeal, and forty-five people came forward to join the baptismal class. With tear-stained eyes these earnest men and women knelt at the altar, surrendering their hearts to the Master. There must be thousands more who are honest in heart among the fifteen millions of people in the Colombia-Venezuela territory.

Stopover in Trinidad

The Caribbean Union, with its headquarters in Port of Spain, Trinidad, was my next stopping place. This union has 219 churches and 18,000 members. F. S. Thompson, union conference president, and his associates spared no effort to make my visit here pleasant as well as fruitful. To meet with our believers in various areas and to feel that pulse of unity that makes us one great family were most enjoyable experiences.

The clinic in Port of Spain, under the direction of Dr. R. F. Dunlop, is making a great contribution to the cause of God in this city. At a Dorcas Federation meeting held in the city of Port of Spain the mayor of the city spoke very highly of the work of Seventh-day Adventists. Special mention was made of the work of the clinic. As many as two hundred patients a day receive help in this medical institution.

I spent one Sabbath on the island of Barbados, meeting our believers there. From the air this beautiful little island

appears like a gem in the blue waters. Here the mission headquarters of the Leeward Islands are situated. We have a strong work here. While in Trinidad it was my privilege to visit the world-famous lake of asphalt, which supplies almost one hundred thousand tons of natural asphalt every year without diminishing in size.

The islands of the West Indies, in the Antillian Union, were next in line as I continued my tour through the division. The first stopping place was Puerto Rico. This small country has a population of two million, a total church membership of 3,200. My stay here was very brief. However, I did see several of our schools and churches. I also made a trip to the northern part of Puerto Rico to see our ultramodern hospital which is under construction. Dr. C. W. Dunscombe, who has been in this area for many years, is a real blessing to the cause of God. Our doctors in Mayagüez carry on an excellent medical missionary program.

Two Days in Ciudad Trujillo

A two-day stay in the Dominican Republic, visiting our schools and meeting with the believers in Ciudad Trujillo, was a most pleasant experience. The Dominican Junior Academy, about fifteen miles out of the city, has an ideal location. One could wish to live near those wonderful banana groves and pineapple gardens.

The last week end spent in the Inter-American Division was in Port-au-Prince, Haiti. Here I spoke to our believers several times and also visited our Haitian Seminary. The believers in this country are not rich in the material things of life, but they manifest a rich experience in the things of God.

The experience Ezekiel had visiting the brethren in captivity by the river Chebar did him much good. After he "sat where they sat, and remained there astonished among them seven days," he came away with a much more intelligent and sympathetic understanding. I sat among the brethren of the Inter-American Division for approximately seven weeks, and I remained there astonished among them.

To see the missionary in action gives one an understanding of the problems that cannot be experienced by listening to the mission report given during the Sabbath school, good as it may be. We in the Southern California Conference are determined to continue our liberal support of the program of foreign missions.



Children of the Karachi, Pakistan, Sabbath school. They have nearly doubled their membership in the past year.

The Karachi Sabbath School

By William H. McGhee

The children's division of the Karachi, Pakistan, Sabbath school nearly doubled its membership during the past year. Its most rapid growth occurred during the fall quarter of 1952, when several American embassy families recently arriving for the TCA (Point Four) program began sending their boys and girls to the school.

These non-Adventist American mothers chose our Sabbath school rather than the Sunday schools of Karachi mainly through their connections with the Adventist staff of the Seventh-day Adventist hospital. The present children's membership is around forty.

The primary groups, both in English and in Urdu, were able to repeat the memory verses for the quarter. All departments reached their financial goals.

Excellent Attendance

Around one hundred attend Sabbath school here each week, several of whom are non-Adventist employees in the institution, members of the Urdu and English baptismal classes, and American embassy women who bring their children to Sabbath school. Upon my arrival two years ago the Sabbath school in Karachi consisted of about thirty members. The school is conducted jointly in Urdu and English, with two secretary's reports, two mission readings, and separate Urdu Bible classes. Five branch Sabbath schools are conducted in the afternoons, with a total membership of one hundred.

At the beginning of 1953 R. G. Ubink, business manager of the hospital, was chosen as sponsor. He and his council have laid plans this quarter to increase the offering goal about 10 per cent and to double the Sabbath school membership in the year. Sabbath schools are a great blessing in these Moslem lands.

New Dallas, Texas, Church

By N. R. Dower, *President Texas Conference*

The beautiful new church recently built and dedicated in Dallas, Texas, is a source of real strength to our work. For many years our members in Dallas have been meeting under crowded and inadequate conditions, and have been planning and praying for a new church building. Funds have been raised and saved, and about three years ago the first unit of the new project was begun. This unit was a lovely new school situated in an ideal setting. H. Christensen, pastor at that time, led out in a strong way, and in a short time the new school was ready for use.

In September, 1951, C. J. Dornburg launched the church building program, and after about nine months the new church was ready for use. Dedication services took place on Sabbath, June 21, 1952. L. C. Evans, the union conference president, preached the dedicatory sermon, and the local conference officers were present to share in this happy occasion.

Seats Nearly One Thousand

The church will seat about nine hundred people and is completely air conditioned. There is not only adequate provision for the children's departments of the Sabbath school but separate classrooms for all the senior classes as well. The auditorium is used only for the visitors' class. The church is in one of the best sections of Dallas, and is greatly appreciated by the people of the community as well as by our members. The total project has cost about \$225,000, including property and school and church. It is

now evaluated by competent authorities at more than a half million dollars.

The members, their officers, and the pastors are certainly to be commended on the fine cooperation and sacrifice that have made possible such a program. They are of good courage and are now cooperating in a program of soul winning. Their pastor, Elder Dornburg, deserves much credit for his ability to guide so wisely in the accomplishment of such a large project, and we wish for them all the abundant blessing of God.

Adventists and Labor Unions

By Carlyle B. Haynes, *Secretary Council on Industrial Relations*

Month by month more and more Adventist working men and women are availing themselves of the provisions for withdrawing from or staying out of labor unions, which have been worked out by the denomination's Council on Industrial Relations. Moreover, many additional church members are making inquiry regarding procedures by which they may separate from labor union membership without harsh employment disabilities, in harmony with the counsel given the church by the Spirit of prophecy.

The messenger of the Lord has written in a strikingly positive way: "Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids."—*Country Living*, p. 12.

This certainly does not lack clearness. There is nothing ambiguous about it. "In no case." "With the labor unions," then in existence, or any "to be formed." Then and now—and always "in no case." "This

the Lord"—not merely the preacher or the church, but "the Lord forbids."

That instruction has brought real concern to many of our church members. It may appear strange that so many of our members are involved in labor union membership, but they are. A little thought, however, will supply an adequate explanation.

Many church members joined labor unions before they learned the truth and became Adventists. Their attention has never been drawn to the straightforward counsel and instruction of the Spirit of prophecy regarding this matter.

Other church members, lacking information regarding these messages from the Lord, and being confronted with the unionization of the factories, plants, and businesses where they worked, and the probability of being without employment unless they joined the labor unions, have joined to escape economic hardships and retain employment.

Harmony With God's Counsel

Recently, however, there has been brought to their attention the strong and positive counsel of the Spirit of prophecy that God has forbidden His disciples membership in labor unions, and their concern has grown to find a way to withdraw their labor union membership, and come into complete harmony with what the Lord has counseled.

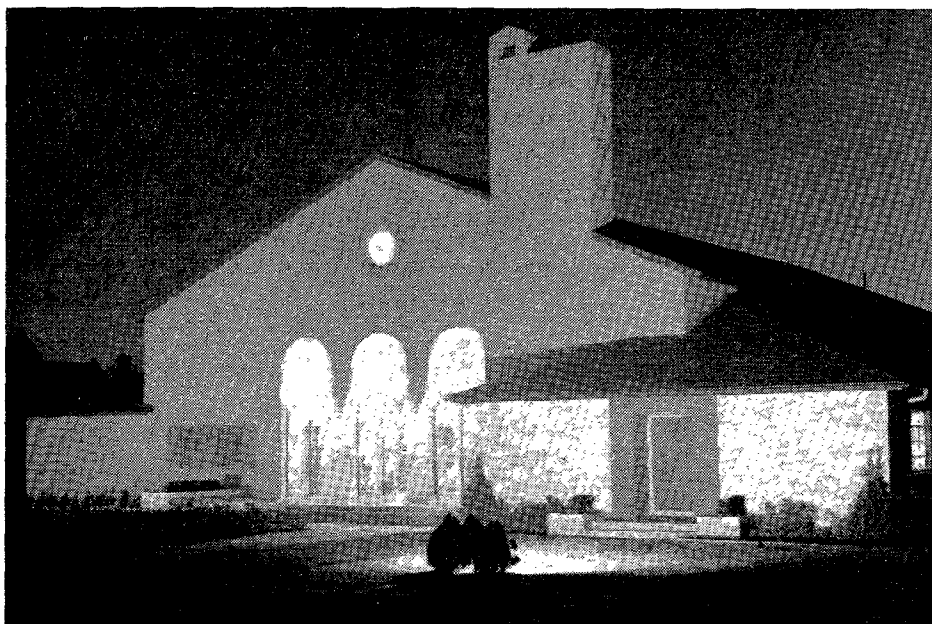
This brings us a continual flow of inquiries from our church members in the United States and Canada, asking for information on how to proceed to separate themselves completely from labor union membership without losing their employment. Hundreds have been helped to do this very satisfactorily and still retain their work.

It comes as a surprise to many of our people to learn that between fourteen and fifteen hundred local labor unions in the United States and Canada are in agreement with our suggested procedures and have consented to the withdrawal from labor union membership of Adventists whose consciences impel them to take this course—and without the loss of employment.

Help and Counsel Available

Our procedures in this are available to all who ask for them. The union and local conferences have appointed regional representatives of the Council on Industrial Relations throughout the United States and Canada. Their help in each field is available to any church member. If you want that help, ask for it. If you want information regarding procedures, ask for it.

Inquiries regarding our procedures in this matter are rapidly increasing from church members in overseas divisions. It is plain that the labor union problems are not limited to the North American Division. They are worldwide.



Attractive night view of our new church in Dallas, Texas.

A Letter of Thanks From Korea

[The following letter from two of our Korean believers expresses keen Christian feelings of gratitude for kindness shown to them by our believers in America. We reproduce the letter just as it was received.—EDITOR.]

Sujong Mo-Ui Orphanage
Pusan, Korea
January 29, 1953

Headquarters
Seventh-day Adventist
Churches in North America

DEAR SIR:

You will know, we are gratefully impressed with the sea of charitableness of you, Adventist friends, acknowledging the receipt of clothings you donated for Korean orphans.

Now the orphans cared in my place are clad warmly and attend happily the chapel service held regularly every night in the orphanage shack. I like to point that all orphans numbering about 130 did not fail to become religious and to believe in the mission of Seventh Adventist.

Christ is great. They know they have to pray before going to bed and know how to sing the hymn, though all of them were once waifs forsaken on the streets. And many of them are granted the chance to learn in the refugee grammar school of the Adventist in Pusan. The clothings you, friends sent are of great help to them this way and when they are in the winter. You could just imagine how warm they keep with those clothes and how warmhearted they are in them.

Orphans and I humbly thank you, Adventist Americans, for this help and the spiritual encouragement. And we pray you would be ever more devoted on the road of belief, and we are always,

Humble servants of our Lord,
MR. PAK UI CHANG
MRS. MEI SIL

Bible Correspondence Course in Illinois

By C. R. French

The results of the 20th Century Bible Correspondence School in Illinois as indicated by the final report for the year 1952 are most encouraging. All records have been broken. The most interesting feature of this report is the total number of baptisms recorded by the school from its student list. This figure is most impressive. A total of 102 were reported as baptized last year alone. There were 823 people graduated from the three courses taught by the school. This included a few who have already completed the new course in Daniel and Revelation, which was made available to graduates of our advanced course late in the year 1952.

At the present writing there are nearly 1,300 people studying the truth weekly through this school. During the month of January alone 4,231 lessons were sent out from the school.

All of this was accomplished at practically no cost to the conference, outside of the salaries of the workers in the school. The cost of the lessons, literature, and postage was entirely covered by the offer-

ings received by the school from the students. Exclusive of salaries, the expenses of the school for the year 1952 amounted to \$3,800.84. The offerings sent directly to the school were \$3,865.08.

A summary of the results of the work of the Illinois school for the past six years—1947 through 1952—show a total of 375 baptisms and 3,126 students graduated from the various courses offered.

Brief Current News



OVERSEAS

South American Division

● A colporteur institute at the River Plate College in Argentina was held by Walter A. Bergherm, South American Division publishing secretary, late in 1952. He was assisted by the local and union colporteur leaders. Seventy-five students are making plans to canvass during the vacation period. They have set their goal for sales at 1,435,000 Argentine pesos (about \$95,000 U.S.).

● Walter Schubert recently gave a series of three lectures to open an evangelistic campaign in Guayaquil, Ecuador. The subject of his last lecture was "The Holy Scriptures—The Guide of Life." There were 287 persons, new to the Adventist faith, who signed covenant cards to make the Scriptures the guide of their lives. The attendance at these meetings was from 500 to 600 each night.

Segundo Andrade, evangelist of the Ecuador Mission, is continuing with the preaching of this series, assisted by two other ministers and a Bible instructor. A. M. Tillman, director of the mission, is helping also as his other duties permit.

● Dr. E. E. Bottsford has recently been appointed as medical director of the Belém Hospital in Brazil. During the past several years Dr. Bottsford has been doing self-supporting medical missionary work at Guayaramerín, on the Brazil-Bolivia border.

● R. A. Wilcox, president of the East Brazil Union, reports that Evangelist Joao Carvalho is well under way with his public effort in the city of Conquista, Bahia. In this small city 350 people packed the largest hall. The Bible instructors are already visiting 250 homes, and there are 180 persons in the weekly Bible classes.

NORTH AMERICA

Atlantic Union

● M. D. Hannah, educational and Missionary Volunteer secretary of the New York Conference, conducted the spring Week of Prayer at Atlantic Union College. R. K. Krick, pastor of the South Lancaster church, led out in Week of Prayer services for South Lancaster Academy.

● Miss Florence Kidder, principal of the Providence Junior Academy, is this year completing her 50th year as a church school teacher. Wherever she has been, the school has prospered, and many young people have been helped by her guidance and influence.

● Two students of Greater New York Academy have opened lay evangelistic meetings in a hall at Coney Island, under the guidance of K. Vine. The hall seats 50, and 52 were present at the first service, 36 of whom were non-Adventists. The boy leading out is 14 years of age and was baptized a year ago; his assistant is 15 and is one of his first converts.

Canadian Union

● There were 1,059 *Listen* magazine subscriptions recently ordered by one large manufacturing company, with branches from Winnipeg, Manitoba, to the Pacific Coast. The journal will be distributed to all of its employees. G. E. Watson, a colporteur in Vancouver, British Columbia, took this order.

● L. M. Mohns, a former Air Force man and now a colporteur in the Manitoba-Saskatchewan Conference, delivered more than \$14,000 worth of literature during 1952. He and Frank Connors of the same conference set a world delivery record for a team during the year. Their total deliveries were \$26,400.

● Another forward step was taken at the recent meeting of the board of trustees of Canadian Union College, Lacombe, Alberta. It was unanimously voted to inaugurate a teacher training program at the college. This course is designed to train church school teachers for our rapidly growing educational work.

● Sabbath, February 14, was a high day for the Edmonton and Leduc districts in Alberta, when a youth rally and officers' institute was held in Leduc. About 400 were in attendance.

Columbia Union

● Members of the Oil City, Pennsylvania, church were hosts for a youth rally on March 14. At this rally four persons were invested as Master Guides.

● A tri-federation youth congress recently met in Baltimore, Maryland, with



Priceless and Timeless

GOLDEN TREASURY Series

These exquisite little volumes are bound in daintily lithographed covers in two pastel colors. Each is illustrated and prepared as an attractive gift book, combining richness with economy in price. Individually boxed.

THE LORD IS MY SHEPHERD By ROY L. SMITH

An inspiring interpretation of the twenty-third psalm.

STEPS TO CHRIST By MRS. E. G. WHITE

A book of Christian counsel and tender appeal.

LOVE ON FIRE By MARJORIE LEWIS LLOYD

Designed to awaken in each reader a new appreciation of the privileges and power of a consecrated Christian life.

THE POTTER'S SHOP By ALICE GLEN

A book of homely philosophy glorifying the common task and spiritually interpreting the seemingly inconsequential things of life.

HAVE FAITH IN GOD By H. M. S. RICHARDS

A collection of ninety poems on religious themes related to Christian faith and practice.

PRICE, \$1.00 EACH

H. W. LAMBERT

ORDER BLANK

Prices 10%
Higher in
Canada

PLEASE SEND ME:

| | | | | | | | | | |
|-------|--------|-------------------------|---|---|---|---|---|----------|---------|
| | copies | THE LORD IS MY SHEPHERD | - | - | - | - | - | @ \$1.00 | \$..... |
| | copies | STEPS TO CHRIST | - | - | - | - | - | @ \$1.00 | \$..... |
| | copies | LOVE ON FIRE | - | - | - | - | - | @ \$1.00 | \$..... |
| | copies | THE POTTER'S SHOP | - | - | - | - | - | @ \$1.00 | \$..... |
| | copies | HAVE FAITH IN GOD | - | - | - | - | - | @ \$1.00 | \$..... |

Book and Bible House or Church Missionary Secretary



NAME Total for books - - - - \$.....
 ADDRESS Add SALES TAX where necessary \$.....
 CITY ZONE STATE Total Remitted - - - - \$.....

representatives present from every section of the Allegheny Conference. As a feature of the program, Gov. T. R. McKeldin spoke to the audience of more than 2,500 persons concerning his recent trip to Palestine.

● A new radio program, Mission to the World, is sponsored by the Capital Memorial church in Washington, D.C. On this Sunday evening program W. J. Cannon interviews a missionary from one of our world fields. Interesting results are taking place; one woman has attended Sabbath services regularly since hearing the first broadcast.

● The East Pennsylvania Conference announces that J. B. Chrispens, from Providence, Rhode Island, has taken over the pastorate of the two Reading churches. Herbert Hass, from Bedford, Indiana, is the new pastor of the Norristown, Pottstown, and Phoenixville churches.

Lake Union

● The conferences in the Lake Union have placed an order for 1,162,000 copies of the reprint of A. W. Maxwell's article, "What Is a Seventh-day Adventist?" as it appeared in *Look* magazine, March 10, 1953.

● The bands from the four academies in Michigan have combined and are presenting band festival programs. On March 8 Cedar Lake Academy was host to the first festival of its kind. The second program was given on March 22 at Battle Creek Academy.

● A church of 25 charter members was organized at Plainfield, Indiana, February 28 by C. M. Bunker and J. B. Frank. L. R. Holst, the local pastor, tells of an unusual experience. Edith Fields, a member of another church, who had attended the evangelistic meetings, thought everyone should know about the new organization, so she publicized it through newspaper articles. As a result a family of four accepted the truth and are now members of our new church.

Northern Union

● Donald Mackintosh has accepted a call to the Minnesota Conference as pastor of the Emmanuel church in Minneapolis. He was formerly pastor of the Brooklyn church in Baltimore, Maryland.

● Mr. and Mrs. John Glass, members of the Red Lake Falls, Minnesota, church, were honored recently in being selected as the outstanding farm couple in Red Lake County. This honor was awarded on the basis of their contribution in community service as well as farmstead beautification, crops, and livestock improvement.

● The American Religious Town Hall Meeting telecast panel, with A. A. Leiske, pastor of the St. Paul, Minnesota, church, as moderator, has been holding several mass meetings in the various churches. The first such meeting was held in Minneapolis sponsored by the Adventist churches. Meetings have been held in the Methodist, Lutheran, and Episcopalian churches.

North Pacific Union

● L. L. Grand Pre, of the Montana Conference, reports that his radio program, *The Harbor of Hope*, is now in its fourth year. It is breaking down prejudice and winning many friends to the truth. Elder Grand Pre has mailed out the *Signs* to 400 people who have written appreciative letters concerning his program.

● January 30 was the opening night of a short series of meetings held by Elder and Mrs. Merle W. Smith in Selawik, Alaska, within the Arctic Circle. The meeting hall was a log structure, unfinished inside, formerly used as a store building. The Eskimo people filled the hall to overflowing each night even though the temperature dropped to 52 degrees below zero. Dr. and Mrs. John Libby, of Kanakanak, and N. C. Jones, of Halfway, Oregon, accompanied the Smiths and ministered to the people in the villages visited.

● Joyce Wilson, R.N., director of health education for the Upper Columbia Conference, reports that 160 students recently completed cooking classes.

● In two and a half days of actual canvassing time in a mountain settlement, J. M. Hays, of the Idaho Conference, was blessed with book sales amounting to \$585 and a number of remarkable experiences. He says, "The Lord enabled me to place more books in the homes than in any other full week in 14 consecutive years of canvassing."

Pacific Union

● Workers in the Nevada-Utah Conference have recently exchanged posts, F. H. Rahm going to the Provo-Price-Moab district and Sydney Allen becoming pastor of the Bishop-Lone Pine region.

● H. H. Hare is conducting an evangelistic campaign in Campbell, California, holding the meetings in the church, of which he is pastor. An unusual feature is that 85 per cent of the church members have some active part in the meetings, from literature and invitation distribution to conducting Bible studies.

● At a recent meeting of the Nevada-Utah Conference constituency all officers and departmental secretaries were re-elected. The president, Andrew Fearing, reported seven new churches organized within the past two years and an increase in activities in every department of the work. The conference is unusual in that it has 205 more Sabbath school members than church members.

Southern Union

● On Sabbath, March 21, Teddrick Mohr, MV secretary of the Kentucky-Tennessee Conference, baptized 11 at Lexington, Kentucky. O. R. Henderson and P. J. Salhany, pastors of the Lexington and Lawrenceburg churches, prepared the candidates for the rite.

● L. W. Pettis, pastor of the Bordeaux church in the Kentucky-Tennessee Conference, baptized four on March 21.

● As a result of an evangelistic series of meetings in Greensboro, North Carolina, I. J. Johnson, of the South Atlantic Con-

ference, baptized 41 members in his district during 1952. Now, as pastor also of the Durham church, he is leading the church in a strong building program.

Southwestern Union

● R. E. Rieger, for several years pastor of the Amarillo district in the Texico Conference, has left with his family to respond to a call to the presidency of the Honduras Mission in Inter-America.

● J. H. Wardrop, secretary of the Twentieth Century Bible School in the Texas Conference, reports that 11 of the students have found their way to Jesus so far this year. About 2,000 are studying the message.

NOTICES

Indiana 1949 Bonus Bill Amended

The Indiana Legislature of 1949 passed a law to give the World War II veterans a bonus, but the conscientious objectors were exempt from the bonus.

At the next legislature of 1951 an attempt was made to amend the 1949 law to include the conscientious objectors. We were successful to the extent of getting the law to give a bonus to conscientious objectors who had a 10 per cent disability or more.

When the 1953 legislature convened in January we went to work again to get the law amended once more. Our efforts were successful, and the law now includes all servicemen who received an honorable discharge.

If a serviceman has already made application, he need not make another one. If he has not, he should apply at the World War Memorial, 431 North Meridian Street, Indianapolis, Indiana, in person, if he is residing in Indiana. If residing outside of the State, and unable to apply in person, the veteran should write to the Indiana Conference office, 3266 North Meridian Street, Indianapolis, Indiana, and an application blank will be sent. Do not write to the World War Memorial.

Application must be made before June 30, 1953.

If you know of any servicemen who are eligible for the Indiana Bonus and may not hear of the good news, please pass the word on to them.

VERN C. HOFFMAN, Secretary,
War Service Commission.

Literature Wanted

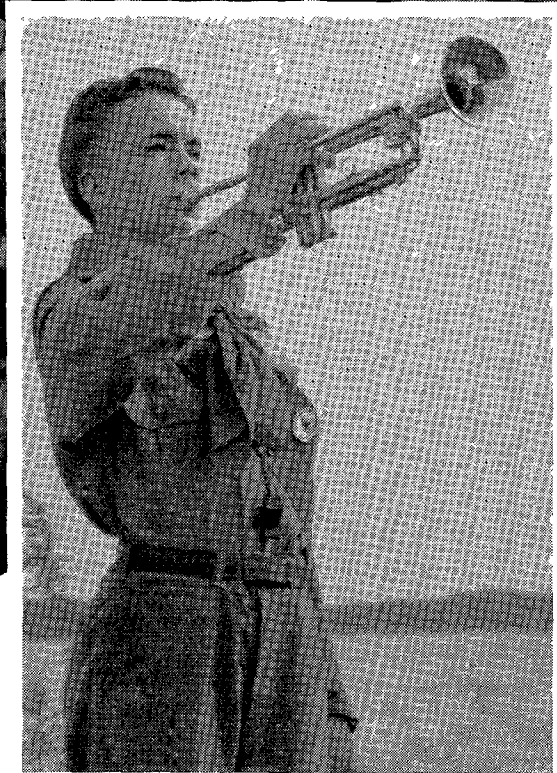
Prisoners Gospel League, 131 12th St., S.W., Hickory, N.C., requests a continuous supply of *Signs, Instructors, Life and Health, These Times, Present Truth*, tracts, and small books.

S. L. Stafford, Rt. 3, Box 214, Statesville, N.C., thanks those who have sent literature and requests more *These Times, Life and Health, Instructor, Listen, Liberty, Present Truth, Quiet Hour*, and tracts, for use in reading racks, milk route, and general distribution and mailing.

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 | <i>These Times</i> Campaign |
| Oct. 17-24 | Message Campaign |
| Oct. 31 | Temperance Offering |
| Nov. 7 | Witnessing Laymen and Home Visitation Day |
| Nov. 7-28 | <i>Review and Herald</i> Campaign |
| Nov. 26 | Thanksgiving Day |
| Nov. 28-Dec. 5 | Week of Prayer and Sacrifice |
| Dec. 5 | Week of Sacrifice Offering |
| Dec. 26 | 13th Sab. Off. (Australasian Inter-Union) |

Attention Juniors!



Let

LIFE and HEALTH help you go to camp!

HERE'S HOW

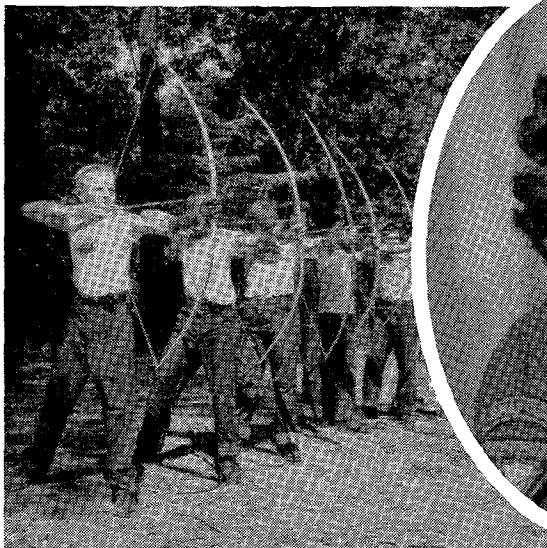
Any Junior boy or girl who sells only 20 subscriptions to **LIFE AND HEALTH** at \$2.75, or 220 single copies at 25 cents, and turns the full price in to the Book and Bible House, will be credited with \$27.50 for his or her camp expenses and extra spending money.

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

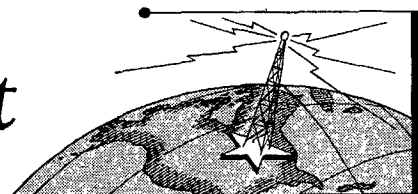
Act Now!

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

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



Items of Special Interest



The Spring Council

Each year there are held two special meetings of the General Conference Committee, one in the spring and the other in the autumn. They have come to be known as the Spring Council and the Autumn Council. On April 8 the 1953 Spring Council opened in Takoma Park. This note is written on the twelfth, when the council is drawing to a close. According to present plans it will adjourn at noon of the thirteenth. A number of important matters have been under study. The actions taken regarding these will appear in an early issue. On page one of this issue appears the report Elder Branson gave to the council Friday evening, the tenth, regarding our work in the Far East. Next week we shall publish other reports on overseas work that were presented.

Literature Ministry in the Inter-American Division

The following message of the onward progress of colporteur evangelism comes to us from J. C. Culpepper, the publishing department secretary of the Inter-American Division:

"Victor Charles-Nicolas of Martinique, French West Indies, became a colporteur in 1949, and sold sufficient books to earn his scholarship. He was instrumental in the conversion of a sergeant of the French Army, Mr. Elisée, who is now released from the army and is a baptized member of our church.

"Victor attended the Caribbean Training College during 1950, and began again to canvass during the vacation period, with a goal to win more souls and to earn his scholarship. But he became sick with tuberculosis, which carried him to his grave on the nineteenth of April, 1951.

"Now, Brother Elisée, who was won to Christ by Victor's faithful efforts, has entered the colporteur work, determined to continue in the place of the faithful hero who fell in the prime of life. 'His works do follow him.'

"Thus the number of colporteurs in the Inter-American Division continues to grow. There are now 722, and each one is greatly loved. Only a few years ago, when there were but 200 colporteurs in all the division, some thought it was wild folly to set a goal to reach 500 colporteurs and deliver \$500,000 worth of literature per year.

"These goals have been reached, and now we hasten on to reach our goal of 1,000 colporteurs, and deliver \$1,000,000 worth of literature per year."

B. E. WAGNER.

Change in Colored Department

After 45 years of loyal and devoted service to the cause of God, G. E. Peters will retire from active duty in the General Conference. July 1, 1953, marks the end of a long and varied experience as pastor of some of our largest churches, as departmental secretary in local and General Conference activities, and as a successful administrator of the work for our colored believers, in which most remarkable growth and progress have been seen.

We as a General Conference family regret to lose Elder Peters from our midst, but he has earned a rest, and he can rejoice to see his work entrusted to C. E. Moseley, Jr., who on July 1, 1953, will become a field secretary for the General Conference and secretary of the Colored Department of the General Conference.

We pray God's richest blessing upon both of these faithful leaders in the Advent Movement.

D. E. REBOK.

Persecution in Colombia

Although little general publicity has been given to the religio-political disturbances in Colombia, our people should know that scores of our national laymen have had to flee for their lives. Some have found asylum among pagan Indians. A recent letter from the Inter-American Division gives the names of nine Seventh-day Adventist laymen in one province who have lost their lives. The fate of about fifty others is unknown.

An enemy whose powerful influence has been instrumental in stirring up persecution in that area stated publicly that he "doesn't want even the ashes of the Adventists to remain."

In spite of persecution, however, our people are standing firm in the faith. The number of baptisms during 1952 passed the 1,200 mark, which is more than double that of any previous year. From one area comes this report:

"Persecution goes on unabated, but it is thrilling to see people flock to the meetings in greater numbers than ever."

Persevering and earnest prayer in behalf of the church in Colombia is requested.

N. W. DUNN.

Sabbath Schools and Mission Support

The world statistics for the fourth quarter of 1952 reveal a world membership in our Sabbath schools of 1,120,998 in 17,993 Sabbath schools. The fourth quarter's Thirteenth Sabbath Offering was the largest fourth quarter offering in our history, amounting to \$328,164.64. The total offerings to missions from all our Sabbath schools for the year 1952 amounted to \$5,453,183.02.

L. L. MOFFITT.

Korean Relief Parcels

In a cable received from Korea, Dr. George H. Rue states that relief packages for that country can no longer be received by APO (Army Post Office). Korean relief parcels should now be sent by international mail, parcel post, to either of the two following addresses:

Dr. George H. Rue
Seventh-day Adventist Hospital
P.O. Box 67
Pusan, Korea

Mrs. G. H. Rue
Seoul Sanitarium and Hospital
P.O. Box 43
Seoul, Korea

Postal regulations affecting these parcels are available at local post offices. Dr. Rue adds that every relief package is deeply appreciated.

C. E. GUENTHER.

Evangelism in New Delhi, India

Steven P. Vitrano reports encouragingly concerning the evangelistic campaign that he recently launched in New Delhi, capital of India. A suitable hall in which to conduct the meetings was not available, so a pavilion, seating 600 persons, was pitched within the mission compound. Though it was known that the services were being conducted by Seventh-day Adventists, the accommodation of the tent was taxed to its limits from the outset of the campaign, and on occasions large numbers of people could not be seated.

Approximately 300 people regularly attend each meeting, and most of these have handed in their names, signifying a genuine interest in the message. These regular attendants are from the best element of the populace, and constitute the backbone of the audiences.

ERWIN E. ROENFELT.