

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



PHOTO, COURTESY OF THE AUTHOR

Sabbath school organized by J. D. Replogle near mouth of Napo River in Ecuador.

Amid the Highlands and Jungles of the Inca Union

By L. H. OLSON

Secretary, South American Division

A trip through the Inca Union is always an interesting and joyous experience. Here amid the bleak highlands of the Andes and in the steaming jungles of the upper Amazon one may see evidences of God's marvelous work of grace. Thousands of lives and hundreds of homes have been transformed. Nevertheless, one soon senses that there is a need for more workers as he sees that there still is much to be done for the millions who remain in darkness.

It was a pleasure to be associated with the loyal workers in this union during the recent biennial sessions of the local missions and to hear the reports of progress that were given. When large city churches or old mission stations were visited, new and thrilling incidents were heard of how God has opened the way for the gospel messenger to attain new and glorious triumphs.

We learned how many people have responded to the friendly smile of one of our Indian workers who during 1952 prepared a hundred souls for baptism. His formal education has been exceedingly brief, but love and conviction radiate from his face, and his own people believe in his sincerity. In Bolivia, where a large per-

centage of our members are from either the Quechua or Aymara tribes, 547 new members were baptized last year.

An overnight trip across Lake Titicaca from La Paz, Bolivia, took us to Puno, Peru, headquarters of the Lake Titicaca Mission. Here workers, teachers, colporteurs, and lay members are all uniting in an endeavor to reach the almost two million population in that interesting field, and the days of large baptisms are not past. The mission stations, formerly manned by overseas workers, are now in the care of loyal sons of the Incas. It was encouraging to hear of new stations still being established, and how calls are coming from distant regions pleading that a teacher be sent to them. In the Lake Titicaca Mission 766 were baptized during 1952, bringing the total membership to 9,164. This is the largest local field in the South American Division.

During the biennial session two of the workers—Mariano Sosa, director of the Yanaoco station, and Pedro Araca, director of the Ilave Mission station, were ordained to the gospel ministry.

Continuing our itinerary, we reached Lima, headquarters of the Inca Union and (Continued on page 18)

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► Bingo Faces Crackdown in New Jersey

A State-wide crackdown on bingo games run by church, fraternal, and charitable groups was pledged in Trenton, New Jersey, by the 21 county prosecutors after a meeting with Attorney General Theodore Parsons. The action followed a ruling by the State Supreme Court that a prosecutor can be indicted for failing to enforce antigambling laws. Mercer County Prosecutor Mario H. Volpe, spokesman for the county prosecutors, put bingo sponsors on notice that they will have to give up the games.

► Sale of Mission Study Books Sets Record

Sales of interdenominational mission study books and other materials reached an all-time high in 1952, it was reported in Buck Hill Falls, Pennsylvania, to the annual meeting of the Board of Managers, Joint Commission on Missionary Education of the National Council of Churches. Dr. Franklin Cogswell, general director, said that sales last year totaled \$441,642, an increase of \$75,000 over the preceding year. The sales included more than 371,000 copies of new books on the year's mission study themes of Africa and "Human Rights," he said.

► Businessman Heads Tract Society

Richard Woike, president of the Manhattan Casualty Company, was elected president of the American Tract Society at its 128th annual meeting in New York. He previously had served for five years as the organization's treasurer. More than 10,000,000 tracts were distributed by the society in 1952, it was reported at the meeting, with about 1,500,000 of these going to members of the armed forces. The organization was founded in 1825 through the merger of the New York Religious Tract Society, the New England Tract Society, and some 40 smaller groups engaged in publishing and distributing nonsectarian, interdenominational Christian literature.

► Congress Gets Bill for Religious Motto on Postage

A bill to authorize use of the motto "In God We Trust" on postal cancellations has been introduced in Congress by Rep. Louis C. Rabaut (D-Mich.). The motto has appeared on all United States coins since 1862, but never on postage. In appealing to the House for approval of his bill, Representative Rabaut quoted the words of Secretary of the Treasury Salmon P. Chase when the motto was first authorized for coins: "No nation can be strong except in the strength of God or safe except in His defense." "I feel," Representative Rabaut said, "that this is an especially appropriate time to re-proclaim our adherence to this reverent, historic motto. It strikes at the philosophical roots of Communism, atheism, and materialism."

► Legislature Passes Bills Against Objectionable Literature

The New York State Legislature has passed bills that would ban comics and pocket-sized books containing obscene or lurid stories. They were sent to Gov. Thomas E. Dewey for signature. The measures, introduced by Assemblyman James Fitzpatrick, Clinton County Republican, and recommended by the Joint Legislative Committee on Comic Books, would ban the sale or distribution of: pocket-sized books "devoted to the portrayal of sex or lust in a manner which reasonably tends to excite lust or lecherous desire or to lead to the commission of depraved or immoral acts," and comic books "devoted to the publication and exploitation of fictional deeds or violent bloodshed, lust or immorality so massed as to reasonably tend to incite minors."

GROWTH and GIFTS for 1952

A Report of the North American Division
for the Year Ending December 31, 1952

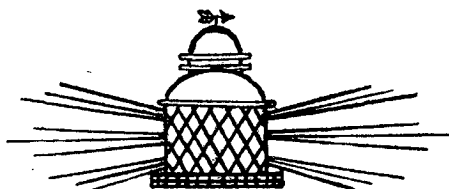
By H. W. Klaser
Statistical Secretary

In the Garden of Eden when our first parents were bidden to eat every tree with the exception of one, God intended to test their faithfulness and loyalty. The fruit of this forbidden tree was not poisonous; it was pleasant to the taste. But their steadfastness to the commandment was to be a demonstration of their obedience.

Likewise, in the creation of the world God set aside the seventh day as a time of worship, meditation, and rest, a time to contemplate the wonders of creation and the power of the Creator. It, too, is a test of our obedience, and when followed brings great blessing.

The tithe is also a test. The tenth of our income is as negotiable as any money that comes into our possession, but it is a test of our faithfulness and obedience. There is no force or coercion here. We are free to return a faithful tithe or not to pay tithe at all, or pay only a portion. However, our decision determines whether we receive a blessing or a curse. The Lord pleads with us to be faithful, and as an added incentive He says, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Seventh-day Adventists have demonstrated their faithfulness during 1952 in that they have paid into God's treasury the largest amount and the largest per capita of funds in the history of the denomination. It is with humbleness of heart that we ask God's special blessing upon these gifts, that they may be multiplied and that the work of the gospel may be speeded to all the world and the coming of our Saviour hastened. May His choicest blessing likewise rest upon His people.



MEMBERSHIP

Members		268,533
Additions for the Year	17,220	
By Baptisms	15,353	
Profession of Faith	1,236	
Adjustment by Letter	631	
Losses by Death, Dismissal, and Miss- ing	8,872	
Net Gain—1952	8,348	
Union Conferences	10	
Local Conferences and Missions	61	
Churches	2,955	
*Ordained Ministers	1,572	
*Licensed Ministers	808	
Bible Instructors	175	
*Missionaries	2,383	
Colporteurs	688	
Church School Teachers	1,755	
Church School Pupils	30,942	
Colleges and Academies		
Number	87	
Teachers	1,983	
Enrollment	22,002	

TITHE AND OFFERINGS

Tithe		\$26,314,497.91
Total Offerings to Foreign Mis- sions		8,588,141.01
Ingathering	\$3,370,758.26	
Midsummer Offering	86,718.46	
Missions Offering	274,445.70	
Missions Extension Offering	85,286.49	
Sabbath School Offerings	4,421,335.96	
Week of Sacrifice	296,633.20	
YPMV for Missions	161.54	
Second Sabbath Offerings	41,784.77	
Miscellaneous	11,016.63	
Contributions for Home and Local Expenses		9,460,308.46
Total Contributions All Purposes		\$44,362,947.38
† Per Capita Giving, All Pur- poses		\$174.70
Tithe per Capita	\$103.63	
Foreign Mission Offerings per Capita	33.82	
Home and Local Contri- butions per Capita	37.25	

† Per Capita is figured on the average membership of four quarters ending September 30 of the previous year.

* Does not include honorary retired workers.

Important Actions Taken at the Spring Council

By A. W. Cormack

The 1953 spring meeting of the General Conference Committee was held in Takoma Park, April 8 to 14. This was a good council, characterized by evident leadings of the Spirit of the Lord in the development of plans for the ever-extending activities of the work of the cause.

Arrangements for the spiritual interests had been well outlined, and the devotional exercises planned for these days, spent in earnest consultation and counsel, were of blessing and help to all in attendance at the meeting.

Each day's proceedings opened with a short period of worship and prayer for the Lord's presence and guidance. Brethren appointed for these particular assignments, brought to us morning by morning words of confidence and inspiration; and at the noonday period Taylor Bunch, pastor of the nearby Sligo church, presented a series of messages concerning one's personal relationship to the Lord Jesus and the meaning of true discipleship in terms of full surrender and consecrated service. To the midday devotional services were invited members of the General Conference family of workers, as well as others in the vicinity who might be able to attend.

Our hearts were warmed as we listened to the timely messages brought to us day by day in the setting of a busy business session, and to the reports concerning the present world situation as it relates to the progress of our work in mission lands, presented in the evening meetings by brethren recently returned from overseas visits to fields afar. We thought many times of our dear brethren and sisters in the churches the world around, and were led to thank God for the beauty and simplicity of the great saving message that is ours, which makes God's people one in all the earth.

REVIEW readers will be interested in a number of the actions taken at this important meeting.

1953 Week of Prayer

"Voted, That for 1953 the date for the Week of Prayer be November 14-21."

Week of Sacrifice Offering

"Voted, That the offering received on the second Sabbath of the Week of Prayer be called simply the Week of Sacrifice Offering, and that the date for this offering for 1953 be November 21.

Spirit of Prophecy Books

"WHEREAS, The approaching crisis connected with the world's closing events

calls for a clear discernment of the times in which we live; a rich and fruitful spiritual experience; the highest standards of Christian conduct; and an earnest, whole-hearted preparation to meet the Lord; and

"WHEREAS, The Spirit of prophecy counsels have been vouchsafed to us to accomplish these objects, and to guide and guard the church to triumphant victory; and

"WHEREAS, 'The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days' (Mrs. E. G. White, *Review and Herald*, Dec. 26, 1882), and yet there are among us many of our people who 'know little or nothing of the contents of these books, and they are losing much by their neglect' (*Ibid.*);

"We recommend, 1. That in our ministry in the churches and at general gatherings we call anew the attention of our church members to the timeliness and helpfulness of the Spirit of prophecy counsels and the vital place they should occupy in our lives and work.

"2. That we urge upon all a thoughtful and prayerful study of these Heaven-indited counsels and a compliance of life to their guiding principles.

"3. That our church members throughout the world be urged to secure the Spirit of prophecy books for their home libraries, our English-reading members taking advantage of the generous 25 per cent discount offer on these books made available by our publishers during the summer months of 1953.

Drama of the Ages—Circulation

"Voted, That Sabbath, September 5, 1953, be set apart for definite promotion of the missionary use of the special edition of *Drama of the Ages*.

Home Visitation Day

"Voted, That Sabbath, June 6, 1953, be designated a special Home Visitation Day in the program of the Home Missionary Department.

Work for the Deaf in North America

"Voted, That a survey be made in each local conference to secure names and addresses of deaf people, and that plans be laid in the conference to send them literature of the message.

Bible Teachers

"Recognizing that the responsibility of the great commission rests in increasing measure upon well-qualified workers, we reaffirm the aim of Christian education, which is to restore the image of God in the soul, to save from sin, and to guide in service. The responsibility of this great objective rests largely with the Bible De-

partment in our schools. The transcendent importance of the place and the work of the Bible teacher is clearly set forth by the pen of inspiration in these words:

"The best ministerial talent should be employed to lead and direct in the teaching of the Bible in our schools. Those chosen for this work need to be thorough Bible students; they should be men who have a deep Christian experience; and their salary should be paid from the tithe.

"The Bible teacher should be one who is able to teach the students how to present the truths of the word of God in a clear, winning manner in public, and how to do effective evangelistic work from house to house. It is essential that he be skillful in teaching those who have a desire to work for the Master how to use wisely that which they have learned. He should instruct the students to approach the study of the Bible in the spirit of humility, to search its pages, not for proof to sustain human opinions, but with a sincere desire to know what God has said.'—*Counsels to Teachers*, p. 431.

"In order to meet the growing and continuing need of the denomination for Bible teachers with the highest personal, professional, and spiritual qualifications, who will dedicate their lives to the high calling of Bible teaching in our academies and colleges, it was

"Voted, That the following be guiding principles for the selection and training of these workers:

"1. The Ideal Preparation for Bible Teaching

"a. That employing boards be encouraged to select candidates holding an undergraduate major in Bible, with a minimum of fifteen hours in education, successful field experience, and a graduate major in Bible (22 hours and thesis). Bible teaching on the college level contemplates also the earning of a B.D. degree.

"b. That the Theological Seminary provide a program by which men planning to teach Bible can secure a graduate course in Bible teaching techniques and methods and another in observation and cadet teaching.

"c. That our colleges encourage a minor of fifteen semester hours in education, of all ministerial candidates, but with a minimum requirement in all cases of six semester hours in this field.

"d. That a more carefully organized guidance program be established on both the secondary and college levels to encourage promising and consecrated prospective Bible teachers to select this line of service and to direct into other areas of training those not gifted for this particular vocation.

"2. Professional Status

"That the Bible teachers be integrated more closely with our conference ministerial working force, that they be recognized as part of the ministerial working staff of the conference, and that they be given appropriate ministerial credentials.

"3. Considerations

"That boards of management give study to giving the same considerations to Bible teachers as are provided for field workers."

Advanced Training for Nurses

"Voted, That permission be granted to the College of Medical Evangelists to undertake a graduate program in nursing education designed to prepare leaders, administrators, and teachers in the field of nursing."

Teacher Education and Supply

In common with educational organizations throughout the country, our conferences and educational leaders are continually confronted with a serious shortage of teachers. It is highly desirable that a plan be worked out that will assure the department an adequate supply of well-trained teachers year by year. Annually about six hundred new church school teachers are needed. Our people will be glad to know that a committee is working on this important problem and will probably bring in a report at the forthcoming Fall Council.

Australasian Missionary College and Pacific Union College—Affiliation

A plan looking toward an affiliation between the Australasian Missionary College and Pacific Union College was presented to the council and approved. This is an unusually interesting and important development in the educational program of the denomination. The proposal and its potentialities have for some time been under consideration by the brethren of the Australasian Division in counsel with representatives of the Pacific Union College and the General Conference. This affiliation for curriculums in ministerial training and secondary teacher training leading to a baccalaureate degree will, it is believed, assist the Australasian Division in strengthening its educational program. Doubtless the brethren particularly concerned with the implementation of this far-reaching arrangement will ere long be in a position to report as to its outworking and success.

College of Medical Evangelists

Earnest study was given to the work of the College of Medical Evangelists, particularly in relation to the scholastic standards set for medical schools by the national accrediting bodies, so that the College of Medical Evangelists will in every way meet the stipulated requirements for a first-class medical school. Through the Spirit of prophecy we have been given clear counsel that we should do all possible to enable our physicians in training to meet the standards required of them. A special committee has been appointed to give careful and prayerful consideration to the problems relating to this matter.

Reclaiming Former Church Members

A special committee has for some time been giving very serious study to ways and means whereby many who formerly were members of the church might be re-

claimed. The report of this committee was adopted, as follows:

"WHEREAS, There are thousands of former Seventh-day Adventists who live within reach of our churches and who no longer fellowship with us; and,

"WHEREAS, We have been told that when 'self-denying efforts will be put forth to save the lost, . . . many who have strayed from the fold will come back to follow the great Shepherd' (*Testimonies*, vol. 6, p. 401); and,

"WHEREAS, These former brethren and sisters are without doubt one of our largest fruitful fields of evangelism, if they can be approached tactfully and with the tender love and saving power of Christ as the impelling motive; therefore,

"Voted, 1. That every conference committee give careful study to the problem and lay plans to reach these souls and win them back to full fellowship with and membership in the Seventh-day Adventist Church. In carrying out these plans we submit the following suggestions:

"a. Gather the names of former Adventists by contacting church clerks, relatives, church members, etc., and arrange these names in a card file tabulating pertinent information on each card.

"b. In organizing the churches to visit these former members, great care should be taken to select tactful persons with much of the love of Christ in the heart who will approach these souls in a spirit of love and sympathy rather than with criticism because of past failures.

"c. These efforts should be undertaken as an organized, quiet, year-round endeavor under the direction of the pastor or district leader, rather than in the form of a campaign or through public announcements.

"d. Encourage the church to pray continually for the former members in their family devotions, at the prayer meetings, and thus a burden will be rolled upon the members to work for these people.

"e. Each year hold one or more revival meetings for all church members and invite former members to attend, where strong soul-saving sermons and earnest prayers will reach down into the hearts of all.

"f. The Sabbath school be encouraged to present carefully prepared homecoming programs and invite all former Sabbath school members to attend.

"g. The Missionary Volunteers may organize their members to reclaim former members in the following suggested ways:

"(1) Organize a Lookout Committee to list and record such names and addresses.

"(2) Appoint prayer bands of personal workers who will study these names, pray for them, and apportion them to individuals for visitation, or by telephone calls, or through letters of welcome back to the Missionary Volunteer Society, or offer transportation to church, Sabbath school, and Missionary Volunteer meetings.

"h. When any of these former members respond and begin coming again to any of the services of the church, they should be made to feel especially welcome, their backsliding should never be mentioned, but pastor and laity should surround them with a spirit of love and fellowship, so that they will long to return again and find their first love.

"i. Out of the missionary funds of the church, a three months' subscription to the *Review and Herald* or *Youth's Instructor* could profitably be provided for these persons until they are again established in the faith.

"j. This important ministry should be stressed at workers' meetings with experiences given by those who have successfully been doing this work of reclaiming former members.

"2. That the Ministerial Association be asked to prepare a series of articles for the *Ministry* magazine giving more detailed suggestions as to how this program can be undertaken by our ministers."

On Feeding and Holding the Flock

"WHEREAS, A comprehensive program for reclaiming former members can be successful only as our ministers and church leaders give more attention to feeding our congregations with the spiritual, life-giving Word of God, which alone can strengthen and keep them rejoicing in the love of God; and

"WHEREAS, The counsel of the Spirit of prophecy to the minister is: 'Let him . . . break the bread of life to these starving souls. Never should he preach a sermon that does not help his hearers to see more plainly what they must do to be saved. . . . Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above. In every congregation there are souls upon whom the Spirit of the Lord is moving. Help them to understand what is truth; break the bread of life to them; call their attention to vital ques-

The Stormless Land

By ROBERT HARE

In that land beyond the storm,
With its perfect day,
Where the heart is never sad,
And no fears dismay,
We will read with clearer sight
All the mystery years,
Learn the lessons folded in
The mantle of their tears.

Hope, bright-winged, will then ascend
Heights of joy unknown,
And the heart will find its rest
By the glory throne.
Nevermore shall sorrows dim
Disappointments' dream.
Life eternal, joys complete,
Share life's living stream.

In that land beyond the storm
Perfect rest is given,
Toiling hands no longer toil,
'Tis the rest of heaven.
All the hours of grief must end,
Heartaches pass away,
God will wipe away all tears
For life's perfect day.

tions.—*Gospel Workers*, pp. 153, 154. "The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also.—*Testimonies to Ministers*, p. 318.

"We recommend, 1. That our ministry keep ever before them the primary importance of centering our public worship around the preaching of the Sacred Word of God, guarding against encroachments on the time set aside for this purpose each week, and endeavoring to carry forward a program of year-round Christ-centered, soul-saving preaching and teaching in all our churches.

"2. That all ministers and workers and church elders occupying the pulpit on the Sabbath be expected to conform to this plan, and that when the essential campaigns and special days provided by the denomination are conducted, every care be exercised to promote them on a spiritual basis and with the dignity which springs from true devotion (*Testimonies*, vol. 4, p. 100). Any program which seeks to bring back former members, any campaign which is bringing new people into the church, should be fortified by the assurance that the Sabbath school, the morning worship hour, the prayer meeting, and all other public meetings shall be so spiritually inspiring and devotionally satisfying that these people will want to come again.

"3. That special attention be given by the pastor to more thorough home visiting among our membership. Where the membership is large, or where a minister has an extensive district to care for, we urge the use of the church elders and the best qualified lay members, who should be organized into Personal Contact or Lookout bands, under the direction of the local minister, who should instruct them in the principles of home visitation and personal contacts."

Review and Herald—Subscription Blanks

The editor of the REVIEW presented to the council a plan that the REVIEW editorial office is thinking of initiating to stimulate mission giving; namely, to send monthly to pastors and elders an advance proof of an outstanding mission story that is to be published in the REVIEW. Church leaders could draw on these stories in connection with their mission appeals to their churches. The council expressed itself as heartily in favor of such a project.

The editor also called attention to the fact that the pulpit presentation of this mission material from forthcoming REVIEWS would provide church leaders with a natural setting for a short appeal to nonsubscribers to order the REVIEW. He observed that if an order blank were always at hand, many who might otherwise fail to act on the appeal, would promptly subscribe. He suggested that such an order blank could be printed on the back of the tithe envelopes without additional cost.

"Voted, To encourage the conferences in North America to print an order blank

for the REVIEW on the back of the tithe envelopes."

Help for the Great Cities

A series of recommendations submitted by the General Conference officers focused the attention of the council upon some very impressive statements in the Spirit of prophecy with reference to the work to be done in the preaching of the message in such cities as London, New York, Chicago, and others. It was felt that present world conditions emphasize strongly to us these solemn exhortations. The following messages relating to the need in London and New York were written as long ago as 1887, 1899, and 1903 respectively, and are indicative of the burden carried then upon the heart of the messenger of the Lord concerning this work yet remaining to be done.

"What shall we do for London? London has received too little attention. . . . The truth, the present truth, the truth for this time, is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished."—Letter 15, 1887.

"The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, and God designs that they shall have advantages to do some of the same work which Christ did when He was ministering in this world."—Letter 4, 1899.

"I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work of this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult because they have had so few facilities."—*General Conference Bulletin*, April 7, 1903.

It was felt that the establishment of representative church centers, which could serve as year-round church and evangelistic centers in London, New York, and Chicago, was a matter calling

Real Courage

Napoleon often referred to Marshal Ney as the bravest man he had ever known. Yet Ney's knees trembled so badly one morning before battle that he had trouble mounting his horse. Looking down at them when he finally was in the saddle, he shouted contemptuously: "Shake away, knees! You would shake worse than that if you knew where I am going to take you."—John A. O'Brien.

for urgent attention. An undertaking of this magnitude cannot be fully accomplished overnight, but the council felt very strongly that it should at least be begun without further delay. A plan was approved whereby funds may be made available for the establishment of such a center as has been described in the city of London, where in recent months a strong and successful evangelistic effort has been in progress. The Northern European Division, the British Union, and the South England Conference are being asked to search for possible suitable locations for such a church center for London, working out full financial details as to probable costs, plans, and financing, et cetera, and to submit this information to the General Conference Committee for approval before making commitments.

Special Days and Offerings

"Voted, That the following calendar of special days and offerings for 1954 be approved:

"JANUARY

Home Missionary Day (Family Altar) January 2*
Home Missionary Offering January 2
Religious Liberty Campaign January 16-23
Religious Liberty Day and Offering January 23*

FEBRUARY

Christian Home Day February 6*
Home Missionary Offering February 6
Signs Campaign February 13-20
Television Offering February 27

MARCH

Visitation Evangelism—Home Visitation March 6*
Home Missionary Offering March 6
Missionary Volunteer Week of Prayer March 6-13*
Ingathering Rally Day March 20
Ingathering Campaign March 20-May 1

APRIL

Home Missionary Day, Dorcas Welfare April 3*
Home Missionary Offering April 3
Spirit of Prophecy Day April 10*

MAY

Medical Missionary Day May 1*
Home Missionary Offering May 1
Literature for Servicemen Offering May 8

JUNE

Special Foreign Mission Offering
(Gen. Conf. Session) June 5
Literature Evangelism June 5*
Home Missionary Offering June 12
College of Medical Evangelists Offering June 19

JULY

Bible Correspondence Schools July 3*
Home Missionary Offering July 3
Midsummer Offering—and Service July 10*
Educational Day and Elementary School
Offering July 24*

AUGUST

Enlightening Dark Counties August 7*
Home Missionary Offering August 7
Riverside Sanitarium Offering August 28

SEPTEMBER

Colporteur Rally Day September 4*
Home Missionary Offering September 4
Missions Extension Day and Offering September 11*
Sabbath School Rally Day September 25*

OCTOBER

Neighborhood Evangelism (Visitation Day)
..... October 2*
Home Missionary Offering October 2
Voice of Prophecy Offering October 9*
These Times Campaign October 16-23
Message Campaign October 16-23
Temperance Day and Offering October 30*

NOVEMBER

Witnessing Laymen November 6*
Home Missionary Offering November 6
Review and Herald Campaign November 6-27
Week of Prayer and Sacrifice November 13-20*
Week of Sacrifice Offering November 20

DECEMBER

Home Missionary Day December 4*
Home Missionary Offering December 4*

* Programs provided

Christ in the Sanctuary

By D. A. Delafield

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7. Is it possible to find His dwelling place? Can man become acquainted with the Infinite One? May we understand His character and His attitude toward sinful human beings? If we can find in the Bible the answer to these important questions, we shall go a long way toward solving the most difficult of all life's mysteries.

God is not hiding Himself from men. We have abundant evidence of His existence all about us. The vast creation testifies to the life, power, wisdom, and love of the Creator. He seeks to reveal His nature to us by planting in our hearts those holy emotions that find expression in the love of parents, children, and friends. In addition to these tokens we have the Bible, which speaks with authority regarding the nature of God and describes with accuracy the place of His dwelling.

More than this, we have the historical fact of a life that was lived on earth by which men might discern the character of God. Jesus Christ was a real character. He came to reveal God to men and to show us how we may find the Father. He went so far as to say, "He that hath seen me hath seen the Father." John 14:9. Though God and Christ were different personalities, yet their natures were so much alike that it was possible to discern

the character of God by observing the life of Christ.

With these evidences of His existence before us, we return to the vital questions: How can we find God? Where is His dwelling place? How may we bring our own hearts into fellowship with Him?

First of all we must make an effort to find Him. We have proof enough that He exists. The call to worship that rings in our hearts is but His invitation to rise above ourselves and discover Him. This is clearly taught in the Old Testament. "If . . . thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. 4:29. And in the New Testament the apostle Paul commanded men everywhere to "seek the Lord, if haply they might feel after him, and find him." Acts 17:27. We may grope in darkness for a little while, but if we will "feel after him," we will soon come out into the light and discover His radiant presence.

In our search for God our discovery of Him is but the happy ending of His long and difficult search for us. While man seeks God, God seeks man, and there is a trysting place at which they meet.

Of this blessed place where God meets with us and where we meet with Him the Bible freely speaks. The writer of the book of Hebrews describes it as a "sanctuary," or dwelling place. (Heb. 8:2.) It is "in the heavens." (Verse 1.) This sanc-

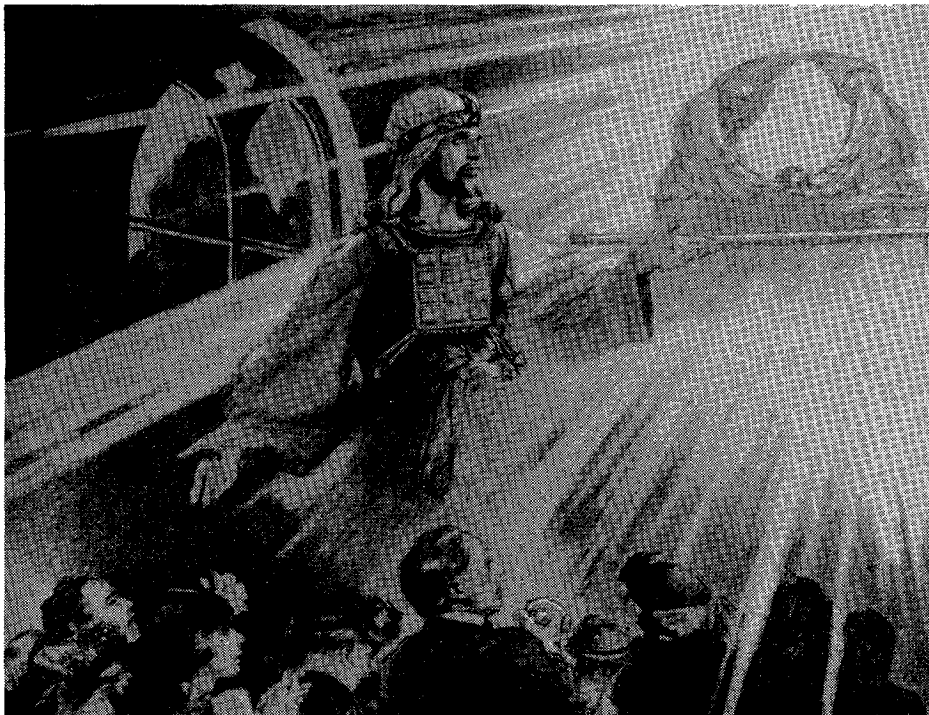
tuary, or "tabernacle," was made by the Lord and not man. Christ is there with the Father, and is engaged in the work of representing humanity before God's throne. "We have such a high priest," declares the inspired writer, "who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verses 1, 2. As our Saviour and Intercessor, Christ stands before the Almighty as the only "mediator between God and man." (1 Tim. 2:5.)

This heavenly sanctuary is also described in some detail in the book of Revelation. The prophet John beheld in vision "seven lamps of fire burning before the throne." Rev. 4:5. He also saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

In the eleventh chapter of the Revelation, John states that "the temple of God was opened," and he gazed within the veil that separated the two apartments of God's temple, and there he saw "the ark of his testament," in which was the ten-commandment law.

This law is "the great rule of right by which all mankind are tested." It is the foundation of God's throne, the unchangeable constitution of the universal government. It is before this throne that Christ ministers. In the presence of the Ruler of the universe He appears as man's advocate and representative. Every act of His life while He is serving in this capacity as humanity's high priest is wrought with our interest in mind. He seeks to blend into one union the justice and mercy of God. Although men have broken the law and rebelled against the authority of God—an act that justifies man's destruction—Christ pleads the merits of His own righteous life in the sinner's behalf. He also offers the substitution of His shed blood as He cries, "My blood, Father. My blood, my blood." As men earnestly seek to obtain pardon for their sins by repentance toward God and faith in the Lord Jesus Christ, the Father accepts the offering of man's Priest, pardon is freely bestowed, and man is accounted as reconciled to God.

It will be easier for us to understand how we may find God in His sanctuary if we will study carefully the tabernacle that was built in ancient times by Moses at the command of God. In His desire to reveal Himself to men, God commanded the great Hebrew leader to "make me a sanctuary; that I may dwell among them." Ex. 25:8. God desired to dwell with His people and reveal Himself to them. He wanted them to know what a good and a gracious God He was. He desired to give them a little picture of heaven and His dwelling place, so He took Moses up into Mount Sinai and



F. R. GRUGER, ARTIST

As we meet to worship God, our prayers ascend to the sanctuary in heaven where Jesus, our great High Priest, offers them to the Father with the fragrance of His own righteousness.

showed him a copy of the heavenly sanctuary. After beholding the model of the glorious temple in heaven, Moses was instructed to build an earthly sanctuary "according to all that I shew thee, after the pattern of the [heavenly] tabernacle." Verse 9.

The Lord further designated the tabernacle as the place "where I will meet you, to speak there unto thee. And there I will meet with the children of Israel." Ex. 29:42, 43. The tabernacle has been called by one Bible translator "the Trysting tent."

This was literally true. After the construction of the earthly sanctuary literally thousands of worshipers resorted to this place to which they had been invited by the Lord. It was a rendezvous with God, a trysting place, where man could meet his Maker and learn of His divine plan for man's recovery from sin.

The earthly sanctuary pointed the worshipers to Jesus Christ as the way to God. Said the psalmist, "Thy way, O God, is in the sanctuary." Ps. 77:13. In another place he declared that he had "seen thy goings . . . in the sanctuary." Ps. 68:24. Christ was prefigured by every service and every article of furniture in the sanctuary structure.

In order to make the service of this tabernacle as meaningful as possible, God employed the most extraordinary symbolism. Aaron, Moses' brother, was installed as high priest and his sons as assistants. These Hebrew priests were symbolic of the blessed Mediator, who now serves as our defense attorney in heaven.

The robes of the priests were spotless, and the moral standard to be reached by them was high, all of which was symbolic of Christ, who is described in the New Testament as "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.

Christ as Sacrifice and Priest

The idea of Christ's substitution and intercession for poor, sinful man was clearly represented in the Hebrew service. When an Israelite became conscious of having violated the law of God, he was commanded to bring a clean animal without blemish to offer as an innocent substitute for his sin. Without the shedding of this blood there was no remission of sin. "The life of the flesh is in the blood." Lev. 17:11.

The Lord instructed His people that lawbreaking required a penalty. The blood, which represented the forfeited life of the sinner, must be presented to God in order to remove the curse of the law from the transgressor. The blood was then transferred to the sanctuary, or in cases where this was not done the flesh was eaten by the priest. In either event the sin was transferred from the penitent.

In all of this we behold Christ in the sanctuary. He is the offering represented by animal sacrifices. He is, as John the

Baptist declared Him to be, "the Lamb of God, which beareth away the sin of the world." John 1:29, margin. In the words of Paul, God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Again it is clearly stated by the apostle Peter that "ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

And Christ is also priest. It is in the heavenly sanctuary that He offers the

merits of His shed blood in our behalf. His ministry there was represented by the earthly priest, who bore the blood of the innocent animal sacrifice into the tabernacle. As high priest He extends His beneficent work to include the ministries of an intercessor as well as the offering of a sacrifice to God. In these beneficent ways Christ untangles the problems of sin, and brings His trusting people into fellowship with a gracious and long-suffering God.

(To be continued)

The Lamb in the Book of Revelation—4

The Lamb Shall Be Their Shepherd

By B. P. Hoffman

"For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life." Rev. 7:17, R.V. Among the many affirmations concerning the Lamb found in the Revelation, this in some respects is the most remarkable. The Lamb is to be the shepherd.

We have purposely given the Revised rendering here, because "shall feed them," as found in the older version, does not adequately convey the full meaning of the Greek word John was led to use in writing the original. *Strong's Exhaustive Concordance* shows the word to be derived from *poimēn*, "a shepherd," and the lexicon defines it "to keep flocks, be a shepherd." The Master in His conversation with Peter after the resurrection said, "Feed my lambs." (John 21:15.) Here He used a verb that merely indicates "to pasture" or "to fodder," but in the second command He used the more comprehensive verb meaning "to tend" or "to shepherd." (See the R.V. rendering.)

The relationship between a shepherd and his flock was well understood and was of very deep appeal to the people of the Eastern countries of Bible times. It is remarkable how much of that appeal and meaning still is attached to the word *shepherd* even among people who have never seen living sheep or a real shepherd in person.

The usage and associations of centuries give much color, meaning, and depth of feeling to the words "Lamb" and "Shepherd" as they occur in the last book of the Bible. Not without reason has the shepherd's palm become the best known and most loved of all. But centuries before David used such imagery in singing of his trust and confidence in God, belief in a coming "shepherd, the stone of Israel," had been voiced in the prophetic blessing of the aged Jacob upon his sons. (See Gen. 49:24.)

Of all the utterances of the prophets

depicting the hopelessness of a people that turn from their God, none breathed the pathos of the oft-repeated lament, "As sheep having no shepherd." It was as such that the condition of the chosen people stirred the compassion of Him who came to seek and save that which was lost (Matt. 9:36), who announced Himself as the good shepherd that "giveth his life for the sheep," and who prayed that there might be "one fold, and one shepherd" (John 10:11, 16).

What added appeal and consolation it gives to know that the One who is the shepherd was first the Lamb! He took human nature, sharing in all the experiences of the flock, learning the lessons of obedience, and even tasting of death for all mankind, in order that He might become "that great shepherd of the sheep." Heb. 13:20. The Shepherd-sheep relationship is woven largely into the very warp and woof of the revelation He has been pleased to make of Himself in the final book of the Sacred Scriptures. Here we find the glorious unveiling of this Shepherd.

There is a very close personal relationship suggested in the expression, "The Lord is my shepherd; I shall not want." He calls His sheep by name individually, has their names written in His book of life, and will confess those names Himself before His Father and before His angels. (John 10:3; Rev. 3:5.) His intimate acquaintance with His sheep (John 10:14) is revealed in His messages to the seven churches in which to each He not only confesses, "I know thy works," but also avows His accurate knowledge of their great need. "He cares for each one as if there were not another on the face of the earth."—*The Desire of Ages*, p. 480.

David's Shepherd made him to feed beside still waters and to rest peacefully in green pastures. The Shepherd of the Revelation brings His own unto "a pure river of water of life," on either side of

which is the tree of life, which bears twelve manner of fruits. But even in this life the leaves of the tree are available for restoring the soul, and in the time of great need He always has the place prepared where His sheep may be safely nourished. (Rev. 12:6, 14.)

"The sheep hear his voice; . . . he . . . leadeth them out. . . . The sheep follow him." John 10:3, 4. It is the same voice that in the Revelation is heard calling to His people, "Come out"; and from every nation and kindred they respond, and "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The Good Shepherd came "that they might have life, and that they might have it more abundantly" (John 10:10), and by His Spirit He still holds out the gracious promise in the invitation: "Who-soever will, let him take the water of life freely" (Rev. 22:17).

The most outstanding characteristic of the Good Shepherd, which puts Him in contrast with such as are mere hirelings, is that "the good shepherd giveth his life for the sheep." "I lay down my life for the sheep." John 10:11, 15. He is pictured as the "Lamb as it had been slain." Rev. 5:6. He "loved us, and washed us from our sins in his own blood." Rev. 1:5. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

Knowing full well the dangers that would beset His sheep before the journey to the heavenly city would be ended, because of those who would lay in wait "but for to steal, and to kill, and to destroy" (John 10:10), the Good Shepherd gave to His own the twofold assurance that, "they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." John 10:28-30, R.S.V. Thus even though the opposing forces brought to view in the Revelation would be permitted "to make war with the saints, and to overcome them" (Rev. 13:7), the picture, in the following chapter, of the company on Mount Zion, reveals that the final victory is to be with them "which follow the Lamb whithersoever he goeth." Rev. 14:4. Therefore with firm faith and a holy fortitude we may go forward singing with the shepherd-psalmist David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23:4.

In Ezekiel's timely prophecy outlining God's gracious purpose to "both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered" (Eze. 34:11, 12) he also prophesied boldly against the false shepherds that feed themselves and do not feed the flock, that eat the fat ones, clothe themselves with their wool, and with force and cruelty have

ruled over them. The Lord has sworn that He will require His flock at their hand, and will deliver His flock "from their mouth, that they may not be meat for them." Verse 10.

One Shepherd Over Them

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. . . . And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. . . . Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Verses 23-31.

"Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, 'Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd.'"—*Ibid.*, p. 483.

That Shepherd was "despised and rejected of men; a man of sorrows, and acquainted with grief." Isa. 53:3. Yet He was not discouraged, but He looked beyond to the time when "he shall see of the travail of his soul, and shall be satisfied." Verse 11. The goal that He ever kept before Him, and the hope that braced His spirit, was that of His coming

again in glory, with all the holy angels with Him, when He shall sit upon the throne of His glory "and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:32-34.

"Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. . . . The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—*Ibid.*, p. 480.

This same good, kind, and loving Shepherd still is heard in the words of comfort and assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Behold with living faith the Lamb of God that taketh away the sin of the world, your sin, and let Him be the good shepherd to lead you through all the valleys of shadows and to bring you at last into the fold of eternal peace and safety.



How to Deal With Bad Habits

By C. E. Moseley, Jr.

Habits may be good or bad. They are among man's most useful and harmful servants. Often they have turned brilliant persons into useless failures, and known dullards into heroic successes. They bless and curse, depending upon their kind.

When habits are good we want them, for they are capable of aiding us successfully through the uncertainties of this life into the sureties of the next. Through the unreasoning stages of childhood they are safe guides. Through the unsteady but maturing changes in youth they are like a faithful mentor. They help to ripen the good life into a rich, Christlike old age.

Bad habits are fatal to Christians, unless they are soon broken. And they must be broken early if one is to remain a Chris-

tian. Breaking habits is not always easy, but they can be broken. The basic requirement in habit breaking is the establishment of an entirely reorganized pattern of behavior.

To every Christian youth desiring to break a habit, the following procedure is recommended:

Recognize it.—Look that habit squarely in the face; recognize it; define it as good or bad. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." Luke 6:43.

Refuse it.—Where is that habit leading to? If its end is life, nourish it; if death is

the end, refuse it! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Reject it.—If any habit tends to enslave the life, reject it! Choose your own destiny. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

Resist it.—Bad habits first enslave; eventually they kill. Resolve they must go! Resist them resolutely, faithfully! "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7. "Flee also youthful lusts." 2 Tim. 2:22. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Report it.—Tell it to Jesus in prayer. Seek His help as you resist. "Casting all your care upon him; for he careth for you." Verse 7. "If ye shall ask any thing in my name, I will do it." John 14:14.

Repel it.—Habits struggle to return. Be determined! Repel any attempt of a habit to renew its control. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62.

Replace it.—Habits that are allowed to return are often more stubborn to uproot than at first. Replace your habit by substituting a good one. Form a new habit! "Be not overcome of evil, but overcome evil with good." Rom. 12:21. "That ye put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

The First Year of Child Life

By John Lukens, M.D.

Most interesting and rewarding research has been reported in the last ten years by outstanding leaders in the field of child psychiatry and psychology in the area of the first year of child life. We have learned of the great importance of the emotional health of the expectant mother. Long ago we were told:

"The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. . . . The well-being of the child will be affected by the habits of the mother. . . . If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. . . . But if the mother . . . is kind, gentle, and unselfish, she may give the child these same precious traits of character."—*Ministry of Healing*, p. 372.

Research workers in this field have approached the problems along several different avenues. However, they are unanimous in concluding that great damage may be done the personality of the child if he does not have a consistent, loving mother. A brilliant researchist in New York, Dr. Rene Spitz, has demonstrated clearly that infants receiving the best, most scientific care will wither and die without consistent maternal affection and contact. It is important that this be done by the same person, although under certain circumstances this person may not be the natural mother.

Should the child have several different mother substitutes, one after the other, over a period of the first year, the child may survive the period, but without the valuable interchange of feeling and affec-

tion that occurs from the one mother or nurse. A valuable thing that is lost when this interchange of feeling does not occur is that the child seems unable properly to identify the true meaning of people and property in later life. This may result in trouble for the child and to society, for he thereafter functions with little or no conscience. He is in continual conflict with society, because of his lack of appreciation of the rights and property of others, as well as his inability to know and to value the limitations of society.

Thus it is important that an infant in its first years, especially the second quarter of the first year of life, have the same mother caring for his needs. This mother must meet the needs of the child, which include the need for affection and consistency in the manifestation of this affection. A very important thing that the mother must provide is physical contact, caressing, and mothering.

Interchange of Affection

It has been found that the lack of consistency in the care of the infant, especially the lack of holding and mothering him, will bring about anxiety in the child as early as the second and third month of life. Ordinarily there is no carry-over anxiety noted in the normal child until after the age of six months. Accompanying this anxiety fostered in the child are a decrease in weight, an inclination toward illness, and a wasting away even to ultimate death, unless a new mother substitute assumes the responsibilities not properly fulfilled by the original mother.

We do not wish to overemphasize such

danger to the infant, for most mothers have no difficulty in loving their babies. Much of the research done on these infants that lacked consistent emotional interchange between the infant and mother was done in foundling homes. It did not make any difference how well the child was treated medically or dietetically, nor the fact that the surroundings were scientifically clean. Nor did it make any difference how kind the nurses were to the children. The important thing was that if the same nurse did not take care of the same child consistently, this interplay of feeling, which is essential to the normal growth of the nervous system and which results in a normal personality, did not occur.

"The more quiet and simple the life of the child, the more favorable it will be to both physical and mental development. At all times the mother should endeavor to be quiet, calm, and self-possessed. . . . The mother's gentle, unhurried manner will have a soothing influence that will be of untold benefit to the child."—*Ibid.*, p. 381.

The infant is the most helpless of living things. He needs to learn that he can feel completely confident in the presence of his mother when he needs her. A mother will teach the child the degree that he can depend on others, even upon God, by her dependability. "They [parents] are to stand in the place of God to their children. . . . Their influence will win or repel the child's confidence in the Lord's assurances."—*Ibid.*, p. 375.

The Feeding Schedule

There are many present advocates of self-demand feeding schedules for infants. The pioneer in this field is Dr. Robert Aldrich of the Mayo Clinic. The psychologists and most psychiatrists have strongly supported this type of feeding. However, there is a difference of opinion in present researchists in child psychology on this subject. Recent medical graduates are taught this method of infant feeding quite widely throughout the United States. Instruction given us states: "The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older."—*Ibid.*, p. 383.

Dr. Rudolf Dreikurs, in his book *The Challenge of Parenthood*, states that "regularity in feeding gives the infant experience in conforming to order that is the natural foundation on which his future training will be built."

We can reasonably conclude that regularity should be modifiable for the benefit of both mother and child; that is, it should not be a rigid, to-the-minute, clock-watching schedule, nor should it be a completely unregulated feeding, which allows a swallow or two to the child any time during the day.

A child has some rights about eating,

even from the time he takes his first meal. Forcing an infant to take more than he wants will not make him grow strong and healthy any faster. It will only make him balky, angry at the parent and the world, and less enthusiastic about his bottle and his eating in general. Mealtime should be

happy from beginning to end. With regularity in feeding, however, he learns that if he doesn't eat all he wants at this opportunity, there will be no more until the next scheduled time. There is no better way to build an appetite.

Babies eat better if they have a reason-

able interval between meals, and they thrive with some sort of pattern to the day, not rigid schedules, but a fairly regular naptime, bathtime, and bedtime. A reasonable expectation is that by the time a baby is a year old he will be accustomed to having a fairly regular breakfast, lunch, and supper: The biggest reason for some flexibility is that the programs have to vary considerably to meet the individual requirement of each child.

Father has a definite role to fill in the life of even the very young child. Perhaps the first important thing that the father must do is to be reassuring to the mother after the birth of the child. It is known that there occurs a physiological depression in many women after the birth of a child. This is due to the many changes of a hormonal nature which have to occur in the body of the mother through adjusting to the birth of the child. The depression is actually present in every mother, but is manifested more acutely in some than in others. Thus, the father must do a great deal to support the mother's feelings and to assure her that she is being a very satisfactory mother. The assistance that he can give her with the care of the baby and the home at this time will not only add to her pleasure in being a mother but will give him a greater share and interest in the development of the child.

The Child's Widening Orbit

The father's entry into the child's orbit is gradual and becomes more meaningful as the child moves out of the closeness to the mother which infancy requires. The more the child develops a sense of himself as a person, the better able he becomes to include other people within his widening orbit. The father is the first of these other people.

The child can develop to the greatest of his capacity when he is provided the natural support and direction of both the father and the mother. The father's role is much more important after the first year of the child than it could possibly be in the first year. The mother is the important person in the child's life during his infancy. By her attitudes toward the infant during this first year she can determine to a great degree his reactions to later life situations. If she is loving and caressing, and meets his physical needs for warmth and food, he will become conditioned to trust other human beings to react kindly. A lack of care and love in early childhood will leave unfortunate results in later life. But an abundance of both in early life results in a well-balanced personality that is able to impart warmth and feeling to others.

More dear in the sight of God and His angels than any other conquest, is the conquest of self, which each man, with the help of Heaven, can secure for himself.—Dean Stanley.

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—5

People in Glass Houses

Tin cans! Tin cans! A dozen of them or more this bright spring morning coming to school. What for? Coming with boys and girls, gay, eager, surely with some purpose. And there was Miss Marian with a big glass bowl, and Mary Graham carrying another. They all left the road at Crandall's Corners, and walked along at the edge of the marsh until it grew more watery, bordering a tiny stream that flowed into a pond. And there stood farmer Crandall.

"Morning, Miss Marian! How you doing, boys and girls?" he greeted them. "What you lookin' for this bright morning? Fish? Got bait in your cans? Where's your fish poles?"

"Oh, this is school, Mr. Crandall," said Miss Marian. "We're looking for frogs' eggs and toads' eggs. We're going to watch them hatch."

"Wal, that's interestin'. Know what frogs' eggs look like?"

"Sure!" said Sam. "I got some last year."

"Sure it wasn't two years ago, Sam?" asked Hal, with an innocent look.

Sam went right on. "They ain't got no shells," he declared.

"Say it right, Sam," said Miss Marian.

"Well—they ain't—they aren't—got no—got any shells." That would have to do for Sam today.

"They look like tapioca all cooked together," said Annie. "There's some now," and she pointed to a jellylike mass down in the water at the edge of the pond. It was near enough to the firm ground for Chris to reach out and scoop it into his tin can.

"Yes, that's frogs' eggs," said Miss Marian. "See, each little globule of jelly has a dark speck in the middle. That's the egg. It has no shell, as Sam said, but the jelly around it protects it. We can see it better when we get them all into our glass bowls at school. Now let's look for toads' eggs. They are much like frogs' eggs, but instead of being in a mass, they are laid in long strings of jelly."

"Oh, look, Miss Marian," called Eleanor. "Aren't these toads' eggs?"

They were. And soon they were added to the collection.

"Now let's fix some homes for them," said Miss Marian. They put the glass bowls on the ground, and as their teacher directed, they first carefully lifted from the water

some rocks with their green slimy covering, and built them into the bowls, making one side higher. Then they took some mud and leaves from the bottom of the pond, and some small water plants, and some water. And then they put the frogs' eggs in one bowl, and the toads' eggs in the other. And they all tramped back to the road and up to the schoolhouse. Now indeed those curious eggs were in glass houses, and none of them could hide.

What fun the children had in the next two or three weeks, watching the little dark eggs of the frogs and the black eggs of the toads come to life in their jelly coverings. They became tiny tadpoles that wriggled their way through, and went swimming to the green-covered rocks and the plants, to get their breakfasts.

Day by day the tadpoles grew larger. To make room, most of them had to be taken back to the pond and set free, but enough of them were kept to make a living lesson book. Day after day the little tadpoles were turning more and more into frogs or toads. Their tails gradually disappeared, being absorbed into their bodies, while strong hind legs appeared, and then the forelegs, or arms. And they went kicking, kicking, through the water, more like folks than fishes.

Now the raised portion of the rocks that stood above the water proved its usefulness, for the little frogs climbed and rested there. The little toads too left the water, but they seemed to want to go farther, hopping about, and putting their little forefeet against the walls of the bowl.

"It's time we returned them to the outdoors," said Miss Marian one day. "They'll be big frogs and toads pretty soon, and they have their lifework to do. What's that? Well, frogs police the ponds, and toads police the gardens. They live mostly on insects, and they catch multitudes of insect pests that work against us. We can observe them better after this out in their natural homes, doing their work."

So in procession the children carried the bowls outdoors, and emptied them. Then the little frogs went leaping toward the pond. And the toads went hop-hopping this way and that way.

"Going to the garden," said the children. "Go on, hoptoads, go on. We'll watch you this summer, and see how well you work."

EDITORIALS



“Stand Thou Still a While”

Samuel had been sent to anoint Saul as Israel's first king. The young man knowing nothing of this had been going from place to place looking for the lost animals of his father. After a fruitless search, Saul said to his servant, “Come, and let us return; lest my father leave caring for the asses, and take thought for us.” 1 Sam. 9:5.

The servant suggested that they first call upon Samuel the prophet, who happened to be in the city to which they had come, and see whether he could give them any help. Saul hesitated, saying they had nothing to offer the man of God. The servant then said that he had enough for a gift, so they called upon the famed seer. Little did the stalwart son of Kish realize what a surprising revelation would be given to him.

The prophet immediately set Saul's mind at rest by telling him that the asses had been found. Then he hinted at God's intentions for him and invited him to a feast. The next morning, as Saul was about to return home, still uncertain and bewildered as to his future, Samuel accompanied him to the outskirts of the city. The man of God then said: “Saul, Bid the servant pass on before us, (and he passed on) *but stand thou still a while, that I may shew thee the word of God.*” Verse 27.

“Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord has anointed thee to be captain over his inheritance?” 1 Sam. 10:1.

Making Life Worth While

There is a good lesson in this experience for us. How much we need to realize that God has a wonderful purpose in mind for every one of His faithful and courageous children. It may not be the appointment to some great office, but a task that will break the routine of our lives and give us something worth while to live for. We may be merely occupying our time, trying to keep our material assets intact, when God is waiting to make us His representatives.

How shall we know the Lord's plan for us unless we stand still a while and let God make His will known? It is not wasted time to halt some minor task in order to learn some more important and lasting work God has for us to do. How greatly we broaden our vision and our labor when we stand still a while and seek a greater revelation of the Almighty.

Time rushes along. The crowd beckons us on. But should we not first wait until we have our daily marching orders?

Let us fear lest we run ahead of God and get lost in a maze of activities or find ourselves running as messengers without a message.

Moses found it necessary to stand still for forty years before he knew what God would have him do and how he should do it. Having a zeal for his own people, he presumptuously and impetuously killed an Egyptian in their defense. So he had to learn patience and meekness while he led the flocks of Jethro, his father-in-law, in a drab and dreary desert. However, in later years what great marvels and what wonderful revelations God showed to him among those very scenes.

Paul had to stand still for three years in the desert of Arabia before God could use him in preaching a gospel of grace, when his whole life had been steeped in a system of meritorious works. Then, too, Paul had to be cut down to size before God could use him effectually. He was too aggressive and very likely to step in where angels fear to tread. His vision needed to be broadened and his message sharpened.

Even Jesus Himself had to stand still, as it were, a long time before taking up his duties as the world's Redeemer. For thirty years He lived in the little town of Nazareth, working from childhood at the carpenter's bench. How often He must have said to Himself, “It is not for this I came into the world.” Yet He must abide His time while He communed with God among the hills of Galilee. Those thirty years were not wasted. They were the necessary preparation for the intense three years and a half of His life that changed the whole world.

While the great Italian artist, Da Vinci, was painting *The Last Supper*, the monks who lived where he worked took note of his long periods of apparent inactivity. They saw the great artist stand by the hour without touching his brush to the canvas before him. They could not understand this, and thought he was wasting his time when he should be working. When they remonstrated with him, Da Vinci answered, “When I pause the longest, I make my most telling strokes with my brush.”

How can we expect to do our best work unless we stand still a while and learn what the Master Workman has to teach us? We must take time to view our daily tasks in the perspective of eternity. Only thus will we properly sense our responsibilities and make our most telling strokes.

God expects much of His children. We would be as surprised as was Saul if we knew how great are His plans for us. How disappointing it must be to Him as He sees us going about aimlessly performing our menial tasks, when He is waiting to set us apart to a holy work?

So, as the world rushes on, let us take time each day to receive a greater revelation of God's purpose for us and obtain from Him the blessed anointing we need for the holy work we have to do.

F. L.

From the Editor's Mailbag

A brother writes that he has been informed that if the original Hebrew is literally translated, part of the Sabbath command will read thus: “The seventh day is a sabbath of the Lord thy God.” Ex. 20:10. He is greatly troubled, because it seems to him that the definiteness of the seventh-day Sabbath thus disappears.

Our Reply

First let me confess that I am not an authority on Hebrew. I must find my answer to the first part of your question by inquiring of someone who is well schooled in this ancient language. The answer is that “a sabbath” is an accurate translation of the Hebrew, for the definite article “the” is not present in the original.

However, this fact does not take from the Sabbath command its definiteness. The point of controversy be-

tween Sundaykeepers and Sabbathkeepers is not over whether a Christian should rest—"not do any work"—one day in the week, but which day of the week that should be, the *first* or the *seventh*. The commandment answers explicitly "*the seventh day.*" The command divides the week into two parts: (1) "six days shalt thou . . . do all thy work," (2) "*the seventh day . . . thou shalt not do any work.*" And why this prohibition of work on "*the seventh day*"? Because it is a "*sabbath* of the Lord." The word Sabbath is from the Hebrew *Shabbath*, which means "rest." Thus the command prohibits work on "*the seventh day*" because it is a *rest day* of the Lord. This takes us back to the origin of the Sabbath, when God "rested on the seventh day." (Gen. 2:2.)

It is therefore plain that the contrast is not between "the" and "a," but between "work" and "rest." "Six days," says the command, are *work* days, but "*the seventh day*" is a *rest* day. That "*the seventh day*" is uniquely God's rest day is made evident in the opening words of the command: "Remember *the sabbath* [rest] day, to keep it holy." In this sentence the Hebrew has the word "the."

The angels announced to the shepherds: "For unto you is born . . . a Saviour." (Luke 2:11.) We do not therefore conclude that Christ was simply one of many

saviors. We capture the meaning of the angels' words when we put the emphasis on the word "Saviour." Christ came, not as a military conqueror or an earthly king, but as a *Saviour*. Numerous other passages deal with the uniqueness of His salvation, and that we can be saved by none other.

Thus with the matter of the fourth command. The seventh day was blessed and set apart, not as a work day, but as a rest (a Sabbath) day.

The variant use of "the" and "a" in connection with the word "sabbath" in the fourth command in Exodus 20, finds a parallel in the statements concerning the Sabbath in Exodus 16. Note for example: "A sabbath unto the Lord." Ex. 16:25. "The Lord hath given you the Sabbath." Verse 29. In the twentieth verse the definite article "the" is not in the original, in the twenty-ninth verse it is, and the translators of our King James Version made their translation accordingly. But the reader of verse 25 is in no doubt as to the particular *day* intended for the Sabbath, that day is uniformly described in the sixteenth chapter as "*the seventh day.*" See verses 26, 27, 29. True, the translators have sometimes rendered the Hebrew "a sabbath," by "the sabbath" in English, but that fact does not alter anything I have here said. Not infrequently one Hebrew word is translated by a certain English word in one place and by a different, though generally quite similar, word in another place. This is due in part to an attempt at greater euphony, and in part to an attempt to set forth what seems to be a little different shade of meaning. No, we need not fear that the definiteness of God's holy Sabbath is endangered. Not only in Exodus 16 and 20, but throughout the whole English Bible, the phrase "*the seventh day*" is a literally correct translation of the original language.

Guardians of the Pew

A deacon asks whether or not something might be done to encourage church members who come early to the church to move into the middle of a pew instead of sitting down at the end beside the aisle. The deacon explains that when early comers thus sit next to the aisle those who come in later to fill the pew find some difficulty, to say the least, in making their way into the pew.

What shall I say in reply? I know not. The Advent Movement refrains from making detailed rules on procedure, particularly regarding the conduct of its members in the house of God. A pastor of a large church once urged from the rostrum that the members who arrive first should move in to the middle of the pew. He reported later that one good soul chided him for making such an appeal, declaring, "I would have a headache if I couldn't sit at the end of the pew." What this dear member did not realize was that others who stumbled over his feet each Sabbath trying to get into the pew experienced, if not a headache, at least an unpleasant moment.

I have often come early to a church and seen seated the kind of souls to whom he refers. At first blush they seem like guardians of the pew, even as stanch soldiers might guard a pass. On second thought I rejoice that there are some who always come early to church. Probably they are quite unaware that deacons, and the rest of the members who come later than they, do not rejoice over the strategic position they occupy. It is always hard for us to see ourselves as others see us. All of us together, guardians of the pew and those who arrive later at church, are alike seeking to live in harmony with God. What we sometimes forget is that living in harmony with God involves also living in harmony with our brethren. For one, I wish to make all my brethren, including the deacons, rejoice by moving faithfully into the middle of the pew.

Others Have Said



Of all the ingredients of happiness, I believe that making progress is the most important.—*Advertising Agency.*

No one can teach more than he is.—*Indiana Teacher.*

Everywhere in life the true question is not what we gain but what we do.—*Friendly Chat.*

You can never do a kindness too soon because you never know how soon it may be too late.—*Norfolk & Western Magazine.*

The fear of facing life is the thief that steals more worthy dreams and high ideals than any other criminal that has ever walked the earth.—*Church Management.*

To forget wrong is the best revenge.—*Wayside Pulpit.*

For one step forward in knowledge, there are three that should be taken in self-discipline.—*Selected.*

Ignore the trickles of irritation and prevent the flood of anger.—*Pulpit Digest.*

A smile goes a long way, but you're the one who must start it on its journey.—*Grit.*

People are lonely because they build walls instead of bridges.—*Cincinnati Enquirer.*

Faith is ability to see possibility in the impossible.—*Christian Advocate.*

Good example has twice the value of good advice.—*Pulpit Digest.*

Goodness, if it is to be really goodness and not merely conventional behavior, must be freely acquired; it cannot be imposed from without by discipline and cannot be achieved by merely keeping the rules.—*Argonaut.*

Television, young as it is, is being forced to imitate radio, instead of developing an entirely new approach. The soap operas have invaded TV, and so have the give-aways and shrieking quizzes. If you don't watch out, TV will be nothing but radio with pictures.—*Information.*

Man is an able creature, but he has made 32,600,000 laws and hasn't improved on the Ten Commandments.—*Guthrie Center (Iowa) Times.*



News From the World Field

The Present Situation in Western Europe

By A. V. Olson
Vice-President, General Conference

Last winter it was my privilege to spend nearly four months in Europe. During this time I attended the winter councils of the three European divisions, a large number of year-end union committee meetings, institutional board meetings, and other important gatherings. This work took me into most of the accessible countries of Europe. Thus I had an opportunity to observe the present situation on the old continent.

It was a real satisfaction to note the substantial progress that has been made in most of the lands of Western Europe in their efforts to recover from the chaos and destruction caused by the war. In some lands you scarcely see a trace of the war; bombed-out villages have been rebuilt. In the cities new homes, factories, and business blocks have risen from the ruins of the old. Railway, telegraph, and telephone services have been restored; devastated farms are back in production; many of the coal and iron mines, we were told, are producing more than before the war; factories are humming and business in general is fairly prosperous.

In most parts the shops are well stocked with food, clothing, and other necessities of life. Those who have the necessary funds can obtain whatever they need. Prices, however, are high and wages low, making it difficult for wage earners to balance their budgets. This creates fertile ground for the seeds of insurrection to germinate and grow.

Any impartial observer who saw Europe immediately after the war and who may visit it now must admit that the people of Western Europe have made remarkable progress in rehabilitating its devastated lands.

Although it is true that very encouraging progress has been made, let no one conclude that all is sunshine and roses. Much still remains to be done. In cities such as Berlin, Munich, and Hamburg, one can travel for miles in different directions through a veritable wilderness of wreckage and rubble. The housing situation is acute everywhere. This is especially true in Western Germany, where they have had to provide for millions of refugees who have crowded in from the

East. When I was in Berlin the refugees were pouring through there at the rate of one thousand or more a day. This constant influx into an already overcrowded area constitutes a serious problem for the German authorities. It also constitutes a real problem for our church leaders, for among these refugees are many Seventh-day Adventists, who must be cared for.

The political situation in most of the European countries is very unstable. In nearly every land there is a multiplicity of political parties, each one with its doctrines and panacea, all of them vying

with one another for power. Usually no one party has a majority in parliament. Therefore, the prime minister must build his cabinet with representation from several parties. These combinations seldom hold together for long, with the result that governments follow each other in quick succession. This naturally gives rise to a feeling of uncertainty and unrest among the people.

The international situation is even more confused and complicated. Western Europe lives in constant fear of being involved in another devastating war, a condition that results in a nervous tension that robs life of its joy and its sweetness. Since the war much has been said about the unification of Europe. Many sincere men have labored to bring it about, but their efforts have been in vain. The nations are suspicious and afraid of one another.



Prize-winning Float at Manila Fair

On March 5, 1953, the Manila Sanitarium and Hospital joined in a display of health and educational floats at the Philippine International Fair in Manila. The sanitarium exhibit was awarded the first prize as the most allegorical float in the parade.

Seen in the accompanying photo are several of the members of the staff of the sanitarium, including, in the center, L. L. Villanueva, associate manager. The nurse at the right in the photo is Miss Sarah Lee, a refugee from Communist China who is taking the nurses' course at the sanitarium

with the aid of her foster grandfather, M. C. Warren, the president of the North Philippine Union.

Along with the float was presented a platoon of student nurses. It was estimated that a crowd of one hundred thousand people viewed the parade in which this float was entered. The picture was taken beside the hospital before the float went down to Manila to join in the parade.

R. C. MILLS,
Secretary-Treasurer,
North Philippine Union.

According to the prophet Daniel, there will never be a united Europe. More than 2,500 years ago he declared that these European nations will not cleave to one another any more than iron will cleave to miry clay.

For the purpose of self-defense in case of any attack upon them, the Western nations have entered upon a colossal rearmament program. For people already groaning under the heavy burden of rehabilitating their devastated regions this seems like an insupportable undertaking. Consequently, there is much dissatisfaction and caustic criticism. Powerfully organized political groups are bitterly opposed to the plan of rearming and are exerting their influence against it. Thus there is trouble from within as well as danger from without.

Influence of Rome Seen

Throughout Europe there is one certain power that is always at work—the Roman Catholic Church. Ever wide awake and active, she is making her influence felt everywhere. Though her experience has been rather checkered of late, she persists in her efforts. In such former strongholds of Catholicism as Poland, Czechoslovakia, and Hungary, she has suffered repeated rebuffs and defeats. In Italy and France millions of her members have turned against her.

Rome's power and influence cannot always be measured, however, by the loss or gain in membership. Account must be taken of the influence she exerts in the corridors of legislative assemblies and behind the closed doors of the chancelleries of the world.

In several countries of Europe the Catholic party, under whatever name it may operate, is the dominating party in parliament. In Spain, Portugal, and Italy, Rome seems more firmly entrenched than it has been for a long time. In Spain no religious propaganda is permitted. In Italy no place can be opened for religious services unless permission has been obtained from the authorities, and this permission, when applied for, is usually not granted. Persistently Rome is working to make it ever more difficult for non-Catholic churches to exist.

It is in the midst of these confused and trying conditions that God's remnant church must live and labor. It is doing so, I am glad to report, with courage and confidence. Undeterred by the situation, workers and members have pressed on in the service of their Master. Rich has been their reward. The time since the close of the war has been the most prosperous in the history of our work in Europe. More souls have been won for Christ and added to the church during these few years than in any similar period of the past. The combined membership of the three European divisions is now over 180,000. Of this number about

45,000 are in the Northern European Division; 45,000 in the Central European Division, and 90,000 in the Southern European Division. Approximately 75,000 of the combined membership is behind the iron curtain in what is known as the satellite countries. About two thirds of the Southern European Division membership is beyond the iron curtain. The most abundant harvest of souls has been in Romania.

During the early postwar years, when conditions were exceedingly difficult in much of Europe, there seemed to be a yearning in the hearts of many for something that would give them confidence and assurance. There was a readiness to consider and accept the message. Now that living conditions are improving, the field is hardening in certain sections. Thus it is more difficult to win men and women for the truth. This fact is especially noticeable in Germany.

Keenly aware of this trend, the leaders are laying careful plans for intensifying their soul-winning work. They are also seeking God for more power from on high; they are determined that there shall be no letdown in their conquests for God.

A Growing Work in Europe

It was an inspiration to see how the work is growing in the different countries. In old England a new day seems to have dawned; in Spain, where all propaganda is forbidden, we are now baptizing more than we did before we lost our freedom. In Italy, where there were less than a hundred members the first time I visited there, and where we have had to contend with so many hindrances, we now have more than two thousand members well organized, with a fine representative union headquarters building in the city of Rome; a splendid training school on the outskirts of Florence, and a publishing house, with its own printing plant, in the city. Down in Yugoslavia the work is growing by leaps and bounds. Yes, in every land from north to south and from east to west there is real activity and progress. God is blessing His people and His work in old Europe.

Down in the African and island mission fields belonging to the three European divisions there is remarkable progress. These fields are reporting large baptisms. There is really "a going in the tops of the mulberry trees"; Africa is producing a bountiful harvest for the heavenly garner.

From a human point of view the situation in Europe may seem dark and threatening, but for the church of God it is bright with promise. Great victories are in store there for the cause of God.

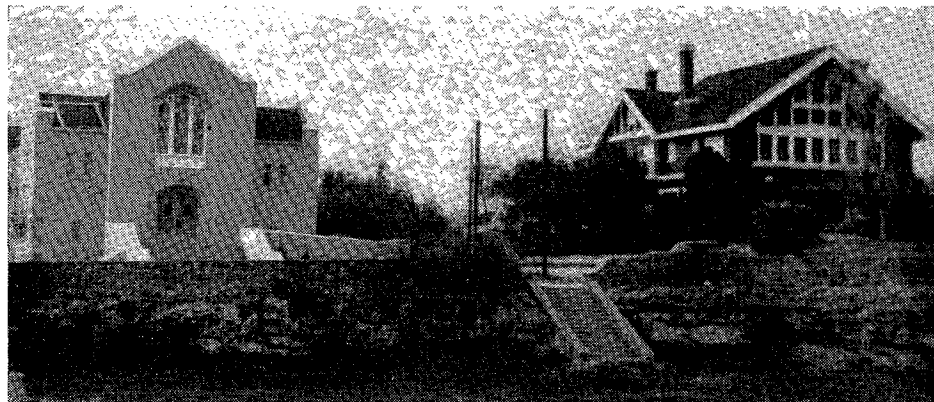
Service Center in San Antonio, Texas

By J. C. Thompson

Here are recent pictures of two attractive buildings in San Antonio, Texas. One is our new church, of which Douglas Marchus is pastor. The other is a commodious residence recently purchased by the General Conference for a service center for the large number of Adventist servicemen of the San Antonio area. Elder and Mrs. Chester A. Holt live on the premises and are in charge.

When our servicemen have Sabbath leave from their posts of duty, they can now come to a comfortable, friendly, Christian service house and enjoy the blessings of fellowship with other Adventist personnel. And in coming here to spend the Sabbath, they find themselves next door to a large, friendly church. Thus we feel that a wise forward step was taken by the General Conference in the purchase of this outstanding property from a long-time resident of the city. We feel too that the Lord guided us in this matter, for in the congested military city of San Antonio there are very few houses for sale.

Our servicemen have undertaken to raise funds with which to furnish the house—their house. They will provide furniture, rugs, china, silverware, beds, bedding, linen. Because of the size of the house and the numbers to be accommodated, considerable equipment will be needed.



New service home in San Antonio, Texas, to the right, and the new San Antonio church.

Situated at 615 West Ashby Place, such a center as this, presided over by a helpful, Christian minister and his wife, adjacent to a friendly church, will be a strength and refuge to the large number of Adventist service personnel who pass through San Antonio to and from the ends of the earth.

New Church at San Antonio, Texas

By C. A. Holt

The beautiful new church in San Antonio, Texas, is nearing completion. Under the aggressive leadership of Douglas Marchus, pastor, this sizable undertaking is being finished free of debt.

From the time of World War II the local congregation has been confronted with the need of providing facilities for worship much beyond the requirements of its own membership. This is due to the heavy concentration of service personnel at this great center of specialized medical training for the armed forces. The military congregation has at times outnumbered the civilian.

So that this situation may be taken care of, the new church was made large enough to offer worship privileges to all our men who might train or be stationed here. Because of the general kind of ministry the church is called upon to perform, generous help has been given by our conference organizations, and appreciation for this help is often expressed. The leaders and the congregation are to be commended for the fine work they have done in bringing the structure to its present state of near completion with all bills paid and with plans for financing the final stages of the work still to be done.

Two Hundred Baptisms

The church was initiated in a suitable way by a series of meetings held within its skeleton walls by Stanley Harris. About a hundred new members were added to the congregation by baptism as a result of these meetings. Since then, as the building has added new parts, the congregation has received additions by baptism. Beginning with the Harris meetings, some two hundred have been baptized during the building period.

During this time also the full program of the church has been carried in a strong way.

One who observes our work in this great military and civilian center must be impressed that the Lord gave special wisdom to the brethren in building the church in the strategic spot where it stands. It is beautifully situated in a well-known and respected section of town, and the neatness of the building commends the cause it represents to the best attention of the city.

Radio Evangelism in the Inca Union

By B. A. Larsen

Last year twenty radio outlets were broadcasting our program in the Inca Union. This year we are on twenty-three stations. Last year our biggest station was forced to take our program off the air, but this has proved to be a blessing. We are now on more and better stations with greater radio freedom in Peru than we have ever experienced. We are now entering the third year of broadcasting free of charge on one of the finest stations here in Lima.

Our English broadcast, which is now in its second year, is showing results. One of our English students wrote us recently: "Your written courses have been of great value to me; in fact, I know that I am a better man since I have studied them. My religious feelings have been improved, and my faith in God is more solid."

In the radio Bible school we have also gone forward by the grace of God. We have received 17,479 new names for enrollments. During the year 3,518 new students have been enrolled and 1,295 have finished the course.

From recent baptisms in the Inca Union Mission come many reports of persons baptized as the result of the radio work. Here are a few testimonies:

"I rejoice to tell you that I was baptized October 25, thanks to the lessons I have received from you. They have filled my heart with a living faith in my Saviour."

"It is with great pleasure that I tell you that next Sabbath I will be baptized. I have been attending the Sabbath meet-

ings, and it is my great desire to become a missionary for God."

"Thanks to the radio correspondence school, I have now become a member of the Adventist Church, and by the help of the Lord I have been baptized."

During the year 1952, 123 persons were baptized in this union as the result of the radio evangelism of the Voice of Prophecy.

Every Home a House of Prayer

Wherever the Voice of Prophecy program is heard, that place is turned into a house of worship. It may be a humble home or a rich man's mansion; it may be a hospital, a jail, a monastery, or a restaurant. Into every place the Voice of Prophecy brings the atmosphere of heaven. And where the home is made a house of prayer hearts are changed. The following testimonies show how hearts have been changed.

A colonel in the Peruvian Army writes: "I would like to know by what means I could become a true member of the Adventist Church. According to my sincere conviction I would be happy to do something more effective in my social circles and cease being a mere sympathizer with the Adventist philanthropic work."

One of our students from inside the walls of a monastery writes, "I am exceedingly interested in my Bible studies."

A schoolteacher in Ica, Peru, who teaches our lessons to his pupils writes: "I express my sincere thankfulness to you for having led me to a full knowledge of the life of our Lord Jesus Christ. I understand better now. I studied my career in a school directed by priests. They taught me very little of Bible, but you have taught me better knowledge, which I am now teaching to my students."

And so our students continue to testify to the power of the Word in transforming their hearts. The radio work is making steady progress in this important field.

The Australasian Division

By R. R. Figuhr

Vice-President, General Conference

Five months of travel over the vast Australasian Division leaves one with some outstanding impressions. The vastness of the territory impresses one. A stretch of seven thousand miles across the earth's surfaces takes in a considerable part of this earth. In the last half century or so Australia and New Zealand have become important home bases in our great mission program. In the islands of the South Pacific alone, nearly a hundred foreign missionaries are laboring who have come from these two bases, not to mention those who have gone to other countries.



Voice of Prophecy office front and staff, Lima, Peru.

It was in 1884, ten years after we sent out our first foreign missionary, that it was first decided to send missionaries to Australia. S. N. Haskell and his companions landed on the shores of Australia and began their work in the important and beautiful city of Melbourne, Victoria. The house where the first Sabbath school was held still stands at 46 Highett Street. Since that time, sixty-nine years ago, how marvelously the work has spread over Australia, New Zealand, and the many islands of the South Pacific!

Today Australia and New Zealand are important home bases, and furnish foreign missionaries for Papua, New Guinea, and the numberless islands of the South Pacific. No more devoted and earnest workers have ever been sent out of any country than they.

At the recent division committee meeting in Sydney a number of important actions were taken that will mean much to the future of the work in this part of the world field. The first of these is the plan to affiliate the Avondale School, known as the Australasian Missionary College, with Pacific Union College, whereby the latter may confer its degrees upon those finishing college in Australia. The need of some such plan has long been felt, especially in the preparation of secondary teachers. It is true in Australia, as in other lands, that our denominational teachers are best prepared in a Seventh-day Adventist atmosphere under our own Adventist instructors. All the problems in connection with this affiliation have not yet been solved. That they will be in time is the firm belief of all.

Division of Coral Sea Union

The work in the Coral Sea Union Mission has grown rapidly in recent years. During the last four years baptisms have steadily increased until in 1952 they were four and a half times what they had been four years ago. This rapid growth and the vast extent of territory have made it imperative to divide the territory into smaller units. It is impossible to man the entire present field with foreign missionaries, hence the necessity of placing national leaders into positions of leadership. It was, therefore, decided to divide the present Coral Sea Union into two unions, and the seven local fields into fifteen. This closer contact with the work will result in giving added impetus to the work and make possible a closer supervision, which is so necessary in a rapidly growing field such as Papua and New Guinea.

The health food business in Australasia has grown since its inception in 1897, until today we see a business of several million dollars a year. Eleven production centers with fourteen outlets for our products are strained to the utmost to provide the public with the goods it demands. During past years hundreds of

thousands of dollars have been turned in to our church work from earnings. This year an increased percentage of earnings is to be turned over. It was a privilege to associate with the men who carry on this large business and to know that they are true Seventh-day Adventists whose deepest interest is in doing all they can to forward God's great cause in the earth. They find real satisfaction in turning over to the cause large sums for mission and other church activities.

Moslems Won in Malaya

By R. A. Pohan

The impression is prevalent among Christian people that gospel work for Moslems is comparatively fruitless, but I am happy to state that Moslems can be converted, that Moslems have been converted, and that Moslems are being converted. My experience in Malaya in this regard convinced me that souls can be won from among these people.

The free Bible correspondence school, *Suara Nubuatan* (Voice of Prophecy), begun in 1949, is instrumental in bringing many sincere, interested ones in contact with our people. The Lord has richly blessed us with the harvest of eighteen Moslems, including three women, during these three years.

Among these precious jewels from the Moslem world was a Malay, forty-three years of age. This man, Baginda Ali by name, had led a restless life, wandering up and down the Malay Peninsula, from Penang to Singapore. While in the Kuala Pilah district in central Malaya during the war, where he married and settled down temporarily, he was elected by the Malays as their chief and commander to fight against the marauding bands. As soon as the war ended he and his family came to Singapore, where he found employment as a storekeeper at the Royal Air Force headquarters.

It was here that he learned of the existence of the Malay Voice of Prophecy Bible Correspondence School, through

a friend who was a student of this school. He enrolled, and soon learned of the truths of God's Word. For months he did not know what to do with this new-found light. He thought of his employment, his wife, his relatives, and his friends. But it became clearer and clearer to him that he ought to make his decision soon and obey the voice that called for full surrender to the Prince of life.

According to his own testimony, given shortly before his baptism, he heard and obeyed the voice of God one night while he was ill and lying in bed. Since he could not get the Sabbath free, he resigned from his work. He became a faithful Sabbath school member. He began to earn his living by tailoring. After a few months he met some people who belonged to another denomination. They told him the easiest way to be a Christian. "The Bible does not teach that you have to be an Adventist in order to be saved. Just believe in Christ," they said. For several weeks we did not see him in Sabbath school.

But one Sabbath, Baginda Ali came again and told us about these influences that had come to him and almost caused him to lose his way. He became ill again. The Lord spoke to him clearly, "If you love Me, keep My commandments." He determined to follow the Lord according to the Bible.

He informed his wife about his decision to forsake Islam and become a follower of the Son of God. His wife did not like



Mr. and Mrs. Baginda Ali and children, Voice of Prophecy converts in Malaya.

to hear this at all. She said that she did not want to live with a Kaffir—an infidel—any longer. So she went with her two youngest children to her parents' home at Kuala Pilah. Her father threatened to disown him and to help his daughter to get a divorce from her husband. Our brother remained steadfast in the faith.

Baginda Ali Is Baptized

What a happy and blessed occasion it was when Baginda Ali was baptized and received into the fold! He shed tears of joy when he was introduced to the congregation as a new member. Three days later his wife and his two children returned home unexpectedly. He did not ask for any explanation. His wife told him that she felt that she and the children should be with him. How he thanked God for this opportunity to have his family with him again, for he could then explain to them step by step the new-found faith. First the wife consented for her three children to attend church with their father. Our Singapore Malay church Dorcas leader and her faithful co-workers made special efforts to win this young Moslem woman for Christ.

Soon she received Bible studies and became a regular Sabbath school member. When her parents learned about this they became furious. Her mother and a *guru ugama* (religious teacher) came and tried to persuade her to give up the new-found truth of God. But she was determined not to yield one inch to the enemy.

How our hearts were thrilled with joy and gratitude to God when she made a brief but very impressive testimony shortly before her baptism. "*Sa-hidop sa-mati dengan Tuhan Isa!* (To live and to die with the Lord Jesus)."

Pray for Brother and Sister Baginda Ali and for our work among the Moslems, that many more souls may be gathered into the fold before the door of mercy is closed.

Amid the Highlands and Jungles of the Inca Union

(Continued from page 1)

the Peru Mission. Recently in the northern part of Peru several new interests have been found. At the little town of Otusco, eleven were recently baptized. These had learned of the message by reading a book left in that region by a colporteur. Some lay members have suffered persecution, but their zeal has not lessened, and today the fruits are seen in new groups of believers scattered among many of the cities and small towns of that region.

A definite example is the interest at Llacsha. Cecilio Sanchez purchased a Roman Catholic Bible in 1926. As he read,



J. D. Replogle treating the sick on the medical missionary launch *Auxiliadora*, which plies the waters of the upper Amazon River.

it was clear that the Lord Jesus not only rested on the seventh day but also commanded all people to observe the Sabbath. He told his neighbors and friends of this great truth, and they began to observe the correct day of rest, thinking they were the only people in the world doing this. Very recently a colporteur found this group and wrote to the mission that a worker be sent to develop this interest. Now twenty-one have already been baptized, and twenty-six others are preparing for this sacred rite at an early date.

Spirit of Progress in Ecuador

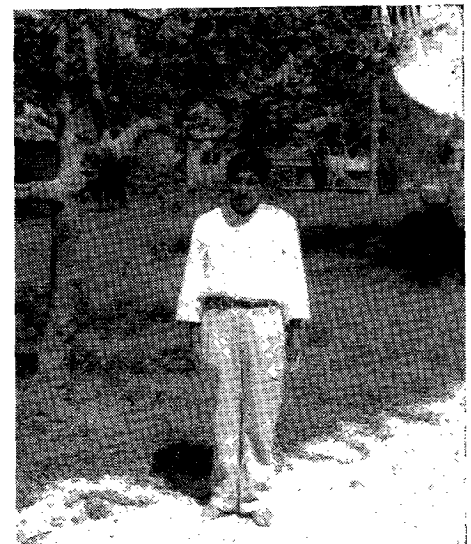
In the Ecuador Mission there is a spirit of progress. At the time of the General Conference session in 1950, there were 280 members in the entire mission. At the close of 1952 there were 510 baptized believers. During the past year a tabernacle for an evangelistic effort was built of bamboo, with a zinc roof, on a vacant lot in the port city of Guayaquil. At the close of the effort sixty new believers were present for the first Sabbath service. A second church building is urgently needed in this thriving city. It was especially interesting to hear of the trip that the publishing department secretary and one colporteur had just made to the Galapagos Islands.

The last field visited was the Upper Amazon Mission of Peru. Part of this field is in the highlands, but most of the territory is the dense, almost impenetrable jungles of the upper Amazon. Here are found numerous tribes of most primitive Indians who have little or no contact with modern civilization. In the jungle area no roads are found, and the only manner of travel is by air or by the many rivers. In such a field the medical missionary launch *Auxiliadora* has been a great blessing. J. D. Replogle has been carrying on medical evangelistic work in this way for several years. This work has been a means of breaking down prejudice and sowing the seeds of truth in the hearts of these

needy people. Near the mouth of the Napo River a new Sabbath school was recently organized, and 27 were baptized during 1952 as a direct result of this medical missionary launch work.

An effort has just closed at Pucalpa, the second town of importance on the banks of the upper Amazon. A new church has just been completed, and everyone had watched the construction. No announcement was made of the meetings until noon of the day the effort was to begin, but before the appointed hour several hundred had gathered to hear the message as presented by Pedro Leon. As a result of these meetings about sixty are preparing for baptism at an early date.

One of the delegates to the mission session held in Iquitos was Melchisedek Chauca. His story was most interesting. For many years he was fervent in his belief and carefully followed the teachings of his church, but he had never heard of a book called the Bible, and when it was mentioned to him, he longed to see the Word of God. He related how a little later



Melchisedek, successful lay worker in the Upper Amazon Mission, South America.

in a dream the Saviour said to him, "Be not afraid of My Word. You should keep My holy Sabbath and tell others of your faith." Greatly impressed, he began to tell his friends and neighbors, who could readily see the marvelous and complete change in his life. One by one they accepted the message as he explained it to them, and today his native village has a Sabbath school with 117 members.

A Remarkable Work for God

Only two residents of the village have declined to follow the truth. Brother Chauca was not satisfied with reaching those of his own vicinity, but began visiting friends in nearby villages. He reported eight other Sabbath schools that he has organized and four branch Sabbath schools. Truly this is a remarkable work done by a humble but sincere follower of the Master.

Thus the message is going forward in every part of the Inca Union. Our workers are of good courage and solicited the prayers of our worldwide membership.

Progress of Education in Japan

By Raymond S. Moore

[The following is an excerpt from a letter written to the General Conference Department of Education by the president of Japan Missionary College.—EDITOR.]

The little book *Science Discovers God* is finished, and the parents and students are selling it all over Japan. Thus they earn money to open and maintain their schools. The little book is written and translated at about *Reader's Digest* level, priced at a convenient amount (100 yen). It is intended as a wedge in the wall of skepticism, introducing God and the Bible in terms of things the people study and believe. The book is written in story form, with a setting in a university teacher's home. All was planned in terms of Japanese psychology and written with much prayer. The success it is having proves that God's hand was behind it. The end of the book carefully leads to a curiosity about the Bible; then on the inside cover a notice of the Voice of Prophecy Bible Correspondence Course was placed.

This book was written so that the people who read might develop a belief in God and in the Bible. The next books in the series, it is hoped, will be *Christ's Object Lessons*, put out in several small volumes. That was the original purpose of *Christ's Object Lessons*—to support the church schools, and it is believed that God will bless this venture also.

Ethel Young, of the division office, spent two months developing a teachers' guide, an all-round teachers' help, literally taking the teacher's hand and leading her through the teaching of the first six grades.

Church schools are being conducted in Tokyo, Naraha, and Kujikawa on Honshu; and at Sapporo on Hokkaido. At the beginning of the new school year schools are to be opened also at Kagoshima and Fukuoka on Kyushu; Kiroshima, Kobe, and Tokyo Central on Honshu; at Hakodate in Hokkaido; and at Shuri on Okinawa. About twenty other churches are making preparations to open schools, within the next two or three years. These must be established on a sound financial and environmental basis. New teachers are being prepared for their work. Some of these teachers are former public school teachers who came to Japan Missionary College for one to three years of Christian education.

Official Recognition of Medical Cadet Training

By Carlyle B. Haynes

Not long ago the General Conference Committee authorized E. N. Dick to visit Korea, Formosa, the Philippines, and Singapore in the interests of medical cadet training.

In Korea, Dr. Dick has had the opportunity of studying the Army Medical Department under battle conditions. In doing this he had in mind a twofold purpose: (1) to improve our medical cadet training and (2) to visit and encourage Seventh-day Adventist servicemen, while conveying to them the greetings of their brethren in America.

It is most gratifying to discover how

fully our medical cadet training is recognized and how greatly our cooperation is appreciated by Army officials who know of our work.

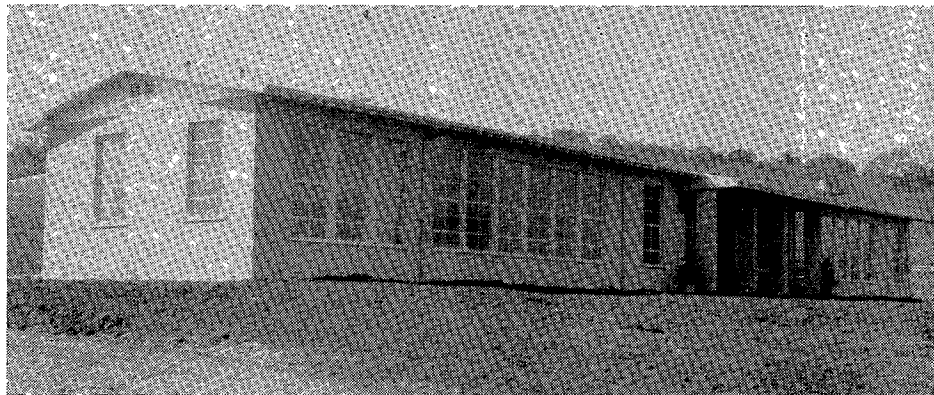
Dr. Dick was given a very cordial welcome by Army officers in Korea. Again and again they spoke words of appreciation to Dr. Dick for the preinduction training given by the Seventh-day Adventist Church to its draft-age men.

Medical Cadet Training Commended

Not long ago the Surgeon General of the United States Army, Maj. Gen. George E. Armstrong, wrote the following commendation of our medical cadet training:

"I am familiar with the training program conducted by Seventh-day Adventists in this country to prepare young men for service in the medical service of the United States Army. At their own expense Seventh-day Adventists are now training many men, who, when called by their country, are giving excellent service in the various components of the medical services of our armed forces."

It is of supreme importance that our medical cadet training be strongly maintained. Church members generally, as well as parents and church officers, should see to it that our young men are informed about and encouraged to attend the medical cadet training camp at Grand Ledge, Michigan, June 30 to July 14, 1953. This will give them the personal help they need to maintain their Christian faith and prepare them to serve their country satisfactorily if and when they are called into military service.



Dedication of Walnut Creek, California, Church School

An attractive \$41,000 elementary school was dedicated free of debt by the 220 Adventists of Martinez and Walnut Creek, California, on January 18, 1953. The twenty-year-old church school in Martinez was sold to take advantage of eleven rolling acres near Walnut Creek. Finished in green stucco and white trim, the new building will easily accommodate sixty students in two rooms, and may be readily expanded. Special features include library and rest rooms in each classroom, a home economics laboratory, and separate

rooms for the principal, a music room, infirmary, and storage.

Construction was directed by Louis J. Prior. The church members enthusiastically assisted in the construction, as many as fifty—even seventy—turning out on Sundays. Of the \$41,000 cost, every penny came from the two local churches except \$1,400 from the Northern California Conference. School enrollment was thirty last year. It is fifty today, and going up.

LAWRENCE MAXWELL,
Former Pastor.

Brief Current News



NORTH AMERICA

Atlantic Union

- The Norwich, Connecticut, church, of which S. Renzi is pastor, was the first in the Southern New England Conference to go over the top in Ingathering.
- Ralph D. McGann, Jr., pastor in New Bedford, Massachusetts, has begun a weekly Sunday evening radio broadcast to be known as the Quiet Hour, over WNBH (1340).
- James Russell, graduate of Atlantic Union College who has recently spent several years in the Near East, was the Sabbath speaker on Founders' Day week end at the college. Other features of the week end were a concert by the college band, and the alumni banquet.
- Orville Dunn, of Broadview Academy in Illinois, has been chosen to serve as principal of Union Springs Academy for the coming school year.
- The Oakwood College Male Chorus from Huntsville, Alabama, on tour in the interest of their college gymnasium, recently visited the Northeastern Conference. They presented concerts in New York City, Rochester, and Buffalo.
- A deeper interest on the part of our people in the literature work is evidenced by the fact that for the week ending April 4 there was an increase in colporteur deliveries for the union of \$1,082.50 over the same week a year ago.

Canadian Union

- Sunday, April 5, many church members and visitors gathered at the Central Seventh-day Adventist church in Calgary, Alberta, for a special Sunday morning service. The service was held in connection with the evangelistic effort G. E. Taylor, conference president, has been conducting in Calgary. Appropriate musical numbers for the service were rendered by the choir from Canadian Union College.
- Eight were baptized by E. Zins in London, Ontario, on Sabbath, March 21. Several of the candidates were first reached through the efforts of lay workers who conducted weekly Bible studies this past winter.
- Canadian student colporteurs delivered \$63,419 worth of our truth-filled literature during the summer months in 1952. Fifty-eight full and partial scholarships were earned by this group.
- A baptism of 11 took place on April 4 in the Winnipeg English church, Manitoba. G. S. Remick officiated.

Central Union

- The Missouri Conference has asked B. L. Cook, manager of the Kansas City

Health Food Store, to assume the management of the Missouri Book and Bible House on June 1. G. L. Sather, secretary-treasurer, has been carrying both responsibilities.

- On Sabbath, April 4, H. F. Roll, secretary-treasurer of the Kansas Conference, concluded a series of revival meetings in the Garden City, Kansas, church with the baptism of two converts. There were others present ready for this rite who will be baptized later.

- Four souls were baptized by D. B. Reid, pastor of the Kansas City, Missouri, Beacon Light church on Sabbath, March 28; and H. T. Saulter, secretary-treasurer of the Central States Conference, baptized five believers in the Kansas City, Kansas, Bethel church.

- R. C. Remboldt, pastor of the Norfolk, Nebraska, district, reports that on March 28 more than 200 youth and adults attended the quarterly session of the youth federation of that district. Four believers were baptized during the afternoon meetings.

Columbia Union

- A youth congress for the young people of the Chesapeake Conference was held April 3 and 4 in the new First church of Baltimore. Almost 1,000 young people from all sections of the conference enjoyed the inspiring program under the leadership of T. V. Zytoskee, conference MV secretary.

- C. L. Duffield reports that a total of 44 persons have been baptized as a result of the recent evangelistic meetings conducted in Norristown, Pennsylvania. Others are interested and preparing for baptism, and a strong program in evangelism is still going forward.

- W. P. Lockwood was recently transferred to the Fredericksburg, Virginia, district from the Harrisonburg district. On his last Sabbath at Harrisonburg five were baptized. Since January, 1952, 31 have been baptized in the district; 17 of these joined the Harrisonburg church, which almost doubles the membership of this church. Much of this interest was developed from tent meetings conducted this last summer in which Brother and Sister John McGraw assisted.

Lake Union

- Howard Burbank, of New York City, has accepted an invitation from the Michigan Conference to take up work as assistant pastor of the Battle Creek church and part-time general field pastor for the conference.

- At the close of the first week in the Ingathering campaign the Lake Union raised \$210,253.29, which is .592 per cent of their goal and \$52,319.15 more than

was raised during the same period last year. There are many Minute Man churches and districts reporting, and Indiana has two people who have reached the \$500 record.

- On April 4 the girls' forum of Cedar Lake Academy sponsored an all-girl chorus of 80 voices, under the direction of D. Lorne Jones, head of the music department, in a program of American Indian music. Six soloists, a sextet, and a quartet were special features. Proceeds are to be used to beautify the parlor and lobby of the girls' dormitory.

- The Jeffersonville, Indiana, district reached the Ingathering Minute Man goal before the official opening date of the Ingathering campaign. There are four churches in the district with a combined membership of around 206. This district has already raised more than \$4,000.

- J. O. Iversen, of the Illinois Conference, reports that in January the teachers and pupils of the Beverly Hills church school in South Chicago moved into their new building. This is a two-teacher school, built according to model specifications with ample playground facilities, new equipment, and a gym for indoor play on rainy days. It is an ideal school in every way.

Northern Union

- The following Minnesota Conference workers report a total of 13 baptisms for the month of March: H. M. Dukes, K. I. Foss, J. A. Nordstrom, and H. H. Schmidt.

- E. D. Sorensen, the publishing department secretary, reports that a colporteur club at Sheyenne River Academy, Harvey, North Dakota, has been organized with 23 members.

- An annual meeting of the youth of Illinois and Iowa was held on April 4 at Moline, Illinois, when 700 attended the Mississippi Valley Youth Congress. Youth leaders of the Lake and Northern Union conferences and of Illinois and Iowa brought challenging messages, and the excellent musical numbers were thoroughly enjoyed.

- P. C. Jarnes, educational superintendent of the Minnesota Conference, reports that the Duluth church school is the first one to meet the requirements of the General Conference as a model school in Minnesota. Mrs. Evelyn Richardson is the teacher.

North Pacific Union

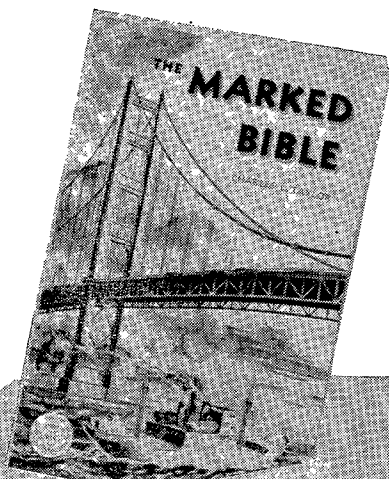
- Thomas E. Spindle, a district leader in the Washington Conference, reports that for several weeks he has been holding two series of meetings simultaneously—one at Sequim and the other in Chiacum. Already five have been baptized as a result.

- Monday, April 13, saw 357 academy and high school seniors with 39 of their teachers entertained on the campus of Walla Walla College in the traditional college day event.

- Construction on a 73 by 123-foot gymnasium on the grounds of the Spokane Junior Academy is under way. This project is being sponsored by the membership of the Spokane and Spokane Valley



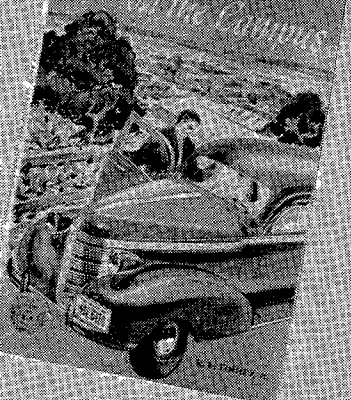
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churches in the Upper Columbia Conference. Virgil L. Nieman, the principal and Bible teacher of the academy, is superintending the building program.

● Attendance at the evangelistic meetings held by E. R. Priebe and Wayne Moore although small at first have steadily grown until the auditorium in downtown Ellensburg, Washington, has been filled to overflowing in recent weeks. Already five persons have united with the church by baptism as a result of these meetings.

● Other baptisms reported in the Upper Columbia Conference for the first quarter of 1953 include: E. A. Ammundsen 3, E. G. Brown 4, J. N. Brown 2, D. Dull 6, G. J. Gjording 8, C. Brooks 2, M. Lukens 5, M. Miles 2, M. Oss 4, Leon Robbins 1, C. C. Rouse 2, J. Ward 2, E. Wilcox 4.

Pacific Union

● Twenty-one persons were baptized at the first baptism of the current series of meetings in Reno, Nevada.

● E. L. Herr, secretary-treasurer of the Hawaiian Mission, has been invited to become assistant treasurer and cashier of the Pacific Union Conference. G. C. Lashier, who has held this position, will take the position in Honolulu being vacated by Brother Herr.

● William Robinson, treasurer of the Paradise Valley Sanitarium, has been called to become manager of the South-eastern California Book and Bible House. Henry Norton, present manager, will take charge of the Book and Bible House branch in Loma Linda. O. R. Staines has been in charge of the Loma Linda branch, but is leaving on an extended trip.

● A special temperance education program has been launched in the Pacific Union Conference, with the union committee recommending that every family purchase and study the book *Temperance* by Mrs. E. G. White. After study of the book it is believed all will be prepared for an aggressive temperance campaign in the entire union conference territory.

● A. R. Holt baptized 12 in the Phoenix, Arizona, Central church March 28.

Southern Union

● C. H. Lauda reports that 23 were baptized in the Carolina Conference during the month of March: E. M. Chalmers baptized 10; Obed Klein, 3; E. L. Marley, Jr., 4; and A. D. McKee, 6. On April 4, he also reports, 5 were baptized at Wilson, North Carolina.

● Captain Lawrence E. C. Joers recently held a revival at Madison College at the close of which 16 young people were baptized.

● On March 28 the first organized Sabbath services were held at Delray Beach, Florida. Otis Graves and his evangelistic company are conducting an effort in this city, and expect to establish a church at its close. On this particular Sabbath four were baptized.

● The report of the Florida laymen for the month of March revealed that they gave 2,656 Bible studies, and 40 of these people have begun to come to Sabbath school.

Southwestern Union

● Radio Station KCLE, Cleburne, Texas, is allotting Southwestern Junior College 15 minutes free time each Sunday evening for a program known as Campus Gleamings. This program began February 1.

● A young couple at Muskogee, Oklahoma, was baptized during the Missionary Volunteer Week of Prayer.

● J. J. Strahle and the publishing secretaries of the several conferences joined in conducting a successful student colporteur institute at Southwestern Junior College the early part of April. A large group of young people are planning to engage in colporteur work this summer.

● More than 300 west Texas members of the Texico Conference recently spent a profitable Sabbath at Lubbock in an educational day program. Teacher and student delegates from Sandia View Academy participated in the day's activities. At the close of the afternoon service 12—mostly junior youth who had been privileged to attend our church schools—were baptized by F. H. Hewitt, who for several years has been the Lubbock district leader.

Camp Meeting Schedule, 1953

Atlantic Union

Southern New England	
South Lancaster, Mass.	July 2-11
New York	
Union Springs	July 3-12
Northern New England	
Lewiston, Auburn, Maine	July 17, 18
West Lebanon, New Hampshire ..	July 31-Aug. 1
Northeastern	
Middletown, New York	July 24-Aug. 2
Greater New York	
Eagle Lake Park	Aug. 23-Sept. 6

Canadian Union

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

Central Union

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

Columbia Union

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

Lake Union

Illinois	
Broadview Academy	June 3-7
Central Illinois	June 11-14
Southern Illinois	June 18-21

Indiana	
Indiana Academy, Cicero	July 30-Aug. 8
Lake Region	
Cassopolis, Michigan	Aug. 19-29
Michigan	
Grand Lodge	Aug. 6-15
Upper Peninsula	June 4-7
Wisconsin	
Portage	Aug. 13-22
Spooner	June 27

Northern Union

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

North Pacific Union

Montana	
Mt. Ellis Academy, Bozeman	June 25-July 4
Upper Columbia	
College Place, Washington	July 1-11
Idaho	
Gem State Academy, Caldwell	July 8-18
Oregon	
Gladstone Park, Portland	July 16-26
Washington	
Auburn Academy, Auburn	July 22-Aug. 2

Pacific Union

Arizona	
Prescott	Aug. 14-22
Central California	
Soquel	July 30-Aug. 8
Nevada-Utah Regional Meetings	
Reno, Nevada	July 10-12
Las Vegas, Nevada	July 17-19
Salt Lake City, Utah	July 24-26
Northern California	
Lodi	June 5-14
Southeastern California Regional Meetings	
La Sierra, English and Spanish meetings	
.....	June 10-14
Loma Linda	June 24-28
Southern California	
Lynwood Academy	June 25-July 5

Southern Union

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

Southwestern Union

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

Church Calendar for 1953

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

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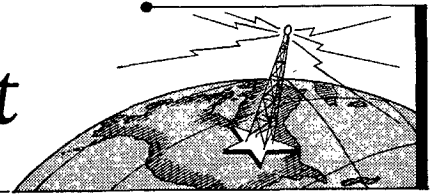
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Items of Special Interest



Death of Missionary Helen Collins

Friends, relatives, and fellow laborers join in an expression of appreciation for the faithful service of Miss Helen Collins, missionary to South Africa whose recent illness and death bring sorrow to our hearts. She will be missed most by her many friends and converts in Africa, where she rendered devoted service. Miss Collins recently returned to the United States for furlough, but passed away soon after her arrival. Our sincere sympathy is extended to her mother, Mrs. Clara Collins of New York.

Adventist POW Liberated

There are four Seventh-day Adventist servicemen on our files who are listed as POW's. We rejoice to report one was released this week in Korea. He is Sgt. Robert A. Lee, Route 1, Falco, Alabama, a prisoner of war since November 30, 1950. In a letter just received from Chaplain Powell of Korea, he writes that he helped our brother from the ambulance but did not know at the time that he was an Adventist. Another chaplain who interviewed the prisoners asked our brother whether he had been able to attend religious services during his captivity. He replied that he had conducted religious services in his compound.

The others still unaccounted for are Cpl. Jack Noble, of Gardena, California; Pvt. Lowell E. Snapp, of Merrill, Oregon; and David A. Schreffler, of Selinsgrove, Pennsylvania. W. H. BERGHERM.

Week of Prayer Date for 1953

Inasmuch as the last two weeks in November and the full month of December have come to present real opportunities for Ingathering work, the General Conference Committee at the recent spring meeting voted to change the date for the Week of Prayer for 1953. The original date was November 28 to December 5. The new date will be November 14 to 21.

By having the Week of Prayer at this earlier period, the way is clear for the church to throw its whole strength into the Ingathering work, beginning the caroling about Thanksgiving time and extending through the Christmas and New Year holidays. During that period of the year the American people are all thinking of the good they can do for others and the blessing they can bring to others.

We hope by this change in the date for the Week of Prayer that many of our believers and church leaders will be able to accomplish a greater work for God in the Ingathering program. Many of our people have found that the singing of Christmas carols during this time of the year has a very strong spiritual appeal to the people.

D. E. REBOK,

Secretary, General Conference.

Assam Ready for the Message

Most inspiring and encouraging is the development of our work among the numerous hill tribes of Assam in northeast India. The Spirit of God is being poured upon the people living in these remote regions, preparing their hearts for the reception of the message. From almost every section of this hill country earnest calls are coming for our workers. Many groups that have had no contact with our members are already keeping the Sabbath. Unfortunately, because of a lack of men and means, many of the calls for help must remain unanswered.

Last year the membership in Assam was doubled, and during the first quarter of the present year there were more baptisms than for the whole of last year. The number of church schools was doubled during the first three months of this year, and the number of workers in the mission was also doubled. Lay evangelism is playing a large part in the carrying on of the work.

Wilbur C. Rick, who is in charge of the work in Assam, in a recent letter reports, "Word received today from a new tribal area tells of two groups of people who are keeping the Sabbath, with more than 50 in one group and more than 30 in the other. We have no worker of any kind in this language area. This is an entirely new development and is in addition to the calls we are already unable to answer." ERWIN E. ROENFELT.

Recent Missionary Departures

Elder and Mrs. S. H. Lindt, who have spent many years in mission service in China and who have more recently made their home in College Place, Washington, sailed from San Francisco April 11 on the S.S. *Laura Maersk*, bound for Hong Kong, where Elder Lindt will teach Bible.

Mr. and Mrs. Robert E. Hanks and two children, Ellamae and Robert, left New York April 21 on their way to Addis Ababa, Ethiopia, to connect with

the Zauditu Memorial Hospital, Mr. Hanks as X-ray and laboratory technician.

Elder and Mrs. Arthur Mountain, returning from furlough, sailed on the S.S. *Francisville* from San Francisco April 21. They go to Jesselton, North Borneo, where Elder Mountain is president of the North Borneo Mission.

Miss Johnina White sailed April 23 from New York on the S.S. *Georgic*. She has been spending her furlough in America, and is returning to Poona, India, to connect again with the publishing house work.

Dr. Genevieve McWilliams of Loma Linda, California, sailed from New York April 26 on the S.S. *Steel Director*. She goes out to India to connect with the Giffard Mission Hospital in Nuzvid.

D. E. REBOK.

Work of Adventist Nurse Publicized in Norway

The story of a Seventh-day Adventist missionary nurse has reached thousands of homes throughout Norway. Published first in *Sykepleien*, official magazine for the Norwegian nursing society, the story related the experiences of Petra Hövig in establishing leper work at the Liumba Hill Mission Dispensary in Africa, and brought readers a new understanding of the meaning of sacrifice.

Alf Lohne, president of the West Nordic Union, had translated into Norwegian the story written in the States, and had sent it on to newspapers all over Norway.

And the results? "I had the pleasure of seeing it appear in quite a few papers," Pastor Lohne says.

Who can number the hearts that such a story can reach?

M. CAROL HETZELL.

Broadcasting Over Radio Dakar, West Africa

Upon his return from a recent trip to the Cameroun and French West Africa, M. Fridlin, secretary of the Southern European Division, writes that he saw evidences that the radio work is as great a help in our evangelistic program in the mission field as at home. Elder Fridlin says, "Our Voice of Hope radio program, religious as well as educational, is much appreciated by Radio Dakar. Free time has been obtained for these two programs. Already a number have enrolled in the Bible correspondence course, most of them Moslems." PAUL WICKMAN.