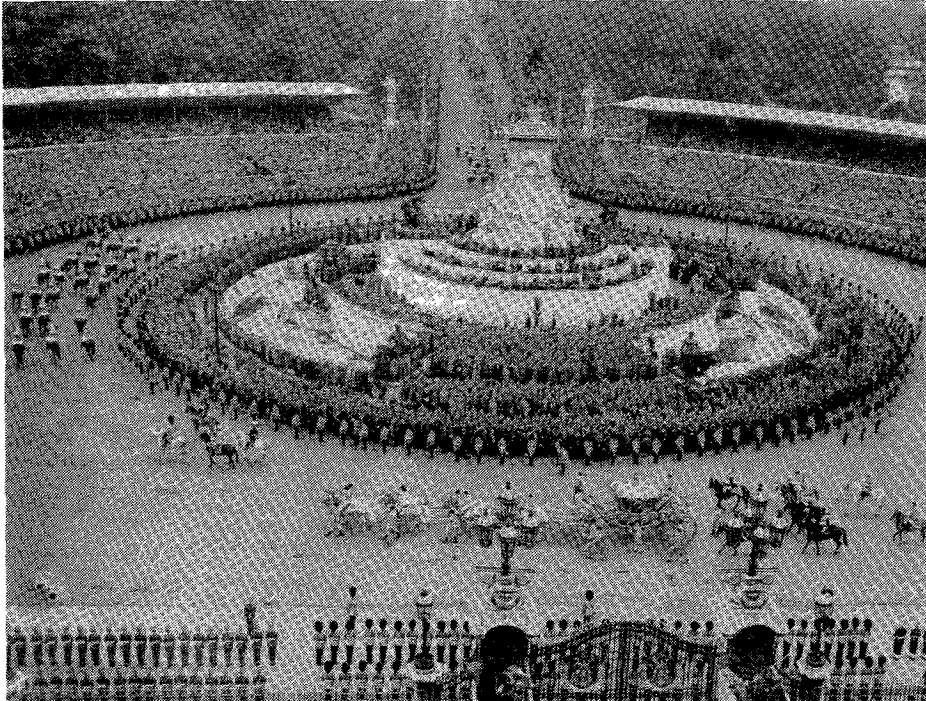


The Advent
REVIEW *and Sabbath*
HERALD
 GENERAL CHURCH PAPER OF
 THE SEVENTH-DAY ADVENTISTS



INTERNATIONAL

The coach carrying Queen Elizabeth is shown as it passed crowds at Victoria Memorial en route to Westminster Abbey for coronation ceremonies.

The Crowning of QUEEN ELIZABETH II

By W. L. EMMERSON

[Elder Emmerson, editor of our English *Present Truth*, gives here an eyewitness account of the coronation and draws from it certain spiritual lessons.—EDITOR.]

For months, London, the metropolis of the Commonwealth, had been the scene of intense activity in preparation for the coronation of its lovely and beloved young monarch, Queen Elizabeth II.

Westminster Abbey, the place of crowning for nearly nine hundred years, since William the Conqueror, had been closed for months to arrange the seating for the vast congregation of seven thousand that was to witness the solemn investiture.

The route of the royal procession was a blaze of spectacularly colorful heraldic emblems, flags of all the Commonwealth countries, and bunting, and literally miles of tiered seats had been put up to accommodate some of the multiplied thou-

sands of visitors who were coming by rail, ship, and plane from the ends of the earth.

In the early morning hours, as coronation day drew on, rehearsals had been staged to organize every detail of the two-and-a-quarter-mile procession of Commonwealth representatives and troops. A final dress rehearsal in the Abbey had timed every item of the ceremonial pageantry of the coronation service.

By the afternoon of the day preceding coronation, the Mall, leading up to the palace, was already lined two and three deep along its whole length. No fewer than half a million brave souls, undaunted by the cold winds and drenching rain and sleet, sat propping one another up through the long night hours to make sure of a vantage position when the

dramatic moment of Her Majesty's appearance should come.

Coronation day, June 2, dawned gray and wet, but in spite of all the climatic discomfort, every inch of pavement along the route was packed solid from the palace to Trafalgar Square, from Trafalgar Square to the Embankment, from the Embankment to the Abbey, and along the circuitous extension of the route through London's famous Hyde Park and West End.

The various processions of representatives of foreign states, colonial rulers, and royal personages, culminating in the procession of the queen mother and the queen's sister, Princess Margaret, having reached the Abbey, the queen's procession, with her glittering retinue, emerged through the great iron gates of the forecourt of Buckingham Palace, and a roar of acclamation went up from a hundred thousand throats. This was repeated more and more vociferously as the beautiful golden coach, surmounted with a model of the Imperial State Crown, proceeded down the Mall, through the Admiralty Arch, past Nelson's Column to the Embankment, where more than thirty thousand children provided the biggest cheer of all. Then on the procession went to the lovely twin-towered west front of the Abbey, with its annex specially erected to receive the guests, and the royal entrance with royal blue canopy and twelve-foot-high royal coat of arms.

The sun burst through the gray cloud pall for a moment to light up the queen as she stepped out of her golden coach. As with grace and dignity she passed through the west door, the Abbey choir burst into the glorious strains of the one hundred and twentieth psalm, "I was glad when they said unto me, We will go into the house of the Lord."

Down the blue-carpeted nave, preceded by her dazzling escort of knights and bearers of the regalia, the queen moved to the central space of the great cross formed by the nave and the transepts, called the "theater." Passing round the dais, with its high throne, and to one side of the historic Chair of St. Edward encasing the famous Stone of Scone, the queen took her seat upon the Chair of Estate. Behind, in the royal box, sat her mother and sister and other royal personages.

The thirty-eighth successive coronation service since William the Conqueror (excepting only Edward V and Edward VIII)

(Continued on page 8)

Contents

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.]

FRONT PAGE - - - The Crowning of Queen Elizabeth II

GENERAL ARTICLES - - - - - Page 3

Recent Discoveries of Hebrew Bible Manuscripts—Andrew's Beautiful Example—Do You Know the Joy of Giving?—How Shall the Message Be Given?—The Search for Truth—How Shall We Keep the Sabbath? Part 1—Like a Tree

EDITORIALS - - - - - Page 12

Summer Vacations—How to Gain Peace of Mind, Part 2—Meals for Millions

NEWS FROM THE WORLD FIELD - - - Page 14

A Visit to Japan and Korea—Two African Youth Find Christ—The Work of the Army Chaplains—Publishing Work in the Philippines—Dedication of Kirkwood Church in Atlanta, Georgia—Walker Memorial Sanitarium and Hospital—Our Educational Work in Batakland—Win Back Your Sons to God—Veteran Temperance Worker—New Church Organization at Grafton, West Virginia—Medical Missionary Work in Monterrey, Mexico—Voice of Prophecy Rally in Trinidad—Week of Prayer at Oshawa Missionary College—Baptism on the Island of St. Lucia—Brief Current News—Camp Meeting Schedule, 1953—Church Calendar for 1953

REVIEW and Sabbath HERALD

FRANCIS D. NICHOL, Editor

FREDERICK LEE, Associate Editor

W. H. BRANSON, Consulting Editor

D. A. DELAFIELD, Associate Editor

J. L. McELHANY, Contributing Editor

PROMISE KLOSS SHERMAN, Editorial Secretary

SPECIAL CONTRIBUTORS

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

BRIEF CURRENT NEWS CORRESPONDENTS

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

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

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

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

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

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

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington, D.C., under Act of Congress, March 3, 1879. One Year, \$4.75. Vol. 130, No. 26.

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

► Some 300,000 Visit St. Louis Mission Exhibit

Some 300,000 persons visited the five-day Archbishop Ritter World Mission Exhibition at Kiel Auditorium in St. Louis which portrayed the work of Roman Catholic missions around the world. The crowds, which averaged 60,000 each day, were said to be the largest ever seen at the auditorium. Auxiliary Bishop Fulton J. Sheen of New York closed the exhibit with a lecture on Catholic faith and missions. Some 11,000 persons attended his address, which was telecast.

► Queen Elizabeth Hopes for Peace Based on Gospel

Queen Elizabeth II expressed to the opening of the General Assembly of the Church of Scotland in Edinburgh a fervent hope "that the world distraught with wars and rumors of war may be brought to mutual understanding by the Gospel to which you bear such vital and revitalizing witness. I pray that that hope may be fulfilled, and it will most certainly be in our hearts during the imminent solemnity of our coronation." The queen said she drew strength and comfort from the knowledge that the Church of Scotland's prayers and thoughts were with her as she prepared for her coronation.

► Southern Baptists Protest Against Obscene Literature

A call for an aroused public sentiment against obscene literature was issued by the Southern Baptist Convention at its annual meeting in Houston, Texas. In an adopted resolution the messengers (delegates) also called upon publishers, distributors, and dealers to cooperate voluntarily in withdrawing from sale all types of literature "that is destructive to the morality of our nation." The convention commended the 82d Congress for its investigation into obscene literature "and all other efforts being made to improve the reading level of our people." The resolution said "the obscene literature being published and sold throughout our nation today eats like a vicious cancer at the vitals of democratic America."

► Episcopal Bishop Asks Unity in Worship

A plea that the Protestant Episcopal Church avoid "standing apart from other Churches in sober isolation in these days of world-wide threat and peril" was made in Boston by Bishop Charles F. Hall of New Hampshire. He told 1,200 clergymen and laymen attending the 168th convention of the Massachusetts Episcopal Diocese that "only by a growing unity in worship and witness shall we prevail against the godless forces of the world. Where we may find deeper unity with Orthodox Churches, we must move on together. Where we are able to witness for Christ with Roman Catholics, we must so apply ourselves. Where we may worship and work with all Protestants, we must do so with grateful hearts."

► Vatican Establishes Diocese in Denmark

The first Scandinavian Roman Catholic diocese since the Reformation has been established in Denmark. A decree of the Sacred Congregation for the Propagation of the Faith elevated the vicariate apostolic of Denmark to a diocese with Copenhagen as the See City. The decree named the Most Reverend John T. Suhr, O.S.B., presently vicar apostolic of Denmark, to be the first bishop of Copenhagen. According to the decree, the new diocese will come under the jurisdiction of the Sacred Consistorial Congregation. There are 26,000 Catholics in Denmark out of a total population of 4,200,000. Some 100 priests serve 38 parishes, 77 churches and chapels, and 22 convents. Twenty-six Catholic schools have an enrollment of 2,735 students.

Recent Discoveries of Hebrew Bible Manuscripts

By SIEGFRIED H. HORN

[In this and the following article Dr. Horn evaluates the great manuscript finds in the Dead Sea area and discusses the most recent discoveries there that so greatly support the belief in the accuracy of the Bible text.—EDITOR.]

Recent archeological discoveries made in the Near East have revolutionized our understanding of the historical and cultural background of the Old Testament. This is especially true with regard to the phenomenal archeological progress made during the last thirty years. These discoveries have enabled us to reconstruct the background of the Old Testament, to show that the men of antiquity mentioned in the Sacred Writings were not legendary figures, but men of flesh and blood, and that the descriptions of the times given in the Old Testament are correct even in details. However, very few discoveries were made that shed any actual light on the veracity of the written text of the Old Testament.

Before 1947 no ancient Hebrew Bible manuscripts had been discovered preceding in age the ninth century of the Christian Era with the exception of the Nash Papyrus, a little fragment containing the Decalogue and a short quotation from Deuteronomy. This document coming from the first century B.C. was the only direct witness of the Hebrew Old Testament earlier than the Masoretic manuscripts of a much later date.

It is true that a number of manuscripts

of the Septuagint, the famous Greek translation of the Old Testament, have been found during the last hundred years, among them the well-known codex Sinaiticus of the fourth century, discovered by Tischendorf in 1859; the Chester Beatty Papyri in 1931 containing manuscripts of several Old Testament books of the second and third centuries A.D.; and a few scraps of two pre-Christian copies of the book of Deuteronomy. All these manuscripts, with the exception of the codex Sinaiticus, came from Egypt, whose dry climate has marvelously preserved perishable material. However, no ancient Hebrew Bible manuscripts had ever turned up in any place, and Old Testament scholars therefore had given up hope long ago of ever finding Hebrew manuscripts that were older than those already known.

The reasons for the absence of ancient Hebrew manuscripts were twofold: (1) the Jewish wars of the first and second centuries and the ensuing persecutions of Jews in many lands, causing the destruction of the old Jewish literature; and (2) an old Jewish regulation that worn-out Bible manuscripts were not to be kept indefinitely, to prevent profanation. Bible manuscripts were sacred, since they contained the names of God, and whenever one was worn out or its reading became illegible, it was placed in a receptacle in the synagogue called a genizah. Such

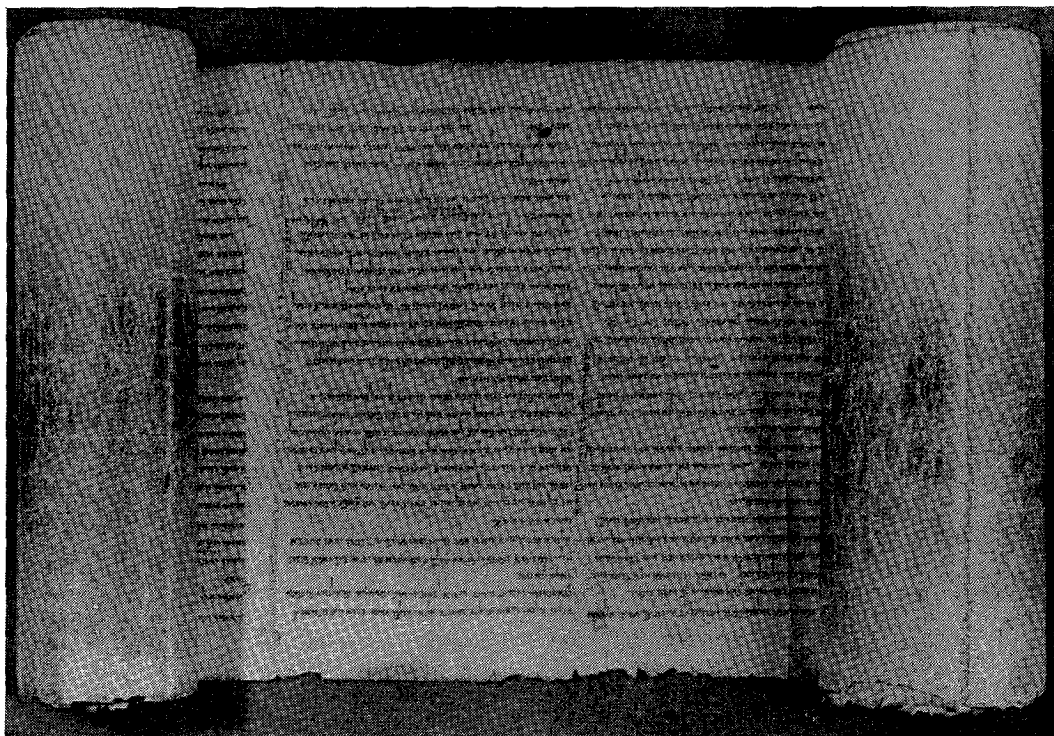
a genizah might only be a box in a small synagogue or a room in a larger one. Whenever a prominent member of the synagogue died, one of these discarded Bible scrolls was put in his coffin, and in this way disintegrated and was lost for ever.

For these two reasons, the Jewish wars and persecutions and the practice of discarding old Bible manuscripts, none of the famous Hebrew books of the time of Christ or the early centuries of the Christian Era have survived.

Discovery of Dead Sea Scrolls

It was therefore a great surprise when in the spring of 1948 the discovery of Hebrew manuscripts was announced. These manuscripts, which have become known since that time as the Dead Sea Scrolls, have initiated a new era in Bible studies. No discovery ever made in the Near East has had such phenomenal results on Biblical studies as these manuscripts have had. This discovery has therefore rightly been called the greatest find of all time in regard to the Old Testament. The survival of the manuscripts in a cave of the desert of Judea close to the northwestern shore of the Dead Sea is due to the exceptionally dry climate of that area. The greatest part of Palestine is humid; hence hardly any perishable material of ancient times, including manuscripts, has survived.

The desert of Judea, however, lies east of the watershed, and hardly ever receives a drop of rain. It is a mountainous region, highly accentuated and rugged. With the exception of a few hardy nomads the desert of Judea has never had a real population. John the Baptist retreated to this area, and received there his God-led education. Christ spent forty days of fasting and meditation in this wilderness, and the Jewish writers Josephus and Philo tell us that a Jewish ascetic sect, the Essenes, had some communities in the desert of Judea. Since there are few sites of ancient ruins in this region, archeologists have never been deeply interested in it. No one suspected that the numerous caves had been used by many Jews as dwelling places during the two devastating wars of the first and second centuries of the Chris-



The ancient Isaiah scroll, which was discovered in 1947 in a cave near Jericho. It is said to be one of the greatest archeological finds of all time in respect to the Old Testament.

tian Era, and that some of the caves had served as hiding places for precious libraries in times of emergency.

It was only the accidental discovery made by an ignorant goatherd in 1947 that set the ball rolling. When eight or nine ancient Hebrew scrolls were said to have been found in a cave in Palestine, the story seemed incredible. Scholars were suspicious and slow to believe that these documents could be genuine, and some few have refused to the present day to believe that these scrolls are not forgeries. It seemed entirely incredible that Hebrew Bible scrolls from the time before Christ could have survived in Palestine. When the metropolitan of the Syrian Saint Mark's monastery of Jerusalem bought four of the scrolls, he could not find a single scholar for a long time who had faith in the genuineness of these manuscripts. Experts from the Palestine Archaeological Museum, Dutch and French scholars, were unanimous in their judgment that they were worthless.

Fortunately they were then brought to the notice of Dr. John C. Trever, acting director of the American School of Oriental Research in Jerusalem. Since he was not an expert in the field of ancient Hebrew manuscripts, and therefore studied them with an unbiased mind, he considered them as probably genuine, recognizing that the script showed great similarities with that of the already-mentioned Nash Papyrus. He made photographs of the documents and sent them to Prof. W. F. Albright, the greatest living Orientalist. Albright recognized the value of these manuscripts, and with his backing the discovery was then announced to the public in the spring of 1948.

Discovery Made During Conflict

The late Prof. E. L. Sukenik, of the Hebrew University in Jerusalem, had in the meantime bought up the rest of the find. Since this discovery was made at the time of the Jewish-Arab conflict in Palestine, the Western world did not know of Sukenik's purchase for many months, and Sukenik had only an imperfect knowledge of what was in the hands of the Syrian monastery. When connections were restored, it became known that Professor Sukenik had in his possession a fragmentary copy of the book of Isaiah, another book which describes a "war between the children of light and the children of darkness," and also a book of hymns, which was probably used in religious services during Christ's time.

The manuscripts that came into the hands of the Syrian monastery, and that were later brought to America, contain a perfectly preserved scroll of the book of Isaiah, a commentary on two chapters of the book of Habakkuk, a manual of discipline, probably of the Essene sect, some fragments of the book of Daniel, and a very badly preserved Aramaic scroll that in 1953 was still unrolled. A few

pieces of the outer layer have been peeled off, and show that the scroll contains an Aramaic text. The name of Noah's father, Lamech, mentioned on these fragments suggests that it is the long-lost apocryphal book of Lamech, known only from other writings.

The three well-preserved scrolls have already been published. Those that came into the possession of Professor Sukenik are still awaiting a complete publication, and only sample pages have so far appeared. The delay of this publication was caused by the serious illness of Professor Sukenik and his death in the autumn of 1952.

Since the scrolls were found by natives, doubts about this discovery were expressed in several quarters. For instance, it was questioned whether the complete jars sold to Dr. Sukenik by the natives and allegedly found with the scrolls in the cave were not picked up at another place. Was

Andrew's Beautiful Example

"What did you preach about last Sabbath?" was the question asked of a minister.

"I preached about Andrew," was the reply, "and I have found him a most interesting character."

"What is there about him that is so interesting?"

"Well, I do not suppose you would call Andrew a great man, but the significant thing about him is that every time he is mentioned in the Gospels he is introducing someone to Jesus."

Yes, that is true. We read about Andrew just a few times, and three or four verses cover his recorded experiences. He introduced his brother Peter to Jesus. Andrew was a small light, as we estimate men, but perhaps in God's sight Andrew was a great light. He brought Peter to Jesus, and Peter did become a great light for God.

Andrew introduced the nameless lad to Jesus, the lad with the five little loaves and two fishes, and Jesus took the boy's gift and fed the five thousand and more people on the hillside that memorable day. It must have been very wonderful to the lad as he watched Jesus perform the miracle. We are not told what became of the lad, but I like to think that he became a follower of Jesus, and when he grew up he helped to preach the gospel.

Andrew once introduced a group of Greeks to Jesus; that is, he and Philip together did so. Perhaps Philip was learning from Andrew how to introduce men and women to Jesus. These Greeks had said, "We would see Jesus," and Philip and Andrew were ready at once to bring them into the presence of the Master.

Are we as ready to introduce others to Jesus? It is certainly a beautiful occupation, and yet it does not call for any brilliant talents. It is the work that any true disciple of Jesus can do. And it is really the greatest work of the church today. May more of us follow Andrew's example.

ERNEST LLOYD.

it true that the scrolls came from the cave? One scholar suggested that they might have been medieval Jewish manuscripts stolen from a synagogue in Hebron when it was burned down by hostile Arabs some years ago. Since the hostilities in Palestine made an immediate investigation impossible at the time the discovery became known, Old Testament scholars all over the world impatiently awaited further news.

The Scroll Cave Excavated

In the spring of 1949 a Belgian officer connected with the United Nations' truce commission persuaded some officers of the Jordan Government to have a systematic search made in the desert of Judea in order to find the cave from which the Bedouins had allegedly taken the scrolls. This cave was discovered by means of fresh debris that had been thrown out of the cave by the native Bedouins who had returned to the caves and made an excavation in the hope of finding more material that could be converted into money, when they found out that the scrolls could be sold.

When the cave had thus been located, it was guarded by soldiers until Mr. Lankester Harding, the director of the Jordan Department of Antiquities, and Professor R. de Vaux could make a thorough investigation. During their three weeks' excavation they found more than five hundred fragments coming from many different manuscripts, among them fragments of Genesis, Leviticus, Deuteronomy, and Judges. Also broken pottery was discovered in profuse quantities. By a long and tedious work the experts of the Jerusalem museum have been able to fit together the hundreds of broken pieces of pottery like a jigsaw puzzle, and restore about forty jars, and an equal number of saucers, which had served as lids. Subsequent studies showed that the pottery comes from the first century A.D., and that the cave must have been closed before the first Jewish war, which resulted in the destruction of Jerusalem.

The archeologists also recovered from the cave a great number of pieces of linen in which the scrolls had been wrapped. Some of them were submitted to the University of Chicago to be dated by the scientific process called Carbon 14 method. The date of the linen thus obtained is A.D. 33, with a margin of error two hundred years on either side, which gives us a range for the manufacture of the linen wrappers from 168 B.C. to A.D. 233. It can be seen that the dates of the archeologists and scientists agree very closely.

Since some of the scrolls showed that they had been used for a long time before being put into the cave in the first century, A.D., they must have come from the second and first centuries B.C., as scholars who dated them according to the form of script have claimed from the time that their discovery first became known.

The enormous number of manuscript fragments recovered and the great number of containers show that a sizable library of at least two hundred different scrolls must originally have been deposited in the cave. At some later date the hiding place was rediscovered, and the majority of manuscripts removed. It is fortunate for us latecomers that these early discoverers missed a few scrolls, which were then accidentally found in 1947 by the earlier-mentioned goatherd.

The time of the first discovery may have happened in the eighth century, as can be learned from a letter to the Nestorian patriarch Timotheus of Seleucia. This church leader had heard about the discovery of Hebrew manuscripts in a rock house near Jericho by Jews who had removed these books to Jerusalem. Timotheus was eager to learn whether these newly found Bible books supported the Old Testament quotations found in the New Testament.

It cannot be proved that the cave to which Timotheus referred was the same one in which the 1947 discovery was made, but there is much reason to believe it is the same one.

The Excavation of Khirbet Qumrân

Less than one mile to the south of the cave the ruins of a small settlement called Khirbet Qumrân have been known for a long time. They were excavated in the autumn of 1951 under the direction of Professor de Vaux. The excavation results show that the site had been inhabited during the first century B.C. and the first century A.D., up to A.D. 70. This is conclusively proved by coins found in the ruins that range from A.D. 5 to 68. In one of the rooms an unbroken jar was found that is identical with those found in the scroll cave. The way in which people were buried in the nearby cemetery as well as other archeological evidence indicates that Khirbet Qumrân had a settlement of Essenes in the time of Christ. This agrees also with the statements made by Philo and Josephus that the Essenes lived near the northwestern shore of the Dead Sea. Scholars also believe there is strong evidence that at least one of the books found in the cave, the manual of discipline, belonged to this ascetic sect.

The excavation of Khirbet Qumrân has therefore provided conclusive evidence that the library hidden in the cave originated from the Essene community near the cave. At the outbreak of the war with the Romans A.D. 66 the valuable books of that group were carefully wrapped in linen and put in large earthenware containers, which were stored away in a nearby cave, the opening of which was then closed by rocks. The owners of the library probably perished in the war or were deported as prisoners and became slaves; hence no one returned to claim this library, until it was accidentally discovered in the eighth century, when many

of these priceless books were removed to Jerusalem. These books then shared the fate of all other ancient Hebrew Bible manuscripts, and have been lost, but a

few scrolls that accidentally were overlooked by the eighth-century discoverers have fortunately been preserved.

(To be continued)

Do You Know the Joy of Giving?

By D. E. Rebok

The one who gives is twice blessed. The one who receives has but one blessing. It is for this reason the Bible declares, "It is more blessed to give than to receive." Those who receive and do not give will become like the waters of the Dead Sea.

The Christian knows this fact of nature, and lives accordingly. His is a life of giving. He derives his greatest pleasure and satisfaction from seeing the hungry fed, the thirsty cheered with the cup of cold water, the destitute and naked clothed with warmth and appropriate garments. He brings courage to the downhearted, cheer and hope to the sick and sorrowing.

Out of this spirit of service and ministry Christians have developed the Red Cross, the USO, the Cancer Fund, the Heart Foundation, hospitals and asylums, and homes for the poor and aged. Christianity is characterized by deeds of kindness, of mercy, and of love. Furthermore, Christians who give to and do most for others are the happiest people in the world; whereas Christians who give and do but little for others are happy only in proportion to their giving. It is a fact that Christians who do not give to and do not do kind deeds for others soon dry up and wither away. God have pity on such.

The story is told of a wealthy merchant who had spent his life in a grind of activities, accumulating more and more for himself until the care of his possessions and his arduous labor wore him down physically. Daily he became more miserable. He lost his appetite, and could not partake of the bounties of earth that loaded his table. His disposition soured, and everybody seemed to be against him. His mind was filled with thoughts of self and self-pity. He was indeed a very sick man.

Like most sick men, he went to his family physician, who knew him well. He listened attentively to the rich man as he poured out his tale of woe and misery, as he described his aches and pains.

Like all good physicians, he checked the patient's pulse, temperature, and respiration. He examined him from head to toe, tapping here and feeling there. The rich man was well pleased with the thorough examination. He received from the doctor a written prescription and paid his bill for professional services rendered.

As the rich man emerged from the office building and joined the crowds on the

street, he thought he felt some better, for even the sharing of one's troubles brings a sense of relief and satisfaction. As he neared the drugstore he put his hand into his pocket for the prescription, to see just what the doctor had written.

He stopped, looked at the words scrawled on the piece of paper, and then looked and stared some more. Yes, those were the doctor's orders: "Go out and give needed help to at least one poor family each day."

"(Signed) JOHN WILLIAMS, M.D."

A feeling of anger filled his whole body, and he thrust the paper back into his pocket in absolute disgust. He had paid his five dollars, and that was all he got from his family physician. He entered his place of business in a huff, and the rest of the day was filled with perplexities and exasperations even more than usual. All in all it was a bad day, and others like it followed in slow succession.

Rich Man Follows Prescription

Then in a moment of deep despair and unusual distress he put his hands into his pockets, and one of them touched a piece of paper. He pulled it out and read these words: "Go out and give needed help to at least one poor family each day."

As he stood gazing at those words he mused, "Well, I have tried everything else, with no relief and to no avail. Why not try this prescription?" He put on his hat and topcoat, for the weather outside was cold. He walked out of his handsomely furnished office, not knowing just where he was going.

He walked and walked, and in due time found himself across the railroad tracks, in the poorest section of the town. He recognized some of the poorly painted and rather shabby houses, for he owned them. Stopping at the door of one of the poorest, he knocked, and knocked again.

From within came a weak voice, "Come in. Open the door and come in." The rich man opened the door into a room the like of which he had never seen. It was cold and bare, with nothing but a table and a few chairs, an old stove but no fire. A voice called from a room at one side, "Come in. I am sick in bed, and cannot get up."

There she was, the mother with several small children, all huddled in bed trying to keep warm. The rich man took in the

whole situation at a glance. The woman, seeing it was her hardhearted, tightfisted landlord, began to weep and to plead, for she knew the rent for several months was long overdue. If ever there was a needy family, the rich, sick man was seeing one at its very worst.

The prescription said, "Go out and give needed help." After speaking words that sounded very strange coming from his lips, he left the house. Soon a ton of coal was on its way to warm that dreary, cold room. The grocer filled a big order of everything a family needs to supply its table. Furniture was delivered to that house on the other side of the railroad tracks.

That night as the rich man went to bed his thoughts were not on his own aches, pains, and troubles, but rather on the little family. He smiled as he thought of the warm rooms, the new look brought to the house by the furniture, the happy children with food they had not seen

before. His own heart was warmer, his stomach was at ease, his nerves relaxed. He dropped off into a deep sleep and pleasant dreams such as he had not enjoyed in many years.

Each day he made it his first concern to bring such joy and happiness to some needy family. It cost him time, effort, and money, but in return came pleasures unknown and such deep soul satisfaction that his mind, his heart, his body were completely changed.

Others! What blessings come to those who think and work for others. This, my dear brethren and sisters, is why God asks you and me to give and pray and work for others—people in every nation, people whom God so loved that He gave heaven's richest treasure—His own dear Son. Now He bids us "go" and "give," that we might be twice blessed.

He gave His all for us. What less can we do for Him and His? Let us remember this when opportunities for giving come.

The Modern Confusion of Tongues—4

How Shall the Message Be Given?

By Frederick Lee

We live in a day when the people of the world are tense, confused, and distraught. Many voices are being heard proclaiming numerous panaceas for the ills of humanity. It is easy for any self-proclaimed messiah to obtain a hearing.

Of this day Christ said, "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect" (Matt. 24:24).

Into this confused state and amid this clamor of voices come the Advent people bearing a message from God for these times. How shall we gain the ears of thoughtful and sincere people scattered everywhere throughout the world? How shall we win their confidence and hold it long enough for them to understand the truths we have to proclaim?

Surely we have no desire to add to the din of controversy abroad in the land. Nevertheless, we are messengers of truths that challenge the faith of millions and may bring in discord when the world is praying for peace and unity.

This calls for humility and Christian forbearance, the avoidance of a spirit of dissension and strife, a sense of responsibility in what is said as to the purport of Scripture or the views of those who disagree with us.

Let us ever remember that we have a special message for God's people wherever they may be found. The call is, "Come out of her, *my people*." This refers to every sincere and honest person, no

matter what his persuasion or affiliation.

We are to "treat every man as honest," we are told, and are to "speak no word, do no deed, that will confirm any in unbelief."—*Gospel Workers*, p. 374. "In the advocacy of truth the bitterest opponents should be treated with respect and deference."—*Ibid.*, p. 373.

Dealing With Precious Souls

We have precious souls to save whose hearts are sensitive to criticism of institutions and relationships they hold dear. Let us, then, be wary of making unfounded charges against others. Let us be sure of our facts. Through the study of prophecy we know something of what is to take place in the last days. It tells of apostasy in the church. It speaks of the resurgence of Rome and what it is to do. As we look about us for evidences of such developments, it is easy to seize upon statements that seem to substantiate our views, but which have no foundation in fact. Then, too, we may be led to impute wrong intentions where there are none. Too much of this kind of work is being done by certain groups. Let us be careful that we do not follow a trail of unfounded charges made by persons known mostly for their contentious spirit.

We do not need to strain a text, turn a phrase, misinterpret an occurrence, to prove our teachings. We have enough of sound, Bible testimony and proved historical facts to substantiate any part of our message.

Let us note some of the instructions given in the Scriptures and the Spirit of prophecy that we must heed if we would be successful in preaching our message.

1. Hold to the affirmative.

"Preach the word" (2 Tim. 4:2).

"Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument you will only multiply it, and that you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths."—*Testimonies*, vol. 9, pp. 147, 148.

2. Avoid argument and contention.

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (2 Tim. 2:23, 24).

"The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong."—*Gospel Workers*, p. 373.

"As a witness for Christ, John entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. He had been intimately associated with Christ, had listened to His teachings, had witnessed His mighty miracles."—*Acts of the Apostles*, p. 555.

3. Avoid personalities.

"Speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:2).

"In this period of the world's history we have altogether too great a work, to begin a new kind of warfare in meeting the supernatural power of satanic agencies. We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side."—*Testimonies to Ministers*, p. 249.

"Let the writers for our periodicals dwell as little as possible upon the objections or arguments of opponents. In all our work we are to meet falsehood with truth. Put truth against all personal hints, references, or insults. Deal only in the currency of heaven."—*Testimonies*, vol. 7, p. 156.

4. Be sure of your facts.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good con-

science; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Peter 3:15, 16).

"Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Ibid.*, vol. 5, pp. 707, 708.

5. Manifest patience and humility.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

"Our ministers and teachers are to represent the love of God to a fallen world. With hearts melted in tenderness let the word of truth be spoken. Let all who are in error be treated with the gentleness of Christ. If those for whom you labor do not immediately grasp the truth, do not censure, do not criticize or condemn. Remember that you are to represent Christ in His meekness and gentleness and love.

"We must expect to meet unbelief and opposition. The truth has always had to contend with these elements. But though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God service; and to such we must manifest patience, meekness, and long-suffering."—*Gospel Workers*, p. 372.

6. Pray for a sincere love of souls.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

"Jesus did not suppress one word of truth, but He uttered it always in love. . . . Tears were in His voice as He uttered His scathing rebukes."—*Steps to Christ*, p. 13.

"The Saviour knew that no argument, however logical, would melt hard hearts,

or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life. The work committed to the disciples would require great efficiency; for the tide of evil ran deep and

strong against them."—*Acts of the Apostles*, p. 31.

Let us go forth to preach the message with these thoughts in mind. If after following out this instruction we find ourselves in the midst of some controversy, let us meet it with Christian humility and forthrightness and be ready to stand staunchly for the truth we must preach to all men.



The Search for Truth

By Arthur L. Bietz

Question

I am inclined toward asking questions, and I don't suppose that it would be incorrect to say that I am somewhat skeptical. I believe in living a Christian life, but I have the feeling that there are some of my friends who are a little doubtful of me because I seem to want to know the reasons for my belief. Should I stop asking questions, and just accept what I am told without trying to think it through?

Answer

It is true that there are many who do not seem to need to ask any questions about their belief or faith. Others, again, are of the disposition to think all things through before they are able to accept what is told them. You are undoubtedly one of those who desire to know the reasons behind beliefs. There is no danger in wanting to discover the reasons for God's commands. If we are willing to think long enough and hard enough, we will be able to find the reasons for the faith that is within us. God is not pleased with blind obedience. Such experiences are not likely to be so meaningful as those that are founded on reason and intelligence.

God's truth will bear up under the closest scrutiny and examination. We do not need to park our minds when we become Christians. Christianity is the highest challenge to straight thinking. The only thing we need to fear is our tendency to stop with certain opinions instead of going on toward the examination of all the facts. If we are willing to follow the invitation, "Come now, and let us reason together," we shall become better Christians.

The church needs young men and women who are willing to face the truth in all areas. All truth will reinforce itself. God is the author of intelligence, and He desires men to improve what He has given them. Without intelligence we would find ourselves totally incapable of

worshiping God. Lower animals, not having the ability to think and reflect, do not worship.

Intelligence and the human mind make worship possible. Let us see to it that our thinking capacity is used in the realm of Christian thought rather than outside of it. Some use their minds to support a position. Others use their minds to deny a position. Christians use their minds in an honest search for truth. The search for truth will yield great and thrilling answers that agree with what God has told us.

There are those who say that God has revealed His will plainly and that it is therefore necessary for us not to think but only to accept that which He has revealed. These, however, fail to realize that what God has revealed would be completely meaningless without human reason. We could not understand what God has said unless we had minds to assimilate revelation.

The Scriptures say, "Prove all things; hold fast that which is good" (1 Thess. 5:21). The revelation of God's will for us must always pass through human intelligence and reason in order to have meaning. God will never black out the human mind or its investigative powers. He challenges the correct use of these powers with the perfect assurance that the right use of the mind will lead us to God and an understanding of His will.

Let us use the mind, but use it to get answers and not just to ask questions. Merely asking questions may be some indication of intelligence, but the real test of intelligence comes with the ability to find answers of a constructive nature to the questions that we have asked.

Don't stop asking questions, but don't stay with the questions. See whether you have enough intelligence and faith to find in the Scriptures answers for your questions that will be satisfying to yourself and others with whom you associate. You will be trusted for your answers, not merely your questions.



INTERNATIONAL

The supreme moment of the day—the queen, seated on the St. Edward's Chair, is crowned by the Archbishop of Canterbury.

The Crowning of Queen Elizabeth II

(Continued from page 1)

then began. First came the recognition, in which the young queen, rising to stand beside St. Edward's Chair, was declared by the Archbishop of Canterbury from the four corners of the "theater" the "undoubted" monarch of the realm. This evoked the spontaneous response from the ermine-caped peers and peeresses and from the great congregation down the entire length of the nave, "God save Queen Elizabeth."

Following this the queen made her solemn vow in the Coronation Oath to govern the peoples of the Commonwealth according to their respective laws and customs, to maintain "the laws of God and the true profession of the Gospel" and to uphold the "Protestant Reformed religion." "All this," she declared, "I promise to do," and signified her resolve with her hand upon the open Bible and with her kiss upon its sacred page.

There are those who would expunge all reference to the Protestant faith from the Coronation Oath, and a sermon by an Anglo-Catholic bishop a few months before in Westminster Abbey itself urged its deletion, but one has only to study the periods when England was in bondage to Rome to realize that in that phrase are enshrined the priceless liberties which discerning British citizens hold so dear.

The term "Protestant" implies not so much a system of theology as a denial of all spiritual dictatorship and an affirmation of man's freedom to worship God according to the dictates of his conscience guided only by the Divine Word.

No doubt good churchmen on the American side of the Atlantic may feel that the First Amendment of their Constitution is a better safeguard of religious liberty. That question carries us beyond the range of this article. Suffice it to say, however, that until some other equally or even more effective guarantee of religious liberty in the Commonwealth is devised, it will be a black day if England's sovereign should ever cease to declare to Parliament on his or her accession, "I am a faithful Protestant."

Presentation of the Bible

Immediately following the recognition and the oath, came the presenting of the Holy Bible which, though first introduced into the coronation service in the days of William and Mary, has been from the beginnings of English history a source of wisdom and spiritual strength to monarchs of the British realms.

King Alfred the Great himself translated the Latin Psalter into English for the instruction of his people.

Queen Elizabeth I was presented with a beautifully bound copy of the English Bible by the citizens of London, and the Speaker of the House of Commons placed a Bible and a golden sword in the hands of Cromwell when he became Lord Protector of the land.

When Charles II landed in England to restore the monarchy, the mayor of Dover presented him with a copy of the Sacred Word. In response he testified that this was the Book he cherished above all else.

The Bible presented to the second Elizabeth was specially prepared for the occasion by the University Press of Oxford, being set up by one compositor, printed on 1,430 pages of the finest India

paper, and bound in scarlet levant leather with a white leather panel on the front bearing the royal coat of arms and cipher.

In previous coronations the presenting of the Bible took place at a later stage in the service, but no better place could have been chosen on this occasion to emphasize the source of the grace and power the queen would need to live up to her noble resolutions.

Taking the Bible from the Dean of Westminster, the Moderator of the Church of Scotland placed the Bible reverently in the queen's hands, whereupon the Archbishop of Canterbury addressed her. "Our gracious queen," he said, "to keep you ever mindful of the law and the Gospel of God as the rule for the whole life and government of Christian princes, we present you with this Book, the most valuable thing that this world affords." To which touching words, the Moderator added: "Here is wisdom. This is the Royal law. These are the lively oracles of God."

How many of those who were privileged to see the presentation in the Abbey or who viewed it on one of the thousands of television screens throughout the length and breadth of the land were impressed anew, as they watched, to submit their lives, with the queen, to the guidance of this Book from heaven?

The Anointing and Investiture

The climax of the queen's spiritual preparation for her high calling and task was reached when, divested of her royal robe and clad in a simple linen overgarment, the queen, now seated in St. Edward's chair beneath a canopy of cloth of gold borne by four Garter knights, was anointed upon her hands, breast, and head by the Archbishop of Canterbury, and the anthem commemorating the anointing of King Solomon by "Zadok the priest and Nathan the prophet," to Handel's glorious setting, echoed through the aisles of the Abbey church.

In no enthronement service anywhere in the world is there a more profound realization that monarchs reign in the name of God and are subject to His judgment than at the investiture of the sovereign of the British Commonwealth of Nations.

Now, anointed in the name of the Lord, the queen received one by one the priceless insignia of her sacred office, the first of the royal vestments, the spurs, the swords of state, the gorgeous robe royal of cloth-of-gold, the cross-crowned orb, signifying the supreme rule of Christ, the ring, the scepter and rod of office, and finally the crown of St. Edward, at which moment the guns of the Tower of London boomed, and another cry went up from the watching multitude, "God save the Queen," followed by the sounding of the trumpets.

Then, led by the Archbishop of Canterbury, the anointed, invested, and crowned

queen was conducted up the steps of the dais to the high throne to receive the homage of her subjects, first the Archbishop, as representing the church, and next the queen's noble consort, the Duke of Edinburgh.

One by one the representatives of the dukes, earls, viscounts, and barons handed their coronets to a waiting page, ascended the steps of the dais, made the declaration and obeisance, touched the queen's crown, kissed her hand, and descended the steps again to replace their coronets and retire.

The solemn service moved to its conclusion in the reception by the sovereign, with her husband, of the symbols of the broken body and spilled blood of our Lord, in recognition of the source of her power to bear the heavy burdens of sovereignty and to "discharge her weighty office."

After a brief recess the queen, wearing the Imperial State Crown in place of the heavy crown of St. Edward, and surrounded by her gorgeous retinue, traversed again the nave of the Abbey to the west door and emerged to receive the acclamations of the assembled multitudes.

Heavy showers fell as she progressed along the route back to the palace, preceded by a living stream of twelve thousand soldiers, sailors, and airmen from every corner of the Commonwealth, some almost straight from the battlefields of Korea and Malaya. Roars of acclamation rippled along through the massed crowds on the long processional way. Just as the gates of the palace were reached the sun came out again to glint on the golden coach and light up more brilliantly the uniforms of the processional troops and the guards of honor.

Half an hour after the queen's coach disappeared behind the great gates of the palace forecourt, she appeared with her

husband and children and other members of the royal family on the historic balcony built for Queen Victoria, and another great ovation greeted her from the vast crowds which now surged right up to the railings of the palace yard, while squadron after squadron of Meteor and Sabre jets flashed in an aerial salute over the Mall.

The Lights Go On!

When darkness fell, the climax of a day of thrilling pageantry came when the queen, coming out again with her husband onto the palace balcony, with the touch of a switch flooded with light the great buildings of central London from one end to the other, and even far away to royal Windsor.

What a day indeed! Those who were there will never forget it; nor will the countless millions more throughout Britain who followed every detail of the crowning day by the wonderful mediums of radio and television; nor will those in the remotest corners of the Empire and Commonwealth and in the New World from the Atlantic to the Pacific, who a few hours later saw it on telerecordings flown to them by swift planes across continent and ocean.

And surely, as countless Christian people followed the symbolic acts and thrilled to the glorious pageantry, their thoughts could not but be carried to that other and greater crowning day that is coming and coming soon, when the King of kings and Lord of lords will be invested and enthroned in His universal and everlasting kingdom.

The great moments of the crowning of the ruler of the British Commonwealth indeed seemed to present a picture in miniature of that grandest of all pageants.

One day soon the Son of God, who, in the sanctuary above, since His return to

heaven, has been pleading the merits of His precious blood in behalf of His children, will be brought before the throne of God to receive the kingdom which His love and sacrifice have won.

Amid the dazzling splendor of the heavenly courts, the celestial hosts will be gathered for the recognition of King Jesus. By spontaneous acclamation He will be received as the "undoubted" King of glory.

Laying aside His priestly garb, He will then take to Himself His royal vesture and will receive the homage of the celestial throng.

And then, wonder of wonders, from out the courts of glory, down the cleaved skies, the royal procession will come into view of the waiting multitudes of every land and race and generation of earth.

What a cry will go up from His loyal people: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." That shout of acclamation from the redeemed will reverberate not merely over one city or a single country but from nation to nation to the earth's far ends.

The Grandest Event of All

And just as in her final act Queen Elizabeth II caused the lights to go on over the length and breadth of the capital, so on a far vaster scale King Jesus will cause the lights to go on upon a gloriously renewed and re-created world, to inaugurate His everlasting and universal kingdom of light and love.

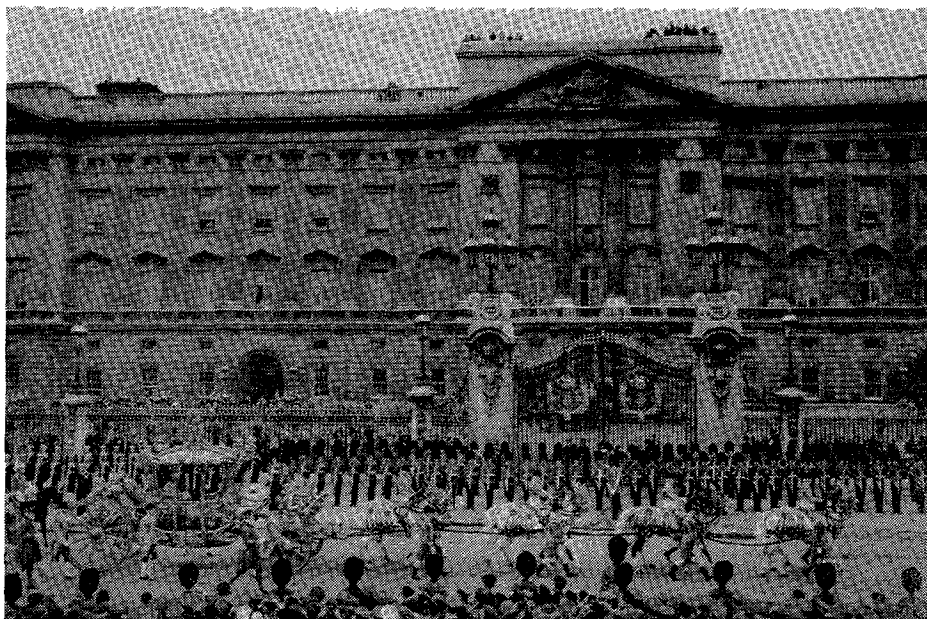
It was wonderful to witness the coronation of the second Elizabeth, queen of the great British Commonwealth. What will it be for those who are privileged to have an honored place at the coronation of the King of kings and Lord of lords!

Sad to say there will be those in that day who will look up in alarm and terror as they see the divine King coming in His kingdom, for with horror they will realize that they have no part or place in His domain and that the moment has come for them to be forever expelled from it.

What a fearful realization that will be, for it will be too late then to repent, too late to plead His mercy and offer their humble obeisance. The crowning day for them will be a day of exclusion and everlasting judgment.

No more solemn question, therefore, can be asked than this: "Where will you stand in that most momentous of all days?"

You can reserve your place now with the loyal subjects of the kingdom if you will. And you can have that place, not by purchase with earthly silver and gold, but freely, "without money and without price." Will you not make sure of your place while there is time, by making Him King of your life now, that you may be with Him in His kingdom when the lights go on!



Her Majesty's coach passing in front of Buckingham Palace.

How Shall We Keep the Sabbath?—Part 1

By Mrs. Kenneth A. Wright

"The Sabbath is a golden clasp that unites God and His people."—*Testimonies*, vol. 6, p. 351. How reassuring is this truth to Seventh-day Adventists! With the knowledge of this precious Sabbath message established in our hearts and so many of the prophecies fulfilling before our very eyes, we are doubly conscious of our responsibility with regard to proper Sabbath observance.

Our Sabbath is a gift directly from God, a memorial of creation. God created, blessed, and sanctified that day, set it apart for His use.

"The Sabbath is God's memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower, we may behold the work of the great Master Artist. All speak to us of God and His glory."—*Testimonies to Ministers*, p. 137.

The Sabbath, originating at the end of creation week, was the crowning event of all. It was made for man and set apart by God as a blessing to the human family. It will endure as long as the heavens and the earth endure, and we will keep the Sabbath in the new earth.

Every Sabbath should be a day of rest from worldly thoughts and active labor and a time of rededication to God. We should guard most carefully the edges of the Sabbath. On Friday the clothing, the home, the family, and the food should be made ready for the Sabbath. Friday is generally thought of by Sabbath-keepers as the preparation day. We should keep the Sabbath in mind all week and look forward to it with pleasure.

As I reflect through the mist of years, many bright spots come into focus on memory's walls—those of my childhood Sabbaths. Not just one Sabbath, mind you, but a happy procession of them, because on Sabbaths my brothers, sisters, and I had mother to ourselves. She symbolized a bulwark of strength and courage and faith in God for any emergency. She had boundless energy; and her heart, though filled with sorrows, which she seldom mentioned, was also full of music. The week was a busy one, demanding all her energies to cope with her twofold mission as breadwinner and mother to her four children.

Mother loved to sing, and on Sabbaths we delighted to

listen to and learn the songs and hymns she had learned from her mother or from the old Methodist hymnal, in which the songs were printed without music. The tunes were passed along from one generation to the next. In her schoolgirl days she had learned many passages from the Bible. The parish school believed in fortifying the minds of the youth with gems from the Scriptures, just as our church schools and Sabbath schools do now. She had a wealth of those memory jewels tucked away in her heart; and they with many Bible stories, which we never tired of hearing, came trooping out in a never-ending procession, it seemed.

We were Sabbath-conscious all week. Our special Sabbath clothes were set apart for that day, with the exception of our shoes—with her double responsibility mother couldn't always manage two pairs of shoes each for four pairs of rapidly growing feet. We polished our shoes on Friday afternoon when we each had our special chores to do in preparation for the Sabbath. It was a welcome change from the busy week. After the baths were taken and the shoes shined, two little girls' dresses, starched and ready (one trimmed in pink and one in blue), were laid out alongside two smaller boys' suits.

After we were washed and ready, when Sabbath didn't come early we ate our simple evening meal. We knew that with supper over a lovely evening was in store for us. Some readers will remember with pleasure the warmth and radiant glow of reflection coming through the isinglass windows of the old Baltimore heaters. Those sparkling pink flames mirrored themselves on the four clean, shiny faces before the stove, in or around a rocking chair where mother sat a queen with her adoring subjects as close as comfort would allow. Here we listened to Bible stories and sang hymns till the younger ones were nodding and had to be tucked in bed, where they could dream about the Sabbath day and our visit to the parks, and more stories and church and endless surprises that happy children dream of.

Mother quoted whole chapters she had learned as a girl. She is still memorizing the Bible, and not too many years ago she memorized the 119th psalm. As the burning embers die away, let the picture of the happy family before the glowing flames of yesteryear fade away on the wings of memory while we study the pleasant possibilities of the present Sabbaths, with today's children.

With our rapidly growing church and so many new believers, some with no church background, many mothers do not have the abundant supply of Bible stories in reserve. They, of course, can learn and read and enjoy them with their children. There's a wonderful supply of good things available from our Book and Bible Houses. These include Bible storybooks, Bible games, Bible-picture puzzles, and so forth.

Today as yesterday we should prepare for the Sabbath before it appears, and remember that no secular work is to be done on that day.

"See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. . . . Let all secular work be laid aside and all secular papers be put out of sight."—*Testimonies*, vol. 6, p. 355.

The last item grows on one. Before the beginning of the Sabbath, in checking through the rooms, see that the newspapers and secular magazines are put "out of sight." This removes the temptation to read them on the Sabbath. They may be good reading material (if we're choosy) for weekdays, but are not suitable for Sabbath reading. The same with the radio—don't break the Sabbath just to get the news—enough happened in the world during the week and will continue to happen next week. It



CHARLES CAREY

If we all were doing our Sabbath duty on God's holy day, we would be nearer the kingdom of heaven.

will be difficult for the children to understand why the radio is used at all on Sabbath. Some compromises must be made in divided homes, but here we are dealing with homes where we're pulling together for the same eternal goal.

"The Sabbath is not to be a day of useless idleness."—*Ibid.*, p. 361.

Many reforms are needed in the matter of Sabbath observance.

"Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. 'Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure.' Nor does the prohibition end here. 'Not speaking thine own words,' says the prophet. Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates."—*Patriarchs and Prophets*, p. 307.

Probably the thought expressed in the foregoing paragraph, "not speaking thine own words," is the most difficult to follow out. However, if our minds are full of church activities, if our Sabbath company is of the household of faith, if our ideals and aims for the future are one, it would seem that we could think and talk on these things. What might these things include? For the average church member it may include a recital of the growth of our work in other lands, a reminder of how God brought the truth to your family, and suggestions for the missionary projects for the rest of the day.

Missionary Activities

It is generally believed that regular committee meetings even of church work should not convene on Sabbaths, with the exception of specific Sabbath-sponsored programs, such as the doorbell house-to-house visitations for prayer and signers for the Bible correspondence schools. There are truly so many ways to do good on the Sabbath day that if we all were doing our Sabbath duty on God's holy day, we would be much nearer the kingdom of heaven than we are.

Singing bands may sing hymns in hospital corridors. How beautiful are those hymns of hope and the prayer of faith for healing when someone is racked with pain. Individuals, though isolated members, may devote some Sabbath time to visiting a sick or elderly neighbor or to reading to a shut-in whose eyes may be dim.

Sabbaths are not a time of rest in the sense of sleeping in or doing nothing. The rest suggested here means the peace, the change, the refreshment that comes of

doing solely the will of God, of thinking on His Word, of studying our Bible, and of doing good to others.

"Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest-day of the Lord; . . . but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and

to holy deeds."—*The Desire of Ages*, p. 207.

The clean satisfying feeling of worshipping God in spirit and in truth and of ministering to the physical and spiritual needs of our family, neighbors, and friends will bring a wealth of joy and comfort that will far surpass any earthly interpretation of rest. "Remember the sabbath day, to keep it holy."

[Next week Mrs. Wright will present specific suggestions for Sabbath activities for children and youth.]

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—11

Like a Tree

It was Tuesday morning, and school, as always, opened with a song and a psalm and a prayer. Not always a psalm, maybe some other part of the Bible. And then a story. "I'll tell you a story of a tree," said Miss Marian, "that big beautiful maple tree down by the brook. You know? Would you like to hear its life history? What it came from? How it grew? The battles it has had?"

"Battles!" exclaimed Chris. "Does a tree fight battles?"

"Everybody and everything in this world fights battles," said Miss Marian, "boys, and girls, and men, and women—"

"Women don't fight battles," declared Sam. "Men fight battles."

"And animals, and birds," went on Miss Marian, "and flowers, and trees. Not with guns, Sam, or swords, or airplanes, or battle-ships, but battles nevertheless. When something hinders, when something attacks, there's a battle to be fought. When you catch cold you have to fight a battle against the cold virus. When you become angry you have a battle to fight against your temper. When you have a hard problem to solve you have a battle to fight against your laziness. When you are tempted to eat between meals you have a battle to fight against your appetite. Women and girls as well as men and boys. So the trees too have battles to fight, against disease, against storms, against drought, against injuries.

"Here's the story of the maple tree down by the brook, now over a hundred years old. In the beginning it was a seed, just so-o big. Look! Here's a maple seed, two of them in fact, bound together, and we can call them brother and sister. Each of them, you see, has a wing, and the two, bound together at the top, make what is called a maple key. In that way, two wings together, they help each other fly, just as brothers, or sisters, or brothers and sisters in the home, help each other—"

"Fly!" finished Annie. "Like washing dishes."

"Or hoeing corn," said Hal.

"Or carrying water," said Sallie, whose family got their water from a spring via buckets carried by Sallie and Samantha, or,

under pressure, by Timmy and Tiny the twins.

"Yes, in hundreds of ways," agreed Miss Marian. "In the home mother and father cooperate, and their boys and girls are learning to cooperate in doing the duties of the home and getting ready to bear the burdens of the world. Twin maple seeds, bound together in a key."

"Now, a hundred years ago a maple key blew off, flew off from the home tree, and fluttered down to the ground right there by the brookside. One of those seeds, though, was not very strong, and it died without ever sprouting. But still it had helped Big Brother to get a start in life, and so it did its part. And Big Brother answered nobly. Very soon, buried a bit under the top soil, it took advantage of the moist ground about it and the warm sun above to wake up and grow. Out of the ground it sent up a tiny shoot into the sunshine and air. Then it sent its little roots feeling about in the soil for water and food, which it sent up above to the leaves that were just coming out. And the leaves took the food in the sap, and added some air through their little mouths underside, and put them all together with its leaf green, or (a big long word) chlorophyll [klo-ro-fil].

"And then the sun came and said, 'Little leaves, will you let me help you make some sugar for your tree?'

"And the leaves of the little maple tree said, 'O, thank you, Sun. That's just what we want. We've brought our chlorophyll up to our top sides, just to cooperate with you in making sugar.'

"And sun and leaves went right to work making sugar, and sending it out to every twig and branchlet and down to the roots, to help the whole little maple grow up to be a big tree."

Now, boys and girls of our story corner, I'm sorry, but we have to leave Miss Marian right there in the very beginning of her story, because our film has run out. Maybe her story will continue in our next film, because, you know, the children of Miss Marian's school go out, on Tuesday and Friday morning, every week, to study things out of doors. And we'll try to join them.

EDITORIALS



Summer Vacations

Doubtless many thousands of Adventists will join the parade of summer vacationists as they journey to and from some quiet rendezvous in the hills and mountains, by the lakeshore or the seaside, on the farm, or on the banks of a quietly moving river or stream. Fortunate indeed is the family that is in a position to turn aside from the pressure of business, home, and school responsibilities to get away from it all for a good vacation.

Said Jesus to His disciples, "Come ye yourselves apart into a desert place, and rest a while." He had taken the apostles to a desert place, where they might be alone with Him and away from the crowds and the pressure of their work. Jesus here helps us to see that rest periods are essential for all His children, whatever their occupations. Periods of relaxation are in harmony with the divine plan for man's happiness.

The word *vacation* comes from the Latin *vacatio*, which means "free from a duty, service." Vacation should be a time of leisure, when we can disentangle ourselves from the red tape of business and be free to relax and recoup our depleted energies. However, the vacation should not be so full of spare moments and idle days that we find ourselves ill at ease. Each day may be filled with good things. The mind must have activity. If it doesn't have it in the right direction, it will have it in the wrong. Vacations spent at popular pleasure resorts may invite temptation and sin. Certainly for the Christian, vacation time ought to leave the conscience as well as the body and nerves in a good state of repair. In some cases it would be well to spend vacation time at camp meeting.

Frequently we hear people speak with regrets about their vacations. One complaint is that they drove their cars great distances over a period of many days, and were worn out, when they might have been settled in a cabin somewhere, resting up and gaining strength for the real business of life ahead. They returned from these trips exhausted and glad to go back to work. Vacations should be periods of relaxation and rest, of inviting change with outdoor activities of many different sorts, to test the muscles and relax the nerves.

The Cost of Vacations

The American Automobile Association in a recent report gave the following revealing statistics: "Sixty-six million Americans will climb into twenty-two million motorcars for vacation trips this year. On the average, each car will travel 1,200 miles in eleven days, and each of the three occupants of each car will return home minus \$140, which would add up to \$9,240,000,000 spent by automobile vacationists."

If each of the three occupants in each car spends \$140 on an average for an eleven-day vacation, the family of three represented by that automobile would spend \$420.

The automobile association said nothing about millions of Americans who will spend additional billions of dollars taking vacation trips by train or air or boat, at home and abroad. Add this enormous sum to the \$9,240,000,000 spent by automobile vacationists, and we have a formidable figure.

It is probably safe to say that the average Adventist family does not spend \$420 on its annual vacation. By studying their family budget they could reduce that figure sharply, and invest the savings in missions, in church school tuition for the children, in a local church building project, or on some worthy cause. Money is a precious talent lent to us by God, and we all feel the compulsion to stretch our dollars and use them wisely and to the glory of God.

If you are privileged to take a vacation this year, be sure to make the most of it. Substitute an entirely new regimen of life for the usual hurried program at home or in the shop. Give the whole man a change. And while you are out in the open, think about the great and good God, who made all of these beautiful things for us to enjoy. By contact with Heaven you will commune with the Source of life and health, and return to your work with new vigor and vision.

D. A. D.

How to Gain Peace of Mind—Part 2

Last week we discussed three beliefs that contribute strongly to giving us peace of mind: (1) a belief that the God whom we serve is all-powerful, (2) a belief that our God is solicitously interested in our little lives, (3) a belief that God has placed us here for a purpose, that He has a work for each one of us, and that He will empower us to carry out His purpose for us. We wish to suggest certain further beliefs and attitudes that contribute to that peace of mind that should so distinctively mark the Christian.

Believe Our Sins Are Forgiven

4. The belief that our sins are forgiven is central to obtaining peace of mind. Those who deal with the sick tell us that many of them suffer from terrible nerve tensions, which tensions may be reflected in ulcers, high blood pressure, and other grave maladies, to say nothing of insomnia and a general state of mental distress. But these tensions, at the outset, often have nothing to do with germs or degenerative pathological states. Instead they may be created by inner conflicts between conscience and the waywardness of the human heart. What is the true medicine for a tension created by such conflicts? The answer is evident, the forgiving grace of God revealed in the gospel, which has power to forgive the past and to bring the heart into harmony with the conscience.

But right here is where the full force of that word "belief" must be employed. There are those who say they believe that God forgives their sins, but they act as if they did not so believe. For such there is no peace of mind. Either God forgives our sins or He does not. The matter is that simple—and that serious. What many a professing Christian needs is a higher grade of belief, perhaps we should say a simpler. Here is where we need quiet faith to believe that our God, who, we know, is all powerful and compassionate, must certainly stand ready ever to forgive our transgressions.

We are not prepared to travel the Christian way until that prime belief is bright and firm in our minds. Would it not be an excellent spiritual exercise to fix our last

conscious thought each night on the fact that God for Christ's sake has forgiven our sins and that we stand justified in His sight? How can we improve on that simple kind of trust? Though darkness has come upon the world and we must surrender to slumber, the record is clear, the blood of Christ has cleansed us, and we are accepted in the Beloved.

Believe God Has Blotted Out the Past

5. The belief that God has not only forgiven the past but also forgotten it is indispensable to peace of mind. But sometimes in actual practice we fail to remember that we need do no repining over the past, with its failures. The true Christian is marked by the fact that his face is always turned forward and upward. And why? Because the Christian has a future, he has all eternity opening before him. It is the devil and his followers who have no future, unless we consider the lake of fire a future. As Christians we ought to be so occupied with gazing forward to catch glimpses of the good things that God has prepared for them that love Him that we will have no time or inclination to look back in remorse over the wasted past.

In this matter Paul gives us a good example. Well might he have been overwhelmed by the memory of his persecution of Christ's followers. But God had forgiven and blotted out all his past. Of that Paul was sure. And so he offered his testimony: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

Must Forgive Others

6. We must also forgive and forget what others have done to us that is wrong if we would have peace of mind. Indeed, our forgiveness by God is dependent on this. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:26). Paul again speaks to our hearts: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). What many forget is that the harboring of ill will always harms most the one harboring it. The poison of hate or rankling feelings kills peace of mind more quickly than almost any other poison.

And how shall we effectively drive from our hearts all bitterness, and wrath, and anger? Or to state it positively: How can we come to love someone we feel has wronged us, perhaps has sought to blacken our reputation or has said cruel words to us in an outburst of anger? The answer is simple, as simple as the formula given to Naaman the Syrian for removing his leprosy—and also as hard to follow! Begin to pray daily to God for the one who has wronged you. Most evidently he needs someone's prayers, why not yours? But it is quite impossible to pray in sincerity for someone and at the same time continue to bear a grudge against him. There still stands before us the Christian ideal: "Father, forgive them."

Our prayers in such a case should include a plea to God to help us to see the probably extenuating circumstances in our offending brother's action. The Lord has not dealt with *us* after our sins, nor rewarded *us* according to our iniquities (Ps. 103:10). And why? "For he knoweth our frame; he remembereth that we are dust" (verse 10).

We need a measure of that Godlike quality of measuring men's acts against their inherited frailties and their depressing environments, if we are going to forgive them from a full heart. We know not what temptations to anger or to jealous criticism may trouble the offender. He may be trying to bear up under heartbreaking re-

verses that have crushed his hopes, while you go forward steadily toward success. He may have inherited an unstable nervous system that completely breaks under pressure and leads him to rash and cruel words. We can never know what forces tip the scales in the frail lives of our fellows. As we stand before the balance, weighing up our offending brother, let us remember the immortal words of Bobby Burns:

"Then at the balance let's be mute;
We never can adjust it;
What's done we partly can compute,
But know not what's resisted."

There is also a further and painfully sobering thought to keep in mind. Perhaps our own temperament and actions provide others with their greatest temptation to offend against us. If only we could see ourselves as others see us! And so in our prayers for one who has harmed us we do well to include a plea that God will show us wherein we may have been partly responsible for the distressing breach between us and our brother. That, of course, is the hardest part of the praying.

We have not, by any means, exhausted the suggestions on how to gain peace of mind. We offer these, however, as basic to possessing that peace that passeth all understanding.

F. D. N.

Events of Our Time



Meals for Millions

Clifford Clinton, son of a Salvation Army missionary to China, makes his living by operating two unique cafeterias in Los Angeles. He also runs Meals for Millions, a nonprofit foundation, which has been in operation for seven years, the purpose of which is to provide nutritious meals to hungry people in all parts of the world at low cost, only three cents a meal.

When famine followed across Europe and Asia in the wake of World War II, Mr. Clinton went to the California Institute of Technology and asked Dr. Henry Borsook, a biochemist, to help him find an inexpensive food of good nutritional value that could be easily obtained and easily shipped to any part of the world. Mr. Clinton unselfishly invested five thousand dollars in research activities.

According to the *Christian Century* of May 20, 1953, Dr. Borsook came up with a formula containing 90 per cent soybean grits with minerals and vitamins added that could be cooked in about ten minutes. Boiled in water, it would make a nourishing soup or could be mixed with wheat flour or corn meal to be baked into bread. Three cents would pay for a meal of this food, which would have nutritive values equivalent to a quarter of a pound of beef, a baked potato, a dish of green peas, and a glass of milk.

Now what good did Mr. Clinton accomplish with his new food? The answer to that is: "Four million multipurpose meals have gone to India, 3 million each to China and Japan, 2 million each to Germany and Korea, 1 million to France. A quarter-million people in the Philippines, a third of a million in Lebanon, several hundred thousand in Austria and Greece have been saved from hunger by a multipurpose meal."—*Ibid.*

The man with ideas is the man to be watched, especially if his ideas cater to the basic needs of humanity. Think of what happened when God put the Ingathering idea in the mind of a Seventh-day Adventist layman. Up till the end of 1952 more than sixty million dollars was raised for the cause in this way. Think too of the tremendous impact of the Bible correspondence school method, which we now employ around the world and through which about thirty-two thousand souls have been won to the truth. And the branch Sabbath school program has been the moving force in the formation of more than two hundred churches in North America alone.

Men with dreams and courage to convert their dreams into concrete action cause the world to sit up and take notice. Mr. Clinton's experience has in it a lesson for the church of God to ponder today.



News From the World Field

A Visit to Japan and Korea

By Walter A. Nelson
President, Canadian Union

In our world mission program obstacles to the work have been forced to give way to changing conditions, which have made possible the preaching of the gospel. This has been made clear again and again in Japan and South Korea. Even before World War II, in both these countries governmental restrictions and the hold of Buddhism upon the people made advancement of the work difficult and slow. Today the doors are wide open for missionary endeavor.

The people in Japan in particular are seeking knowledge. On the trolleys, busses, and trains it seems that everybody is reading. Bookstores are everywhere, and all are crowded. Many are studying Christianity and attending Christian services. What a contrast to the recent war years, when every missionary was driven from the country and our faithful Japanese members had to face the threat of death. Now there is an entire transformation, and our work is making steady advance without opposition.

So awful and complete was the destruction of Hiroshima that Robert Riley on his visit to that city after the war said, "I am standing at the spot where the end of the world began." Our church was destroyed, but not one member lost his life. One brother who escaped thought his son and daughter were destroyed. His wife was out in the country for the day, so she was safe. He could see that the school where his daughter was and the factory where his son worked were demolished. He was needed to minister to the injured and dying all around him. Later he learned that his son was the only one in the factory and his daughter one of a very few in the school who escaped. Today in Hiroshima we have a most beautiful church building and a rapidly increasing membership.

The headquarters of the South Japan Mission is in the industrial city of Kobe. Here too we have a new church, replacing the one that was destroyed. A large congregation fills the church every Sabbath. Two years ago a young woman became so interested in the truth that she resigned her nightwork that she might attend every service of an evangelistic effort in Kobe. She was baptized and immediately entered the colporteur work. Her experience

has been outstanding. She has sold thousands of copies of our books in schools and factories. So great was her burden to give the truth to others that she organized large Bible instruction classes in these schools and factories. The number in attendance at one time totaled more than a thousand.

The old capital city of Kyoto is known in Japan as the sacred city. There are eighteen hundred temples and shrines in this city, many of them most beautiful and interesting. Hidden as it were in such a setting is a small Seventh-day Adventist church that is holding aloft the light of truth so that even in this place the message is making advancement.

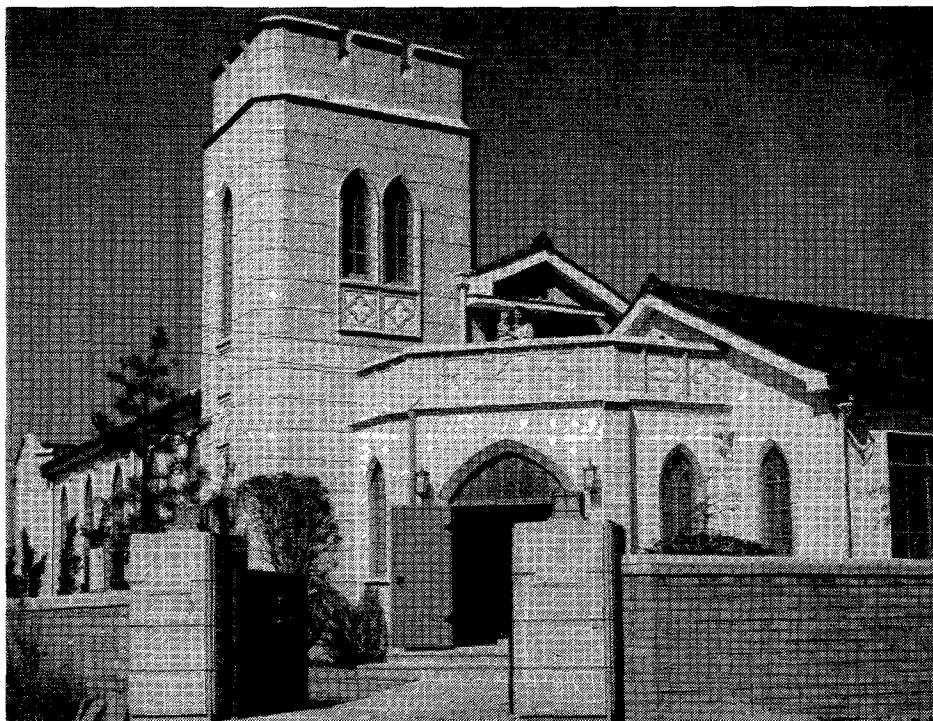
An outstanding accomplishment of the Japanese Union Mission since the war was the building of an evangelistic center in Tokyo. In addition to a church that seats upward of six hundred, there is in the center a medical clinic, a welfare unit, a church school, a youth hall, and the Japan Union Mission headquarters. This center already is as well known as our

hospital that has been in Tokyo for many years.

The biennial union session convened in the evangelistic center March 6-15. In attendance were 150 delegates from every section of the union mission, and on both Sabbaths of the session the church was filled to its fullest capacity by our members. The reports presented outstanding advancement in every department of the work. Here again, as in other parts of the Far Eastern Division, we have strong national workers who are giving spiritual leadership in the churches.

F. R. Millard, the president of the union, has associated with him in the departments of the union, in the institutions and conferences, workers who have brought strength to the work. As I listened both to the reports of the biennial period and to the plans for the future, I could clearly hear that "the shout of a king is among them."

Okinawa is a part of the Japan Union Mission. It was my privilege to make two flight stops at the United States Army air base at Okinawa. Our work was opened there two years ago. Since then two churches have been built, with fifty-one Okinawans added to these churches by baptism. Eight Okinawan young people are taking advanced work at the Japan Missionary College.



The beautiful new church building at Hiroshima, Japan.

Space will not permit telling about our college and publishing house, in two different suburban areas of Tokyo, or about our hospital. Each institution is fulfilling to the limit its mission, and will mean more in the future to the building up of our church membership than ever before.

Marked Advance in Korea

Our work in Korea is making marked advance. With the exception of the main church in Seoul we do not have in Korea the substantial churches that we find elsewhere in our work. Progress there is measured by the tremendous need for new churches everywhere to house a rapidly growing membership. In the face of every obstacle of war being waged within the country, there are more converts to the truth than ever before.

Though the nurses' dormitory was demolished, the Seoul Sanitarium and Hospital remains intact, and continues its ministrations of mercy. Dr. George H. Rue, whose name is synonymous with our medical work in Korea, divides his time between the sanitarium and the medical clinic at Pusan. This clinic beggars description in surroundings. It has sheds for buildings and meager facilities and equipment, and yet it serves in a wonderful way a tremendous need. Here is a work of love and sacrifice.

The orphanage, a few miles north of Seoul, is also a memorial of loving service and personal sacrifice. Little waifs, sick and starving, are brought to the sanitarium to die. They are nursed back to health over a period of many weeks. Now, what can be done with them? They have no homes. And so the orphanage. When I was there, there were 260 boys and girls of all ages up to fifteen, all receiving the best of care.

A number of buildings on our academy campus were partly destroyed, and as yet have not been repaired; but our educational work goes forward in training young men and women to meet increasing needs in the field and in our institutions.

Our publishing house, with its main building seriously damaged, will begin operations again shortly. At the time of my visit the newly appointed manager was in the field preparing for the reopening of the plant.

We have a thousand members in the city of Seoul in six churches. Our workers and members appear unmindful of the destruction of war that is less than fifteen minutes away by air. Indications are that this year will be the best in our history in that field. Today is our opportunity to labor for God in mission lands while the doors are open.

"You may be shaping the destiny of some one by your influence."

"Conquer in the battles with yourself, and the battle of life will come easier."

Two African Youth Find Christ

By M. E. Lind

Florence Kanyamizi is a young woman belonging to the Babito clan, which is of the highest order in the kingdom of Toro, in Uganda, Central Africa. The king is her uncle.

She spent most of her childhood and early youth at or near the king's palace. The Lord has had a special care for this young girl. In a way it was the king himself whom God used to bring Florence in contact with our people. She noticed how her uncle, the king, in many ways favored our mission. He gave large pieces of land to us. He spoke on our behalf when other mission societies tried to hinder our progress. Gradually Florence became interested in the Advent people. About nine months ago she was baptized in the Mpanga River, while hundreds of people silently watched the young woman making her covenant with the Lord.

After her baptism she returned to the court, where she bore witness to her new faith. Most people scorned her. Her closest friends became her enemies. Her own mother proved to be the worst of the lot. The young Adventist was under the constant fire of silly questions and rude remarks. But again the king came to her rescue. He commanded her relatives to leave her alone. To show them where his sympathies lay, he told the chief of the Bwamba country to give our mission another piece of land where a new church might be built. At the time of this writing we have at this new place, called Bumate, a goodly company with 207 Sabbath school members.

And Florence? She is now a nurse, helping in the dispensary at Ruwenzori Mission. We believe that Florence made a wise choice when she decided to join the Advent people.

The Conversion of Daniel

One day a boy of about fifteen years of age came to the mission. He explained that he was the son of Omufumu (the local medicine man), and that he desired to become a Christian. His father was well known. He did a thriving business not far from our mission station.

Our missionary asked, "What does your father think of your request?"

"Oh, he does not like it," the boy replied.

The missionary asked, "Are you sure you would like to become a child of God?"

The young boy answered "Yes!"

This is how Daniel (his new name) joined us.

After he had taken his stand he faced a very angry father. He was told again and again how sinful it was for a boy to leave the religion of his father, but Daniel was

not to be discouraged. He stood firm in his new-found faith. His father then informed him that he knew of certain powerful medicines he would use in order to prevent his son from joining the white man's religion. In spite of these threats Daniel stood firm.

After a period of study the day was announced when the boy would be baptized. Now the father was becoming desperate. He began to spread the rumor that as soon as the boy stepped into the water he would drown. The boy was unmoved. The spreading of this rumor caused hundreds of people to come to the baptism to watch Daniel drown. The boy was baptized. As he came out of the water and began to climb the bank, a silence went through the large congregation. A few of the people even came forward to touch the lad to ascertain that he was the same boy, and that he was really alive. Daniel is now attending our school at Mitandi, preparing to become a workman for God.

The Work of the Army Chaplains

By Everett N. Dick

*North American Commander
Medical Cadet Corps*

Our people sometimes ask, What good can an Adventist minister do in the Army? or, Can an Adventist minister fulfill his ordination vows and serve in the Army? These questions can best be answered by learning exactly what the work of a chaplain is. In my recent visits to a large medical training center in the United States and to military establishments in the Far East, I have seen our chaplains in action.

Until recently Lieut. Carl Holden, as one of the chaplains at Camp Pickett, in Virginia, not only served a battalion of trainees but pastored the three hundred Seventh-day Adventist boys in training there. Every Sabbath, Friday evening, and Wednesday evening a meeting was held for our own boys. On Sunday he held services in the camp stockade, the hospital, or the chapel, for the non-Adventist boys.

In Japan I found Capt. Floyd E. Bresee, our senior Seventh-day Adventist chaplain, and the only Adventist chaplain in that nation, where there are so many American military men. If any Adventist member of the armed forces, whether he be in Army, Navy, Marines, or Air Force, has any difficulty over the Sabbath or other Adventist convictions, it is customary for the man's case to be referred to Chaplain Bresee, and his recommendation is ordinarily followed without question.

On the Sunday I visited Chaplain Bresee, he held an early service for an isolated battery some miles away from headquarters, rushed back by jeep to a

waiting congregation at a hospital, and ended the round of forenoon services with the eleven o'clock hour at the post chapel, where several hundred were in attendance. Captain Bresee not only preached Bible doctrine, but he did not hesitate in the course of his sermon to mention that he is a minister of the Seventh-day Adventist Church.

Chaplains at the Front

In Korea at a point some fifteen or twenty miles behind the front line I found Chaplain Joseph Powell. Although his official work is to provide spiritual leadership for the men and patients of his assigned unit, he finds it possible each Sabbath to journey by jeep or hospital train the twenty-five miles to the evacuation point at Seoul. There he leads out in the services held at the Seoul Sanitarium gymnasium for our Seventh-day Adventist men, some sixty or seventy-five of whom gather there each Sabbath from the western end of the combat zone. He is called upon in case our boys in the Eighth Army have any difficulty.

Closer still to the front lines is Lieut. Daniel Peyffer of the Belgian troops of the United Nations Forces serving with the Eighth Army. Chaplain Peyffer had just completed his theological training at our Seventh-day Adventist college at Collonges, France, when he was drafted into the Belgian Army. Since he is a minister the Belgian Government allowed him to serve as a Protestant chaplain. On occasion he is able also to come to Seoul to meet with our American boys in the Sabbath services and to encourage them.

Lieutenant Holden has recently been ordered to Korea, and by this writing is no doubt in the combat zone. Colonel Luther Evans, chaplain of the Eighth Army, who makes the assignments of the chaplains under his professional direction, has promised to assign Chaplain Holden to the eastern sector of the front lines. This part of the fighting front is so far from Seoul that the boys in that area seldom or never have the privilege of assembling with a larger group of fellow Adventist soldiers. Colonel Evans hopes that the presence of Chaplain Holden in that distant sector will enable the Adventists in the East to assemble under the direction of an Adventist chaplain and to have the services generally of a minister of their church.

Helping Discouraged Boys

In addition to the help the chaplain is to the boys in difficulty and the meetings he can hold for our boys, the Adventist chaplain can help the lonely, discouraged boy who may be slipping spiritually. It may be that his encouragement in a dark hour may save our boy for the church.

Aside from preaching, the work of the chaplain is one of uplift and encouragement. It is, of course, patent that an Ad-

ventist minister cannot carry on a sectarian campaign or attempt to gain proselytes. Nevertheless there is much good to be done. Each chaplain is expected to give a certain number of character guidance lectures to the men of his command every month. These lectures (attendance required) are on such subjects as pure language, the wrong of gambling, a pure moral life, temperance, and honesty.

The Adventist chaplain need not give an emaciated, weak message. Chaplain Bresee's lecture on self-control was a model of positive applied Christianity and was received in a quiet thoughtful way. Counseling with the discouraged, homesick, or sorrowing probably consumes more of the chaplain's time than any other one thing. A soldier gets a letter saying that his mother has died, or perhaps he receives word that his wife is unfaithful, or it may be that one is discouraged because his business, left in the hands of another, is in danger of dissolution. Or perhaps a lad has gone astray, and in the bitterness of remorse in the stockade he calls for the chaplain.

Sends Off Patrols With Prayer

On the battle lines work of a more immediately serious nature presses in upon the chaplain. Night after night as the attacking patrols leave the lines the conscientious chaplain makes his way up to the line of departure, and by a prayer or by his mere presence gives a calmness of spirit and a feeling of security as the men go out into the darkness of a dangerous and an unknown future. He remains near the front line, and if there are casualties he is there to speak a word of encouragement or to offer a prayer if it is desired.

On the occasion of my visit to the battle front in March the chaplain of the seventh division informed me that that very morning at four o'clock his chaplain

on the front line had called him to help with the casualties. And the chaplain's work does not stop with words. He helps the medical soldiers and relieves pain physically as well as spiritually. He often follows the wounded back to the rear, visiting with them, writing home to the loved ones, and in case of a death writing words of comfort to the relatives and telling them about the circumstances of the death.

Although the work of the chaplain is not the same as that of the evangelist, it is a work that helps men when they need a friend and at a time when they are willing to be pointed to Jesus. No doubt many will be led to seek the religion of the godly chaplain who served with them.

Publishing Work in the Philippines

By D. A. McAdams

Associate Secretary, Publishing Department, General Conference

Through the years the Philippine Islands have been fertile soil for the sowing of the gospel seed. All departments of the church have made rapid progress in this far-flung island field. One senior college and many church schools and academies have been opened. The plan now is to build another senior college on the island of Mindanao.

Dating back to the time when J. J. Strahle was the publishing leader in the Philippines, literature evangelism has been a strong soul-winning agency. During World War II the Philippine Publishing House was completely destroyed, but now a beautiful new plant has been built. The publishing houses of America provided the funds for this modern, well-equipped plant.



STREAMLINE STUDIO, MANILA

North Philippine Union Colporteur Institute in Manila

During the week of February 1-7 the annual colporteur institute for the North Philippine Union was conducted on the campus of Philippine Union College. Ben Buck, the publishing secretary of this large union, makes the following comment on this very successful meeting:

"More than 250 Filipinos met at Philippine Union College in Manila for the first N.P.U.M. annual colporteur institute. Seven days were packed full of good things: sales instruction by D. A. McAdams, associate secretary of the Publishing Department of the General Conference; new sales methods by Bruce Wickwire, publishing department secretary of the Far Eastern Division; canvasses and evening performances by representatives of each mission field present.

Family Won to Truth

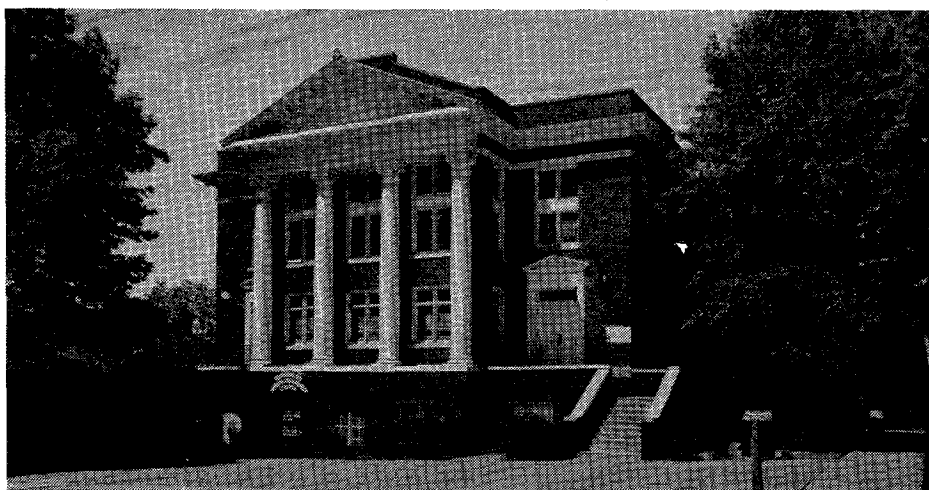
"One evening the Central Luzon Mission colporteur evangelists enacted the story of a *Great Controversy* that was sold to a Catholic family. A girl in that family accepted the teachings of the book, and her father drove her away from home. She went to a Seventh-day Adventist sanitarium and took the nurses' course. During all this time she had no contact with her parents, but the Holy Spirit was working upon the heart of the father, and seemingly by accident, one day he began to read the same book that had converted his daughter. He too accepted the message, and after the young woman graduated she received an invitation from her parents to return home. When she arrived she was pleasantly surprised to find all the members of the family Seventh-day Adventists.

"Another program was given by the South-Central Luzon Mission, representing the history of the colporteur work from the time of the first colporteur, Brother King, to the present. Various people connected with the publishing work, including Sister White, were represented by different Filipino colporteurs.

Awards Given Faithful Colporteurs

"Sabbath afternoon was the high light of the institute. After several thrilling colporteur stories, awards were given for faithful continuous service for five years for the Master. Seventy-two colporteur evangelists received this award, with a total of over one thousand years of faithful service. Then 230 licenses and credentials were presented to those who had rendered a full year of faithful service.

"Many churches have been raised up through the work of the colporteur evangelists. After one colporteur had delivered all his books in a certain town, he went on to the next. One man began to study his book and became concerned about what he had been reading. Seeking relief from his thoughts, he took a walk. As he walked along, thinking over what he had learned from his book, he wondered what he should do about it. He had never



Dedication of Kirkwood Church in Atlanta, Georgia

The week end of May 1 and 2 witnessed the dedication of the Kirkwood church in Atlanta, Georgia. In the sixty-eight years since the work was established in this city the church has had to enlarge its quarters six times.

In the spring of 1888 the first Seventh-day Adventist church in the city was organized in a private home, with a membership of fifteen. S. H. Lane was the pastor. In its long history the church has had only twelve pastors and one lay pastor, Dr. J. R. Mitchell. This speaks well for the fine spirit that exists in the church.

C. B. Haynes held four city-wide efforts during the years 1912 and 1918. It was during his last effort that the church made its fourth move into larger quarters. J. L. Shuler held an effort in 1939, and the end result of this was the establishing of another church body, the beautiful Beverly Road church in another section of the city.

By 1950, however, the church that housed the Atlanta First church congregation was crowded to capacity. Then in the providence of God we were led to our present adequate

church building. Our Baptist friends were providing for themselves a larger church home, and we were able to purchase this building and the adjoining cottages for \$71,500. Architects tell us the church building alone is worth several times this figure. It seemed so evident that the Lord was leading in this purchase that one of our brethren, C. L. Chosewood, gave \$20,000 as his gift toward its purchase. The Cherokee Avenue church building was sold for \$25,000. These sums, together with the liberal gifts by the other church members, made possible the purchase and dedication of the building free of debt.

We were soberly reminded by V. G. Anderson, president of the Southern Union; Carlyle B. Haynes, of the General Conference; and R. R. Figuhr, vice-president of the General Conference, of our solemn responsibility in this new location.

Recently the congregation took the new name of the Kirkwood Seventh-day Adventist church to more closely identify themselves with the new location.

WILLARD B. JOHNSON, Pastor.

heard of Seventh-day Adventists, nor did he know where to find one. Soon a bird flew down and landed on his shoulder, and a voice said, 'Time is short. Jesus is coming soon. You must begin to keep the seventh-day Sabbath and preach it to others. Baptism is necessary to salvation.'

"The man returned to his home and searched the Bible diligently. His preaching met with success, and soon he had a church of twelve members. Not knowing of Seventh-day Adventists, he organized his own church, calling it Pure Religion, and baptized his converts before admitting them.

"When our people heard of this, a minister was sent to this place and invited these people to join the Seventh-day Adventists, which they did after further study. This brother continues to preach. His two daughters have joined him in service for God by going into the colporteur work. There were seventeen people in the church by the end of the year."

Walker Memorial Sanitarium and Hospital

By Louis K. Dickson
Vice-President, General Conference

On March 25, 1953, the third biennial constituency meeting of the Walker Memorial Sanitarium and Hospital was held in the sanitarium church at Avon Park, Florida. This institution began its work in the early part of 1948; and according to the first report rendered by the manager, H. M. Baldwin, it was the effort of one person during an Ingathering campaign that made it possible for Seventh-day Adventists to open this beautiful sanitarium on the shores of Lake Highlands.

According to the story, as related by Brother Baldwin, G. Medairy, in visiting a lawyer in Avon Park, learned of the city's plan for a hospital, and was asked

whether the Seventh-day Adventists would be interested in operating a hospital in this area. After considerable counsel with the local and union conferences, it was agreed that the hospital would be established provided sufficient funds would be available. The local community agreed to raise \$150,000, and considerable other help was realized from outside sources.

On January 6, 1948, the institution was dedicated, and the first patient entered on the eighteenth day of that month. A number of serious handicaps faced the brethren as they opened this institution, for no elevator had been installed, carpenters were still hammering, there was plaster underfoot, and floor sanders were grinding. There was no hydrotherapy department, but in spite of all this, the patients were pleased with the services rendered, and from the beginning God's blessing seemed to accompany the efforts put forth by the faithful personnel of the institution.

Through the splendid professional service of Dr. C. J. Larson and his staff, much success has accompanied the medical phase of the work. The income of the institution for the period of 1951-52 amounted to \$377,309.22, or an increase of \$136,814.80 over the previous two-year period. This has been accompanied by an increase of 4,109 patient days. The net gain of the institution during the past biennial period amounted to \$20,819.13. During the first year there were 1,243 office visits; this business has gained until during the past year, which is the fifth year of the institution, there were 5,784 such visits, nearly five times the record of the first year and double the record of the third year.

At this biennial meeting Chaplain Herman C. Ray rendered a most interesting report of the spiritual work being done. The careful work that is being carried on in behalf of the spiritual interest of the patients and institutional family by the chaplain and his staff is greatly appreciated. Under the blessing of God it is expected that this institution will continue to prosper.

Our Educational Work in Batakland

By D. S. Kime

Miraculous! That is what we think about the beginning of our work in Batakland, Sumatra, some years ago. Lake Toba could be called the focal point, for many people live around the lake or in close proximity to it.

The sole right to do mission work in this territory, with its one and a half million, was given in a contract by the then-existing government to a special mission society for seventy-five years. For a long time other societies had endeavored in many ways to enter this land, but their way was blocked by stringent laws,

which were enforced in favor of the ones holding this written agreement. The period of monopoly was nearing the end. Would the government extend this agreement, or would the field be thrown open? That was a big question, when Seventh-day Adventist missionaries were stationed in the larger cities on the border, and were able to reach Batak people who had left their native environments for either business or educational advantages.

It was not long until some of these people accepted the truth and returned to their families to tell them about the message they had heard and accepted. Soon we had members in Batakland.

It was decided to make an attempt to send a family of our missionaries into Batakland from the southern border. However, after a few weeks in the heart of the territory, our missionary family had to return to Padang. They reported that the time was inopportune.

Still later a Batak man named Djakombang Siregar was selected by our scattered believers to represent them at a union session. He told about their difficulties and persecutions, which were ever present. There was no one to conduct their funerals, no one to perform their wedding ceremonies, and nowhere to send

Win Back Your Sons to God

A letter just received from one of our district leaders carries this very interesting paragraph: "Recently I visited an isolated family, and asked them what helped them in a special way to remain faithful all through the years. These folks, like many others, told me that they had kept up their *Review* subscription under all circumstances. They felt that this was one of the reasons that all the family were still in the church."

Such testimony in favor of the *Review and Herald* is repeated over and over hundreds of times. Church members find that reading the *Review* keeps their courage high, their confidence and their steadfastness in the message secure. Really, brethren and sisters, the reading of the *Review* should be a must with every Seventh-day Adventist.

There are within the structure of the church thousands of fathers and mothers whose sons and daughters no longer walk in the message. May I suggest to such, Send a subscription to the *Review and Herald* to these sons and daughters, and let them see how God is greatly blessing the onward march of Adventism. These sons and daughters do not need indoctrination so much as they need inspiration and such good old-fashioned soul warming as can be found only in the pages of the "good old *Review*." It is well to pray for our children, but why not send the *Review* and let it warm their hearts again? The price of the *Review* for an entire year is only \$4.75.

Place your order through your church missionary secretary, your Book and Bible House, or with the publishers. Brethren and sisters, act on this suggestion today, and win back your sons and daughters for God.

R. J. CHRISTIAN.

their children to school. It was then decided to attempt to send a missionary family in from the north to open a school and a dispensary.

Albinus Mamora, a Batak lad, and my family were chosen to enter this territory and proceed with a school and a dispensary as the way would open. Brother Mamora at that time was a new convert and an excellent teacher, who was taking special work at our seminary at Singapore. He was to accompany us both as teacher and interpreter. Besides speaking Batak, his native tongue, he was well versed in Malay (Indonesia) and English. He was excellent help and a good pioneer.

A New School in Batakland

We were warned as we entered Batakland, the officials knowing we were missionaries, that no other society than the one in the field may do missionary work in Batakland. We said that we were aware of this and that we then were only asking permission to start an English school, for which formal permission had been given us by the governor general of the islands. We had to wait about six months, and then word came that we might proceed with the school.

First, we had to announce to the populace that the new school was about to open and that those desirous of placing their children in the school should come on a certain day for the registration of those who would be chosen to attend the school. Judges were chosen to select a suitable number of students who would want to attend. Among the judges were several rajas and one superior raja.

I never shall forget that morning. The crowd of people who came gave us a happy feeling, because many fathers brought their children. Everything was set and in order. We asked for the first child to be brought forward for inspection and choosing. This word seemed to be the signal for most of the parents to leave the meeting with their children. This evidently had been planned. Those who opposed our having a school thought this would discourage any who might have a desire to place his child in the school. The psychological impact of this demonstration was tremendous on the people present, and I might as well add, on us also. What appeared just a short time before as certain victory now looked like a complete failure, for most of the people left with their children.

As we waited developments we noticed a few fathers and children who had not left. We let the judges go, and decided to take all who were willing to register. It was announced that we would begin our school even though we had but one child. We knew our Adventist children would attend. Some then came up to register their children. When the meeting closed that day we had fifty students signed up.

Three buildings were rented for class-

rooms. We needed desks, blackboards, and other school equipment. We let a contract for the desks in ample time that we might not be rushed the last few days before the opening of school. Our contractor kept postponing his work until two weeks before school was to open. He was used by our enemies to delay the opening of school, hoping to stop our work.

Our problem was placed before our few believers and the village people. They were asked whether they would be willing to work early and late to make the desks for the school. Their answer came in the affirmative. At the end of the two weeks just before school opened the desks were all completed. School opened on time with 175 students.

These students, by the help of our consecrated teachers, became lights to their home communities. Many of these students became Adventists and united with the church. There was a goodly number who furthered their education at Singapore, becoming efficient workers in the Malayan Union and the Indonesian Union missions.

This first school became a feeder to our higher school in Singapore, and proved to be a great evangelizing agency. No school of this type in this union had ever before produced so many members and workers. The success of the school is attributed to the special blessing of the Lord and to our consecrated teachers, who personally worked for the salvation of these students. Some of them have become teachers, nurses, translators, elders, secretaries, treasurers, editors, and mission presidents.

Veteran Temperance Worker

By Henry F. Brown

H. G. Miller, of Jackson, Tennessee, is eighty-five years of age. He has done as much in temperance work as any other Adventist in the nation, and perhaps more. He writes us that he has visited all the schools in his county, which include four colleges, ten high schools, and fifty-six elementary schools. He has given twenty-one thousand papers and tracts on temperance, made short talks in many of the schools, and spoken to more than four thousand youth and teachers. He uses pledge cards. In three of the colleges he has a nice tract rack for temperance literature. He placed the temperance book *Scar* in ten high schools and three colleges. The librarians kept a check on this, and found that twenty-three young people read the book.

Brother Miller has been very active in missionary activity for many years, and certainly has given us an example of the influence a zealous Christian can have in his own community and county.

New Church Organization at Grafton, West Virginia

Taylor County, West Virginia, has been a dark county. Some sixty years ago meetings were held in Grafton, the county seat, but not until recently was anything further done. About four years ago a Mrs. Schafferman, of Grafton, enrolled in the Voice of Prophecy Bible Course. She became convinced of the truth, and was baptized. Ever since then she has been praying that the truth would be preached in Grafton.

Last fall the conference committee decided to ask J. E. Hoffman and his evangelistic company to open a series of meetings in this place, and from the very beginning the Lord has blessed. More meetings were held after the holidays, and the latter part of January twenty-seven were baptized. The date for church organization was set for March 7, at which time seven more joined. The charter membership of the church stands at thirty-five. These good people greatly rejoice in their new-found faith and are happy to belong to the Adventist family. It is another light in a dark county.

A. F. RUF,
President, West Virginia Conference.

Medical Missionary Work in Monterrey, Mexico

By Ruben Castillo

At the present time there are in the Medical School of the University of Nuevo León, in Mexico, about thirty-five Seventh-day Adventist students from different parts of the globe. Among the places represented are Hawaii, India, Brazil, Canada, Jamaica, Colombia, Panama, and a group from various parts of the United States and some of course from Mexico. We hope that the number of students will be doubled next September.

We have recently formed a society that we have named Asociacion Medica Adventista Regiomontana. The purpose of this society is to spread the gospel of the third angel's message in this city of Monterrey and the surrounding towns and villages. Our plan is to dedicate Sabbath afternoons for missionary trips under the supervision of Seventh-day Adventist doctors. Besides taking literature and projectors, we will take medicines and other equipment to aid in clinical work, by which means we plan to gather an audience.

The Seventh-day Adventist clinic here in Monterrey has just been given to the care of this society. This clinic will begin to operate as soon as it has some equipment, which we hope will be in the very near future.

There is an airplane available for our missionary work. It is to be used for transportation to places that are only fifteen minutes away by air; other-

wise it would take one-day travel, part of the way on foot and part on horseback, from sun up to sun down, because there are very steep mountain paths.

Since our medical school in Loma Linda, California, does not have capacity for as many as would like to take this course, we feel that Providence is opening the doors of medical schools in other parts of the world. We know that the medical work will be the means by which the message will reach the darkest points of the globe in the last days.

Voice of Prophecy Rally in Trinidad

By Ralph Combes

On Monday evening, March 23, one thousand people crowded the available seats, and as many more were standing around the tent in Port of Spain, Trinidad, where graduation exercises had been announced for the Voice of Prophecy Bible Correspondence Course graduates of the area.

Elmer Walde, of the General Conference Radio Department, was the guest speaker for this special occasion, when nearly seventy-five graduates who had been invited were on hand to receive their diplomas.

Hundreds of graduates and active students of the Voice of Prophecy were present to hear the challenge presented by the speaker as he warned of impending events in fulfillment of Bible prophecy and urged devotion in Bible study. The tent was that being used by Harold Nembhard for his evangelistic series in the Woodbrook section of Port of Spain.

Lloyd Reile, of the Inter-American Division radio department, at the close of the service appealed for new enrollments, and scores of additional names were received.

Specially printed guest of honor ribbons had been mailed out to alumni as well as active students of the Voice of Prophecy Bible Course in the area, in addition to those expecting to be graduated. Reserved sections had been arranged for seating these special guests.

A radio workshop was held at the Caribbean Union Mission office in Trinidad by Elders Walde and Reile on March 23, at which time valuable instruction was given for the carrying forward of the radio work. Five or six full-time office girls are kept busy in the union office caring for the Voice of Prophecy mail and correcting lessons. Nearly ten thousand have been graduated from the various courses in this union territory thus far. Many have been baptized, and we feel that the spoken radio message as well as the written correspondence lessons are doing a mighty work in reaching hundreds of thousands of non-Adventists.

Week of Prayer at Oshawa Missionary College

By Clifford A. Reeves

Situated on a lovely campus, near the headquarters of the Canadian Union at Oshawa, Ontario, is our Oshawa Missionary College. Here we have an excellent group of young people who are happy and hard at work. It was a great privilege to conduct a Week of Prayer in the Christian atmosphere of this school from April 27 to May 2. From the first meeting until the concluding testimony service, I was conscious of God's presence. I was supported in prayer by the devoted band of teachers under the leadership of W. A. Sowers.

Twenty-five young people made the decision to give themselves to the Lord for the first time. So far as I know every unsaved, unbaptized youth in the school had joined the baptismal class before the end of this special season of devotion.

Each day I had a busy program of preaching services, prayer bands, and personal interviews, sometimes reaching beyond the midnight hour. At the close of the week in the final testimony meeting so many spoke of blessings received from the Lord that it was late before the meeting closed.

Surely there can be nothing more thrilling than to see young lives filled with the grace of God and finding their fullest joy and satisfaction in consecration to their Saviour.

Baptism on the Island of St. Lucia

By M. G. Nembhard, President
Leeward Islands Mission

Sabbath morning, March 28, 1953, will long be remembered by our people on the island of St. Lucia, British West Indies. This was the day appointed for the quarterly baptism at Micoud. Members were present from nearly every church and company on the island. A baptismal service is an important event to those who have had the courage to follow their convictions and break away from the traditional church. It is said that about 95 per cent of the 74,850 inhabitants are adherents of the Roman Catholic religion. At the present time Adventists come second, with more than five hundred members.

As over three hundred members and spectators found their way to the place of baptism, a priest came with them, but not as a worshiper. He came to drive the Adventists from a building that he said belonged to the parish church. A police officer, who appeared on the scene, would not support his claim, and that made him more incensed. He became so vehement

in this matter that for a time it seemed as though the service would end in confusion. As the writer appeared, after making preparations for the baptismal service, he encouraged the members to exercise patience and a Christian attitude.

A police corporal advised our members and spectators to go to government land in front of an old police shed a few feet away, in order to avoid any unpleasant incident. As I stood to address the gathering, the priest would not accept defeat but distributed hymnbooks to his supporters. He endeavored to sing in a manner to distract our audience and disturb the baptism. His followers were unable to restrain their curiosity and left him one

by one, joining those who were assembled to worship and observe the solemn rite of baptism. The priest sustained a defeat but left the scene quietly.

After thirteen candidates were baptized, I made an appeal to those who desired to follow Christ in a future baptism. Ten persons went forward, among whom was a prominent woman of the district. From every section of that district could be heard these words, The Adventist Church is really the right church.

Pray for the believers in St. Lucia who are stepping out to serve the Lord in spite of opposition and ridicule, and pray, too, for our enemies, many of whom will someday be our friends.

Brief Current News



NORTH AMERICA

Atlantic Union

● L. M. Stump, of Lodi, California, has accepted an invitation to become president and business manager of Atlantic Union College for the coming year.

● Church buildings were recently dedicated in Auburn, Maine, where L. R. Langworthy is pastor, and in Presque Isle, Maine, where A. W. Perrine is pastor. Until recently R. A. Mitchell, now in Rochester, New Hampshire, was pastor at Presque Isle.

● Reese Jenkins, of the Greater New York Conference, has gone to Bermuda to spend a year as assistant to the mission superintendent, Beaman Senecal.

● L. E. Tucker, from the Northern California Conference, is to be the new pastor at Rochester, New York.

● Melvin G. Johnson, of Springfield, Massachusetts, has accepted a call to the Indiana Conference to be pastor of the South Bend district.

Canadian Union

● On Sabbath, May 23, eight persons were baptized by W. G. Soloniuk at Fort William, Ontario, as a result of the recent effort conducted by L. R. Ellison, pastor of the Fort William and Port Arthur churches.

● O. J. Mills, of Coldwater, Michigan, has recently moved to Calgary, Alberta, as pastor of the Calgary Central church. His wife and family will join him within a few weeks.

● On Sabbath, May 2, the believers of the Yorkton-Canora-Fenwood district, in the Manitoba-Saskatchewan Conference, met together in the Yorkton German Baptist church for a district meeting. D. J. Donesky, district pastor, led out in the meetings, and all received a real blessing. A baptism of 10 was conducted by Llowell

Bock. In the evening there was a showing of two beautiful color films—*The Sabbath That God Made* and *Daybreak Over Africa*.

Central Union

● A. V. Wallenkampf has been asked to head the department of religion at Union College. He replaces Alonzo J. Wearer, beloved leader of the department for the past seven years, who has been forced to resign because of health conditions.

● Members of the Haigler, Nebraska, church saw their planning and sacrifice repaid on Sabbath, May 6, when their church was dedicated to the Lord on the eleventh birthday of its organization. S. A. Reile, pastor of the South Sioux City, Nebraska, church and former pastor of the Haigler church, conducted the morning worship, and R. S. Joyce, conference president, took charge of the dedicatory service during the afternoon.

● On Sabbath, May 9, members of the Clinton, Missouri, church met for the first time in their newly enlarged and completely reconstructed church home. Highlighting the day was the baptism of 14 souls by W. S. Jesske, church pastor.

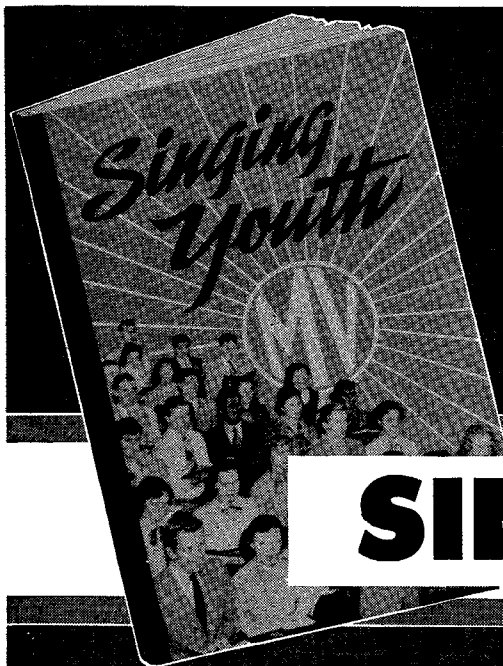
● Seven more believers were received into church fellowship in the Laramie, Wyoming, church on Sabbath, May 9. This brings to 20 the number of new members who have accepted the third angel's message since D. H. Miller and B. K. Chalker began their present evangelistic series.

● District workers in the Missouri Conference who reported baptisms during the month of April were: J. Howard Matthews 7, Royce Williams 5, E. M. Cleek 3, A. H. Gerst 2, W. S. Lawrence 1, and W. S. Jesske 1.

Lake Union

● Many visitors were present Sabbath, May 2, when a Spanish company of be-

A New Songbook for Missionary Volunteers



SINGING YOUTH

Prepared by the MV Department of the General Conference

Singing Youth includes songs of

- ★ Work and Service
- ★ Invitation and Appeal
- ★ Worship and Fellowship
- ★ Praise and Joy

Singing Youth also features

- ★ Inspiring Choruses
- ★ Special Selections for
 - Youth Camps
 - Church Schools
 - Patriotic and Secular Occasions

Double Indexed—Both by Topics and Titles. Over 200 Musical Gems on 192 Pages. Choice of Three Bindings.

PRICES	Cloth	\$1.25
	Plastic Spiral	.75
	Paper	.60

Order today and be among the first to enjoy a personal copy.

MV officers should take immediate steps to supply their societies with this lively new stimulus to youth worship.

Young Peoples Missionary Volunteer Department, General Conference S.D.A.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

ORDER BLANK

_____ Church Missionary Secretary _____ Book & Bible House

Please send me the following:

_____ SINGING YOUTH, cloth @ \$1.25 _____

_____ SINGING YOUTH, plastic @ .75 _____

_____ SINGING YOUTH, paper @ .60 _____

_____ Total for Books _____

State Sales Tax Where Necessary _____

_____ TOTAL ENCLOSED _____

Name _____

Address _____

City _____ Zone _____ State _____

Prices 10% Higher in Canada



lievers, with a baptized membership of 14, was organized in Gary, Indiana. This interest has been growing for several years, and recently Rafael Perez joined the Indiana Conference working force to take charge of the work among the Spanish-speaking people in this area.

● On Sabbath, June 13, the Concordia German church in Milwaukee, Wisconsin, was dedicated. D. F. Roth conducted a baptismal service after the morning sermon, and in the afternoon H. L. Rudy, from the General Conference, gave the dedicatory prayer. J. B. Penner, of Brookfield, Illinois, was in charge of the act of dedication.

● Several changes have been effected in the working force of the Indiana Conference. Charles Mattingly will go as a foreign missionary to the Belgian Congo in Africa. Garth Thompson is to be Bible teacher in the Indonesian Union Training School. W. P. Ortner has accepted an invitation to labor in Springfield, Missouri.

North Pacific Union

● Walla Walla College is offering for the first time this fall a four-year course in dietetics, upon completion of which a student will receive a Bachelor of Science degree with a major in foods and nutrition. After graduation a year of internship at Loma Linda or an approved hospital training course will qualify the student for active membership in the American Dietetics Association.

● The baptism of 12 persons took place on May 8. This makes a total of 62 baptized during the October-through-May effort, conducted in the Eugene church, for the Eugene-Springfield, Oregon, area. D. D. Doleman and L. W. Cornforth had charge of the meetings.

● C. P. Lampson, of South Lancaster, Massachusetts recently accepted the invitation to become publishing department secretary in the Washington Conference.

● The peninsula district of the Washington Conference enjoyed a two-day youth congress on May 16 and 17. Three hundred persons gathered for the services. On Sabbath an investiture service for 25 was held. G. W. Chambers, union conference Missionary Volunteer secretary, preached the investiture sermon at the eleven o'clock hour.

Northern Union

● Ingathering tag day was held in Minneapolis, Minnesota, on May 11 when 246 solicitors raised \$4,707.77 on a cool and very windy day. This breaks all previous records of our tag-day attainments.

● R. E. Hamilton has accepted an invitation to become principal of Oak Park Academy at Nevada, Iowa. He comes to Iowa from Southwestern Junior College, where he was dean of men.

Pacific Union

● On May 10 the first class ever to complete the eighth grade at the Navaho Mission School, in Holbrook, Arizona, received their diplomas. Two boys and seven girls composed this unusual class. Their teachers hope it may be possible for

these children to receive further church-sponsored education, with the aim of preparing these youth to be workers among their own people.

● One of the five baptized at the Las Vegas, Nevada, church May 16 was an Air Force sergeant from a nearby base. He had requested free time to take his bride to church and had been given the day with the admonition to spend the day with his wife. This led to studies, which resulted in his conversion and baptism.

● In the Central California Conference 114 persons were baptized during the month of April.

● The medical secretary of Northern California Conference, Eva I. Beeler, R.N., reports various classes completing work in May. Interest has been good, and classes in home nursing and in first aid have been completed in two areas. Nutrition classes are progressing at Redding and Colfax, and one has just been completed at Pacific Union College. A junior cooking class has been brought to a successful conclusion at Sebastopol.

Southern Union

● On Sabbath, April 25, a church that had been disbanded for many years was reorganized with a membership of 24. This is the church in the southernmost city in the United States, Key West, Florida. R. L. Mathews, the pastor, tells us that there are from 35 to 40 present each week. A church school was begun last fall with eight pupils in attendance. Plans are already being worked out for a new church and school building. R. H. Nightingale, president of the Florida Conference, organized the church.

Southwestern Union

● A church was organized on Sabbath, May 16, at Guymon, Oklahoma, making the second church for the Panhandle of Oklahoma. Among those making up the membership of this new church are two who were baptized the same day.

● A group of eight persons was baptized by J. R. Carner recently at the Monticello Farm School near Monticello, Arkansas, after a week of revival services held at the self-supporting institution operated by Mr. and Mrs. Lawrence Paranto.

● Arkansas-Louisiana workers during April reported baptisms as follows: J. R. Carner, Camden district, 10; Perry Green, Shreveport, 2; E. D. Nelson, Baton Rouge, 9; J. C. Powers, Lake Pontchartrain district, 1.

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

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

Indiana	
Indiana Academy, Cicero	July 30-Aug. 8
Lake Region	
Cassopolis, Michigan	Aug. 19-29
Michigan	
Grand Lodge	Aug. 6-15
Wisconsin	
Portage	Aug. 13-22
Spooner	June 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
Southeastern California Regional Meetings	
Loma Linda	June 24-28
Southern California	
Lynwood Academy	June 25-July 5

Southwestern Union

Oklahoma	
Oklahoma City	July 30-Aug. 8
Texas	
Sandoval, New Mexico	Aug. 6-15

Church Calendar for 1953

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. 7-28	Witnessing Laymen and Home Visitation Day
Nov. 14-21	Review and Herald Campaign
Nov. 21	Week of Prayer and Sacrifice
Nov. 26	Week of Sacrifice Offering
Dec. 26	13th Sab. Off. (Australasian Inter-Union)

7 Wonderful Words

"WELL DONE, THOU GOOD
AND FAITHFUL SERVANT."

This greeting from The Coming King will be good news to all who have been faithful in witnessing for their Master. Be a faithful witness by scattering the message of Christ's return in this completely new volume entitled—

THE COMING KING

by Elder A. S. MAXWELL

CHAPTER TITLES

1. Hope of the Ages
2. The Mad, Swift Pace of Modern Life
3. Confusion and Fear Among the Nations
4. Asia and Africa Awake
5. "Fearful Sights . . . From Heaven"
6. Corruption and Decay of Civilization
7. Rising Wrath of the Dragon
8. America Turning Romeward
9. The Spread of Spiritism
10. World-Wide Proclamation of the Gospel
11. All Men in Expectation
12. When Christ Comes



PRICE

Paper	50¢
Cloth	\$1.50

Add sales tax
where necessary.
Prices higher in
Canada.

DO YOU BELIEVE???

Christ is coming?

Christ is coming literally?

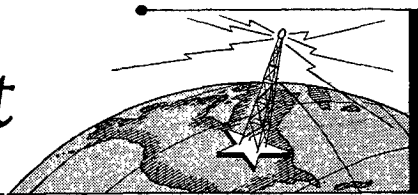
Christ is coming soon?

If you do, you will want to tell others. Give it to your neighbors, your loved ones. Mail it to those farther away. Our friends and loved ones must not say to us, "Why didn't you tell me?"

Order from your BOOK AND BIBLE HOUSE

Pacific Press Publishing Assn., Mountain View, California

Items of Special Interest



New England Tornado Relief

A telephone call from Carl P. Anderson, home missionary secretary of the Southern New England Conference, brings this news regarding the tornado in Worcester, Massachusetts:

"Thus far we have not heard of any Seventh-day Adventists being killed or injured. Some families were miraculously delivered. Our church school teacher in Worcester, Kenneth Woods, and his family lived in one of the housing projects that were destroyed, but they were away at the time. However, they lost almost all of their belongings. None of our church properties were harmed.

"Our Worcester Dorcas Welfare Society sprang into action immediately with a mobile unit to provide food for the homeless and for the rescue workers. Those of our churches in the Southern New England Conference that were prepared for such work sent large bundles of clothing to the welfare center in our Worcester church. Various other organizations are channeling their welfare contributions of clothing through us because we are equipped to handle it. The work is being carried on under the direction of Mrs. Chester Meyer, the conference Dorcas Welfare president."

Signs of the Advent Multiply

Calamities by land and by sea multiply on every side. That is the conclusion borne home to our hearts as we read the daily record in the newspapers. Of late the factor of tornadoes has made a disastrous addition to the many forces of destruction now rampant in the world. The year 1953 already has witnessed a record number of such "stormy winds" in the United States. In response to an inquiry as to whether the atomic test explosions in Nevada may be a contributing cause, a scientist replies that such a causal relationship can neither be proved nor disproved. The fact that it cannot be disproved gives only added seriousness to the fact of the dread possibilities that men have let loose by their inventive skill and their great discoveries. To such an evil day have we come.

Of a certainty in days like these, and ever more so as the great day approaches, we should be bringing to the world the news of the coming of Him who can still the winds and waves and bring eternal peace to a disordered and warring world. In this connection we would call special attention to a full-page announcement

of a new work on the signs of Christ's coming that is found on page 23 of this issue. We refer to the new Pacific Press book, *The Coming King*, by Arthur S. Maxwell. What a day in which to live—what a day in which to circulate our timely literature!

1953 Ingathering Success

The 1953 Ingathering campaign will probably go down in the history of this denomination as the greatest Ingathering campaign we have ever had, not only in the North American Division but in other divisions as well. Throughout the world field our people have responded as never before.

We were confident that we would reach the \$3,500,000 goal in this division, but we never thought we would reach it as quickly as we did. On May 30 we had \$3,524,000. Seven of the ten unions had reached their goal on that day. On June 6 the Atlantic Union reached its goal and passed it by a good overflow. The Pacific and North Pacific unions will reach their goals by the end of June.

We are confident that this year in the North American Division we will have \$3,675,000. When all the reports are in from the world field, we will pass the \$5,500,000 mark.

We do want to thank our conference presidents, home missionary leaders, and our workers and church members for their faithfulness in making such a wonderful record in 1953. Let us pray God that the funds that have been gathered in may be used wisely by those in charge of the work.

T. L. OSWALD.

Remember North Africa on June 27

The following cablegram has just been received in the office of the General Conference Sabbath School Department. It speaks eloquently for itself. Let us not disappoint them on the coming thirteenth Sabbath.

BERNE SWITZERLAND

FIRST SEVENTH DAY ADVENTIST MOSLEM SABBATH SCHOOL AT MOSTAGANEM, ALGERIA, SENDS CHRISTIAN GREETINGS TO ALL SABBATH SCHOOLS IN THE UNITED STATES FOR JUNE 27. WE PRAY GOD TO BLESS HIS FAITHFUL PEOPLE ON THAT HISTORIC SABBATH AND MAKE POSSIBLE THE CONSTRUCTION OF CENTRAL EVANGELISTIC TRAINING STATION FOR OUR SIXTEEN MILLION PEOPLE WHO STILL WALK IN DARKNESS. WE THANK YOU FROM OUR HEARTS BUT WILL TELL YOU ALL OUR JOY WHEN JESUS COMES AGAIN AND TAKES US TO HEAVENLY HOME. FOR NORTH AFRICA'S FIRST MOSLEM SABBATH SCHOOL. (Signed) BEACH.

L. L. MOFFITT.

Coronation of Queen Elizabeth II

We are happy to present on the first page of this issue a story of the coronation of Queen Elizabeth II. The story was written by W. L. Emmerson, editor of our publishing house in England, and mailed to us the night after the coronation. Two reasons explain the presence of such a contribution in the REVIEW: It was an event that lent itself to the presentation of certain spiritual truths; it was also an event that had unique meaning for the hearts and the lives of many Adventists in different parts of the world. The REVIEW is not the American church paper, it is the "general church paper" of the Advent Movement. Events in any part of the world that have interest and spiritual meaning for the Advent people may properly be the subject of discussion in this journal. Of this important point of the REVIEW editorial policy we wish to remind our writers in all parts of the world.

Testimony of Aged Sister Regarding the Review

My heart thrilled at the Texas camp meeting when Sister J. H. Dortch, now 93 years old, bore her testimony regarding the influence of our church paper—THE REVIEW AND HERALD. I asked her to write a brief message for our people, and this is what she said:

"In the year 1881, when we first accepted the message, we ordered THE REVIEW AND HERALD, and from that time till this we have never been without it. We felt that we must have it, because it kept us posted as to how the work was going and gave us help on so many matters that we did not understand. We decided that we would continue taking the REVIEW even if it meant doing without some other thing, and so all these 72 years it has been a weekly visitor in our home, and we do appreciate the comfort and strength that it brings to us week by week.

"Our family grew up hearing the REVIEW read and later reading it for themselves, and we do feel that if more of our young people would read the REVIEW regularly, it would help to establish and keep them in this precious message.

"May the Lord continue to bless the REVIEW as it makes its weekly visits to the homes of His dear people. Sincerely, (Signed) Mrs. J. H. Dortch."

D. E. REBOK.