



SILBERSTEIN, FROM MONKMEYER

## The Connecting Link Between GOD and MAN



By MRS. E. G. WHITE

Let us have faith in God. Let us put our trust in Him. He understands all about the situation in which we are placed, and He will work in our behalf. He is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," Christ says, "that will I do, that the Father may be glorified in the Son." John 14:13. God's appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives

them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficacy, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and

man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. Men are to co-operate with Him for the salvation of their own souls, and then make earnest, persevering efforts to save those who are ready to die.—*Testimonies*, vol. 8, pp. 177, 178.

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## The Religious World



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

### ► Church of Scotland Has 330 Industrial Chaplains

The Church of Scotland now has 330 industrial chaplains, and plans to extend this ministry shortly to theaters, it was reported in Edinburgh, Scotland, by the Church's Home Board. The report suggested that the total probably represents the largest group of industrial chaplains of any country in the world. It cited the case of an industrial chaplain at a western Scotland factory who had personally spoken with 938 young people at the time each was employed at the plant. "In the majority of cases," the report said, "the chaplain is now looked upon as an integral part of the business establishment with which he is associated."

### ► Protestants Report Increase in Foreign Missionaries

American Protestant missionaries serving abroad for some 200 U.S. agencies increased in number from nearly 15,000 in 1950 to 18,004 in 1952, the Missionary Research Library reported in New York. The research agency is operated jointly by the National Council of Churches' Division of Foreign Missions and Union Theological Seminary. Foreign missions agencies reported a total of \$83,697,594 spent in 1951 for administration and operation of world programs.

### ► Georgia Literature Commission Swings Into Action

Five books and one magazine recently investigated by the Georgia Literature Commission will be labeled "obscene and lewd under Georgia law and commission standards," Dr. James P. Wesberry, commission chairman disclosed in Atlanta, Georgia. Dr. Wesberry, a Baptist minister, declined to make public the names of the publications, declaring that to do so would "send sales sky-rocketing in other states and defeat our purpose." The commission will call upon distributors to take the "obscene" literature off newsstands "voluntarily" before any attempt to prosecute dealers is made, members said following an open hearing in Atlanta.

### ► Vatican, Iran to Establish Relations

Iran and the Holy See have agreed to establish diplomatic relations, it was announced in Rome. Iran will be represented at the Vatican by its minister to Switzerland, Ali Homayunjah. The Holy See's representative (not yet named) will be an internuncio. Since 1874 the Vatican has had an apostolic delegate to Iran, but this office was concerned solely with ecclesiastical matters. There has been no apostolic delegate to Iran since March, when Archbishop Paolo Pappalardo left Teheran to become internuncio to Syria. With the establishment of diplomatic ties by Iran there will be 23 ambassadors, 22 ministers, and one charge d'affaires at the Vatican.

### ► Dr. Eisenhower Sees Spiritual Strength Decisive Factor

In the modern world struggle, each free individual must, by achieving his own measure of faith, contribute to the spiritual strength of the nation—"for in the long course of history, this strength will be decisive." This statement was made by Dr. Milton S. Eisenhower, president of Pennsylvania State College and personal Latin America representative of President Eisenhower, at a luncheon in Philadelphia given in his honor by the Philadelphia Council of Churches. Dr. Eisenhower said that on every hand there were indications of a vigorous and growing spiritual life among Americans and that such deep religious experience was vital to the "crusade in which we are engaged to free men's minds."

# Doctors Warn, Don't Smoke

By J. DE WITT FOX, M.D.

We can thank our Adventist faith for the longer lease on life that is ours because we do not smoke. But just to show you the disadvantages you are going to sidestep because you don't smoke, let's listen to what some of the experts have to say:

In 1950 some 60,000,000 Americans blew up into the air the smoke of 400,000,000,000 cigarettes. Every two seconds 25,000 cigarettes are lighted, to the tune of \$250. For this habit the American public paid half a billion dollars—more than we pay all our public school teachers in the United States, or the dollar value of all the automobiles we make each year.

The personal financial aspects of smoking are equally appalling. Take a man at twenty who smokes a pack a day. During his smoking life—forty years—he will burn up three thousand dollars, the value of a nice little beach cottage, a fine automobile, or a trip to Europe. If he is a two-pack-a-day man the cost will be six thousand dollars—a sizable down payment on a home, a college education for his son, or a trip aboard the most expensive ocean liner.

So the man who smokes can figure that in a lifetime he is worth about a year or two of his salary to the cigarette companies. He is working for them, not for himself. He is their slave, and will work for them one full year of his life. The smoker will deprive his family of many of the fine things in life while he burns them up in a bit of smoke.

But the financial aspect of smoking is not nearly so important as the ill-health and damaged bodies that follow in the wake of this gigantic billow of smoke. Yet the gullible American public, who know that tobacco forebodes nothing but harm, read the magazine ads, watch the TV announcer, and listen to the syrupy radio commercial. They know the claims are false, in fact quite silly, but they accept them all quite calmly and go out and buy another pack of cigarettes.

If anyone tried to tell the American public that chimney soot was healthful for their lungs, they would call out a clean-air commission to investigate the sanity of the soot salesman. Yet not a day goes by but that some smooth cigarette salesman tells you smoke is really good for you—it's a great way to soothe your nerves, relax your body, and make you more alert. Smoke can do all that?

Dr. Alton Ochsner, professor of surgery at Tulane University Medical School and director of the Ochsner Clinic, New Orleans, is one of America's leading doctors and an authority on lung cancer. Here is what he told the annual convention of the American Temperance Society at a meeting held in the Seventh-day Adventist Theological Seminary in Washington recently:

"I am a physician, and realize the harmful effects of tobacco," said Dr. Ochsner. "And I feel that tobacco does even more harm than alcohol. I don't advocate drinking. But anything one does to ex-

cess is harmful. If we eat too much or if we drink too much water, the result can be harmful. And there are very few people who smoke moderately."

He compared tobacco with narcotic addiction. "Tobacco is an addiction that is as bad as morphine, and it is almost as hard to break. I know this is true, because when I tell a man who has Buerger's disease in the legs (which is almost a 100 per cent disease of heavy smokers), that unless he stops smoking he is going to lose one or both of his legs, and he tells me that he can't stop—that is addiction. I hope the time will come when we will have some sort of legislation against tobacco."

But, grimly enough, little control can be exerted over the tobacco companies as long as their product is outside the jurisdiction of the Federal Food and Drug Administration. All other products used as food or put into the mouth must be accurately labeled as to content. But not the package of cigarettes. The reason: nicotine, as the cigarette companies claim, is neither a food nor a drug. At least they have succeeded so far in keeping any legislation from making it a drug. Yet in every pharmacology book nicotine is listed as one of the most potent of poisons—capable of producing death if the amount in about five cigarettes were injected directly into the blood stream in a single dose.

But tobacco smoke contains a surprising number of other chemicals none of them very mild or very fragrant. Among them are ammonia, arsenic, benzopyrine (a coal tar capable of producing cancer), carbolic acid, methane (marsh gas), pyridine, and hydrogen sulphide (the chemical giving the characteristic odor of rotten eggs).

## Lung Cancer

It is the benzopyrine that is responsible for the new scourge of lung cancer that is sweeping the male world, cutting down men between the ages of forty and fifty-five (it predominates in men). This cancer-producing substance when in contact with the bronchial tubes of the lungs causes intense chronic irritation, and incites cancer growth. And, says Dr. Ochsner, the increase in lung cancer bears a close parallel to the sale of cigarettes. In 1920 only 1.1 per cent of all cancer was lung cancer; in 1930 it rose to 2.2 per cent, more than twice as high. In 1948, 8.3 per cent of all cancer was lung cancer.

Figures for cigarette consumption for the average American over the age of fourteen years are: 1877,  $3\frac{1}{2}$  cigarettes per year; 1920, 100 per year; 1930, 1,091 per year; 1940, 1,600; and in 1949, 3,400.



LIONEL GREEN

Physicians have clearly established the relationship that exists between disease and the use of tobacco.

This shows an almost direct parallel to lung cancer figures.

"Twenty-five years ago," said Dr. Ochsner, "I saw only one cancer of the lung in four years. During the last fifteen years I've seen literally thousands. I am convinced there is a direct relationship between smoking and cancer of the lung. . . . Meantime pipe and cigar smokers, although less likely to get lung cancer, are more prone to cancer of the lip and tongue."

In a study of 684 lung cancer patients Dr. E. L. Wynder and Dr. Evarts A. Graham, emeritus professor of surgery of Washington University, St. Louis, stated they found that 96.5 per cent of the men with lung cancer were either moderately heavy smokers or chain smokers (ten to thirty-five cigarettes a day for twenty years). It is a rarity to find a patient with lung cancer who doesn't smoke.

The rapid increase in coronary heart disease in the younger age groups, according to Dr. Ochsner, is largely due to tobacco. He acknowledges that we are living at a faster pace today, under more stress and strain, and as a result folks are more nervous, and in turn smoke excessively.

The way tobacco affects the coronary arteries is to produce a spasm. This blood vessel constriction temporarily decreases the blood flow to the heart muscle, may damage the delicate lining of the arteries to the heart, and eventually cause changes within the artery that lead to clotting, or coronary thrombosis, the now well-known heart attack of the obituary columns.

#### Youthful Victims of Heart Disease

Sadly enough, the age at which these heart attacks strike has shifted steadily downward into the younger age brackets. Time was when sixty to seventy was the usual age for a heart attack, but not since the advent of fast living and excessive smoking. Today it is not uncommon to see young people in their twenties succumb, and it is rather frequent to see those in their thirties and forties fall victims of heart attacks.

Smoking can also produce an increased pulse in some persons, even a racing heartbeat or an irregular heartbeat. This is the so-called smoker's heart, produced by smoking until the nicotine has made the heart excessively irritable.

Puffing a cigarette also can elevate blood pressure. Because so many Americans have high blood pressure these days, they take their lives in their hands when they indulge in something that makes their pressure go higher.

It was this effect of tobacco on the heart that three years ago convinced President Eisenhower of the wisdom of stopping. His blood pressure and pulse immediately returned to normal. Since then he has been healthier. He later commented that he was sorry to see boys

and girls start habits they would eventually find harmful to their bodies. He hoped that by stopping he could set a good example. He did. We all salute him for his will power and determination. Any man who stops smoking shows that he has steely stamina of character.

Another malady you help prevent when you don't smoke is stomach ulcers. Smokers have more than their share of stomach ulcers. This is true because smoking reduces the normal contractions of the stomach, decreases appetite, and pro-



### Minute Meditations

By Harry M. Tippet

## Conditioned for Christ's Coronation

*"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).*

Among the preparations for the coronation of the new queen of England was the conditioning of the horses of the royal stables to noise so that they would be manageable in the procession from the royal palace to Westminster Abbey. One of the methods used was to drive the horses by a battery of soldiers while they beat pans and shouted and otherwise created a situation of excitement. After some days of such treatment, the horses became accustomed to the artificial parade pattern and were easily handled by their riders. The episode has its analogy in spiritual things.

The indifference of many a Christian to his opportunities in living and witnessing for God has come about by his being conditioned to his worldly environment and unbelieving associates. He can become so used to them and their conversation that their vulgarity is amusing and their profanity colorful. He doesn't approve of it, of course, but he rather prides himself on being "broad-minded enough to take it." Recognizing some of the fine qualities of character in his secular friends, he minimizes their unbelief and smiles indulgently at their practices.

But the man or woman conditioned to the call of the gospel so that it leaves him untouched is in as sad a case as the other. He has heard the Word from his youth. He has been surrounded by Christian influences all his days. The vesper hymn and evening prayer of the family circle, the call to worship from every church spire, the loving ministry of his mother's pastor—all these have left his heart unmoved. He is hardened in his determination not to let religion interfere with worldly preferment. Like the rich young ruler who declared to Jesus, "All these things have I kept from my youth up," he was unwilling to yield the supreme gift to God, his heart's full devotion, and he chooses the sorrowful path of the unrepentant.

Someday we hope to be a part of the procession at the coronation of the King of kings. Are we letting His way and His will condition our hearts against the dazzling sights and tempting sounds of this faithless and untoward generation?

duces too much stomach acid, all of which are conducive to ulcer formation.

"The patient with a stomach ulcer cannot get well as long as he smokes," says Dr. Ochsner. "I have seen too many patients put on a strict diet, given medication, told to stop smoking and using alcohol and coffee, because all are bad from a health standpoint. If they adhere to all these restrictions but begin to smoke, without exception they have a recurrence of their ulcer."

Like Dr. Ochsner, many other physicians will not treat an ulcer patient who smokes. They value their reputation too highly. They know they cannot cure him unless he stops, and they are not interested in uncured patients.

Although it cannot be said categorically that tobacco smoke causes ulcers, it can be said that ulcers develop more easily in people who smoke. And since many an ulcer patient may come to surgery, the victim of an ulcer should remember that smokers also are more likely to have complications after abdominal operations. This is because smokers are more likely to cough, and coughing causes trouble in the area of their operation.

#### Tobacco Blindness

Nicotine blindness, known as toxic amblyopia, can result from excessive smoking. This is due to the constriction of the tiny blood vessels of the retina, which after excessive smoking are deprived of 18 to 40 per cent of the blood normally going to the retina.

Where eye and hand coordination is vital, smoking is absent. Of the thirty-five top pistol shots of the U.S., none are heavy smokers and only eight smoke at all.

Fortunately, toxic amblyopia, which can result in blindness, is an idiosyncrasy of tobacco use. Once the patient stops smoking the condition can be expected to show definite improvement. But many a precision worker cuts his visual acuity and efficiency by smoking.

#### Tobacco and the Nerves

"It has been suggested," commented Dr. Ochsner, "that one should smoke because smoking calms the nerves. It doesn't calm the nerves at all; it makes one more nervous. The only thing a cigarette does for the individual who is frustrated, nervous, and doesn't know what to do, is give him something to do with his hands; that is the only way it calms his nerves. Tobacco actually increases one's nervousness."

"Smoking gives a person something to do with the hands. Many an American feels tense, awkward, and self-conscious when around others. To whip out a pack of cigarettes and light up or pass cigarettes gives him something to do with his otherwise awkward hands. But a pencil to doodle would serve the same purpose, with no danger to his health."

*(To be continued)*

# Religious Controversy in America

By Frederick Lee

The 88,000,000 religiously-minded Americans are divided into 252 distinct groups. Of these, 98 per cent are found in 70 different organizations: 52,162,432 are Protestants; 29,241,580 are Roman Catholics; 5,000,000 are Jewish; 1,858,585 are Eastern Orthodox; 337,408 are Old Catholic and Polish Catholic; 73,000 are Buddhists.

About 211 of these groups are Protestants. Roman Catholics delight in pointing out this fact. Long ago they prophesied that the Protestants' tenet of private interpretation of the Scriptures would cause them to divide and to subdivide until they themselves would become ashamed of it. The only remedy for such a state of confusion, the Roman Catholics said, is to return to the one holy Roman Catholic Church. Here only there is stability and oneness, they pointed out.

Since Reformation times Protestants gave little consideration to church unity. Only in recent years have they talked much about the sin and scandal of division. Now they are seeking to do something about it.

Protestant groups range in membership from the mighty Methodist Church, with its nine million members, down to small groups of recent origin, with only a few hundred members. The process of division continues in spite of the call to union. Such names as "Church of Daniel's Band," "Two-Seed-in-the-Spirit-Predestinarian-Baptist," "Pillars of Fire," "United Science Children," "Churches of the New Jerusalem," "Church of the Foursquare Gospel," "Defenseless Mennonites," "Schwenkfelders," indicate something of the circumstances around which new churches are born.

## Denominations and Sects

Two words are used when designating any Protestant group. Some are called denominations, whereas others are called sects. Just why certain groups are called denominations and others sects is not clear. Mostly it is the viewpoint that determines their use. When one speaks of one's own church invariably the term denomination is used, and while speaking of other groups, more particularly those recently established and the smaller ones, one uses the term sect. Though the terms are interchangeable, so far as the dictionary is concerned, a sect has come to be looked upon as a divisive element among Protestantism that should meet with hearty disapproval. However, it must be remembered that nearly every large and well-established church of today began its existence by a split off from a

parent church and was looked upon with general disfavor for many years, the same as the small Protestant groups today.

Neither long years of history nor large membership has anything to do with the true church for which men are searching. The Bible says, "Sanctify them through thy truth: thy word is truth." The Bible, and the Bible only, is the faith of Protestants. It is inevitable that there will be divisions on this basis, and it is deplorable that there are so many. Surely the Word of God cannot be so divided. Nevertheless there is only one way to find truth. Every man must search for it in Holy Scriptures until he finds it. It cannot be imposed by some infallible human hierarchy from above, neither should the search be laid aside for some imaginary unity that is demanded by many church leaders.

How are the churches getting along today? Sorry to say, the present state is far from harmonious. In fact, the clamor of voices now heard makes one wonder how the still small voice of God can be

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## This I Have Seen

Six weeks ago a new convert was baptized in the Carolina Conference. On the following Thursday he entered the colporteur force of his home conference. At the very first home he was told: "I believe you came here in answer to my prayers. My husband and I need such a book and health journal." And the sale was made.

This brother is selling *Drama of the Ages with Life and Health*, using the medical approach to open the doors for larger and more frequent sales.

His first two days, working with the publishing secretary of the conference, resulted in \$150 in sales. In his second week the best day's sales were \$105.15. His third week was \$160 in thirty-six hours. By now his courage was mounting, and with zeal he entered his fourth week. Again God's power was evident, for his best was getting better—\$292.65 sales in twenty-eight hours.

Today he is attending a beginners' colporteur institute at the Southern Publishing Association in Nashville. My heart thrilled as he reported \$310.20 in thirty-two hours for his fifth week. As I listened, my reaction was, *This I have seen*: men and women of faith going forth in service being greatly blessed of God.

Our literature is greatly appreciated. Its beauty of truth, of language, and of structure appeals to the heart. Angels of God watch over the seed sown, and frequently a new soul is born into the church of God. Brethren and sisters, God needs your offering of reasonable service to help finish His work.

R. J. CHRISTIAN.

heard saying, "This is the way, walk ye in it."

Religious controversy today is not, as it once was, a clear-cut issue between a so-called modernism and fundamentalism. There now are various hues of both these classes, so that one may find it difficult to label any particular person by what he says or writes. Here is the line-up of religious controversy as it is taking place today.

1. *The Protestant-Catholic controversy over the meaning of the separation of church and state.* Both liberal and conservative Protestants are standing side by side in the demand that Roman Catholics shall not accomplish their aim to break down the wall of separation between church and state that is so necessary to the religious liberty of the American peoples. The issue stems largely from the ultimate aim of the Roman Catholics to secure Federal funds for the operation of their parochial schools, although at present they are seeking only minor aid in funds for bus travel, textbooks, school lunches, et cetera.

## Church Councils and Associations

2. *Controversies among Protestants over the establishment of the World Council of Churches and the National Council of Churches in America.* One group, though insignificant in comparison with the influential National Council of Churches, has been able through its aggressive attack upon the National Council to secure a great amount of publicity. This group, which is known as The American Council of Christian Churches, largely centers in the activities of one man who years ago split off from the Presbyterian Church and established a church of his own known as the Bible Presbyterian Church, which has sixteen hundred members. This man has been able to gather around him a number of smaller denominational groups to form the American Council of Christian Churches and the International Council of Christian Churches. In the *Christian Century* of April 8, 1953, the work of these organizations is reviewed under the title "Ministry of Disruption."

3. *Another group not quite so intense or so radical in its methods as the former one is known as the National Association of Evangelists.* This group consists largely of pastors of local churches that withdrew from participation in the National Council of Churches. These men charge that the National Council of Churches is seeking to build a super church to which all must submit, that most of its leaders are modernists who do not believe the Scriptures, who deny the divinity of Christ, the fall of man, and the saving atonement.

Among the charges made by men of both these groups is that among the leaders of the National Council of Churches there are those who hold leftist social doctrines. These charges have

found space on the front pages of newspapers and have been the basis of numerous books. A professional writer, John T. Flynn, wrote a widely circulated book entitled *The Road Ahead*, in which an attack was made upon what was then called "The Federal Council of Churches." It was so severe that this council felt it necessary to answer it in a pamphlet entitled *The Truth About the Federal Council of Churches*.

4. *Controversy over the publication of a Bible commentary called "The Interpreter's Bible," and the Revised Standard Version of the Bible, both products of the National Council of Churches and the liberal wing that largely directs the council.* This issue has grown so intense that some have felt it necessary to burn openly this new revision of the Bible in order to draw attention to their protest. From this extreme the opposition ranges through various methods of attack upon institutions and personalities.

It is not a pretty picture that must be painted of the Christian situation in

America today. There are charges of plots to overthrow the very foundations of the Christian belief and countercharges of selfish ambitions for glory on the part of certain ministers.

An article entitled "Attacks on the Churches" appears in the *Christian Century* of April 15, 1953. In conclusion the author states:

"Protestantism could become an instrument of intimidation rather than an incubator for commitment to Christian ideals, however interpreted by the individual Christian. As yet, the church successfully has warded off the most flagrant efforts to inaugurate loyalty rites and political inquisitions. At the same time, it has effectively 'sealed off,' so that they have no influence, the few who place Marx above Christ. We believe it can continue to master these passing afflictions and gain added maturity and conviction with which to face the uncertain future."

What attitude should Seventh-day Adventists take toward these winds of controversy that are blowing all around us? This will be considered at another time.

## The Range of Christian Stewardship

By Owen A. Troy

Xerxes, the Ahasuerus of the book of Esther, at a crucial time in the history of his empire, expressed the wish that he might have as many soldiers as men. Today the church needs within its ranks as many stewards as it has members.

A genuine Christian steward is much more than a mere monetary contributor to the church. The stewardship views and practices of such a Christian will include all aspects of his life. He recognizes God's ownership of all his time, ability, and treasure.

"Christian stewardship," as previously noted and defined by the Joint Department of Stewardship of the National Council of Churches, "is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind, in grateful recognition of Christ's redeeming love."

The term "abilities" as used in the foregoing statement has the same meaning as the word "talents" used frequently in the writings of Ellen G. White. These talents, or abilities, then, are to be used systematically and proportionately in the service of God. Systematically suggests a planned regularity of use, and proportionately indicates a certain share designated for God.

Jesus' parable of the talents as recorded in Matthew 25:14-30 presents man's obligation to use his abilities and skills in the work of God. These principles are ex-

plained in beautiful detail and given a personal application by Sister White:

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service."—*Christ's Object Lessons*, p. 328.

An all-inclusive stewardship such as we are considering, naturally would comprehend the stewardship of the mind, our thoughts and our study habits. One phase of the stewardship of the mind is set forth in the admonition of 2 Timothy 2:15: "Study to shew thyself approved unto God, . . . rightly dividing the word of truth." The Christian steward is required to seek the improvement of the mind through training:

"He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers."—*Ibid.*, p. 333.

Since the body is designed to be the temple of the Holy Spirit, the Christian should practice the principles of stewardship in relation to his body.

"Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. . . . We can serve God better in the vigor of health than in the palsy of disease; therefore we should cooperate with God in the care of our bodies."—*Counsels on Stewardship*, p. 115.

In the area of the Christian's social relationships the principles of stewardship should be observed, particularly in respect to speech.

"Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and wondrous love."—*Ibid.*

Likewise in the social relationships of person with person, each one exerts his influence:

"Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad."—*Ibid.*

The talent of influence in cooperation with Christ can be used in the salvation of souls:

"The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we cooperate with Him in the work of saving souls. It is only by revealing in our life His character that we can cooperate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world."—*Christ's Object Lessons*, p. 340.

The areas of service are limitless to the faithful steward. But you ask, When can we find time to carry our responsibilities and to answer the demands that are made upon us? The admonition is given: "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). We are told how we may redeem the time:

"The only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption."—*Ibid.*, p. 342.

### The Talent of Time

Time is a very important talent entrusted to the stewards of God:

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than our time."—*Ibid.*

Even contributions of money to the church cannot be used as a substitute for the correct use of the Christian steward's time:

"Now is our time to labor for the salvation of our fellow-men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. . . . All are to labor in winning souls to Christ. Donations of money can not take the place of this."—*Ibid.*, p. 343.

The proper observance of the Sabbath is part of Christian stewardship of time. And the seventh day of the week "is the sabbath of the Lord."

Daniel Webster once said that the profoundest thought that ever came to him was "the greatness of God and my accountability to Him."

Christian stewardship has even more profound implications than those already expressed. It not only teaches the greatness of God and recognizes man's accountability to Him but provides the methods and system whereby man may settle the obligations of his accountability

to God who is the maker and possessor of all good things.

The Christian stewardship of person-ality and possessions includes the practice of most of the Christian graces. It is fundamentally a partnership with God in which each steward dedicates his thought, time, talent, treasure, and total life to God for His use.

Such a genuine and complete dedication of life and possessions manifests itself in a life of love, labor, and sacrifice. It reaches far beyond the borders of the local church, community, and kinship to embrace mankind the world around.

#### The Lamb in the Book of Revelation—7

## The Lamb Is the Temple

By B. P. Hoffman

In the final unveiling, which carried John beyond the scenes of conflict into the new heavens and the new earth, he bore witness that "I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb" (Rev. 21:22, 23. R.S.V.).

Here we find brought to its ultimate and glorious climax the purport of the teaching of all the Scriptures; namely, that true worship is a matter of personal approach to and relationship with the Deity. The goal of the entire Revelation is the re-establishment of right relations between man and his Creator. Sanctuary, tabernacle, temple, synagogue, and church—all have served their part to bring men to God, but the functions of all such man-made structures have been but temporary, and typical of the time when the Lord God and the Lamb are themselves to be the fulfillment of that which was foreshadowed.

In his sinless state man enjoyed direct communion and intimate fellowship with his Maker. After sin had interrupted such immediate contact, those who by faith turned to God were privileged to worship "at the cherubim-guarded gate of Paradise [where] the divine glory was revealed," "their entrance barred only by the watching angels."—*Patriarchs and Prophets*, p. 62. But men of faith could still walk with God, and the altars of sacrifice they built seem to have been the only places of worship mentioned in the lives of the patriarchs.

It was as Jacob journeyed from Beer-sheba toward Haran that "he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in

that place to sleep" (Gen. 28:11). He dreamed a remarkable dream in which the connection between heaven and earth was represented by a ladder with angels ascending and descending upon it. There the Lord God renewed to him the promise made to Abraham of a Seed through whom all the families of the earth should be blessed. That lonely place, which had been known as Luz, became to him Bethel, the house of God, and he set up a stone to mark the place and to commemorate his experience of finding God there.

No general place of worship was recognized until hundreds of years later, when the twelve tribes, descended from the twelve sons of Jacob, had been delivered from their long and painful bondage in Egypt. Even then their worship was centered in a tent that was easily moved from place to place in their journeyings and in their early sojourn in the land of Canaan. In God's command that they make Him a sanctuary, the purpose was clearly stated: "That I may dwell among them" (Ex. 25:8). The tent would be a help in making it real to them that He would be dwelling in the camp of Israel.

#### Can Heaven Itself Contain Him?

King Solomon, in his prayer of dedication for the Temple of Jehovah, which he had built to serve in the place of the old tabernacle, said, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! . . . Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive." "Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent

unto the prayer that is made in this place" (2 Chron. 6:18-21, 40).

Through a later prophet came the word of "the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). After centuries of repeated and persistent apostasy in Israel, at last the true spirit of worship had well-nigh universally succumbed before a rampant nationalism that reduced the significance of the Temple itself to that of a mere fetish, so that in spite of the warnings of impending judgments, the people idly took refuge "in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jer. 7:4).

The most exquisite building and the most elaborate temple service are meaningless and void of any saving grace when the heart of the worshiper is not single toward God; and that building which had been so signally honored by the manifestation of the glory of God had to be swept away. Before the dread doom fell and the beloved Temple with the city was utterly destroyed, the Lord held out hope to the truehearted remnant of His people with the promise, "Yet will I be to them as a little sanctuary in the countries where they shall come" (Eze. 11:16).

After the appointed period of their captivity, upon the return of those whose hearts were in tune with God's purposes, a second Temple was built. Concerning this building most gracious and glorious promises were made through the prophets. "The glory of this latter house shall be greater than of the former, . . . and in this place will I give peace." "The desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:9, 7). That promise was wonderfully fulfilled—not by any Shekinah glory such as filled the house of Solomon's construction, but by the personal presence of the Lamb of God. It was "the glory as of the only begotten of the Father, full of grace and truth." "The Word was made flesh, and dwelt among us" (John 1:14). Literally, "tabernacled" among us (A.R.V., marginal reading).

Here was Emmanuel, "God with us" (Matt. 1:23). Here was the fulfillment of the purpose foreshadowed in the sanctuary and its services. Here was the reality of Jacob's dream, his "gate of heaven," "heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:51).

#### A New and a Living Way

When the sacrifice of His own body and life was accomplished on the cross, the significance of the services in the Jerusalem Temple came to an end, as indicated by the mysterious rending of the Temple veil in the midst from the top to the bottom. A new and a living way

of entrance into the holiest in the heavens was being consecrated by His blood, "through the veil, that is to say, his flesh" (Heb. 10:19, 20).

Before the actual destruction of the Temple and the city, Christ brought into existence another temple, namely, His body of believers, the church, "his own house" (Heb. 3:6). There is a sense in which the body of each believer is the temple of the Holy Spirit (1 Cor. 6:19), but in a larger, collective sense, "each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:21, 22, A.R.V.). It is thus that we "come unto mount Zion and unto the city of the living God, the heavenly Jerusalem, . . . to the general assembly and church of the firstborn" "which is his body, the fulness of him that filleth all in all" (Heb. 12:22, 23; Eph. 1:23). Thus we are made to "sit together in heavenly places in Christ Jesus" and "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Eph. 2:6; Phil. 3:3).

How much it must have meant to John, as he beheld the redeemed in the new

earth, to note the absence of any temple as he had understood the term, and to see the fulfillment of the idea in the very presence, among His people in His kingdom, of the Lord God Almighty and the Lamb as the temple. In that blessed realm, "from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:23). The work of the eternal covenant will have been accomplished, and all will know the Lord "from the least to the greatest." There is the rest that remaineth to the people of God (Heb. 4:9), not only from sin, but also from their missionary endeavors, there being no more need to "teach every man his neighbour, and every man his brother, saying, Know the Lord" (Heb. 8:11).

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "That was the true Light, which lighteth every man that cometh into the world" (verse 9). And in that better world the same Lamb is not only the temple, but also "the light thereof. And the nations of them which are saved shall walk in the light of it (Rev. 21:23, 24). It will mean everything for us to be there.

in contrast with which fables were, indeed, insipid and unattractive.

The second foundation stone is simplicity. The temptation to forsake this principle in the age in which we are living is almost overpowering. With television and automobiles and radio as indexes of social status, and a college education a necessary prerequisite to entering upon life, times have changed, and the very complexity of living is bewildering. This tendency is present in almost every phase of life. Says the Lord's servant: "Our artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labor and perplexity."—*Ibid.*, p. 367.

In Ecuador the costly adornment of the temples in which the people worship God is in striking contrast with the bare and woefully inadequate furnishings in their own homes.

One cannot but think of the admonition of the apostle Peter: "Your adornment ought not to be a merely outward thing—one of plaiting the hair, putting on jewellery, or wearing beautiful dresses. Instead of that, it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God" (1 Peter 3:3, 4, Weymouth).

This lack of simplicity is manifested in the food on our tables, in the amusements that too often serve as time killers instead of being instructive and elevating, and, lastly, in our associations, which indicate our ideals and show what we really are.

Another of these foundation stones which is too often sadly lacking is self-control and mutual respect. This comment states the matter clearly: "Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. . . . Self-control on the part of all the members of the family will make home almost a paradise."—*Fundamentals of Christian Education*, pp. 154, 155.

#### Self-control a Two-Way Street

Self-control is a two-way street, and to have true value must be exercised by parents as well as by children. Experience would seem to indicate that the hardest three words to pronounce are, "I am sorry"; but what a reward when they are spoken sincerely! Once while teaching a class I indulged in some rather severe and perhaps uncalled-for discipline. Happily, before the passage of too much time, although sorely tempted to arrange the score in a more painless way after class, I halted the recitation and said to the disciplined student: "Clyde, a few minutes ago I spoke to you in a way unfitting for a Christian teacher. Will you

## Principles of Christian Homemaking

By H. B. Lundquist

The servant of the Lord says of the home: "The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*Ministry of Healing*, p. 352.

One has well said of the home that it is a little foretaste of heaven. Still another calls it the preparatory grade for entrance to the school of eternity. But perhaps the shortest and most touching description of this Edenic institution are these words of God's servant, "A Christian home is one where love reigns and finds expression in words and acts of thoughtful kindness and gentle courtesy."—*Testimonies*, vol. 5, p. 335.

The father is the priest and ruler of the home; the mother its queen; and the children, the happy subjects. "Our homes should be a place of refuge for the tempted youth. . . . Evil invites them. Its resorts are made bright and attractive. . . . All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors."—*Ministry of Healing*, p. 354.

Like every other important institution,

this one has its foundation stones. The first and most important of these is the family altar. We are told that "God should be honored by the morning and evening sacrifices of prayer and praise. . . . The ministering angels will guard children who are in this way dedicated to God."—*Counsels to Parents, Teachers, and Students*, p. 110.

When I was a child, although at that time to my mind the practice seemed dull and boring, my mother faithfully gathered her little family around the dining room table each evening for a feast from the Bible and the *Testimonies*. The years that have passed since have not been able to erase from my mind the principles thus learned. In our home we have followed the same custom with the children God sent us.

On one occasion when returning to South America with our four-year-old boy, a kind woman, a retired teacher, took a fancy to him, and delighted to walk around the deck in his company. She did her best to be interesting to the little child, and told him stories of elves and goblins and fairies, much to his bewilderment and disgust. After one such walk he exploded to his mother, "Mamma, why does that lady tell me those lies?" He had had his mind fortified with the truths of the Bible, with the stories of Joseph and David and Daniel,

forgive me?" The youthful offender blushed and blurted, "Oh, forget it, professor. I provoked you to say what you did."

Self-control can be exercised in every phase of daily living. It may be exercised in the selection of television and radio programs that are suitable for a Christian to see and hear, and in the choice of reading matter he will bring into his

home and read. And if children are to form the right habits, parents will need to refrain from indulging in some of these pursuits which to them might easily prove innocuous but extremely harmful to the younger members of the Lord's family.

Another stone equally important is to make the home attractive.

"Make your rooms as cheerful as possible. Let the children find home the

most attractive place on earth. Throw about them such influences that they will not seek for street companions. . . . If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world."—*Ibid.*, p. 155.

A missionary family who had been separated from their eighteen-year-old son for two years were fortunate in securing a home commodious enough to permit them to give him a room to himself and to make a recreation room in the basement. His friends were invited to visit them often, and as a result he did not seek association and amusement away from home.

Another principle worthy of emulation is that of companionship. The greatest gift a parent can give his child, we are told, is his own companionship. Although my own father was not a Christian, he was a family man, and nothing was too good for his wife and children. When he purchased a bicycle for himself, he promptly acquired one for my mother and another for me. Many a week end was made memorable by a trip through the unexplored countryside, father on his bicycle and his adoring son tagging closely behind on his.

When our son was thirteen, our reading program was radically modified, and a program of innocent games and walks and sight-seeing, more satisfactory pursuits from the viewpoint of youth, substituted in its place. This investment paid off, as it always will.

### Prime Importance of Example

Perhaps example will not be thought of as a foundation principle, but without it parental guidance is just about futile. Some time ago someone all too truly quipped, "The younger generation isn't so bad. It's just that they have more critics than models." It is impossible to teach youth one thing while living before them another. They have the logic of innocence.

When I was a child my father held up before his children ideals which he insisted they follow. One was that of not indulging in smoking. But, sad to relate, he smoked; and his son formed the habit also. Another principle which he drilled into our minds was that we should never use profane language. But on occasion he did; and his son thought it the thing to do, and did the same. Another ideal was that liquor was a thing to be shunned as the leprosy. My father was a total abstainer, and so was his son! The things my father taught us not to do, but which he practiced, we practiced also; but the things which we were taught were wrong and which he backed up by example, we also abstained from. We must be what we want our children to become.

Abraham is a good example of the right kind of parent. In Holy Writ it is said of

## A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—9

### Three Times Over and Over

"Miss Marian! Say, Miss Marian! Let's do it again."

"What! Go without recess?" Miss Marian smiled. And going without recess, or rather, just putting it forward an hour, didn't seem hard at all. For the day smiled too, just like Miss Marian.

"I'll tell you what," said she, "suppose we do it twice a week. Doing it every day might come to be too common."

"Oh, no! Oh, no, it wouldn't," they protested. And Annie begged, "Three times, please!" And then they chorused, "Three times, three times, three times."

But Miss Marian was firm. "Three times over and over," she said. "To work now! Say your 'three times' over and over; and the last day of the school week, Friday, which is three days away, we'll capture the last hour of the day and take to the woods. And I know! There's something there that says three times over and over. Meanwhile, at recess and whenever you're outdoors, look around and see what you can find of numbers in the flowers and grass: one's, and two's, and three's, and four's, and five's, and so on."

"Three's are easy," said Annie under her breath—and you could just hear—skipping along: "3 times 1 is 3, 3 times . . . is 18, . . . 24, . . . 36."

So it was on Friday that they made what Eleanor called the "skip recess" program and at eleven o'clock sharp they poured out the door to organize their treasure hunt. Fortunately the day was sunny. It had rained in the night, but by now the sun had dried things off. So no wet feet.

In a minute the children were over the fence, and headed for the hills.

Many a number lesson lay before them on the way, especially in the three's, though Mary did find a four-leaf clover, and there were flowers five-parted in plenty. But what lay yonder in the woods?

Not to the hills, however, but to the low-lying woods near the pond Miss Marian guided them. And when at last they entered, what a sight to behold! The ground was carpeted with springing green, but patterned and decorated by many flowers.

"Adder's tongue!" exclaimed Phyllis, stooping over a lowly plant with large spotted leaves and a nodding yellow flower.

"Wake robin!" called Chris, pointing to a nodding red flower. Flies were buzzing around it.

"Smell it," said Sam. But not one of those country children was fooled. They knew that this red flower, beautiful though it was, had an ill scent, and that was why flies instead of bees were visiting it.

"All of them in threes, the easy threes," said Annie. "Three times over and over."

For indeed the adder's tongue and the trillium, or wake robin as the children called it, was everywhere. And their blossoms were parted in three's: three petals, three sepals, 2 times 3 their stamens, and the central pistil was parted at the top into three stigmas.

Crown of the children's search, up a shady ravine, was the beautiful white trillium, or wake robin, larger than the others, and as yet but few.

"We'll find more of the white trillium, or large-flowered wake robin, a little later," said Miss Marian. "It's a latecomer. About the last of our school days they will mostly take the place of these others, and you'll see a dotted white carpet in these woods. All these three-parted flowers belong to the lily family, a very large group. Whenever you see three-parted flowers, you may know they are brothers and sisters, or at least cousins, in the lily family."

"God made the lillith," Dolly sang a snatch of the song she had learned in Sabbath school.

"Why do you think God made them in three's?" asked Miss Marian.

"Oh, I love 3's," said Annie; "they're so easy. Not like those 7's and 8's."

"In all the numbers," said Miss Marian, "there's some meaning for us to find; in the 7's, and the 8's, and the 12's. But God starts children out with the easy 2's and 3's. What do you think is God's message in the 3's?"

"Father, Son, and Holy Spirit," said Mary.

"That's what I think of too," said their teacher, "whenever I see the beautiful three-parted lily: three in one."

"I think of something else," said Eleanor. "God, teacher, and me. It takes all of us to make a student."

Sam struck a pose, looking Eleanor over. "Beautiful lily!" he exclaimed.

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

The final foundation stone, and surely the most important of all, is love. When the Lord sought a figure with which to show his affection for His earthly children, he chose a father. Yes, here it is: "Like as a father pitieth his children, so the Lord pitieth them that fear him." He knows about us and still cares.

A father once condemned his little boy, who had disobeyed him, to go without supper and to sleep on a pillow in the attic. When the youthful culprit had been accommodated for the night, the parents settled down for the evening in the parlor. Soon mother excused herself and retired. Father, after trying in vain to

read for half an hour, noted that he had his Bible upside down. He sneaked up the ladder leading to the attic, where he heard the little son sobbing out a prayer. He was saying audibly, "Father, make me a better boy, and make my papa a better man." That was too much for the father, and bounding up the remaining steps, he threw himself by the side of his son, and shared through the long hours of the night his punishment with him. Who can doubt but that this punishment effectively achieved the reformation of the evildoer.

Shall we not all pledge to make our homes arks of salvation for the saving not only of our children but of our neighbors as well. May it be our privilege when the Lord Jesus comes back to claim His own to be able to repeat with the parent described by Isaiah, "Behold, I and the children whom the Lord hath given me" (Isa. 8:18).

## How to Receive a Blessing at Camp Meeting—Part 2

By Carlyle B. Haynes

We have already pointed out that the camp meeting may be thought of as a spiritual clinic. You are there to pass into the examining room of the Great Physician. When He comes to examine your heart, I wonder what the stethoscope will reveal.

*Heart.*—Is it functioning properly? Does it quicken at the name of Jesus? Is it a clean heart? A united heart? A heart that is always loyal to Jesus? Just remember that the heart is the center of the whole body, and if the center is not healthy, the whole body is going to suffer. What about *your* heart?

*Thoughts.*—I suppose thoughts react on the heart. Your thought life, is it clean? *He* is asking these questions. Your thought life, is it pure? Is jealousy allowed to burn in it? Animosity? Criticism? Are unclean birds allowed to lodge in the chambers of your imagination? If your thoughts were written on your forehead, would you have to wear a veil?

*Tongue.*—The Great Physician will have to examine our tongues at camp meeting. They are so indicative in every way of health and disease. The Scripture compares the tongue to a ship's rudder. Whose hand is on the helm? The Bible compares the tongue to a fire. That fire may spread, and bring on a terrible conflagration. Is it to be set on fire of hell, or is it to be a tongue of fire lighted by the Spirit of God? The tongue is able to defile, we are told, the whole body.

It is a little member, but so tremendously powerful. If a man can rule his

tongue, there is no need to fear the other members. Your tongue, is it a sharp tongue? Have you paid the other person back in the same coin in which his tongue has hurt you? Is it a hasty tongue? Does it use bitter words, sarcasm? How they all hurt! "Their word will eat as doth a canker." Is that true of you? Oh, the agony which has come through hurtful words.

I want to ask you, Has Christ unlimited control of your tongue? Will the Great Physician have to deal with that part of your life? "The tongue can no man tame." But God can control it.

*Hands.*—Do they hang down? Do they clasp in friendship that which is displeasing to Him? Do they express fellowship with the world? Are they hand in glove in league with the world? God has definitely said there is to be a fine dividing line between the world and Himself. The powers of the world are always antagonistic to Jesus Christ. Have you drawn for yourself that fine dividing line? Are your hands holy hands, ministering for Christ?

*Knees.*—Are they often bent in prayer? Is your prayer life satisfactory? One of the wonders of heaven, I think, will be the discovery of what we could have done through prayer, and how little we used it. You can do far more with prayer than by effort. But far better is a combination of prayer and effort.

It may be that the Great Physician will have to deal with you and me about our prayer life. He may have to say some very

stern things. But they will be said with infinite love and a great winsomeness in their tone.

*Ears.*—Are our ears dulled to spiritual things because they have not been used? Can we hear the whispering voice of God? He generally speaks in a "still small voice." Do you know we are all a kingdom of priests, and that as a priest of God these ears of ours have been touched with the holy oil? They must never listen to scandal, to things not clean, or to the doubtful.

*Appetite.*—The Great Physician may ask us whether our appetite for spiritual food is good, or whether we have to be pampered, whether we live on little dainty dishes served with condiments and spices. Do we enjoy the strong meat of God's Word, or do we have to be spoon-fed with milk all our lives?

*Feet.*—There is a great message in Hebrews, "Make straight paths for your feet, lest that which is lame be turned out of the way." Has it been made easier for the other person because you have made straight paths? Your example—does it help or hinder?

Well, the Great Physician may have some big disclosures to make when we get to camp meeting. Will you have the courage to face anything He tells you is wrong? Are you prepared for that? There has been many a sob uttered in a clinic such as there is going to be at camp meeting, because when souls come face to face with the Great Physician, He has had to reveal some things that hurt. Do you shrink from consulting Him? Remember, He has infinite skill, infinite pity, infinite love, infinite gentleness.

### "Wilt Thou Be Made Whole?"

He will ask you at camp meeting, "Wilt thou be made whole?" Perhaps you will respond, "I scarcely know what is wrong." That doesn't matter. He will tell you.

Will you, deliberately, at camp meeting, in the big auditorium, or somewhere else, get an interview alone with the Great Physician? I know what He will ask you. It will be, "Do you wish to be made *whole* tonight?" Not merely to go away relieved, with the symptoms a little less painful. No, not that. One of the wonderful things about Jesus is this: At the very moment any soul who comes to Him and puts himself unreservedly into His hands and says, "Lord, heal me, here and now," He will do it immediately.

There will be no need to wait for the last meeting of the camp meeting. Make everything clear between yourself and God at the very beginning. When He asks you—as He will—"Would you like to be made perfectly whole?" you must be prepared to answer either, "Yes, Lord Jesus," or "No, not tonight, some other time." Just one touch from Him and you may be made whole at once. Do not come away from camp meeting without that one touch.

# When You Know Him

By F. L. Peterson

At the National Methodist Youth Conference held several years ago in Cleveland, Ohio, it is said that the big moment came when Roland Hayes, the internationally known tenor, sang for about twelve thousand young people. Mr. Hayes was very generous in his response to the call of his listeners for encores. As the singer made his last appearance before his radiantly happy audience, a voice rang out, "Old Man River! Old Man River!" Roland Hayes replied, "I will sing of a greater man than he," and he sang in all the fervor and devotion of his soul, "Were you there when they crucified my Lord?"

There is no greater man of whom we might sing or speak or to whom we might devote our lives than the Man, Christ our Lord. David, the sweet singer in Israel, exclaims, "Sing unto him, sing psalms unto him: talk ye of all his wondrous works."

When Paul entered Athens and contrasted the masterpieces of Greek architecture with the moral deformity of the people, he was made very unhappy. The beauty of form and the architectural grandeur of the unrivaled statues and temples of Athens evoked his pity and compassion rather than his admiration and praise. As he took note of the altar with the inscription, "TO THE UNKNOWN GOD," he said, "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23). The apostle's knowledge of the unlimited homage the Athenians paid to idolatry afforded him the opportunity to make known to them the true God.

## The Summons of the Church

The world today, with all of its religious inconsistencies, is in need of a true knowledge of Christ, and your church summons you to the high privilege of making Him known.

Seventh-day Adventist youth have a wonderful opportunity in these sensual, pleasure-loving days to tell of Christ's wonderful love, to display His character, and to make themselves a positive force for God and for the uplifting of humanity.

Why is it that you do not smoke, or dance, or drink alcoholic beverages, or attend the world's playhouses, or other resorts of vice? Is it because the church regulations regarding the conduct of its adherents say, Thou shalt not? Or is the guiding principle of your life and the

language of your soul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:8-10).

A few days ago the son of a wealthy rancher lost his life in his plane as it crashed near a creek bank. In a reported radio conversation he had at high altitude with two friends, he stated: "I'm not any good—nobody can help me—nobody loves me."

This young man did not need money to make him happy and comfortable in this life. He had plenty of it. What he needed was the abiding presence of the

indwelling Christ, and One "altogether lovely." He needed the companionship of young friends who had made Him the guide of their youth—those who by word and by life would share with him the joy and peace that one possesses who takes God at His word. He needed to know how to go to Him and tell Him all about his failures and ask Him for the help he needed to stand whatever pressure he may have been experiencing.

God gave His only-begotten Son for him. Perhaps he did not know this. If he did, he needed someone to teach him to believe it. Seventh-day Adventist youth are being called to action for just such a time as this. To know Him and to make Him known to the people everywhere in this confused and agitated world is their business.

There is One who loves and cares and stands ready to help. To know Him, to love Him, to serve Him, means to live like Him. It is the responsibility of those who know Him to make Him known. Let Adventist youth dare to brave the mockery of the world to win hearts for Christ.

# "Let All the People Praise Thee"

By Arnold V. Wallenkampf

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," sing the living beings who surround the throne of God. They do not tire of ascribing praise to the Ruler of the universe. And these words, as they resound in the courts of glory, aptly express the adoration and love that the angels have for their Maker.

We Christians often fail to testify to God's goodness and mercy to us. Large numbers, even of Seventh-day Adventists, refrain from expressing their love to God for His unceasing grace and compassion.

Two-and-a-half-year-old Mary snuggled up to her mother and said in a quiet but contented tone, "Mommy, Mommy, I love you." Mother had been working hard cooking, mending, ironing, and cleaning to keep her family of four well fed and in clean clothes. She was tired and weary from her toil, but as little Mary spoke these words all her mother's weariness vanished. No longer did mother feel tired and weary. She knew there was not a more fortunate person in all the world than herself.

## Mary's Lovely Words

Mary had spoken those same words to mother before, but never had they sounded so lovely.

Wife, have you tired of hearing your husband confess that he loves you? The first time he spoke them was long years ago, when he asked you to marry him.

By now he has repeated those words in your ears many times. You are happy to have him confide new secrets to you, but never must his new confidences crowd out those old familiar words! The passing of the years has added import and new meaning to those precious words!

God is eager and happy to know that you still love Him after all these years of fellowship! "Whoso offereth praise glorifieth me," said the Lord (Ps. 50:23). "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Ps. 146:1, 2).

## Heaven Full of Joy

We are told that "heaven is full of joy. It resounds with the praises of Him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, vol. 7, p. 244. "Let the people praise thee, O God; let all the people praise thee" (Ps. 67:5).

Let there be more praise and testimony to God's goodness in our homes and in our churches, and there will be more power in our lives for the finishing of the work.

# EDITORIALS



## Guidance by Chance Methods

There is excellent counsel from the pen of God's servant for those who seek direct guidance from the Lord on business and religious matters. People in the church have always wanted to know how they could be sure that the Lord was leading them in a given situation. This is natural. The consecrated Christian seeks an awareness that God is with him in every undertaking, but he is not always clear concerning the exact method the Lord will use to reveal His will.

There are those who have newly come to the faith, and others who may have long been Adventists, who have no clear grasp of the principles that should guide them in making decisions. These brethren and sisters may be prone to look to signs and tokens of different sorts for evidence that the Lord is leading them. They point to the experience of Gideon and the fleece of wool, now laden with dew, now dry, as proof that God does give signs to His people as assurance that He is leading them. The important thing they forget is that signs from God are the exception, not the rule; that in deference to the frailty of man, the merciful Lord has at times revealed His will in miraculous ways, but that for every miraculous sign given by God there have been a thousand revelations through the accepted means of instruction—the Word of God.

### "The Tossing Up of a Coin"

On one occasion Mrs. White offered counsel to a businessman concerning methods he employed in making important decisions. Her words are quoted here with the hope that they will help those who are perplexed about the methods God uses (and does not use) to communicate His divine will:

"You endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods. They are too common, too much like sleight-of-hand movements. They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment. Being nothing more than a matter of chance, the influence of adopting such tests regarding duty is calculated to lead the mind to depend on chance and guesswork, when all our work and plans for work should be established on the sure foundation of the word of God."—*Special Testimonies*, Series B, No. 17, p. 25.

### Principle Applies to "Any Such Tests"

One reason given by Mrs. White why this method is fallible is that—

"Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in *any such tests*. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God."—*Ibid.*, p. 28. (Italics supplied.)

She made it clear that even if prayer were offered in such instances that it would not make "a whit of difference." These man-made tests are strange devices invented by those who are seeking quick answers to a

vexing problem, but these chance methods are not according to the Word of God.

"Satan and his agencies," said Mrs. White, "are always ready to step into any opening to be found that will lead souls away from the pure principles of the word of God. The people who are led and taught of God will give no place to devisings for which there is not a Thus saith the Lord."—*Ibid.*

### The True Test

With deep conviction she wrote:

"My brethren and sisters, leave all minor tests that you may be tempted to make, and test your spirit by the witness of the word of God. Study that word, that you may know the character and will of God. It is positively essential that every believer make the truths of the Bible his guide and safeguard. To every young man and woman, and to those of advanced years, I testify that the study of the Word is the only safeguard for the soul who would remain steadfast unto the end."—*Ibid.*, p. 29.

An "evil and adulterous generation seeketh after a sign," said Jesus (Matt. 12:39). Study His life and see how free were His actions from any such fantastic movements. Where is the prayer in which He asked for a sign? We have never read it. But we can hear Him saying to His generation that there shall "no sign be given to it, but the sign of the prophet Jonas" (verse 39). That is, Christ was to be a sign to them—His death and resurrection represented in the Word of God by Jonah's unique experience were to be evidence enough for them to safely accept Him as the Messiah. In settling the question of their loyalty they need only consult the prophets, and there they would find the events of Christ's life and death clearly foretold. If they would believe what was written in the inspired writing, they would have sign enough.

### A Life Molded by Principle

The life that is molded by the great principles of love and mercy, justice and truth, expressed in the Bible, will have a personal experience in God. The study of the Bible enlarges all the mental and spiritual faculties and makes men and women sound and sensible with their impulses under control. We have this precious promise in *The Desire of Ages*, page 668, to encourage all who will have faith in God and His Word:

"As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,—the 'all things' to supply the need of fallen men,—was given to Him as the head and representative of humanity. And 'whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22."

D. A. D.

## Needed, Ever, a Mood of Holy Aggressiveness for God

This week we conclude our discussion of the findings of the special research committee on the 457 B.C. date, and of the lessons that can be drawn from the work of that committee. Last week we noted that the trends in Christendom offer solemn warning to us, and that we must be prepared to contend valiantly for the faith, even at the risk of controversy with the world.

However, there is a very real distinction between a spirit of controversy that springs from the natural contrariness of the human heart and a spirit of militant forthrightness that springs from a jealous concern for the Lord God of hosts. We need to crucify the one and cultivate the other. The former brings only a legalistic

## Events of Our Time



### The Awakening of Africa

The tide of human restlessness now threatens to inundate Africa. Rising in Europe less than two hundred years ago, this tide swept over America and the teeming nations of the Orient. Now it has run its full circle as it washes the shores of the dark continent.

Much has been written in the last half century about the awakening of Asia. Today we are witnessing the awakening of Africa. Time has caught up with the sleeping millions in that part of the world, and they are now rubbing their eyes, wondering what the new day will bring forth. It is not to be a day of peace, as all signs foretell.

Recently a number of widely circulated magazines have featured the challenge of a new Africa. *Life* magazine gave over most of its issue of May 4 to a discussion of "Africa, a Continent in Ferment." In this we read:

"For centuries the rhythm of Africa remained unchanged. It was not slow, as in lands where the sun swings wide, but sharp and savage as a tom-tom beat. But it had no meaning. . . .

"From June to October, Africa below the equator is a continent of pillars of fire by night. This is the dry season, when the forests are like tinder and the grass grows 10 feet high. Africa's peasants, burning grass to sweeten the soil, start great fires that sweep over plain and crackle through forest, so that game runs wild, and there is much hunting and feasting.

"This year there are other fires. From Morocco to South Africa, the flames of nationalism scorched into wakefulness the native African's long lost pride, licked at the flimsy framework of white mastery. The split in Africa between rulers and ruled widened and became part of the split in the world."

The *Saturday Review* of May 2 likewise was a special number on Africa. From this we read:

"Now, as everyone knows, the continent is awakening; I mean the African people are awakening. . . .

"And now, when we have still by no means absorbed the full meaning of the new place of Asia in our affairs, Africa thrusts itself insistently forward, demanding and requiring the world's attention."

All this is what we have been looking for in these days. Prophecy foretold the awakening of all backward peoples of earth to take their part in the final drama of world history. Joel expressed it in these oft-quoted words, "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:12-14).

kind of religion into the lives of those won to the faith, and bleak disputation within the church itself. The latter may produce controversies, it is true, with the spokesmen of other churches and with those not of any church, but the end result is converts won to a flaming crusade for God and an ever-enlarging unity among themselves within the church.

Our warfare is not yet accomplished. The Advent Movement is still the church militant. We cannot preach faithfully and fully the wide range of our teachings without arousing the wrath of the dragon. And the day we fail to arouse his wrath we should become alarmed. Our difficult task is to be at one and the same time at war with the devil, and at peace in our hearts toward men, whom we seek to win to God. We should never turn aside for idle disputation, never allow ourselves to be drawn away from our task of witnessing and preaching positive truths by this or that idle critic who needs the publicity that our controversy with him might provide.

But if we think that by avoiding such idle controversies we may escape all tensions, and may go forth preaching to all of mankind in peace and harmony, we are mistaken. We cannot. Let us thank God for the measure of peace that we have in some lands, though not in too many lands today. Let us say no foolish word or do no foolish act that would detract from the measure of peace that we have. But let us never forget that the very preaching of our message in earnestness and sincerity and fullness will divide families, will divide communities, and will bring upon us from time to time, even here in peaceful America, unhappy moments, even controversies and tensions with those not of our faith. Christ was a great example for us in the matter of peace, but we ought also to remember His words, words that we so frequently forget: "I came not to send peace, but a sword."

It is true that when Sanballat sought to draw Nehemiah aside and into profitless discussion, that stalwart of God declared, "I am doing a great work, so that I cannot come down" (Neh. 6:3). But those words, when examined in the context of Nehemiah's actions, provide no support for the idea that it is possible to go on blissfully building the walls of the city of God, completely oblivious to and removed from any area of conflict. The record is plain. We caricature Nehemiah when we picture him in the role of a placid soul. The wall building was done by only half of his men, who labored with one hand and "with the other hand held a weapon" (Neh. 4:17). The other half of his men held only weapons. Their task was to guard the workmen. Evidently it was Nehemiah's thought that he ought to be prepared for any eventuality. And we doubt not that the builders gained new confidence to go forward in their work of repairing the walls by the sight of the gleaming swords on the ramparts.

### Three Great Factors

We have written at length on this matter, because of a deep and growing conviction that the very life and success of the Advent Movement rests on three great factors: (1) A profound belief in the truth of what we preach—no man is willing to suffer and die for what he is not sure is true. (2) A deep conviction that God commissions us to preach His message undiluted and with the awesome sense that we preach as dying men to dying men. (3) A realization that our very beliefs and our very principles will finally bring upon our heads the last great persecution that is to come on the children of God in this rebellious world.

We have written at length because we believe that the whole atmosphere of the world in which we live, the awesome respect for skeptical, secular thought, and the mood of minimizing and anathematizing all who contend for religious conviction, present a constant threat to us,

a threat and a danger that we shall meet successfully only as we constantly are aware of them.

Some of us will be called to stand before kings and legislatures to answer for our faith. Some will witness in other ways. Most certainly if this message we hold is truly the last message for the world, the message that is to call men to make a final, irrevocable decision for God, we may be sure that ere the end comes every principle we believe, every doctrine we hold, will come under the closest scrutiny and will be challenged in every way possible.

#### Negative Defense Not Enough

True, we need to be on guard against the tendency to peace at any price, and the tendency to dilute our faith by obeisance to skeptical views around us. But we need more than simply this negative mood of guarding our beliefs. We need a positive, aggressive mood of constant study and examination of our faith; not because we doubt it, but because we believe it, because we are confident that further study and exploration will provide us increasing proof and strength to preach our faith. We need, all of us, to be a more studious people, laity and ministry alike. There is much more for us to learn about the prophecies of God, much more for us to learn about many of our doctrines.

Our policy should not be to wait until we are challenged and then hurriedly to seek for further support for a truth we hold. No, our course of action ought never to be dictated by those hostile to the faith. Rather, we should follow a consistent course of constantly seeking to buttress, to strengthen, to illuminate, and to make more persuasive and appealing the unique message, the last message, that God has for men. Our young men for the ministry ought not to be content simply with meeting the educational requirements of a past day. All the world has lifted its educational standards. We should qualify our youth by the highest standards, not because we believe that mere education is enough, but because we believe that a high education in a heavenly atmosphere places our men at a vantage point in their own later study, in their public ministry, and in their contacts with all men.

#### An Appeal to Laity and Physicians

Our laity, likewise, should not be content with the knowledge of the truth that they had when they came into the message, perhaps ten, twenty, thirty, or more years ago. Witnessing for this truth is to be done not simply by the minister; it may even be done more fully in the days to come by the laity.

We would appeal also to professional men among us; for example, our physicians. There is a medical, health-reform phase distinctive of our Advent preaching which, says the messenger of the Lord, is an integral part of the third angel's message. We appeal to our doctors, trained in our own medical school, to give study to the ever-increasing findings of scientific research, for data that may illuminate, strengthen, and defend the significant health teachings that have been given to us by the pen of inspiration. Who knows but that in the difficult days to come some of our health teachings may prove most helpful in breaking down prejudice and winning the hearts of men. We have a message that is good for the bodies as well as for the souls of men.

Then there are the science men among us. A very real opportunity is before them to aid the Advent Movement by research and by coordinating the data they discover. We are a people who take vigorous issue with some of the alleged facts of science, particularly in the area of geology. Very literally, much spade work yet needs to be done in this field.

True, we could decide simply to stand deep in the trench of Genesis, safe from the ancient rocks and fossil bones that learned geologists hurl at us. But endless standing in a trench, no matter how safe from enemy fire it may be, has a way of weakening morale. Certainly it is not conducive to winning keen-thinking new recruits. We should not be surprised if, reasoning with an onlooker from the depths of our safe hiding place, we fail to convince him that the enemy's weapons are weak and his screaming missiles harmless. Gazing down at us, the onlooker might be impressed not so much by the impregnability of our position as by the deadly sound of the oncoming missiles. Nor could we blame him for wondering how the stalemated battle might end if we stood up to fight.

Let us have scientists in our ranks who will provide us with mighty weapons and powerful ammunition so that we may conduct an aggressive fight for God on the battle line of Genesis. It is of the essence of our crusade to call on men to worship the God "that made heaven and earth." Attack has always proved the best defense. No crusade ever moved victoriously toward its goal simply by holding a defensive position.

In short, we appeal for a constant mood of holy aggressiveness for God that reveals itself in forthright witnessing for the truth in our lives, fervent preaching of the whole counsel of God in our public ministry, and diligent seeking to find increasing, enriching evidence to make the presentation of our truth more convincing and appealing to the minds and the hearts of men. Only thus can we hope to measure up to the noble and valiant traditions of the martyrs, and only thus can we successfully accomplish the amazing task assigned us by Heaven in these twilight hours of earth's last day. No loyal, stout-hearted crusader for God ever sharpened his sword on the grindstone of doubt, compromise, or intellectual sloth.

F. D. N.

## Others Have Said



Men think that God is destroying them when he is tuning them.—Henry Ward Beecher.

There are no gains without pains.—Benjamin Franklin.

Never tell a young person that something cannot be done. God may have been waiting for centuries for someone ignorant enough of the impossible to do that.—Wesleyan Christian Advocate.

The wars of the world have always begun in the world's nurseries.—Parents' Magazine.

If a man does only what is requested of him, he is a slave. The moment he does more, he is a free man.—Farm Journal.

For many things we can find substitutes but there is not now, nor will there ever be, a substitute for creative thought.—Chemical & Engineering News.

You cannot have gossiping tongues unless you have gossiping ears.—Christian Advocate.

The surest way to lose a battle is to avoid taking the offensive and to try merely "to hold the line."—School & Community.

Someone has said that in this world a man must be either an anvil or a hammer. But he was wrong. Some men are neither—they are merely bellows.—Arkansas Baptist.

We may not sow a melon seed and reap strawberries; neither may we think negative thoughts of fear and resentment, and gather in good health and love.—Good Business.



# News From the World Field

## Visiting Pare, East Africa, After Twenty-five Years

By S. G. Maxwell  
President, Zambesi Union Mission

In 1917 our German missionaries had to leave their work in the Pare field of Tanganyika, Africa. The teachers were also interned, and our African people had to care for themselves for several years.

In 1921 the door was opened again, and I was invited to lead the Pare field, which I did for seven years. How glad they were to have a missionary among them again. As with my wife I reached each of the four mission stations, long lines of white-robed figures lined the narrow mountain paths. Drums and cornets played, and the hills and valleys echoed with their hymns of rejoicing. The work was still young, and it took some time to recover from the effects of the war. Work was strenuous climbing the precipitous mountains. When the language was learned a tie was forged that could not be broken. It took us into their homes and gave us an understanding of their problems. But on the parting day in 1927 many hearts were sad. "We will not see you again. The European never comes back."

So the years slipped by. It seemed that their words would come true. But in 1952 came an invitation from the East African Union to visit the Pare camp meetings. With keen anticipation we looked for the day when we would see the old familiar places. Would they remember?

How foolish the question! When we arrived we heard such words as "*Jambo, bwana! Wavuka nento? Tuzihirwa haiwa kukuwonanawa.*" ("Greetings, Master. Are you well? We are very happy to see you again.") An endless line gathered for handshakes at the Kihurio camp. "Don't you remember me?" "Ah, yes, the face is familiar, but oh, what twenty-five years does to one's memory!" Many were just youngsters in school at that time, but are now bearing responsibilities in the church and work.

But what is this deputation? "Please come this way, *bwana.*" There was an official welcome. My wife and I were seated on chairs and the crowd gathered round—the veterans sitting nearest us. Prayer was offered, and some hymns were

sung. A long poem was then recited in Swahili. It recounted all our work of years gone by. The choir sang. Then from round the corner appeared two fat-tailed sheep, garlanded with flowers. "You have come a long way to see us. You are hungry." But this was not enough. Rice, eggs, honey, bananas, and chickens were placed before us. When we suggested a communal feast their reply was, "No, this is all for you, our father." The hardest part of the visit was to find words to match these expressions of love. A lump in the throat just would not go away, nor were the eyes so clear as they should be. Thus it was at each of the six camps.

When they saw our old bones did not respond to climbing the mountains as they once did, metal pointed walking sticks were presented to us, one bent old soul insisting my wife take her stick as a memento of the visit.

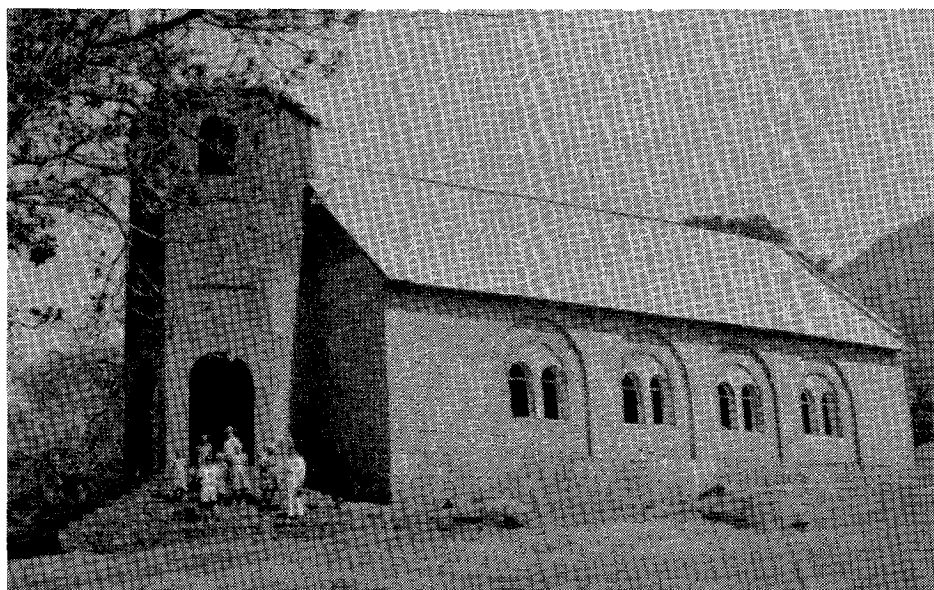
As we approached the Mamba church the old familiar sound of the great bell welcomed us. It was cast in Hamburg in 1903. Inscribed on it in the Chasu language are the words: "When ye hear my voice, harden not your hearts." For fifty years it has called the Pare people from

their heathen ways. How have they responded? Beyond all expectation. Where we left hundreds there are now thousands! This was impressed on us as we rested in a certain school. The building looked familiar. "Do you remember building this school, *bwana?*" said the evangelist. "And do you recall how unresponsive the people were? You thought that perhaps the place ought to be closed. But now the whole district has been converted, and there are no heathen left to preach to!" When we saw the large camp meeting at Vugwama we really believed his words.

### A Church of One Hundred Members

The springy earth and cool forest glades made the climb over the mountains to Chome somewhat easier. Our recollections went back to the night when we began the work there. Because of the opposition of another mission society our every move to place a worker there was defeated. So in consultation with the Suji church a plan was devised whereby each member had a specific task to do. Some cut poles, others bundles of grass, reeds, and vines for tying. Then at sundown all converged in a selected spot, and throughout the night work proceeded. In the morning a new house had appeared, and our evangelist was installed. Today a church of one hundred members greeted us, and the large camp meeting and new brick school of several classrooms testified to the energy and loyalty of those whom the truth has won in this highland valley.

Wherever we went there were many



A spacious church serves the interests of the cause at Mamba, Pare, Tanganyika, East Africa.



Dandi Manento (left), a highly respected chief in Pare, Tanganyika, with one of our church members.

questions to answer. Their first fathers, the German missionaries, where were they? The English and South Africans who followed them and stayed for a while, what are they doing? We were to be sure to give them all greetings.

### A Happy Reunion

But nothing gave us greater joy than gripping the hands of the old veterans and looking into their tear-dimmed eyes. They were so happy. How we talked of old times, for the language quickly came back again. Where had they labored? There was Petero Risase, who after many years of service in Pare, where he helped translate the New Testament, had labored to open the work with me in Uganda. Then he pioneered in Mombasa among the Mohammedans. A valiant worker! Paul Saburi, first to be ordained to the ministry in East Africa, who had worked in both southern and western Tanganyika among new tribes. Petero Mulungwana, pioneer in the Mwanza district and one of those four Pare workers who stayed there through World War I serving for seven long years without pay. And many others had served the church well in Pare. Their hair is now white, and their bodies are bent. But their loyalty and love remain as strong as ever. And their children have gone out as missionaries through all Tanganyika and East Africa, and many more are yet preparing for service.

Yes, twenty-five years seems a long time, but they did not forget.

"Never does the human soul appear so strong as when it forgoes revenge, and dares to forgive an injury."

## Among the Huichol Indians of Mexico

By Arthur H. Roth  
Secretary, *Inter-American Division*

"We want an Adventista to teach and help us." In that way representatives from the Huichols, a little over a year ago, approached a group of Seventh-day Adventist workers. The Huichols, a tribe of Mexican Indians, live among the mountains of Jalisco. Again, as so often in the past, Divine Providence was opening another door for the proclamation of the gospel.

In response to this Huichol request the Mexican Union invited Pedro Rascón to visit them and explore the possibilities. He found considerable interest and much need, though these conditions of the Huichols were tempered with suspicion of "outsiders." Later, some seven or eight months ago, David Gaspar and his family from south Mexico volunteered to move into Huichol territory. Cautiously Brother Gaspar set about to prove to these people that he had come among them as a friend and helper.

Toward the end of January, 1953, Juan Plenc and W. E. Baxter, Jr., together with Dr. Mario Mendoza, flew to Jalisco from our school and hospital in Montemorelos with a missionary plane donated to the denomination by Dr. Glenn McCaffery. In about three hours these brethren were able to accomplish a journey that ordinarily would have required many days along mountain roads by muleback.

Not long after these brethren arrived, Huichol Indians began congregating near the "big house"—a mud and straw building used for a jail, pagan temple, Cath-

olic church, and government headquarters. These visiting Adventist workers, together with Brethren Rascón and Gaspar, who already were among the Huichols, set up a field clinic for the treatment of the sick. From Thursday to Sunday they also held meetings for the people at different times.

The Huichols came to the meetings, but they would not at first bring their sick to be healed. They had been warned by those interested in keeping them in ignorance and in exploiting them that the Adventistas had no good intentions. Especially were they not to permit the "outsiders" to touch the sick. When they were invited to bring their sick ones for treatment, they replied, "We have none sick among us." So for the first two days of the visit only two persons had been helped medically. Both were small lads. They were seen to have ailments as they sat among listeners at the meetings. One boy had a swollen knee; the other's eyes were virtually closed because of infection.

On the next day, when the people gathered for Sabbath meetings, it was noticed that these lads were completely recovered from their troubles. The whole Huichol congregation now was pleased with what they had seen happen to the boys. Thus on Sunday, when the clinic was reopened, the sick came from all sides. On that day there were so many to be cared for that the visiting Adventistas hardly found time to eat. By the time our missionary plane finally took to the air for the home journey on Sunday evening at five o'clock, the entire Huichol region had heard of the "men who did good." Much Huichol suspicion had been allayed.

As we report the beginnings of Adventism among the Huichols of Jalisco,



A delegation of Huichol Indians who came to the Adventists in Mexico City to ask for a work to be established among their people.

we do so asking our brethren everywhere to pray that the truth might bring forth abundant Huichol fruitage. Please remember Brethren Rascón and Gaspar and their families in this difficult mission. Remember our missionary doctors and teachers at Montemorelos, particularly as each quarter they fly to Jalisco on these journeys of mercy.

## New Welfare Center in Milwaukee

By Arthur Kiesz

A snip of the scissors by Mayor Frank Zeidler of Milwaukee, Wisconsin, cut the tape and officially opened the new welfare service center sponsored by our church.

For some months our church board gave study to enlarging our facilities in order to contribute more toward the welfare of the needy within our reach. We rented an empty store in a favorable location and have thousands of articles of clothing on hand ready for distribution to needy families.

Not only was the mayor on hand to assist but also the head of the department of public welfare and a representative of the Red Cross. All three of them made short speeches and had some very complimentary things to say about the welfare work of Seventh-day Adventists. We work in close cooperation with the existing welfare agencies of our city to avoid duplications.

We believe God will add His blessing to our endeavors on behalf of those less fortunate than we.

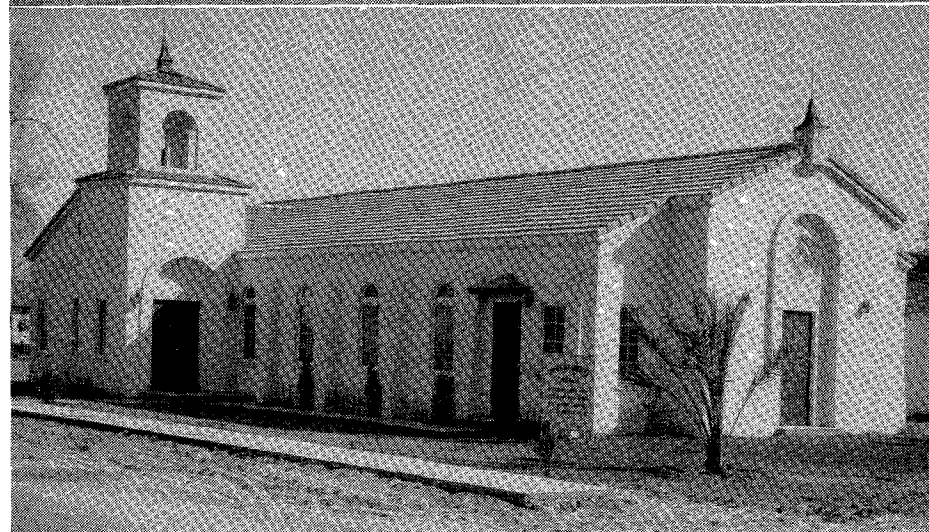
## New Churches in Southeastern California Conference

By H. H. Hicks, *President*

Sabbath, February 7, was indeed a happy day for our church members in Blythe, the occasion being the dedication of the new church. The members there have worked hard to complete this building, to install the pews, and to provide the necessary equipment in the Sabbath school rooms. Ellsworth Wellman, the pastor, and the officers are to be commended for what they have accomplished.

This church in Blythe is on one of the main arteries of east-west travel.

On Sabbath, February 14, the church in Lucerne Valley, in one of California's fastest-growing areas, was dedicated to the Lord's service. Philip Knoche, pastor of the church, and the brethren and sisters of Lucerne Valley are to be commended for their heroic efforts in building this church and equipping it with pews and up-to-date church facilities, while at the same time building and operating a new church



Top to bottom: Lucerne Valley church, Palm Springs church, Blythe church, all in the Southeastern California Conference.

school. The Lord further blessed them with an excellent well on the property. We have sufficient ground for recreational purposes for the school and to meet the growing church needs.

Joining with Lucerne Valley in the services of the day were the members of the Victorville church, and in the afternoon service, the Barstow church.

The new church in Palm Springs was dedicated February 21. This building is a credit to our work in this city. The church is furnished with carpets, pews, pianos, and all that is needed for carrying forward the Lord's work in a representa-

tive way. Elder and Mrs. R. A. Rentfro, who were there during the building days, are to be complimented for the splendid work they did. After Brother Rentfro left to labor in British Columbia, Wilbur Nelson took over our work there, and the Lord has blessed his ministry. Palm Springs is one of our leading resort areas. The city has grown very rapidly, and the church is so situated that it will serve that whole area in a good way.

We rejoice to have these three new lighthouses dedicated free from all indebtedness where our faithful people may gather and worship God.

# An Open Door in Libia

By A. V. Olson

*Vice-President, General Conference*

Ever since J. N. Andrews, our first foreign missionary, was sent to Europe in 1874, Seventh-day Adventists have kept their eyes on the mission fields. One country after another has been entered. Today our work is firmly established on every continent. There are a few countries, however, that have not yet been entered, owing principally to the fact that the doors have been closed. Under the providence of God these doors are gradually opening.

Just this week a letter arrived at the General Conference office from Neal Wilson, the president of the Nile Union Mission, telling of opening doors in his field. We wish to share this good news with the readers of the REVIEW AND HERALD. Brother Wilson writes:

"For the past three weeks I have been over here in an endeavor to open the door for the establishment of our work in this closed and unentered country of Libia. At first it seemed almost futile, but after earnest prayer and many, many contacts things began to develop. It has been wonderful to see how God leads and works in such providential ways—even in small details. I was so impressed with this fact a few months ago when we opened the Sudan and now again here in Libia. God has led us to just the right places and to just the right people at just the right times—really marvelous when I think of how impossible it seemed at first. Those who were the most opposed became our strongest advocates.

"We plan to begin a medical unit here, which obviously you can understand is the only type of mission work we can engage in at the moment, until we win the confidence of the people. Incidentally, there are absolutely no Christian organizations or there is no Christian work being done in Libia, outside of some Catholic institutions which are remnants of the Italian North Africa of which Mussolini dreamed. God has been wonderfully good—we have made a host of lovely friends.

"Yesterday we had a most cordial reception by the king—His Majesty Idris El Senussi. He was warmhearted and kind. I talked to him for some thirty minutes, and it was an excellent meeting. He assured me of his fullest support, and said that any piece of land we picked out in the country or in the city, if it was government owned or if the government could put its hands on it, would be ours. Then the minister of finance promised that all equipment and materials and supplies and medicines would be exempted of customs duty. The minister of health, and in fact all of them, have now become very friendly and gracious in every way. . . .

"This year will be a historic year for this union. We have opened up work in

the Sudan and have a man stationed in Khartoum; now we have Libia ready to enter; and I hope Aden will also respond when we visit there the latter part of May. Besides this, the Voice of Prophecy is beginning to yield a real harvest. We will have a new headquarters building in Heliopolis; we have a lovely new piece of land for our training school near Cairo; we will have about twice as many baptisms as in any previous year; and we are about to close a deal on a very fine site for a new Cairo city church or evangelistic center—all of this calls for rejoicing!"

This is cheering news from a faraway field. It is another evidence that God is working in behalf of His people. As the Lord opens long-closed doors His church must stand ready to enter in. Men and means should be at hand at all times to move forward as our Captain leads.

## The South India Union Constituency Meeting

By O. A. Skau

The South India Union constituency meeting opened in Bangalore with a vesper service on Sabbath, May 20. The motto for the session was "Watch, Pray, Work," and the text chosen by O. O. Mattison, the union president, was Isaiah 62:6, 7. From this hour onward to its close, a continuous spiritual feast was enjoyed. Among the speakers were W. A. Scharffenberg, R. H. Pierson, J. F. Ashlock, A. J. Johanson, Dr. D. W. Smith, and A. E. Rawson.

## Conversion of a Hindu Priest

By Robert H. Pierson

Maharaja Thevar was a Hindu priest in the little south Indian village of Thakku-Vallioor. He was also a devil dancer and fortune teller, and was addicted to many other vices of the devil. His life was a life nearly ruined by the depravity of heathen custom and devil possession.

In the latter half of 1952 two workers in the South Tamil Mission opened a series of meetings in Thakku-Vallioor. Maharaja Thevar showed no inclination to attend at first, for he was absorbed in his own round of heathen rites and ceremonies. However, another very wicked man of the village, a notorious criminal in the area, who had become interested in the evangelistic meetings, urged Maharaja to attend. Finally, out of deference to his friend, he acquiesced.

A strange new power began to work in his life, and the devil dancer and priest found himself night after night listening to a strange new message. In this message the power of love triumphed over the power of fear. In the place of hideous idols of wood and stone a new face found its way into Maharaja's dreams. It was the benign countenance of a loving Saviour—Jesus Christ. He learned that this Jesus is soon to return

As department after department rendered its reports, those present were stirred to work harder than ever before to help finish the work. We were reminded of the fact that in God's service we do not work alone. Our attention was called to the statement that "no man succeeds in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His co-laborer."—*The Desire of Ages*, p. 273.

In the closing meetings of the last Sabbath a special offering was taken to be used to build churches in new places. To this the delegates and others responded, and the result was an offering greater than anything we have given before.

Surely we are seeing new things in India today. Just think of it! A single offering in a union constituency meeting in India amounting to over ten thousand rupees in cash and pledges. It was thrilling indeed to see the mounting figures on the blackboard. It was an experience long to be remembered.

As we said good-by to our fellow workers and prepared to leave for our respective fields of labor, we determined never to hold our peace until our work for God is finished.

"The common round, the trivial task,  
Will give us all we need to ask,—  
Room to deny ourselves, a road  
To lead us daily nearer God."

to this earth. In this darkened heart a new light shone. Maharaja Thevar wanted to be ready to meet this new God when He came.

Breaking with the powers of Satan is not easy. The imps of the evil one desperately contested for the heart of this simple villager. Day and night they tormented him, both mentally and physically. At times there was a question which way the battle might go. Brethren Chelliah and Abraham visited the man frequently and prayed with him.

One day Maharaja Thevar came to Brother Chelliah and handed over to him a cane. This cane was the one he had used to command the obedience of the devils he had been serving. Like the sticks of the magicians in Moses' day, this cane would perform many weird antics. After he had handed over this cane—the symbol of the devils' power—peace came to his troubled soul. The defeated powers of darkness left their habitation, and another poor devil-possessed Indian villager found rest in Christ.

On October 18, 1952, Maharaja Thevar was among those who were baptized into Christ and the Advent hope. Today he is another trophy of the cross, witnessing for this Christ in the little village of Thakku-Vallioor.



Evangelistic team that is conducting a series of meetings in the city of Conquista, Bahia, Brazil. Already 280 have signed the Sabbathkeeping pledge. A. Carvalho, evangelist, is second from the right.

## Successful Public Meetings in Brazil

By R. A. Wilcox  
President, East Brazil Union

In 1951 A. Carvalho, who formerly had been director of the Northeast Teachers College, was given an opportunity to participate in the public effort conducted in Rio de Janeiro by Walter Schubert. During that series of meetings, through the influence of the specialized training of the evangelistic school, Pastor Carvalho decided to dedicate his life to public evangelism. The following presents a brief report of the evangelistic work of Elder Carvalho, together with three evangelistic teams, during the year 1952.

His first series was conducted in the city of Recife, the well-known aviation base of World War II. Recife is the capital of Pernambuco, and its half-million population constitutes Brazil's third largest city. It is the pearl city of the northeast. Its shores are bounded by coral reefs, from which it gets its name. On February 10, 1952, a team of seven workers began meetings. The only available meeting places were the two local Adventist churches. The team alternated between the two and carried on their program seven nights a week, with an average attendance in each meeting of three hundred persons. Within a few weeks eight hundred families were being visited by Bible instructors. There were some disadvantages in conducting meetings in the well-known Adventist churches. On the other hand, people in Brazil who attend a public effort in a church building generally demonstrate a special interest in the truth from the very beginning. Surely the Lord rewarded the efforts of this loyal team of soul winners. The regular meetings carried on for sixteen weeks. They are happy to report 149 baptisms.

Elder Carvalho bade farewell to the Recife team and moved on down the coast to Vitória, in the state of Espírito Santo. In this capital city of fifty thousand, where Adventists have had no public effort for the last fifteen years, our evangelist, together with a team of eight workers, opened his first meeting on June 10, 1952. The arrangements for a meeting place in Vitória were providential. The director of the state industrial college generously offered the beautiful assembly hall in the main building of the college. This wonderful opening presented us with a centrally located meeting hall, which seated five hundred persons.

Before the series of meetings was over, the director had reason to feel the strong pressure of many influences; but he remained firm, and permitted us to carry on our work through the last meeting. Several of this evangelistic group were departmental secretaries, who organized their work in such a way as to dedicate four months to public evangelism. The influence of their fine work has been a rich blessing to the city of Vitória. Already sixty-four persons have been baptized, and fifty-five more candidates are in baptismal classes. Every phase of our work in that field has been strengthened as a result of this soul-winning endeavor. Five months were dedicated to the Vitória effort. Much will be reaped as the workers who carry on gather in the fruits of the harvest.

Elder Carvalho's evangelistic team then moved on to the city of Conquista, Bahia, with an elevation of three thousand feet, overlooking the mountain country of the northeast. This is a city where Adventists have had no organized work. Previous to the arrival of Pastor Carvalho, the local mission sent into that city a colporteur to sow the first seeds. Soon after, a worker was invited to make his residence there. Then followed a weekly program with the Voice of Prophecy, and last the com-

ing of the evangelistic team. The workers were fortunate in obtaining the only available meeting hall in town. It is equipped with many loud-speakers, and it has been necessary to buy the time of these loud-speakers during the meeting hour in order to permit the voice of the evangelist to be heard.

On December 28 Pastor Carvalho and his evangelistic team opened up their meetings in Conquista. The first night brought 150 curious listeners. The second night brought five hundred, and from then on, the people have waited in line a half hour before meeting time in order to get a seat in the hall. After three months of public preaching, 280 persons have signed the pledge to keep the Sabbath. Elder Carvalho is expecting one hundred persons in his first baptism. Surely the city of Conquista has felt the power of a great Adventist revival.

In new cities it is necessary to firmly establish our new work. Already the brethren have purchased a fine centrally located church lot, and the foundation is being laid for another memorial to the gospel. In a few weeks the new congregation will move into the new church. Elder Carvalho plans to organize the church, dedicate the building, and leave the local pastor in charge of the new flock.

The work of Elder Carvalho and his group has been one of aggressive evangelistic soul winning. The Lord has blessed him and the teams who have worked with him. He remained with each evangelistic effort long enough to bring in a harvest. In each series of meetings he left several workers to continue the work of winning precious souls who needed more time to decide for the truth. In just a few weeks Elder Carvalho will bid farewell to his co-workers in Conquista and move on to the city of Salvador, where he will unite with a new team in a new series in Brazil's fourth largest city.

## Medical Work in Haad Yai, Thailand

By Ronald C. Gregory, M.D.

Haad Yai is a city in the southern part of Thailand. It is growing in importance because of its tin and rubber business. It has more than doubled its population in the last three years. This city, which has a population of 45,000, serves as a vital rail junction.

Our little mission clinic, soon to be recognized by the government as a hospital, is a branch of the Bangkok Sanitarium and Hospital. It began only as an outpatient clinic, which we planned to enlarge after six or twelve months, so that we would be able to take inpatients also. We lived upstairs in our clinic building until a house was built for us to occupy.

Just three months after opening our

doors we took in a patient who was nearly dead. He recovered and has studied our Voice of Prophecy lessons. We hope to see him baptized soon. Several other patients now are interested in our message. We employ about eighteen workers, including four nurses trained in our Bangkok Sanitarium and Hospital.

We have two acres of land that has been given to us by a wealthy man here in Haad Yai for the purpose of building a hospital. We now have our home built on this property, as well as a nurses' home and another small home for a worker's family. Just recently we put up a generator building to house our twelve-kilowatt light plant. This plant is large enough for our hospital and the thirty-five beds we are planning for.

In Thailand the people are Buddhists.

They seem to be satisfied with their religion. Ministers have a hard time to get any hearing, because the people are so complacent. The medical work is different. Here is something that they need, and most of them are willing to accept this service. Now we are entrenched so far as the medical work is concerned, but we need more evangelists to gather in the souls. The people whom we have helped realize we have something else for them, and many are now ready to respond. Surely the medical work is the opening wedge. Now we need the ministers. We have the right arm working, but we need to press on to bring the people into the truth. We pray that workers may be sent to gather in the souls waiting to be told the story of the advent of our Redeemer and the hope of eternal life.

## Brief Current News



### OVERSEAS

#### Far Eastern Division

● Since the beginning of 1953, four of the union missions in the Far Eastern Division have held biennial sessions, namely Indonesia, North and South Philippines, and Japan. The outstanding event at these meetings was the ordination of 25 workers, overseas and national, to the gospel ministry.

● Dr. G. H. A. McLaren, medical director of the Warburton Sanitarium and Hospital, has accepted a call to unite with the medical staff of the Youngberg Memorial Hospital. Dr. James Nelson has been transferred from the Penang Mission Hospital to the Youngberg Memorial Hospital.

● Three young women have recently joined the Far Eastern Division office staff. Mrs. Catherine Buxbaum came to us from the North Pacific Union Conference office. The Misses Phyllis Lewis and Mavis Brunton, formerly connected with the Australasian Division office in Sydney, arrived in Singapore on May 6 to take up their new work.

● The Singapore Malay church recently celebrated its third anniversary. The church membership in the three years has grown from 15 to 23, and of that number 15 were formerly of the Moslem faith. Money is in hand with which to build a new church, but thus far it has been impossible to find a suitable location.

● During the year 1952 there were 7,430 baptisms in the Far Eastern Division field. This brings the total membership of the division to 62,110.

### NORTH AMERICA

#### Atlantic Union

● Harold Fagal, pastor of the Hartford, Connecticut, district, has accepted a call to be pastor of the Cleveland, Ohio, church.

● Six Master Guides were invested in Fitchburg, Massachusetts, by W. E. Burns, conference Missionary Volunteer secretary. The group includes the pastor and his wife, Elder and Mrs. Donald Sandstrom, and the Missionary Volunteer leader and his wife, Mr. and Mrs. Leonard Tessier.

● B. E. Leach, pastor of the Worcester, Massachusetts, district, has been holding Bible studies in Quinebaug, Connecticut, with an attendance of as many as forty persons, most of them nonmembers. He has also begun public meetings there, at which the auditorium has been well filled.

● On Sunday, May 17, Southern New England had its first Pathfinder Fair, with exhibits and displays, numbers by the junior band, and a talk by L. A. Skinner from the General Conference.

● The Acadettes of Greater Boston Academy, an all-girl chorus directed by R. J. Hammond, which has presented concerts in many churches in this area, have been raising funds so that the group as a whole may attend the youth congress in San Francisco.

#### Canadian Union

● On Sabbath, May 2, the auditorium of the Crescent Heights High School in Calgary, Alberta, was filled with church members and visitors who had come together for an all-day program rendered by students and faculty members of Canadian Union College. G. S. Balharrie, in his Sabbath morning sermon, urged his con-

gregation to take Christ as their only example. During the Missionary Volunteer hour in the afternoon the choir presented a program of sacred music, and in the evening a concert was given by the college band.

● Two very successful Dorcas Federation conventions were held recently in Alberta. On Sunday, April 19, all the Dorcas Societies for the Southern Alberta Federation assembled in the Calgary church; and the following Sunday, April 26, the Lacombe Dorcas Federation meeting convened in the college chapel. All who attended went home with renewed courage to do great things for God during the coming months.

#### Columbia Union

● Opening services were held in the beautiful new church in Manchester, Ohio, May 2. Construction was begun about a year ago on the structure, which has a seating capacity of about 110.

● The new boarding school in the East Pennsylvania Conference will be known as Blue Mountain Academy. On a recent visiting day about 400 persons took advantage of the opportunity to make a tour of the Blue Mountain Academy farms.

● On May 23 the new church edifice in Parkersburg, West Virginia, was formally dedicated. D. A. Ochs conducted the dedicatory service on Sabbath afternoon. C. J. Coon, president of the conference when construction was begun, spoke Friday evening. F. H. Yost, of the Theological Seminary, was also a guest speaker.

● For the first time in its history the Ohio Conference has reached Minute Man status in Ingathering. Sixty-nine churches reached the Minute Man standard. This represents the largest amount of Ingathering money ever raised by any conference in the Columbia Union.

#### Lake Union

● During the first quarter of 1953 the Indiana Bible school received 1,109 applications. At the present time it has 1,078 students. There were 97 graduated from Course 1, and 47 from Course 2. Twelve new believers were baptized during this time. The Daniel and Revelation Course, which will increase the number of students, is being added.

● Recently a baptism was conducted at Cheboygan, Michigan, for ten candidates. These were the first fruits of the effort conducted by Kenneth Livesay and his co-workers. Several others are interested and preparing for a later baptism.

● Two new principals have been chosen to serve in Michigan academies. R. W. Pratt, who has been the dean of boys at Adelphean, will become head of that institution; and E. E. Burkett, who has been laboring as a minister in Benton Harbor, is the principal at Cedar Lake.

● An excellent music festival was held this year, May 1 and 2, at Broadview Academy in Illinois. From 7 academies in the Lake Union came 170 students to participate in the programs. Mrs. Bradford Braley, in charge of the music de-

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partment at Broadview Academy, had the programs well organized. J. L. McConaughy, president of the Illinois Conference, spoke to the youth Friday evening; and T. E. Lucas, from the General Conference, presented the sermon Sabbath morning.

#### Northern Union

● Evangelistic meetings were started on April 19 in the Staples, Minnesota, church. Paul Penno and O. L. Johnson are leading out in this series of meetings.

● D. C. Butherus, Iowa Conference president, reports 30 additions by baptism and on profession of faith in Iowa during April. R. L. Warner reports 12, A. R. Hagen 8, W. O. Berry 4, T. A. Nickum and George Stone 2 each, and W. R. Howard and W. G. Zima, 1 each.

● Mrs. Della Williams, an active lay evangelist from Marmarth, North Dakota, has organized a branch Sabbath school, which meets in her home each Sabbath. She also gives hydrotherapy treatments and, of course, a Bible study with each treatment. The interest is growing, and some have asked for baptism.

#### North Pacific Union

● Big Week during 1953 was one of the best in the Pacific Northwest in recent years. The total deliveries by our colporteurs and others participating in Big Week amounted to \$8,856.07. Fifty workers participated, and 1,766 hours were devoted to literature evangelism.

● After 12 weeks the evangelistic series in the Stateline, Oregon, church closed with better attendance than it began. Already 16 adults have been baptized, and others are preparing for the rite in the near future. C. L. Vories, Upper Columbia Conference evangelist, was in charge of this effort.

#### Pacific Union

● A member of the Kaimuki church in the Hawaiian Mission went Ingathering one morning. These were the accomplishments: \$67.50 for missions, 2 Bible studies, 7 enrolled in Voice of Prophecy Bible Correspondence courses, 1 new student for Hawaiian Mission Academy, and the sale of 1 copy of *Daniel and the Revelation*.

● Seven were received into the Hollywood church April 25 by baptism and on profession of faith.

● Arizona Conference rejoices that the Sabbath school offerings for the first four months of 1953 were \$1,302.61 more than in the same months of 1952.

● A. L. Westphal has concluded his pastorate of the Spanish church in Tucson, Arizona, and is now in Modesta, California.

#### Southern Union

● Oakwood College president, F. L. Peterson, reports that the college church reached the full Minute Man Ingathering goal with a total of \$5,255.48.

● On Sabbath, May 2, the Atlanta Kirkwood church, in the Georgia-Cumberland Conference, was dedicated. R. R. Figuhr

preached the dedicatory sermon and Carlyle B. Haynes, V. G. Anderson, and G. R. Nash participated in the service.

● The Georgia-Cumberland Conference reports that on Sabbath, May 9, H. W. Walker baptized seven individuals in Knoxville; six were baptized by Hoyt Hendershot in Augusta, and four were baptized by W. B. Johnson in the Atlanta Kirkwood church.

● R. M. Ruf, pastor of the McMinnville district in the Georgia-Cumberland Conference, reports that five were baptized in the Altamont church on March 28 as a result of church school evangelism. Elder Ruf says that A. M. Amundson, the teacher, was chiefly responsible for these decisions. Two were from Adventist homes and three from a non-Adventist home.

#### Southwestern Union

● The Odessa, Texas, church (in the Texico Conference) was dedicated on a recent Sabbath. The district pastor, W. K. Mansker, baptized two candidates, a man and his wife, at the afternoon service.

● A baptism of eight people at Fort Smith, Arkansas, on a recent Sabbath was the high point in a short series of meetings held in the church by J. S. Jameson, pastor of the Gentry church. Four of these new believers have united with the Russellville church. One individual was added on profession of faith.

● At Sand Springs, Oklahoma, an attractive new church has recently been completed. Dedicatory services were conducted the first Sabbath in May.

● Southwestern Junior College was host recently to 219 visitors as academy and high school seniors and their sponsors came from all parts of the union for a three-day visit.

### 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	June 26, 27
West Lebanon, New Hampshire	July 17, 18
Northeastern	
Middletown, New York	July 24-Aug. 2
Greater New York	
Eagle Lake Park	Aug. 28-Sept. 6

#### Canadian Union

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

#### Central Union

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

#### Columbia Union

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

#### Lake Union

Illinois	
Central Illinois	June 11-14
Southern Illinois	June 18-21
Indiana	
Indiana Academy, Cicero	July 30-Aug. 8
Lake Region	
Cassopolis, Michigan	Aug. 21-29
Michigan	
Grand Ledge	Aug. 6-15
Wisconsin	
Portage	Aug. 13-22
Spooner	June 22-27

#### Northern Union

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

Georgia-Cumberland	
So. Miss. College, Collegedale, Tennessee	June 4-13
South Atlantic	
Hawthorne, Florida	June 4-13
South Central	
Huntsville, Alabama	June 4-13

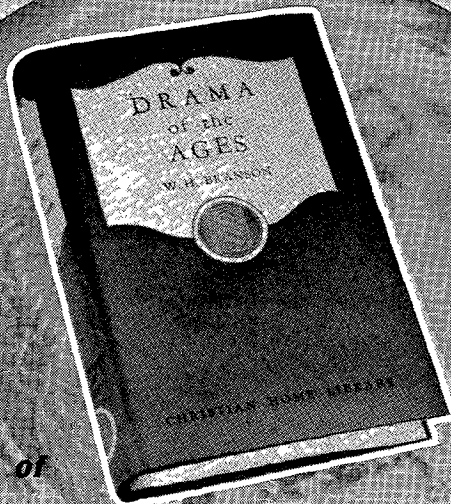
#### Southwestern Union

Arkansas-Louisiana Regional Meeting	
Baton Rouge, Louisiana	June 11-13
Oklahoma	
Oklahoma City	July 30-Aug. 8
Texico	
Sandoval, New Mexico	Aug. 6-15

### Church Calendar for 1953

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

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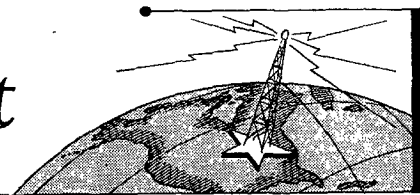
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# Items of Special Interest



## The Waco, Texas, Tornado

From the Texas Conference office M. H. Jensen, home missionary secretary, writes:

"No doubt our believers have read the newspapers and heard over the radio about the great tornado that struck Waco, Texas. Our believers will be happy to learn that all the members of the Waco church are safe. One sister was slightly injured and a few of the homes of our believers were damaged slightly. No extensive damage was done."

A full report on the wonderful way in which our churches in Texas responded to the call for aid and clothing and money and the assistance given to the stricken section of the city will be reported in a later article.

## Plans for the City of London

The great and historic city of London, whose influence reaches out to the very ends of the earth, is without a representative Adventist center. Consequently our work in England does not enjoy the prominence that it should. Meetings in the past have been held largely in the suburbs and adjoining cities. It has always been a serious question whether or not an effort right in the center of this metropolis of 9 million would yield results. The present evangelistic effort, now eight months in progress, has amply demonstrated that the heart of London is a rich evangelistic field. So far 164 have been baptized, with 100 more definitely preparing for baptism. Another 1,000 have manifested interest and shown friendliness. In addition, thousands of names have been secured of people who have attended meetings.

Recently, in company with J. F. Cummins, it was my privilege to spend several days in London studying with the brethren there the problem of securing a suitable site to serve as a center of evangelism and also to house the central church. The General Conference has taken action approving such a plan. Property in the heart of London is not easy to secure, and what is available is costly. To build will be out of the question. Something already erected must be sought. Several theaters offer possibilities, but the prices run into thousands.

We came away from London with the profound conviction that if Adventists are to be known in London and if we wish to carry on continuous evangelism in

London, which can easily yield from 200 to 400 or more new believers annually, a center somewhere in the heart of London is indispensable. Further investigation of sites is continuing, and it is hoped that soon a permanent evangelistic center in London will be a reality.

R. R. FIGUHR.

## Literature for Servicemen

For a number of years it has been the plan to receive in all of our churches by means of a special offering on a designated Sabbath a fund to be used for supplying literature to our young men in the armed services. June 20 is the date of this offering for 1953.

When a young man leaves his home and his church for the service of his country, he find himself in a strange environment, often subjected to influences that test his faith to the very utmost. He is among strangers, most of whom are not Christians. His beliefs and principles are often misunderstood, perhaps ridiculed. He is denied the fellowship to which he has been accustomed. Loneliness and temptation assail him. Surely it is the manifest duty of the church to do her utmost to bring consolation, cheer, and encouragement to the boys who are endeavoring to adjust themselves to military service.

One of the ways to help is by making sure that an ample supply of our books and periodicals is made available to the War Service Commission and the International Service Commission for distribution in army and navy camps, centers, and hospitals, for the use of chaplains in their ministry, and for mailing direct to individuals at home and abroad.

Our books and papers should be supplied freely to servicemen's libraries. No effort should be spared to give assurance that we are determined to keep our young men in touch with what the church is doing and with what it believes and teaches.

Not only is our literature valuable in strengthening the faith of Seventh-day Adventists, but just as is the case among civilians, it has a powerful influence upon those who have not yet heard the truth.

We earnestly invite our church members throughout North America to participate liberally in the Serviceman's Literature Offering to be taken June 20, and request our church elders and leaders to make sure that proper publicity is given this important item on the church calendar.

W. H. BRANSON.

## The Emergency in Kenya

From Ernest D. Hanson, president of the East African Union Mission, comes the following enlightening word concerning the emergency in Kenya:

"Because of the worldwide publicity given to the Mau Mau disturbances in Kenya, many of our friends have written asking what effect the emergency has had on our work. In reply we say that the feature most deeply affecting our work is the violent anti-Christian activities of the Mau Mau organization.

"The Mau Mau oath is adapted from an old heathen Kikuyu custom, and appeals to the superstitious fears of its adherents. Many who have taken the oath through fear, have been compelled to go through the ceremony two and three times. Under pain of severe punishment or death, members are required to commit murder, arson, or theft as they may be directed by the leaders.

"A number of the African mission teachers and pastors of the Christian churches among the Kikuyu have been murdered. School buildings have been burned, equipment stolen, and houses looted or destroyed. Early in March our boys' dormitory on Chebwai Mission was burned. The building and furniture were destroyed, but all of the boys escaped from the burning building. The same morning a large school building on the Friends mission nearby was burned.

"Early in the emergency the doors, windows, and furniture of one of our pastor's houses were stolen, and the pastor was compelled to move to a safer area. In one church all the members received notice that they had been condemned to death by the Mau Mau. A number of our Kikuyu students who are attending our training schools have not dared to return to their homes since the beginning of the emergency.

"We are thankful to report that no workers have lost their lives and that only one lay member has died as the result of wounds, and these were not inflicted by the Mau Mau.

"R. J. Wieland, president of the Central Kenya Mission, has preparations nearly completed for producing Voice of Prophecy Bible School lessons in Kikuyu. We are also broadcasting in Kikuyu and Swahili twenty-six times a year.

"In spite of the unrest and real danger, our workers are of good courage and are looking forward to the largest number of baptisms in the history of East Africa."