



F. R. MILLARD

Colporteurs and publishing leaders of the Japan Union who attended the recent institute in Tokyo.

## LITERATURE EVANGELISM in Japan

By D. A. McAdams

*Associate Secretary, Publishing Department, General Conference*

**T**ODAY we have 185 colporteur evangelists working in Japan. It was a great inspiration to meet with this large group of gospel workers in the beautiful new central church in Tokyo. These colporteurs, together with the employees in the Japan Publishing House, represent 20 per cent of the entire constituency of the Japan Union Mission. Think of it, about one-fifth of the baptized church members in Japan are engaged in the preparation and distribution of truth-filled literature! This is a record that perhaps is not equaled by any other union in the world. It suggests what might be done in other conferences where the ministerial force is small.

During the year 1952, 79 souls were won to Christ through literature evangelism. Colporteur Kondo won six converts to Christ. Three of these are now selling our truth-filled literature and have joined the ranks of our hard-working colporteur evangelists. They are doing very acceptable work.

The following soul-winning story of Miss Ono is another thrilling chapter in the acts of the Japan colporteurs.

Early in 1950 Miss Ono became thoroughly convinced of the truth of the Seventh-day Adventist message. She had been studying our books and the Voice of Prophecy lessons. Not being one to wait after a decision was made, she found the address of our South Japan Mission headquarters and immediately took a boat for Kobe, more than three hundred miles away. Upon her arrival in Kobe she made her way directly to the mission office, found our people, and requested baptism. The brethren were a bit skeptical about such a sudden request, but after a thorough examination they found Miss Ono ready for baptism in every way. So a special service was held the following afternoon in the ocean near the city of Kobe.

Her baptism over, Miss Ono quickly returned to her home village on Shikoku Island. Her *(Continued on page 17)*

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▶ 100,000 Children March in Sunday School Parade

More than 100,000 children in Brooklyn, New York, marched in the 124th Anniversary Day parade marking the founding of the Brooklyn Sunday School Union in 1816. Public schools throughout the borough were closed to allow the youngsters from 325 Protestant Sunday schools to participate in the parade, theme of which was "Christ the Hope of the World."

▶ Ask United Christian Clean-up Campaign

A plea for unity "of all Christian forces" in renewed efforts to "clean up movies, radio, and television" was made in Carlisle, Pennsylvania, by the 95th General Assembly of the United Presbyterian Church of North America. The delegates instructed the church's representatives to the National Council of Churches and other interdenominational agencies to urge upon them "concentrated efforts in the solution of social and educational problems."

▶ Missouri Supreme Court Bars Aid to Catholic Schools

The use of public funds to transport pupils of parochial or private schools and to aid so-called public schools owned and controlled by the Roman Catholic Church was ruled illegal in Jefferson City, Missouri, by the Missouri Supreme Court. In the school bus case the court's seven justices held unanimously that transportation of parochial school students at the expense of a public school district was "unlawful and must be enjoined."

▶ World's WCTU Seeks Liquor Restrictions for Drivers

A worldwide drive for laws against driving a car or piloting an airplane within 24 hours after drinking alcoholic beverages was launched in Vancouver, British Columbia, by delegates to the triennial convention of the World's Woman's Christian Temperance Union. Nearly 2,000 delegates adopted a resolution urging WCTU member bodies in 68 nations to seek passage of such legislation in their respective countries. The resolution asked that the legislation include a ban on the sale of alcoholic beverages on any public vehicles such as airplanes, busses, and trains.

▶ Christian Endeavor Asked to Combat Delinquency

A program to combat juvenile delinquency was proposed in Denver as the number one project of the International Society of Christian Endeavor for the next two years. Dr. Ernest R. Bryan, of Washington, D.C., president of the society, made the proposal at the opening of its 42d convention, attended by 2,500 delegates from the United States and several foreign countries. "I hope we can give special attention to work with young people in our correctional institutions," Dr. Bryan said, "and to a new program designed to cut down on the number of young people whose records, traits or misdeeds warrant such assignment."

▶ Fundamentalists Burn Books of Presbyterian Moderator

Books written by the new moderator of the Presbyterian Church in Ireland were publicly burned in Belfast by a fundamentalist group that broke away from the church in 1951. The book burning was a protest against what the group call the "modernist" views of Dr. J. E. Davey, who was installed as moderator by the church's General Assembly in Belfast. The books burned were Dr. Davey's *Changing Vesture of the Faith* and *Our Faith in God*. As the volumes were tossed in the fire, the Reverend Ian Paisley, leader of the dissidents, asked the crowd to affirm belief in the virgin birth. His call brought forth shouts of "Hallelujah."

# Back to the Bible

By W. L. EMMERSON

We live today in an age of investigation. The past century and a half, in fact, has been characterized by a passion for inquiry into every field of knowledge and experience. And in the process a vast number of assumptions of earlier generations have been swept away and replaced by new conceptions based upon the findings of modern knowledge.

Practically every field of science has been revolutionized. Chemistry, physics, biology, geology, astronomy, have been transformed almost beyond recognition.

Historical and archeological research have added new and hitherto unknown chapters to the story of the development of civilization. Political and economic orders of past ages have been challenged, and over a great area of the earth's surface have been superseded by new theories of government.

No tradition has been regarded as sacrosanct. Every dogma underlying human thought and action has been put on trial.

In such a mental climate it was impossible that the bases of morals and religion should not be brought to the bar of investigation; and, as a result, the Bible, the foundation of the Christian faith, has been challenged as never before in the history of the Christian Era to justify its claims as the Word of God.

By the mid-nineteenth century, as a result of the pincers movement led, on the one hand, by materialistic science, and on the other, by the German higher criticism, doleful prophecies were being made as to the fate of the Bible and the Christian faith.

## Religious Outlook Changes

Canon Liddon, for example, lecturing in Oxford in the late sixties of the last century, said of the outlook in Britain:

"The vast majority of our countrymen still shrink with sincere dread from anything like an explicit rejection of Christianity. Yet no one who hears what goes on in daily conversation, and who is moderately conversant with the tone of some of the leading organs of public opinion, can doubt the existence of a widespread unsettlement of religious belief."

About the same time Professor Macpherson, in Scotland, was saying:

"All religious questions seem to be at present once more thrown into the crucible to undergo a fiery trial."

And on the Continent, Dr. Gerhard Ullhorn sounded this discouraging note:

"Since the first days of the church, when she had to defend her faith against

heathen calumny and heathen science, the attacks upon Christianity and the church have never been so manifold and so powerful as at the present time. The contest is no longer upon single questions, such as whether this or that conception of Christianity is the more correct, but the very existence of Christianity is at stake."

When many avowed Christian ministers and leaders capitulated to the attackers and accepted the new, critical views of the Bible, it was naturally not long before their hearers in the pews began to wonder whether it was any use going to church at all. And today the dire results of the apostasy of the pulpit are to be seen in the fact that but a fraction of the population of one-time Christian lands ever enter the doors of the house of God or read the Scriptures in their own homes.

No sooner, however, had the secularists begun to congratulate themselves on their victory over what they considered as medieval obstruction of progress, than the new philosophy of scientific utopianism was in its turn challenged by the tragic events of the first half of the twentieth century. Under the impact of

two world wars and the resultant political, industrial, and social chaos, those who so confidently asserted that the world had no need of the Bible or the Christian faith, have discovered that their new gods of science and education have failed them. Now they see that they are confronted with the imminent collapse of the whole fabric of civilization.

## Faced With Disaster

Barbara Ward declared in a recent broadcast:

"In the nineteenth century all our thinking was on the whole fairly optimistic about the future of man in society, progress was thought to be inevitable, science was opening up the horizons of production and creation, and man by education and by literacy would learn to govern himself and to create the good society. That spate of optimism, which was new in the history of man, has been followed by disasters on the scale of two world wars, of the concentration camp, of the appalling horrors that man has committed against man in the last decade. So from extreme optimism we were suddenly confronted with extreme disaster."—*The Listener*, Oct. 2, 1952.

The Reverend D. R. Davies, himself a striking example of a man who forsook the Bible and the Christian faith and in the tragedy of our time found his way back to it, writes:

"It is not impossible or improbable that when accounts are finally rendered, and the balance-sheet of the twentieth century in Western Europe is presented at last, the most fatal and ghastly item of all will be the sinister facility with which a generation bereft of Christian faith was gulled and deceived; the ease with which it was taken in by the spurious idealism of revolution, and resolutely closed its eyes to the horror and immoral enormity of it all."—*The Church of England Newspaper*, March 30, 1951.

## Back to the Old Paths

Now that the fearful harvest of unbelief is being reaped, it is coming to be recognized that the confident claims of the secularists, the misguided conclusions of the critics, and their all-too-hasty acceptance by many of the religious leaders of a few generations ago were all wrong. And today statesmen, scientists, and theologians are seeking to undo the grievous harm their predecessors have done to the Bible and are pleading for a return to the teachings of the Book of God for the reinforcement of a civilization fast

## The Eternal Word

By HERMAN ROBERTS

Gracious Lord, how precious still  
Are the words of life to me.  
Even yet Thy sovereign will  
In their sacred depths I see.

Down the past from Eden's morn,  
Lo, that flame of truth appears.  
Through the ages yet unborn,  
Lord, thy Word shall light the years.

There the source of death I trace,  
There that scheme my soul to save.  
Wondrous beams of love and grace  
Flood my path beyond the grave.

All my life, my strength, my time,  
Gladly to that quest I lend;  
Truth so ancient, so sublime,  
Merits more than I can spend.

On that broad foundation laid  
Rest my hope and faith secure;  
In that fortress, unafraid,  
I, the storms of life, endure.

Ever o'er this passing strife,  
Word of God, I rise with Thee.  
Book of death, of grace, of life,  
Bear me to eternity!

drifting to ruin. Dr. Harold Roberts asserted:

"We are at the bedside of a dying world, and we are beginning to see the things which really matter."—*Ibid.*, Jan. 26, 1951.

Lord Grey said:

"Political governments have lost their bearings in a welter of perplexities; struggling international conferences can see no solution except in the cement of fear, to prolong their own lives. . . . Our only hope is to recover the conviction, individually and nationally, that there is a Power capable of reconciling and willing to reconcile us."—*The Guardian*, Feb. 2, 1951.

#### Humanity's Moral Adolescence

A no more penetrating summary of modern man's fearful mistake and his dire need has been penned in recent times than these words of General Omar Bradley a few months ago:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and to progress."—*The Listener*, Feb. 21, 1952.

Said the British Minister of Education of the late Labor government to a conference of secondary school masters, "Perhaps the one great book which has been more neglected than any other is the Bible itself."—*The Church Times*, Jan. 12, 1951.

"Man's rebellion against His Creator," asserts a recent pronouncement of the British Council of Churches, "has reached such a point that, unless stayed, it will bring self-destruction upon him. . . . This is the hour to listen afresh to the Word of God, who is the Lord of history."

To these appeals of statesmen, soldiers, educators, and others has been added the gracious appeal of more than one royal personage.

Princess Wilhelmina of the Netherlands in a broadcast last year declared:

"In this time of confusion and chaos everybody should understand that this is due, above all, to a spiritual crisis which the world is undergoing. And that a spiritual crisis can only be solved along spiritual lines and by spiritual means. . . . The solution for a better future for mankind can only be found by living and acting according to the teaching of Christ."—*Ecumenical Press Service*, July 11, 1952.

In a message to the United Evangelical Exhibition in London in 1951, Her Majesty the queen mother, then queen, said:

"I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience we know what the Bible can mean for personal life."—*The Christian World*, June 9, 1951.

#### A Noted Agnostic's Confession

That men are today listening afresh to the message of the Bible as the Word of the living God is evident from reports coming from many walks of life and levels of society—even in the most unexpected places.

In his latest book, *The Recovery of Belief*, Dr. C. E. M. Joad, who has been described in the past as a "left-wing agnostic, proud of his mastery of every argument of irreligion," tells of the opening of his spiritual eyes and of his progress from unbelief to the new faith he holds today. He writes:

"The rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial—a shallow-rooted plant which growing to maturity amid the lush and leisured optimism of the nineteenth century, was quite unfitted to withstand the bleaker winds that blow through ours. I abandoned it, and in abandoning it found myself a Christian."—Page 82.

So far had doubt eaten into the youth of the world through the placing of critical scholars in the university chairs of our great centers of learning that a tremendous decline in the number of

young people taking studies in theology and religion was being reported, and the churches were bemoaning the fearful shortage of candidates for the ministry.

Today the statistics of one great American university, that of Yale, reports that whereas as recently as 1943 there were only four undergraduate courses, now there are fourteen. In 1946 there were only one hundred students enrolled in these classes; today there are more than eight hundred, or about one fifth of the total undergraduate body. Similarly reports B. L. Hallward, vice-chancellor of Nottingham University:

"The College chapels at Oxford and Cambridge are full to-day. Between the wars they were not, when I was there as a don. There is a big sign in the universities of a new movement towards religion."—*Universe*, Feb. 2, 1951.

There surely is a special significance too in the number of new English versions of the Bible that have been produced in recent years. Books are not produced unless there is a demand for them. The numerous new translations of the Bible must testify to a new awareness that it has a message for our time.

Today, therefore, the Bible is arising phoenixlike from the fires of criticism and scorn, and is coming again to be recognized for what it truly is, the saving Word of God to a lost world.

In the articles that follow, the story of this remarkable "recovery of belief," to use the pertinent phrase of Dr. Joad's own personal confession, will be told, and once again a survey of the impregnable bastions of the fortress of the Word will be made.

## Mrs. White and the Prophetic Message

By Arthur L. White

When the prophet was given his vision, his work was just begun. In Mrs. White's experience the visions might be a few minutes in duration or several hours. During this time God's message was imparted to her mind. Then when she was not in vision, it became her task to present to those concerned, the instruction, the light, the reproof, and the guidance that were given to her in the vision. There was the vision with its revelation to her, and there was the bearing of the testimony, and then the imparting of the message to the people. This last phase of the work was the task of a lifetime.

Some have envisioned God's prophets as automatons, merely uttering certain words which they were to speak, or recording certain phrases or sentences imparted to them. This is hardly an accurate concept of their work. We must remember that the prophet was a human being, a member of the family of earth, engaging

in the normal activities of life and possessing the normal powers of reason. He was free to converse with others on any topic he chose. He was one of us.

On the other hand, through the visions his mind was enlightened. He received instruction, information, and views of threatening dangers and of glorious triumphs of the church. From this enlightened mind he spoke forth and he wrote. There were times when he uttered the very words given him of God to utter, but usually the message was couched in his own language, the best words he could employ to convey to the people the divinely imparted instruction and light. At times the prophet writes, "The word of the Lord came to me saying," but more often he says, "I saw," and, "I was shown." We might ask, "What did he see?"

Writing in Europe, Mrs. White spoke of how "God Himself employed pictures and symbols to represent to His prophets

lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight."—*Historical Sketches*, p. 212.

Just as the visions were at different times given in different ways, so the light was imparted in different ways. The visions were always very definite and vivid experiences, and the impressions were indelibly made on the mind of the prophet. John seemed to be taken to the New Jerusalem, and he tells us what he saw. Ezekiel seemed to be taken by the lock of his hair to Jerusalem, and he tells us what he saw and what he heard. Moses in vision saw the land of Caanan as it would become with God's blessing upon it, and then in rapid succession the history of Israel, the ministry and sacrifice of Christ, the history of the early church, the apostasy, and then through to the time when the earth is made new.

To these prophets it seemed that they were actually present, seeing, hearing, feeling. It seemed to them that the information and instruction were conveyed through the ordinary senses of perception. Actually they were not. But in this vivid way the message was given to them.

#### Scenes of the Past and Future

This was often so in the experience of Mrs. White. In her introduction to *The Great Controversy* she informs us:

"Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law."—Page x. (Italics supplied.)

On the next page she re-emphasizes this point:

"As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed, —to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future." (Italics supplied.)

These two statements make it crystal clear that what she presented in the book *The Great Controversy* as well as in the other four books of the Conflict of the Ages Series, she saw take place in vision as "from time to time" she was "permitted to behold" what had taken place and what would take place. She had been "bidden to make known to others that which has thus been revealed."

Turning from the somewhat veiled language of the Introduction to *The Great Controversy*, written for the general reading public, let us look at the state-

ment of Mrs. White on how the light came to her in her first vision in 1844. Certain expressions will be italicized to make the point stand out:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the



## Minute Meditations

By Harry M. Tippett

### Love's Ministry of Life

"He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

Visitors to a greenhouse in a municipal park were delighted with the glorious rows of begonias that lined both sides of the main aisle. They asked the guide whether these were a special variety of the flower. He smiled and shook his head and told their story.

"No," he said, "but these are the chief gardener's pride and delight. A woman brought in a flowerpot one day and asked him to put a fresh plant in it because her begonia was dead. It had been her favorite house plant.

"The greenhouse keeper looked at the bare, dry stick in the pot, apparently without any sign of life, and after probing into the soil a bit, expressed his opinion that the roots were still alive. She protested, but agreed to leave the plant in his care.

"He took the forlorn specimen into his keeping, watered it, enriched the earth, and nursed it into foliage and blossoms. From this parent plant he set out slips that filled enough flowerpots to make these borders of beauty you see here. Today he likes to tell of the transformation of the leafless, hopeless plant from its lifeless state to this blooming glory. Ask him the secret of the miracle, and he will tell you, 'Love did it. Love works miracles in plants as well as in people.'"

The simple incident is abundant comment on love as the motivating force in rehabilitating lives that have lost the powers and talents with which they were endowed. The miracle of love still works wonders in hearts "dead in trespasses and sins." And as we see such a life unfolding under the influence of God's Spirit and breaking forth on every side with fruitful energy, we observe, "I never thought he had it in him." The reclaiming, redemptive love of God taps the reservoirs of power and brings forth living beauty from the arid sands of human experience.

God calls for gardeners of the soul in these trying days who will nurture the good they see in discouraged, beaten lives all about them, and with tender words of counsel and unremitting solicitude bring them to newness of life through Christ Jesus.

world. On this path the Advent people were traveling to the city, that was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry."—*Early Writings*, p. 14.

If the quotation were to be continued, we would find that she heard what the travelers were saying, she saw some fall from the path, she heard the voice of God, and so forth.

In this impressive way the information and truths were imparted to her mind. It seemed to her that she was utilizing her normal organs of perception, but actually she was not, but the impressions made on her mind were much more vivid than were she merely to hear words spoken.

#### Conditions at Distant Institutions

Oftentimes while in vision it seemed to Ellen White that she was conveyed to one of our institutions, and then she would be conducted from department to department. Perhaps she would seem to be in the councils that were held, would witness the actions of individuals, would hear the words spoken, and would observe the surroundings in general. An interesting account of one such vision appears in *Counsels on Health*. Mrs. White seemed to be at a certain institution, and "an angel of God" conducted her from room to room. She heard the conversation "in the rooms of the helpers."

"The frivolous talk, the foolish jesting, the meaningless laugh, fell painfully upon the ear. . . . I was astonished as I saw the jealousy indulged, and listened to the words of envy, the reckless talk, which made angels of God ashamed. . . .

"From still other rooms came the most disagreeable sallies of low wit, and vain talk. Some were making sport of individuals, and even imitating the words uttered in meeting; sacred things were made the subject of jest."—Pages 412, 413.

Then other conditions were revealed. She was conducted into rooms "from which came the voice of prayer. How welcome was the sound!"—*Ibid.*, p. 412.

Often the light was given in symbolic views. In the year 1903 Mrs. White wrote to a leading worker of warnings given her concerning the dangers that surrounded him. Among other scenes she presented was this meaningful one. In a few lines she was able to record a view that typified an experience extending over more than a decade. Note the words:

"At another time you were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, 'The commandments of God and the faith of Jesus,' and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world."—Ellen G. White letter 239, 1903.

Then follows an appeal for this man to turn back to God and walk in His way.

So it can be seen that at different times the light was received in different ways,

but in each case it was a very vivid impression that was made upon Mrs. White's mind. Questioned in 1860 about the visions, she wrote of how the light came to her:

"As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of *Jesus* and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth

"At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them."—*Spiritual Gifts*, vol. 2, pp. 292, 293.

#### Dependent Upon God's Spirit

In this statement Mrs. White indicates how she is as dependent upon the aid of the Spirit of God in presenting the testimony as she is in receiving the vision. God imparted the message to her. The Holy Spirit aided her in presenting the message to others, but this was done in her own words, as she explained in 1867:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Review and Herald*, Oct. 8, 1867.

Presenting to the people the messages that God gave to her was a large task for Mrs. White. The vision might last a few minutes, but it might take weeks or months to present the light given to her as she had opportunity. In doing this she would converse with people privately, giving them the message of instruction or reproof. She would write personal testimonies, at times many pages in length. Without stenographic help, without typewriters, without carbon paper, to make a copy to be kept, she found that this work in the early years was a large drain on her time and strength.

At times she would present the message before congregations of the people, as she gave the first account of the great controversy vision to the members of the Battle Creek church on a Sabbath and

a Sunday shortly after the vision was given to her, or she would write it out as she did the great controversy vision for publication in *Spiritual Gifts*, volume one, and as we have it now in *Early Writings*, pages 129-295.

How happy she was when the messages were of encouragement, but so many times they were of reproof. It was not easy to speak words of reproof. No one finds joy

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### This I Have Seen

The directions given me by L. H. Davies, secretary-treasurer of the Alberta Conference, were clear, concise, and simple: "Go east from Calgary to the B.A. Oil Company tanks, turn left, go across the bridge over the Bow River, and just stay on Highway 1 for twenty miles, then turn left on Highway 9. When you have gone forty miles you will pass the town of Beiseker on your left. Stay right on this same highway another ten miles, then on your right you will see a nice sign 'Seventh-day Adventist church, 1½ miles south.' Turn right, and in a few minutes you will see the Rosebud church to your left."

We—R. C. Spangler, the new publishing department secretary for the conference, my brother, H. W. Christian, and I—followed the directions, and arrived at the church for our appointed service.

The church is a beautiful structure, well fenced, with ornamental gates and broad front steps. The building is well painted and beautifully appointed. Though far removed from any town, and in the broad plains and rolling hills of Alberta, it has an active membership of about 150 members. The auditorium will seat approximately three hundred, and was immaculately clean. The floors were as beautiful as one would ever find in a city church. An electric organ had recently been installed.

This church has provided well-supplied Sabbath school rooms for their children. And at the night service the youth and children were well represented.

From this church have gone forth many workers for the Advent cause—men and women who have and are carrying heavy burdens—workers such as Arthur Roth, secretary of the Inter-American Division; his father, J. H. Roth, who until his recent retirement had served as a conference president for many years; A. A. Leiske, of Minneapolis, who now directs the television program, American Religious Town Hall Meeting, put over the air waves every Sabbath afternoon; L. J. Leiske, president of the Wyoming Conference; L. L. Reile, assistant secretary of the Inter-American Division; and many others.

Truly, again, *this I have seen*, our churches are as lights set on hills, and cannot be hid. This light shines on and on to the glory of our God. Here was a church visible for many miles as we approached it, even as its influence has stretched for thousands of miles as its sons and daughters have gone forth to serve their God.

A quick survey showed nearly every home supplied with the "good old REVIEW" and every heart expressing courage in the blessed Advent message.

R. J. CHRISTIAN.

in being reproofed. Yet so much of her writing was of necessity of this character. In the heart of the message to the Laodicean church we read the words, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Is it by accident that these words appear in this setting?

#### Personal Testimonies Published

Many of the Testimonies directed to individuals were later printed for the church generally. This she did in response to instruction given her in the vision referred to in the last article.

"In a vision given me June 12, 1868, I was shown that which fully justified my course in publishing personal testimonies: 'When the Lord singles out individual cases and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right or nearly so. If one is reproofed for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed and wherein they have been guilty of the same sin. . . . God looks at the heart. He is proving and testing souls in this manner. In rebuking the wrongs of one, He designs to correct many.'"—*Testimonies*, vol. 5, p. 659.

From week to week over a period of many decades Mrs. White also contributed articles to the church papers such as the *REVIEW AND HERALD*, the *Signs of the Times*, and the *Youth's Instructor*. These timely practical messages had a large influence on the development of the work and the edification of the members then and now.

Regardless of how the message was presented to the people, it bore the credentials of inspiration, and yielded good fruit. Heartily we accept the declaration of an early year:

"'In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course He would have them pursue.'"—*Testimonies*, vol. 5, p. 661.

[This is the second article in a series on the Spirit of prophecy by the secretary of the Ellen G. White Publications.—EDITOR.]

Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, "Ephraim is joined to idols; let him alone." Let not Christ weep over you as He wept over Jerusalem, saying, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."—*Christ's Object Lessons*, p. 237.

# Power Enthroned

By Louis K. Dickson

In their history Seventh-day Adventists have come to much the same place that other great religious movements in the past came in relationship to the great doctrine of the Holy Spirit. One by one these movements came to realize that they could not reach their objectives unless they were possessed of more power. What is the situation to which we have come in this matter 109 years after our movement began?

Adventism stands today before great doors of opportunity opened to us by the hand of the Lord. Because of the marvelous providences of God we are standing thus far at the peak of our history in relationship to public notice, facilities of propaganda, inviting opportunities for spreading the third angel's message on a grander scale than ever before, and a prosperity heretofore unknown in the work of God in this last generation.

What we lack is power to fulfill the responsibility that now rests upon us. In so many ways it is evident that God has led us up to what might be termed our hour, the hour of our visitation. Everything now seems to be in readiness for the work of God to be finished.

But though there is in our hearts and minds a strong wish to finish the work, there is not yet a determination to perform that wish.

What is needed is a mighty spiritual awakening. We have talked much of such an experience—we all crave it. Yet it does not come. Why does it not come? Has not God's Word promised it? Has not the messenger of the Lord foretold its coming upon God's people in these last days? Have we not prayed for it over the years, because we need power for the unfinished task?

Should we not diagnose the true situation in which we find ourselves, and no longer remain in a disappointing expectancy of something that does not appear?

Never was there clearer preaching of the message for this hour in a so-called Christ-centered way, but yet the power is absent to an alarming degree. Never were there finer altars built for God, but there is little or no fire upon them. Never were there more voices, lives, and events declaring the truth, but the net result is lessening.

Why is the Spirit being withheld? This is the most important question we must now face. Never was there more activity, but why, oh, why is not greater power possessed?

We believe there is a good and sufficient answer to all these questions, the chief of which is that we have failed to enthrone the Third Person of the God-

head in His rightful place in all our lives and in our work in all of its phases. The Holy Spirit is grieved when denied or ignored, and not until He is exalted to His place of glory and honor will He manifest Himself in the fullness of His power to His people.

How pointedly did God through the psalmist David point out this weakness in ancient Israel when He said, "Yea, they turned back and tempted God, and limited the Holy One of Israel" (Ps. 78:41).

The Holy Spirit of God notes when He is grieved, provoked, and limited by His church, and deprived of His authority in the midst of the remnant people. He must be restored to His rightful place, and exalted to supreme authority and power in the midst of every plan and activity of the church if His fullness is to be realized. "For the Lord is our defence; and the Holy One of Israel is our king" (Ps. 89:18).

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## The Holy City

By ROBERT HARE

On mountain brow the prophet stood,  
Winged there by angel band.  
He saw the city, crowned with light,  
All beautiful and grand.  
Its jasper walls and pearly gates  
Smiled on forever bright,  
And then across its radiant fields  
There fell no shade of night.

No death winds ever sweep its plains,  
Or floods its charms annoy.  
The smile of beauty lingers there,  
And everlasting joy.  
The secret of eternal peace  
In fullness there abides,  
And not one wave of sorrow rolls  
Across its deathless tides.

Love hath prepared that holy place,  
Where feet unshod may tread,  
A homeland for the loyal hearts  
Who know no fear or dread.  
It is a home of perfect rest,  
Where life is ever new,  
Where sunlights never leave the sky,  
And every heart is true.

Will you meet me over yonder,  
Where all streets are gold,  
And the dwellers in that city  
Nevermore grow old?  
There to join life's plan forever,  
Where no death bells toll,  
And to see the crowning glory  
Stretch from pole to pole.

Roll quickly onward, passing years,  
And bring that glorious day,  
When all death and pain and sorrow  
Shall have passed away.

Until we individually take the necessary steps to restore the Holy Spirit to the throne of our lives, a spiritual awakening or a growth of spiritual power cannot be seen or realized. What a tragedy that, in a day when great triumphs for God are so possible, in a day when so many doors are open before us, in a day that calls so loudly for a finished work in all the earth, we find ourselves offering the bread of life to the multitudes with emaciated hands and feebleness of power!

Oh, let us give the Holy Ghost His rightful honor and place quickly. Let us not substitute powerless activity and forced human effort for the unction from on high. This is the Holy Spirit's hour. This hour can only be faced successfully by Spirit-filled men and women. No amount of forceful preaching and human enthusiasm in effort, even though Christ centered it may be called, can take the place of the enthronement of the Holy Spirit. No amount of human planning, no amount of human personality and influence, will suffice now if the Holy Ghost does not have His rightful place in our lives and ministry.

We may meet all the demands of the world for recognition and for credit, and we may be just like the world in our human attainments and professional knowledge; but unless we in the midst of all this give the Holy Spirit His rightful honor and recognition, our work will be a heap in the day of God.

### Afraid to Face the Issue?

It may be well for us to ask why do we not more fully give the Third Person of the Godhead the honor and respect that is due Him? Why do we not seek until we find the Spirit's guidance before our plans have been frozen into action? Must we with shamefacedness confess that we have been afraid honestly and sincerely to face, find, and follow His divine guidance? Have we feared to face the issue in our lives of honestly reaching out for the Spirit's presence? It is perfectly possible that we have not dared to face the changes that would have to come into our lives and work if we had followed through in our quest for spiritual power.

How the enemy, the destroyer of faith and everything that we are trying to establish for God, must laugh at our feeble faith and courage in facing our spiritual problems and the issues they involve. It is becoming more and more plain that we fear to face the reformation necessary in our lives and in our work. Our neglect of the Holy Spirit is the greatest single cause for our inadequate service for God. Spiritual barrenness is plaguing us, and something must be done about it if we are to have God's power.

Let us no longer listlessly wait in idle expectancy, but let us "seek the Lord, till he come and rain righteousness" upon

us, and He pours out in rich fullness His gracious Spirit.

This great gift, like all the gifts of God, is dependent upon a living, active faith. This faith needs to be developed in us. We must practice faith in our lives and in our ministry for God if we are to receive the heavenly anointing.

There will be severe trying of our faith. God never works in any other way in His development of strong faith in His children. Faith is made perfect through trial and testing. From this we must not shrink. God never fails to honor persistent faith and constant seeking for power. But we must cease to neglect Him, and thereby limit and thwart His Spirit in our lives.

He will not take the second place in our planning. His rightful place is on the throne of our lives and ministry; and that we might accomplish this, self must be dethroned and crucified and banished from our hearts and minds. All selfishness and self-seeking grieves the Holy Ghost and breaks the hold He desires to have upon our lives.

We have now reached the hour when final triumph is to be seen in the work of God in all of its parts. Nothing less will suffice. Nothing short of this can please our Lord and Master. In the midst of

the remnant of God's people must now be seen and made known the power that cometh down from above. The presence and action of this power is destined to shake the world and make the nations tremble. God is limited only by our neglect and complacency. He is now waiting, terribly disappointed in the attitude of His people.

But there is soon to be an end to this disappointment. God is about to rise and shake terribly the earth. His church also is to be shaken, and all who are not earnestly seeking Him and His Spirit's power will be shaken out. Let us now, as God's true people, go to our knees in earnest, importunate, prevailing prayer. Such prayer is that which we utter at the bedside of a dying loved one. We need to become more constant, more urgent in our praying. To do this takes time, and we must take that time to pray the effectual prayer of faith. Such prayers are heard and answered only as they come from sincere repentant hearts. There must be a total cleansing before there can be a total infilling of His mighty Spirit's presence.

Let us delay no longer, but go now to our closets and seek Him until we find Him in the full measure of His rich and unerring promises.

How about enforcing obedience? Some people think, and sometimes say, "If I enforce obedience, my children will hate me when they grow up. I think when they get older they will see the right way and turn to it themselves." Some make a fatal mistake here. We are told that Abraham commanded his children and his household after him. He carried out in his own life the principles enjoined on others.

#### Virtue of Right Example

We should by our example lead our children to see that God's requirements are not arbitrary commands, given to show His authority, but rather, as we are told in Deuteronomy 6:24, that they are "for our good always," and that they will make us happier in this life, for there is no true happiness in doing wrong.

We are making great efforts to get ready for the latter rain. Do we want to get ready and leave our children behind? Oh, no; we want to take our children with us, for we want to go into the kingdom as unbroken families. True, each must choose for himself, and some will choose the wrong way, but fortunate are those parents whose example has been right.

In Leviticus 19:30 keeping the Sabbath is associated with reverence for the house of God. Reverence for the church and for other sacred things is a part of true Sabbathkeeping. How can we show reverence for the house of God if we habitually remain away? The making of excuses that it is too cold, too hot, that it may rain, that they don't feel well, are all indications that a true sense of reverence has not been instilled in our children.

Some families drive long distances to church and are always on time. In my experience it was necessary for my parents to drive a team five miles, and if we were not there, people were sure that we were sick. The children, now grown, follow the same pattern. While we were at home, we never once said to our father, "I won't do it." Because we were required to obey, we expected to do so. Such children do not turn against parents in their old age, and we did not. When father was left alone at eighty-five we were faithful and loyal, and by our faithfulness helped fill the vacant place in his life.

The wish of his heart all through the years was that all his children and grandchildren might be a family unbroken in the kingdom of God. His parents were in this message when believers were few in number, and for more than forty years they toiled and sacrificed to help finish the work, expecting to live to see the Lord come in glory. But they have been dead over fifty years, laying down their lives in the Southern mission field. How wonderful it will be if they can see all their family ready to meet them in the first resurrection, as a result of their faithfulness in training their children, and they in turn their own children.

## Teaching Reverence

By Irving E. Baker

Perhaps one of the greatest problems parents face is how to train their children in a way that they may, in their own experience, reverence sacred things. We are told in Deuteronomy 6:6, "These words, which I command thee this day, shall be in thine heart." Then the prophet adds, "Thou shalt teach them diligently unto thy children." It is of little value for parents to attempt to teach their children reverence if they fail on that point themselves.

It may be that the factor which helped one family most in teaching their children reverence was that in their own childhood their parents had always conducted family worship and they had been taught to regard that time as sacred. Then in their own home they felt its sacredness and required their children to show respect for that service. Habits are formed by acts often repeated. In their home God's blessing was always asked on the food before they partook of it. When these children were nearly grown, attending one of our academies and boarding themselves, they felt that they could not eat until the blessing was asked, nor go to sleep without saying their prayers. As a natural course they all taught church school for different periods, and put their

own children through Adventist schools.

The habit of showing reverence for the hour of worship and of reverently bowing the head as the Lord's blessing is asked on their daily food, was ingrained in them early in life. They were led to realize that the church is the place where God meets with His children, and that the Sabbath school lessons are the study of the Sacred Word of God. They were instructed how to live, so that they might be fitted for everlasting life. A right attitude toward the Book, the Sacred Word of God, was inculcated on them. They were taught that it must not be handled carelessly, as any other book. They came to understand that it is able to make them wise unto salvation.

All the knowledge of God and His attributes that children receive in their earlier years is from the teaching and example of their parents. If they are habitually reverent in dealing with sacred things, this habit cannot fail to have its effect. How heartening it is to parents when children who are tempted to do something wrong while away from home say, "We were afraid you would care." Might that not have been the attitude the parents took toward God when they were tempted?



# What to Do With Gossip

By Arthur L. Bietz

## Question

*I am disturbed because of the great tendency on the part of many to criticize and gossip. Why do people have to do these things?*

## Answer

Criticism and gossip are the children of hatred. Those who are critical and faultfinding dislike and distrust their fellow men. They have not learned to love and consider the well-being of others. Christians are to have a great love for all human beings, and their attitude is to be one of helping and protecting the reputation of others rather than destroying it.

Some people are actually very happy when they hear something evil about others. It is said that many have a keen sense of rumor. Concerning this there can be little doubt. These persons are always happiest when they hear about someone who has slipped or made a mistake. A man came home from work one evening to find that his wife had made every preparation for his comfort. She greeted him happily and told him that dinner was ready. He asked her why she felt so cheerful. Her response was to the effect that she had heard something terrible about an acquaintance of the family. This type of reaction is not at all uncommon. Some are happy only when others undergo misfortune. When good fortune comes to a man, there are always many persons who feel ill about his success.

The true Christian will feel happiness in the success of others and will be saddened by their misfortune. The non-Christian actually reverses the procedure. Often we hear it said that those who are miserable need to go to a hospital to see people who are really in trouble, and then they will realize that they are well off, and thus be happy. Surely such is not the foundation upon which Christian happiness is to be built. Actually in this procedure happiness is built on the misery of others.

A man who had achieved a degree of success and prosperity said that he used to tell his relatives about his good fortune, but he had discontinued telling them, because the more God blessed him, the more he was hated by those who should have rejoiced.

Those who hate people are greatly awed by success and achievement, but at the same time they seem to derive un-

usual delight from seeing the successful experience misfortune. These stand in great admiration of success, but at the same time they secretly hope that such success will turn to failure. A church member remarked that often there are certain people in the church who constantly prophesy that others will leave the church and, when they do leave, find particular delight in the fact that their prophecy becomes a reality.

Actually, persons who hate may delight in seeing prominent church members fall into disrepute. This spirit, however, is often responsible for some in the church losing their way. The greatest longing

of the human heart is for fellowship; and when this is not granted, people will often leave the church because of sheer loneliness. Those who constantly criticize young people need not be surprised if these young people leave the church because of their need for friendship and understanding.

It is true that hatred is often disguised under the cloak of religious respectability. The religionists of Christ's day hurt others most effectively. To many people goodness consists of what they don't do instead of the positive good that they do. They conceive of strength as power over persons instead of power to minister lovingly to the needs of others.

Criticism and faultfinding are devices by which people seek to gain power and control over others. This is a false strength. To such, love, instead of being outgoing good will toward all men, becomes a determination to possess and dominate others. The devil is the great hater of men and the great faultfinder and critic. His children are legion.

# The Origin of the Sabbath

By J. Walter Rich

When it pleased God, He created the heavens and the earth. We are told that the "things which are seen were not made of things which do appear" (Heb. 11:3). "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

It was this act of creation that marked off the first week of earthly time. God could have accomplished a complete work with one word, but rather He chose to make use of six days, and accomplish the work by successive steps.

The earth and all therein having been created in six days, the record states, "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

## The Seventh Day God Rested

Regarding the seventh day, we read, "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2:2).

The seventh day differed from the other days in that it became the rest day of the Lord. This expresses a remarkable fact, for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28). He was not in need of rest, yet we are told, "On the seventh day he rested, and was refreshed" (Ex. 31:17). Why does not the record simply state

that there was a cessation in the Creator's work? Why did He employ a day of rest after the six days that He had worked, when such rest was not needed and there was no demand for such a time of rest? The answer comes from the next verse. He was establishing a memorial of His great work and laying the foundation for a divine institution.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). From reading the fourth commandment we get the same statement of fact: He "rested the seventh day: wherefore [or for this reason] the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11).

Because the Lord rested upon the seventh day His blessing was imparted to the day. This set the seventh day apart from all the other six days. It is stated that God was refreshed with this rest. This implies that He was delighted with the act that formed the basis for the memorial of His great work.

## Creation and the Sabbath

Concerning the creation, the New Testament states, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." "And the Word was made flesh, and dwelt among us" (John 1:1-3, 14).

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:9).

God "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: . . . for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:13-16).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). Mark 2:27 and 28 tells us that the Sabbath was made. All things were made by Jesus Christ; therefore it is a statement of fact that Jesus Christ made the Sabbath day.

Not only has Jesus Christ made the heaven and the earth; He has also made the memorial by which this mighty act is to be remembered. "Remember the Sabbath day. . . . For in six days the Lord made heaven and earth, the sea, and all

that in them is and rested the seventh day" (Ex. 20:8).

From the Old Testament we read:

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. 42:5).

"O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth" (Isa. 37:16).

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

Naturally the Lord would not want such an astounding event as the creation of the heavens and the earth to be forgotten, so the psalmist writes, "He hath made his wonderful works to be remembered" (Ps. 111:4). The Sabbath is set aside for us to remember not only the act of creation but also the eternal God who performed that act. "But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations" (Ps. 102:12).

Thus God was to be remembered and honored by all men of all generations through the keeping of the Sabbath.

whether he is old enough to read or not.

The lesson for the day, whether told or read, should be put in the language of the children. How can they be helped unless they understand the meaning of the words? Children are hungry for stories. They like to learn this way, and after all, it was Jesus' method of teaching. It will pay many times over if the lesson is told in story form. The children should be taught to pray to their heavenly Father just as they talk to their earthly father. They thank Him for the things He has given them; they ask Him for their daily needs; they tell Him their little sorrows, their joys; they confess their wrong deeds.

Children will love the worship hour when it is well planned. "There is no reason why this should not be the most interesting and enjoyable exercise of the home-life, and God is dishonored when it is made dry and irksome. Let the seasons of family worship be short and spirited."—MRS. E. G. WHITE in *Signs of the Times*, Aug. 7, 1884.

## The Greatest Battle Ever Fought

By Mrs. E. G. White

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. . . .

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshipped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely. . . .

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.—*Steps to Christ*, pp. 47-51.

### Questions for Mothers—1

## Shall We Have Family Worship?

By Archa O. Dart

### Question

*As a boy I was reared in a home that believed in having family worship morning and evening. I try to have it in my own home, but there is so much confusion and the children have to be punished so often to make them be quiet, I just wonder whether they get much good out of it. Should I keep right on trying to have worship, or should I wait until they are older?*

### Answer

Begin right now to make the worship period the most interesting and delightful part of the day. Children need spiritual food just as much as they need their physical food. "Man shall not live by bread alone." The family altar is just as essential as the breakfast table. But just as mother takes time every morning to prepare the food for her family in an appetizing way, just so father should adapt the spiritual breakfast to the age and understanding of the children. Confusion can be reduced greatly by having a regular time and a regular place for the

morning and evening worship periods. And by all means, do not make the service too long. Five minutes for the tiny tots and a little longer for the older children does far more spiritual good than a long, drawn-out sermon.

There should be plenty of singing. Singing is a part of worship. It is one of the very best ways to fix lessons in the memory. Children like to sing. To be of any real value to the child, the worship period must be a joyful occasion, therefore sing. For the most part sing the songs that the child can understand. "Jesus Loves Me" means far more to the average child than does "Jesus, Lover of My Soul." These grand old church hymns have their place, and children should hear them occasionally, but for everyday needs the songs of childhood are best. Each member of the family should have his turn in selecting the songs. Yesterday father had his turn, today big sister, and tomorrow will be junior's time. As a rule, these songs should be memorized and sung over and over, but when hymnbooks are used, each member of the family should have his own book

# A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—14

## How Long Does It Take to Grow Up?

They just couldn't get trees out of their minds. Maybe that's a funny thing to say, since heads are so small and trees are so big. But nobody ever yet has found out just how much can be held in a boy's head, or a girl's head, or a big person's head for that matter. And when you come to think of it—but just listen to Miss Marian.

"What kind of tree is this?" she asked, holding up—what do you think?—a nut.

"That ain't a tree," said Sam; "that's a hickory nut." He started again, seeing that Miss Marian was looking fixedly at him. "That ain't—aren't—isn't a tree." Sam got his grammar right at last. "You know that a— isn't a tree, Miss Marian. It's a nut."

"Or this?" And she held up a peach pit. "Or this?" And she produced a nut as big as a— as a—football, 'most—a coconut.

"I see," said Chris. "There's a tree shut up in every nut, isn't there, Miss Marian?"

"Well, if not, where does a tree come from?" She put the problem to them.

"Never thought I was chewing trees when I was eating nuts," observed Hal.

"No. And when we give thanks for food at the dinner table, do we really think that God gives us that food, made it long ago for us—the wheat, and the beans, and the potatoes, and the apples, and the nuts that, in one form or another, make up our dinner? And that He is giving His life to us as we eat? Every growing thing has life in it, the life of God; for only God has life and can give life. Do we stop to think?"

"Tastes too good," said Jimmy. "Can't stop to think."

"Well," said Miss Marian, "there's a sort of worship in a good appetite. It's giving thanks, in a way, to like our food, just as cows eating grass and birds drinking water. You notice that cows bob their heads when they're eating, and birds look up to the sky when they're drinking. But we ought to be a bit above animals and birds, don't you think?"

"It's the most marvelous thing," she went on, "that in these tiny shells can be packed the life that, when God tells it to, wakes up and comes forth a tree, first the sprout, then the roots, then the little shoot and the sapling, finally the tree, little or big, that gives us fruit and nuts, the very life of God to sustain our lives."

"We're kind of like nuts, aren't we?" said Mary. "We aren't really trees yet, but we've sprouted, and we're saplings, growing up."

"More like sprouts," said Chris. "There's a long road ahead of us to be trees."

"How long duth it take for uth to grow up, Mith Marian?" Dolly wanted to know.

"That depends on whether you're going to be a tree or a tomato," said Miss Marian.

"It takes a tree maybe twenty years, but it takes a tomato only three months, with apologies to the tomato, which is really a fine fruit. But just suppose we want to be trees, we have to be patient and work for a long, long time. Your bodies will be grown up by the time you're twenty or twenty-five years old, but your minds—do you want to be a peach or a raspberry? Some folks' minds practically stop growing when they're only twelve years old; we call those unfortunate people morons.

"Now, some morons just can't help it. They were made that way, and we have to be sorry for them. But a great many people are at least half morons because, when they were boys and girls, they didn't take the right kind of mental food, and their minds grew squashy."

"Well, I think you set a good table, Miss Marian," said Eleanor. "Our minds won't grow squashy here."

"When we aren't here," said Sallie, "maybe we don't get good food. Fussing, maybe, fooling."

"Joking," said Chris.

"What's the matter with joking?" demanded Gene, a new boy whose family had just moved here. "Going to be a monk all your life?"

"Words have different meanings to different people and at different times," said Miss Marian. "If joking means saying pleasant and witty things, some of it is all right, like nutmeg on your custard. But you can get too much nutmeg and too much custard, you know."

"Squashy," said Eleanor.

"Yes. The kind of joking Chris means is what the Bible calls foolish jesting. Jesus tells us that of every idle word we shall give account in the judgment. And it's more than idle—don't you think?—when we tell a joke or play a joke that hurts somebody or makes him uncomfortable?"

"But now," Miss Marian went on, "speaking of mental food, what do you read at home?"

"Stories," said Phyllis.

"Funnies," said Gene.

"Funnies are the devil's paper money, my dad says," declared Jimmy. "They buy you a ticket to hell."

Everybody looked startled to hear the easy-going Jimmy use such strong language. But he was quoting his great authority, his Dad. And Hal backed him up. "They aren't funny," he said. "They teach you every kind of evil—murder and robbery, and bandits. Their artists can't even draw," said Eleanor, "just all twisty lines and faces, like a baby would draw. I think they're horrid."

"Well, what about radio?" asked Phyllis. Yes, what?

## The Power of Television

By R. E. Crawford

The potency of television was uniquely illustrated in a lecture the writer recently had the privilege of hearing. The subject sounded commonplace—"How Information Reaches the Mind"—but the material presented was very helpful.

The lecturer graphically represented the mind of a newborn babe as a large, blank circle. The five senses were represented as apertures of varying widths: smell, one eighth of an inch; taste, one quarter of an inch; touch, a half inch; hearing, twelve inches, or a foot; sight, sixty inches, or five feet. A combination of the latter two senses was represented as an open floodgate, far exceeding the reaction resulting from the use of either seeing or hearing alone.

The speaker was not a television salesman. Rather, his objective was to make parents aware of this mighty power for good or for evil. His plea was for enlightened parental control. It was suggested that parents write, not only to the local stations, but also to the great television companies, urging that certain objectionable programs be replaced. And, may it be added, a stream of such letters is having an effect. No less than fifteen stations have replaced less-desirable programs, and are carrying instead such programs as our own Adventist telecast Faith for Today as a public service; four others have carried it intermittently. These, of course, are in addition to the twelve outlets on which we regularly appear.

That such a powerful invention is being used mightily as a medium for presenting the message is a just cause for rejoicing. And how it grows! After the first telecast, given less than three years ago, sixty-six letters came in during the week. Since then there have been days when more than one thousand letters have come through the mails. The average week is near 3,500 requests. And what wonderful messages!

Should we not, as members of the remnant church, add to our list of prayer requests a petition asking that somehow we might have one television outlet in every available area? Can we not pray this prayer every day?

The command given in the parable, to "compel them to come in," has often been misinterpreted. It has been regarded as teaching that we should force men to receive the gospel. But it denotes rather the urgency of the invitation, and the effectiveness of the inducements presented. The gospel never employs force in bringing men to Christ. Its message is, "Ho, every one that thirsteth, come ye to the waters." "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely."—*Christ's Object Lessons*, p. 235.

# EDITORIALS



## Mistaken Substitutions

Out of the experience of true Christian living develops some very essential characteristics, among which are piety and godliness.

It is a startling fact, however, that one may make the mistake of substituting religious conservatism for piety, and formality for godliness and righteousness. The religious conservative may insulate himself against spiritual growth and development by pretentiously hiding behind old forms and rituals. He may grow contented in the feeling that he has achieved a state of spiritual perfection that makes him superior to those about him.

Jesus has given us an example of what such substitution does for one. "Two men went into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:10-14.

### Satisfied With Himself

Luke explained the meaning of this parable in these words, "And he spake this parable unto certain *which trusted in themselves* that they were righteous, and despised others" (verse 9). Here was an outstanding example of a man who trusted in himself that he was righteous. He was thoroughly satisfied with himself. He was pleased with his own spiritual attainments. Of course it was right for him to refrain from the evils he mentioned. It was right for him to pay tithes on all he possessed. But it was not right for him to build his own righteousness on what he did for God. The only way he could truly acquire righteousness was on the basis of what God had done for him. It is always right for us to implicitly obey God in all things; but having done that, we must trust in the grace, mercy, and forgiveness of God, and by faith accept the righteousness He has provided for us through Christ our Lord.

### Pharisaism Defined

Someone has defined Pharisaism as obedience petrified into formalism. The Pharisees as a sect have long ceased to exist, but the spirit of Pharisaism still lives. It is the survival of the age-old attempt on the part of human beings to acquire righteousness by trusting in themselves and in their own works.

"The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank-offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the

unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.'"—*Christ's Object Lessons*, p. 152.

J. L. M.

### The Advent Our Only Hope—2

## The Church Turns From Belief in Literal Advent

Last week we discussed certain post-Reformation ideas that increasingly led men to think of the Second Advent as superfluous. The two key ideas were that the world is steadily progressing and that man is capable of becoming ever better if only given a favorable environment and good opportunities.

As these ideas were taking shape in the secular world, something of vast importance was taking place in the church. The idea began to be promoted that the Bible texts on which rested the apostolic doctrine of the literal coming of Christ in judgment upon a sinful world, followed by a heavenly millennium for the righteous, needed reinterpretation. According to the new interpretation Christ's coming was the silent, unobserved coming of His Spirit to change men's hearts, with the result that there would be a thousand years of peace and righteousness in the world ere there was an end to it. Nor were the promoters of this new interpretation too certain as to what would take place at the end. The idea of a literal coming of Christ at any time seemed almost unnecessary under the circumstances.

This view, it is evident, was a kind of spiritual equivalent of the secular idea of progress and the perfectibility of man. To say the least, the churchman who accepted the new interpretation of the Second Advent texts was already half prepared to accept the secular idea of progress and man's possibilities of endless improvement.

By the early nineteenth century a very large part of the Protestant religious world had accepted this idea of a temporal millennium. Indeed, they were rather sure that the millennium was just opening. The great time prophecies of Daniel, said they, are about fulfilled, and these point to the beginning of the millennium.

Thus all life had begun to take on a rosy hue both for the churchman and for the nonbeliever. Each had invented a view of the future that ensured the speedy improvement of the world unto perfection. No blazing fires of final and sudden judgment need be feared. The world is in process of regeneration.

### The Advent Awakening

It was at this very time that there began to occur here and there throughout the earth, very particularly in America, a great awakening on the subject of the Second Advent of Christ, and in terms of the prophecies of the Bible. The awakening was distinguished by its reaffirmation of the ancient doctrine of the literal coming of Christ to a world going on its usual pursuits, with resultant fiery judgment on the wicked and deliverance of the

righteous, followed by the re-creation of the earth. Those who led out in the awakening had this much in common with churchmen in general: they believed that the great time prophecies of Daniel were about fulfilled, and that a very great event impended.

Thus the point of controversy was over the *nature* of the event. One of the leading opponents of the Advent Movement in America declared in the year 1844, "The great event before the world is not its *physical conflagration*, but its *moral regeneration*." Then he added, as if to conclude the matter, "Such is the dominant faith of all Christian communities at this day, and to the *tribunal of time*, as the only arbiter, they willingly refer its final decision."—Second Advent Library, No. 44, April 15, 1844. Then, as if that were perhaps not sufficiently decisive, he remarked further that he was willing to abide by the unfolding developments of the next hundred years.

In that setting, and facing that challenge, the Seventh-day Adventist Movement began. The hundred years that have intervened from our early beginnings until now have witnessed amazing changes. The churches that in mid-nineteenth century had so confidently predicted moral regeneration of the earth through the inflowing of the Spirit of God steadily reduced their emphasis on the supernatural, and for a variety of reasons that can only be mentioned in passing.

Science was giving ever-increasing proof of its power to unravel the secrets of nature and, in turn, to improve the lot of man. At the same time it could find little place for the supernatural. In fact science early went on record against the miraculous. The clergy, instead of molding the thought of the community as in all former times, began to find themselves remodeling their thoughts to conform to the thinking of the scientists. They did not wish to appear intellectually out of date. The net result of that on their doctrine of a divinely induced, but earthly, millennium can easily be imagined.

#### Expansion of Evolution Theory

The last half of the nineteenth century also witnessed the rapid expansion of the evolution theory so plausibly set forth by Darwin in 1859. That theory, above all else, argued progress for the world in general and perfectibility for man in particular. In an endeavor to be scientifically respectable, the clergy gradually accepted the theory. But in doing so they inevitably had to abandon the classic Christian view that man is essentially evil and can be changed only by a divine act, for evolution teaches that man is slowly evolving upward toward perfection. Now if it is difficult to predict a millennium in terms of the supernatural, why not stress more prominently the material forces most certainly operating to produce that blissful state?

Nor were the clergy confronted simply with the ever-mounting pressure to square their thinking with scientific theories; they found themselves facing an attack on the very foundations on which they had ever stood, the Scriptures. Higher critical views of the Bible rapidly undermined the uniquely authoritative position it had enjoyed through the ages. With the Bible increasingly losing its infallible status and science steadily gaining the reputation of infallibility, it is not hard to see how the clergy tended increasingly to minimize the supernatural, *spiritual*, aspect of world regeneration and to look to scientific advancement, better education, and improved environment to usher in the blissful millennium.

Indeed, by the opening of the twentieth century the emphasis had changed so greatly in theological centers and in a majority of pulpits that heaven was considered not so much a place as a condition, a condition that men could produce by their own efforts. On every side began to be heard the words "the social gospel," which described the religious equivalent of the secular endeavor of political reformers and liberals to cure the world's ills by social legislation, improved education, and other material means. The very thinking of churchmen as well as secularists, that this world and its inhabitants have in them endless possibilities of improvement, could have only one logical result, a major emphasis on the significance of this world. And when churchmen coupled with such thinking the suspicion that the supernatural is uncertain, the emphasis on *this* world was made doubly sure.

Thus did it come about that by early twentieth century the thinking of churchmen and nonchurchmen as regards man and the world and the future betterment of both, had nearly merged. At no time in history had so many in the church been in quite complete agreement with so many outside the church as to how the age-old problem of an imperfect and evil world should be solved. Indeed, they were unitedly sure they had already more than half solved that problem. They confidently prophesied—for prophesying is not confined to believers in Daniel—that there would be no more great wars, that international trade was rapidly binding nations together, that education and improved environment would soon solve most of the crime problems, and above all else that science would

## Others Have Said



What goes into the mind comes out in the life.—*NEA Journal*.

In spite of all the complex changes that have come in modern life, there are no new vices and no new virtues. The basic moral elements in society that destroy it, or make it enduring, are the same as in the days of Abraham Lincoln or Caesar Augustus.—*Pueblo Star-Journal*.

History is the rear-view mirror which enables the driver to see what is behind him at the same time he is looking ahead.—*Origin unknown*.

Successful disciplinarians among parents are those who have the courage of their restrictions.—*Ladies' Home Journal*.

No one can know real happiness or real success with a healthy bank account and a sick soul.—*Wayne A. Johnston*.

The natives of the Gilbert Islands, deep in the Pacific south of Hawaii, have a proverb: "Small is the voice of a chief." That meant, in general, says Sir Arthur Grimble, who served long as British Commissioner there, that gentleness and courtesy should walk hand in hand with power. That is something for every executive to remember. Strength should be expressed with gentleness.—*Curtis Courier*.

If we occasionally had to walk in the other fellow's shoes, perhaps we wouldn't criticize his gait.—*Instrumentalist*.

True bravery is shown by performing without witness what one might be capable of doing before all the world.—*La Rochefoucauld*.

However wretched a fellow-mortal may be, he is still a member of our common species.—*Seneca*.

There are two times in a man's life when he should not speculate: when he can't afford it, and when he can.—*Samuel L. Clemens*.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton*.

Little boats should keep near shore.—*Franklin*.

soon remake the world completely, banishing sickness, prolonging life, and ushering in for certain the overdue millennium. If their faith wavered on any other point, it never wavered on this matter of science as the new messiah.

As late as December, 1913, President Wilson reported to Congress, "Many happy manifestations multiply about us of a growing cordiality and sense of community of interest among the nations, foreshadowing an age of settled peace and good will."—Quoted in *Christian Century*, March 31, 1937.

F. D. N.

(To be continued)

## The Electric Brain of Los Alamos

Norman Cousins, editor of the *Saturday Review*, tells of a visit to Los Alamos, the new atomic city that has sprung up in New Mexico. He speaks of its neat and prosperous appearance, its superb schools and hospitals, its well-planned housing arrangements.

However, in spite of its peaceful and orderly appearance, Mr. Cousins notes that it is a city that is mostly concerned with "making the nuclear explosives that can expunge in a fraction of a second some of the vast aggregations of concrete, wood, and people that make up the units of twentieth-century civilization."—*Saturday Review*, May 16, 1953.

He states that at Los Alamos "more is known about the highly organized science of demolition than has ever been learned at any place in human history."

The author writes that the most interesting part of his trip to Los Alamos was his visit to the electronic brain upon which the factors in connection with nuclear fission are calculated. This is something, he states, that is "far beyond the limited ability of mere mortals—taking the time factor into account." That which greatly impressed Mr. Cousins was the thought that this mechanical brain can make no decisions of itself. It only does what man sets it to doing. Concerning this, Mr. Cousins remarks:

### Mechanical Brains Make No Choices

"The big shortcoming of the brain, of course, is that it doesn't know the first . . . thing about creating alternatives and then choosing between them. It registers an absolute blank on the major part of any question, namely, what to do with an answer after you find it. It can calculate the precise heat registered in the heart of a nuclear explosion, but it knows absolutely nothing about the heart of a man. It can't analyze human experience and come up with answers based on history itself, nor can it prescribe a course of action that would keep its masters free of the cosmic heats and radioactivity it measures so beautifully. In short, the brain has no advice to offer about enlarging human freedom under enforceable peace and justice."

The writer concludes that "the big test of our time isn't involved with astronomical calculations. It involves choice, it involves decision, it involves access to history, it involves moral judgments."

The serious trouble with the world today is that man in this generation is not only producing mechanical minds made of glass tubes, copper wiring, and metal parts but also creating minds of flesh and blood that act as mechanically as these robots. There are all too few people today who dare to study and think for themselves. Any deviation from the popular mode is ridiculed. Even in so-called free lands men's minds are being warped by planned propaganda, paid advertisements, and mass psychology.

Mechanical brains can make no decisions between right and wrong. But men's minds were made to be free and make their own choices. They must never be put under

subjection to anything or anyone. They can be persuaded but not unduly so. They should be allowed to sift the facts of life and come to their own decision as to any course of action. Only thus can God have free course to the consciences of men in this evil world.

### A Leaven for Good

The danger of this materialistic age is that we shall forget God and His standards of right. Once one has come under the domination of any government or society in these days of expanding power, it will take great courage to follow one's own conscience. Nevertheless, this is what every man who is created in the image of God must do, no matter what the consequences may be. God is depending upon such men to be a leaven of good in this lawless age.

Every Adventist believer should resist the domination of worldly practices as every other type of domination over his mind. He must learn to think for himself and stand alone if that is necessary in order that he may carry out what he considers to be the will of God. It is only thus that the remnant church will be able to deliver its message to a world in peril.

F. L.

## Events of Our Time



### Science in Action

In the current issue of a widely read journal not less than seventeen authors contributed breathtaking stories on the wonders of contemporary science. Particularly interesting was the article on "Sandpaper Surgery," which described what medicine is doing with skin blemishes through the miracle of plastic surgery and lowly scraps of sandpaper. An architect's exciting picture of America's new dream house must have thrilled millions of families.

One article pointed up "the marvels of cross-pollination," and glorified the little honeybee, to whom we are indebted so much for our plentiful fruit harvests. This article paid tribute to "the Author of these miracles," the great Creator Himself. But man was considered the great benefactor of his fellow man in most cases.

A well-known physician described the latest medical weapons against what he called "midget microbes" or such potent "bugs" as the polio virus. He concludes that "it shouldn't be too many years before the fear of polio is wiped out."

Most spectacular of all the articles was the account of a new jet-propelled seaplane with a fuselage like a boat and a revolutionary delta (triangular) wing to the rear. A sketch by an artist made the supersonic craft look like a giant hummingbird flitting through space. With its new facility for landing on water, even rough water, this airship of tomorrow should open up new vistas of air travel, making runways—water runways—available all over the face of the earth wherever there is a lake, a wide river, an ocean, or a sea.

Until this morning, when we picked up a local newspaper, we thought we had read the latest about jet-powered aircraft. Then our eyes fell on the story of a new jet "flying saucer," which is being developed in Canada, with a circular top forty feet in diameter, capable of flying at speeds above sound and operating on the principle of a gyroscope. Here is a real flying saucer that will in time be accommodated to civilian or military use—the very latest wonder spawned in the fertile minds of our scientists.

There is no end to the miracles of discovery opening up before the inventor. Think of the transistor, a little electronic giant the size of a dime, with a thousand uses, which acts like a vacuum tube and amplifies electrical signals one hundred thousand times, at very low costs. In this and other devices we see how marvelous are the physical resources of the universe open to the investigator. Man is thinking God's thoughts after Him, that is all. The spiritual wonders of God's universe are equally breathtaking, surpassing all the phenomena of our world of physical wonders.



# News From the World Field

## “Seven Day Mission Something True”

By L. H. Barnard

“Before, me fellow school long other fella mission, tasol im hidim half talk, now Seven Day im kamapim altogether talk. Me fellow please too much you go along house sick bilong Seven Day now kisim good fellow story now schoolim me fellow. Seven Day mission something true.”

This testimony in pidgin English came from the lips of Kai, a converted leper. Being interpreted in English, it means that previously he had been taught by other missions, but he did not hear all the truth. Now the Seven Day mission has brought his people the whole truth. Kai has been to the mission hospital, and can now teach his people about the true God of the Seven Day mission. He has been in the hospital for more than two years, his hands being badly crippled and his feet distorted. Some toes are missing, and it has been necessary to cut out several pieces of decayed bone. But in spite of all this, he has always had a song in his heart and a strong desire to help his fellow villagers. He was the first to offer ground for another mission site in this area, and when the local mission president visited the mission to select a site for a new station near there, Kai was anxious to show him his own ground.

Although he had bad ulcers under his feet, he could not be persuaded against going himself, so his feet were bandaged and plastered and he was given injections of penicillin, and off he went. When the group drew near his place a deluge of rain made the marshy country around his ground knee deep in mud, but he resisted any suggestion that he go no farther, and finally arrived at the hospital happy in heart but with his feet in bad condition and giving him much pain. He was in bed for several weeks, and had to undergo another operation on his foot. After all this his ground was found unsuitable.

Several weeks ago Kai intimated his desire to visit his village again to straighten out his affairs, so that he could then follow the mission. His eyes brightened as he told me he was going to tell his neighbors stories of creation, Abraham, Jesus, and others that he had learned here. Then he was given some Picture Rolls and sent on his way.

He was away five weeks, and when he returned he said that he had given up eating pork and using tobacco. When he arrived home the natives were holding a sing-sing or dance, so he hung up his Picture Roll in the morning amid the hundreds gathered, and told them stories of the Bible. All were interested. In the afternoon when other tribes came down for the ceremony he repeated the per-

formance till three chiefs with their tribes had all heard the wonderful gospel stories and seen the Picture Roll. All were greatly impressed, and after holding a council the three chiefs made the opening statement; offering any other ground desired, and stating that they would build the necessary mission houses.

After the sing-sing Kai continued teaching the men, women, and children who gathered daily to hear him; and he also taught them to sing “Into my heart,” “Come to Jesus,” and “Sweet By and By.”

I love to contemplate the picture of this lowly patient, crippled in hands and feet, unable to read or write, yet unable to keep silent because of the joy in his heart. How the onlooking angels must rejoice!

Kai once recited to me the follies of his former days when he followed Satan. His body shook as his unrestrained chuckles punctuated his talking, for these now seemed so childish to him since he was following Jesus. He also told how the natives would push a spear repeatedly into the ground, and when it became stuck they would say that the spirits were holding it. Kai chuckled, and I joined in.

Kai then told of two remarkable answers to prayer he had had while he was at his village this time, and how these had made a deep impression on the natives. A few days after he arrived, a woman was having a complicated confinement. On the second day of labor the headmen decided that something must be done, so they brought out their spears, and were gratified when they stuck fast in the ground, saying that the spirits held them. They continued this ceremony for two days. The woman was now in a critical condition, and because she was Kai's cousin, his heart was particularly softened. When he went to see her, an old woman was giving her an evil concoction of boiled leaves, but he told her not to eat it. He then asked the parents to leave, because they had tried spirits, with absolutely no success. He was now going to try his God. To the dying woman he whispered his belief in God. He then knelt beside her and prayed.

This woman was not in a hut, but lying in the *kunai*



Kai, successful leper evangelist of New Guinea.

grass. After praying Kai left her and proceeded toward his hut. Before he reached it a woman cried out, and he returned to find that the child had been born, and even more wonderful, it was alive. The woman was most grateful to Kai, but he responded that it was not his strength that had helped her but God's, and that she should make her heart right with God.

When all the natives heard of the response to Kai's prayer, they exclaimed that the Seven Day mission had brought God's "true talk" to them. Before, they built little huts in the bush for their lepers, and threw food to them until their death. Now the Seven Day mission had made a good hospital for them, and had helped them physically as well as spiritually.

### Healing of a Child

The other answer to prayer was in regard to a young girl who became ill. When her condition became serious, a good dog was selected as an offering to the spirits. It was killed, cooked, and then eaten. Kai, who lived a distance away, was sent for and offered some of the dog to eat. He rejected it, and said, "Dog e no can helpim you. He no hearim talk bilong God." He then admonished them to leave behind the way of Satan and try God's way. All the local headmen were in the hut, and Kai said he wanted to prove to them the power of God. He then sang "Jesus Loves Me," and knelt down and prayed. A little later the girl stirred and called for her mother, and in the morning when Kai visited her she was sitting up and eating. The father then said, "Me sing-sing along dog tasol God bilong Seven Day mission something true." The girl fully recovered; and David, one of the hospital orderlies who visited Kai in his village, verified both recoveries and the deep impression made on the natives by this remarkable providence.

### Crying Need for Workers

Indeed, the harvest is ripe, but the laborers are few. These people are yearning for someone to teach them, but we cannot find even one national worker to go there. Kai says, "Teach me to read and write," but he will never be able to write since all his fingers are crippled. I told him he could do work for God if he gave himself fully to His service, and he said he would go back again and work for his people. But in the meantime he must undergo another operation, and have another piece of bone removed from his foot.

Our hearts thrill within us as we realize the wonderful way God is able to work through such humble, weak instruments as Kai. We should dedicate ourselves, whether we be in the homeland or mission field, to the task of helping him and other believers who will no doubt rise and finish this work.

## Our Seventh-day Adventist POW

By W. H. Bergherm, Secretary  
International Service Commission

A few weeks ago the REVIEW AND HERALD carried a back-page notice about Sgt. Robert A. Lee, of Falco, Alabama, a Seventh-day Adventist POW who had been repatriated in Korea. It was stated that he would soon be coming home. A little more than a month ago Brother Lee reached his home in Alabama, and was joyfully reunited with his young wife and two small children after nearly twenty-nine months in a North Korean prison camp.

Last week it was my privilege, in company with L. R. Holley, to experience what proved to be Brother Lee's first visit with any Seventh-day Adventist workers or ministers since his departure for Korea nearly three years before.

It was an occasion I shall never forget. Elder Holley was Sergeant Lee's spiritual father, having baptized our brother and his wife only a few months before his departure for Korean service with the armed forces. Sergeant Lee embraced us both with deep affection as the tears dimmed our eyes. We felt we were standing in the presence of one of God's servants who had been marvelously saved. How wonderful had been God's keeping power in his behalf! Naturally the sergeant had suffered much. When captured he had suffered a compound fracture of his lower left arm. His wrist watch had been driven by shrapnel into the flesh so deep that the watch is still inside his arm.

For two days and nights he and other prisoners were marched through intense cold in deep drifts of snow without food. His toes froze. Eventually eight of them had to be amputated. Yet through all this Brother Lee's faith in the goodness of God and His presence with him never failed. Many died under those conditions there in Death Valley. Our brother watched these men give up the struggle, yet somehow there was always something that whispered courage and strength to him. It was because of the unflinching presence and the daily reassurances of a Father's inseparable love that the sergeant feels he is here today to tell the story. He knows by experience the truth-

fulness of the promise that there is no height or depth or anything else in all creation that can separate us from His love.

Perhaps that which occupied most of our conversation were the questions we directed to the sergeant relative to his missionary activities. Six of the State's leading newspapers had carried syndicated articles covering the sergeant's story. Chapter No. 5 of those front-page articles was entitled "Preaching the Word of God." The editor's note stated that the sergeant had "defied Reds to preach words of God." In the account that followed, it was set forth that he and his wife Mary had joined the Seventh-day Adventist Church shortly before his departure for Korea, and he had never preached in all his life. Yet shortly after his imprisonment he was reported as preaching to his companions and organizing them into Bible classes.

The sergeant told us this was absolutely true, and that he doesn't know yet how it all happened. When he rose to preach, the Spirit of the Lord put words in his mouth. The guards sometimes warned him that he should not preach on the future things, such as heaven, hell, or the second coming. But he forgot, and preached from his heart as the Lord gave him utterance. He became known by the men as the "Reverend." Many a lad died in his arms as he comforted them with portions of the Scriptures. His preaching and Bible readings were said to have a powerful influence upon the morale of the men, inspiring them with fresh hope. His meetings were better attended than any other voluntary formation of men except, as the press report put it, "the chow line."

Surely, as Seventh-day Adventists, we



Former prisoner of war, Sergeant First Class Robert Alvie Lee, with his parents, Mr. and Mrs. Robert E. Lee.



are grateful for the fine contribution made by Sergeant Lee to the spiritual life of his fellow prisoners. It is just one more evidence of the sufficiency of God's keeping grace and power under all conditions. We believe this good report will bring cheer to many hearts. We have other mothers and fathers among us in whose hearts there are deep movings of anxious thoughts. There are others among us whose sons are still missing, and some are in prison. Our sons from many homes are far away in strange lands. Surely from this experience we draw fresh courage today to believe that He who kept the faith of this brother whose contact with the church had been but a few brief months, can keep your boys and mine too. There is nothing that can separate these lads of ours from the tender love of their heavenly Father. Tribulation, distress, famine, nakedness, peril, or the sword cannot do it. Paul says, "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

## Literature Evangelism in Japan

(Continued from page 1)

heart was so full and happy that she just had to share her great joy with someone else, but how to do it was the question. She was a very shy girl, as most Japanese girls are, and she didn't know how to go about sharing her faith. Finally, in sheer desperation, she copied Bible verses on sheets of paper and tacked them to telephone poles and the village bulletin board. The people became curious as they read these scriptures. They had never seen anything like it before, but they could never catch Miss Ono posting the scriptures, for she did it late at night after everyone in the village was sound asleep. The villagers became so curious and interested that they decided to set a watch to see who was posting these strange writings. Then they caught Miss Ono. She was very frightened, for surely they would do something drastic to her for using the public bulletin board without permission. But not so, the villagers only wanted to know where these quotations came from and what they meant.

Miss Ono gladly arranged Bible studies so she could explain what the texts meant. Although she was very happy for the opportunity to tell the wonderful story of redemption, the thought of conducting studies frightened her. Finally she had the happy thought of teaching from the Voice of Prophecy lessons which she had completed. So began a series of Bible studies that were attended by a large majority of the village folks.

As Miss Ono showed her books and magazines, the people wanted to buy them. She wrote to headquarters for help, and the assistant publishing secretary

went to her rescue. With his help she soon became a colporteur. How happy she was in her new-found way of sharing her faith! Although frail, she worked long hours each day canvassing, and late at night, several nights a week, holding Bible studies. Within ten months after her baptism she brought four souls to Jesus and had a score or more studying.

A few weeks after the 1951 colporteur institute Miss Ono was stricken with tuberculosis. She was so frail it seemed this would be the end of her work as a colporteur, but God did not design it so. In the sanatorium where she lay for many weeks, unable to move, she talked to her roommate about Jesus. As her health slowly improved, she faithfully witnessed for Christ. When complete recovery finally came, Miss Ono had a large class of Bible students, two of whom were buried with their Master in baptism during 1952, and several more who will soon be ready for this sacred rite. We are hopeful that the day is not far distant when Miss Ono can again serve as a colporteur.

Marvin H. Reeder, the Japan Union publishing secretary, and K. W. Tilghman, manager of our beautiful, well-equipped Japan Publishing House, were ordained to the gospel ministry during the biennial session of the Japan Union. The leadership of these two men has brought great strength to the publishing work in Japan.



## Disaster Relief in Worcester, Mass.

Mrs. Myrtle Meyer, the local Dorcas Welfare Federation president, led out in a remarkable manner as she directed the activities to bring relief and comfort to the victims of the tornado that struck central Massachusetts, Tuesday, June 9, and left such havoc in its wake. The ladies are shown at work in the above picture.

After the conference had spent many years

## Unemployment Compensation Case Won

By Alvin W. Johnson

On Monday, June 1, another victory was experienced by Seventh-day Adventists when the District Court of Appeals for the Sixth District of Ohio handed down a favorable decision upholding the Court of Common Pleas, which declared Mrs. Regina Tary, of Toledo, Ohio, as eligible for unemployment compensation benefits despite the fact that she had declined employment offered her, which involved her services on certain hours of the seventh-day Sabbath. A favorable decision granting her such consideration had been rendered by the Court of Common Pleas of Toledo, reversing the orders of the Unemployment Compensation Board for the State of Ohio, which had held that inasmuch as she had refused to accept employment that had been offered her, she was no longer eligible for unemployment compensation despite the fact that such employment necessitated her working on certain hours of the Sabbath, a compliance with which would be contrary to her religious scruples.

From the decision of the Court of Common Pleas the case was appealed by the State to the Court of Appeals, and it now goes to the Supreme Court of the State of Ohio.

in promoting the idea of being prepared for any emergency, the storm had to strike right at the heart of our welfare work in Southern New England. We are very thankful that we were prepared. Mrs. Meyer directed her forces into immediate action. A further report will be given later.

CARL P. ANDERSON,  
Home Missionary Secretary,  
Southern New England Conference.

## Medical Work Exerts Wide Influence

By F. G. Ashbaugh

Seventh-day Adventists should be gratified for the standing of their medical institutions. The sanitariums and hospitals operated by the denomination are recognized as important elements in the medical work of their communities. This was brought to my attention rather forcibly in the last week or two, during which time my work has brought me into a closer association with some of the activities of our sanitariums.

We have two institutions in Colorado: the Porter Sanitarium and the Boulder Sanitarium. There are 106 other medical institutions in Colorado; but last year the representatives of all these hospitals chose H. E. Rice, manager of the Porter-Boulder sanitariums, to serve as president of the State Hospital Association.

The State of Oregon has seventy-five hospitals. We have the Portland Sanitarium and Hospital—one out of seventy-five—but R. W. Nelson, the administrator of the Portland Sanitarium, has just been elected president of the State Hospital Association.

California has 408 hospitals. When the board of trustees for the State Hospital Association was made up, E. L. Place, of the St. Helena Sanitarium, was chosen as a member.

The Hospital Council of Southern California includes 105 hospitals and sanitariums in the area from Fresno to the Mexican border. Last year, when the council chose a president, G. B. Nelson, the administrator of the Glendale Sanitarium and Hospital, was selected.

### A Most Interesting Meeting

Recently I learned a little of what these appointments mean. I was attending the annual meeting of the Hospital Council of Southern California. It was held in the world-famous Coconut Grove of the Ambassador Hotel, in Los Angeles. It was attended by eight hundred of the leading citizens of the southern part of the State. These people represented government, business, industry, finance, labor, and hospitals. They were there in honor of hospitals and to hear of their work through the Hospital Council for the last year.

When the program committee of the council was planning the evening, one member stated that this year a dignified program should be arranged, one of which all medical institutions could be proud, and that Mr. Nelson should preside instead of bringing in a theatrical celebrity for that responsibility, as has frequently been done in the past. The program was arranged accordingly. There was no cheap, vaudeville entertainment. Instead, Dorothy Warenskjold, a vocal

artist of renown, sang several well-chosen numbers. A string ensemble provided a pleasing musical background during the banquet—which, incidentally, out of respect to the Seventh-day Adventists, was arranged so that those who desired it might have a vegetarian dinner.

John W. Osborn, pastor of the Glendale Seventh-day Adventist church, was introduced as such, and he offered the invocation.

Dr. Malcolm MacEachern, director of professional relations of the American Hospital Association and one of the world authorities on medical administration, was the speaker.

### A Good Night for Adventists

It was a colorful evening. It was a good night for Seventh-day Adventists. It was easy to see that our institutions and their leaders are known and respected by other hospital leaders and by community leaders. One of our workers who attended the meeting said, "I was proud to sit in that great meeting and be known as a Seventh-day Adventist."

Though this was a very special occasion, at which Brother Nelson was presented with a certificate of honorary life membership in the Hospital Council of Southern California, it is only indicative of a type of favorable impressions made by our medical institutions the world over. I have no specific information about our other sanitariums, but I am sure that they too stand out in their communities and in their States or provinces. Let us be thankful for them—for the service they render to the sick and injured, for the standards they hold, for the favor they bring our work, for the effective manner in which they help spread the gospel of salvation and good will.

## Fifty Souls for Christ

By Arthur H. Roth  
Secretary, Inter-American Division

From out of turbulent Colombia come some of Inter-America's most thrilling soul-winning reports. Political disturbance and religious persecution have served to strengthen the faith and stir the zeal of the Advent people in that nation. The preaching of the gospel has become more powerful and effective than ever before because of the earnest witnessing of God's people. During the past year more than twice as many candidates were baptized into the Advent faith as in any previous year. Church membership in Colombia now stands at more than 5,200, and the work is rapidly expanding.

Evangelist Samuel Camacho has sent a recent report telling about the successful evangelistic campaign that is now in progress in the city of Cali. Already fifty-eight persons have been baptized into the church. Among the baptized ones is a former nun and a seaman who had become a murderer. In addition to the fifty-eight persons baptized, another sixty people are in baptismal classes.

At the outset of the campaign the Cali church and the evangelistic company set for themselves a goal of fifty baptisms. In order to keep the goal always before them, our Cali brethren placed a sign in front of the church auditorium saying "50 Almas Para Cristo" ("50 Souls for Christ"). In their prayers, in their talk, in their activity, "50" was the constant watchword. God has honored the faith of these dear believers by giving them more than their goal by the time of the first baptism. Prospects are that the goal will be doubled and possibly even trebled ere long.



Evangelist Samuel Camacho, of Cali, Colombia, and the first fruits of the evangelistic campaign being conducted in that city. Brother Camacho stands under the goal sign "50 Almas Para Cristo."



ASSOCIATED SCREEN NEWS—MONTREAL

Mrs. Merle Wells, of Waterloo, Quebec, Canada, successful Ingathering worker.

## Six Thousand Dollars a Year for Ingathering

By Henry F. Brown

Mrs. Merle B. Wells, of Waterloo, Quebec, Canada, is certainly one of the outstanding Ingatherers in the denomination. During the past thirty-three years she has Ingathered between \$125,000 and \$130,000. During the past ten years she has Ingathered an average of \$6,000 a year.

Mrs. Wells has led a very full life. Her husband, though not an Adventist, was very sympathetic with her in her Ingathering work, and did not complain of her absences each year in visiting the long list of donors she had built up through the years. She traveled over one third of Canada; much of her work was done in French, which was not her native tongue. A great deal of her work was done where we had no churches and no sanitarium. In addition, the population is almost entirely Catholic, which fact adds still other difficulties to her task.

Mrs. Wells writes as follows:

"The first day I went out Ingathering I was frightened almost to death, and the very first contact I had was with a Roman Catholic priest, but how grateful I was for his small donation.

"The idea of Ingathering was at first repugnant to me, but feeling a real burden, I did a little more each year. My life has been a happy one. In addition to looking after a large house and entertaining a great deal, I have tried to make a happy home for my husband and my two very active sons, F. Brock Wells, of the Ontario-Quebec Conference, and John H. Wells, a colporteur in British Columbia."

## A New Hospital in Brazil

By R. F. Correia

Here in the heart of the world's largest jungle a new Seventh-day Adventist mission hospital opened recently. April 10, 1953, will be remembered in denominational history as the dedication day of our beautiful Belém Hospital. Attended by high officials of both the Brazilian and American governments as well as a goodly representation of the professional people of Belém, the dedication ceremony was most impressive.

Leo B. Halliwell and his wife, our veteran missionaries in the Amazon, flew down from Manaus, taking time from their yearly mission of mercy to the natives of the Amazon River to attend the opening of the Belém Hospital, a monument to the humble medical missionary work they began almost thirty years ago in this vast jungle region.

The ceremony began with Elder Halliwell's outline of our medical mission work. Then followed a touching tribute to the humanitarian activity of Adventists in the Amazon by Dr. Catete Pinheiro, public health secretary of the State of Pará. The mayor of Belém, Dr. Lopo Alvarez de Castro—a friend of Adventists—severed the colored ribbon across the portal and led the guests in a personal inspection of the hospital. Considerable interest was taken in the construction work and equipment by these visitors.

The hospital building is T-shaped with large well-ventilated halls and ample facilities for the treatment of surgical, medical, and maternity patients. The guests were especially interested in the colorful hardwood floors and good modern equipment. The English-speaking colony in the Amazon is keenly interested in the Belém Hospital. The first operation was performed on an American Baptist missionary who seemed well pleased with the service he received.

The medical staff is headed by Dr. Elmer E. Bottsford, a CME graduate with a mission background of ten years in tropical medicine. Associated with him is

Dr. Gunther Ehlers, who completed his medical training at the Faculdade de Medicina da Universidade do Paraná. Miss Mary Gainer, the director of nurses, is a graduate of Washington Sanitarium and Hospital.

Sabbath, the day after the inauguration, a dedicatory service was presented, featuring an inspiring sermon by O. A. Blake, the division treasurer, who with his wife traveled to Belém for this occasion.

## Reno Evangelism Report

By Sydney Allen

The Reno evangelistic campaign conducted by Andrew Fearing, assisted by Royal Reid, was concluded on May 24. The meetings began January 18 in the new Reno church and continued every Sunday, Wednesday, and Friday night.

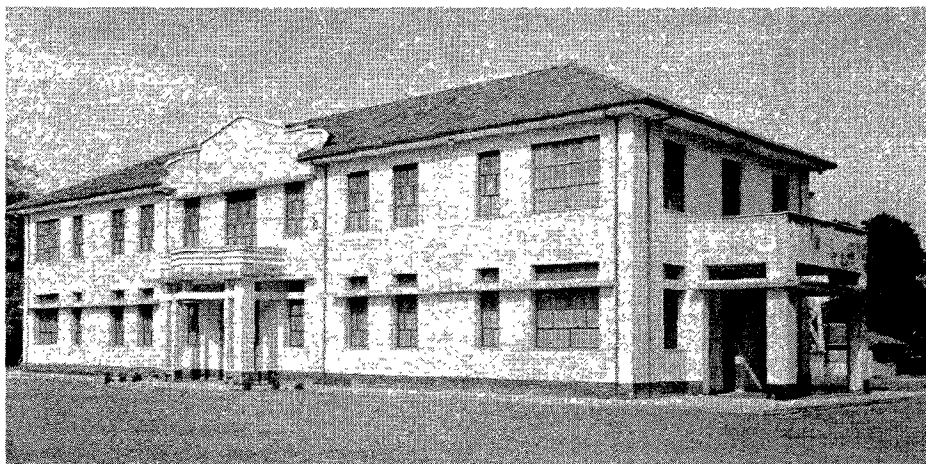
In addition to preaching in the meetings and managing the campaign, Elder Fearing carried on his regular duties as president of the Nevada-Utah Conference.

God richly blessed the evangelistic company and the church members who cooperated in the work of the campaign. As a result of the preaching, the music, the visiting, and personal witnessing, forty-five were baptized and one was received into membership on profession of faith, making a total of forty-six accessions to the church.

Among those baptized were two Indians of the Paiute tribe. It is believed that these are among the first, if not the first, members of this tribe to accept the three angels' messages. Several homes were united in the faith during the campaign.

The contribution of Elder Reid, singing evangelist from the Southern California Conference, was greatly appreciated. Erling Calkins, the pastor-evangelist of the Reno church, is continuing meetings on Sunday and Wednesday nights to bind off the interest that remains.

The prayers of everyone interested in the progress of the message in Nevada have availed much. Continue to pray for the Reno campaign.



Attractive new hospital in Belém, Brazil, officially opened April 10, 1953.



# The Call to Advance

The General Conference Staff Tell of Plans and Progress

## Loyalty to Church Organization

By W. E. Read  
Field Secretary, General Conference

It is an accepted principle in any organization, whether small or large, that the members who constitute such an organization maintain an attitude of loyalty to one another. This is true in the family, and it should certainly be true in the church of the living God. What a wonderful thing is the sacred relationship in our families. Things may be said within the circle, but would we think of betraying a brother or a sister, a father or a mother, to anyone outside? No, we hold too strong a sense of sacred regard for, and genuine loyalty to, each one within that circle.

The strength of any organization is in the loyalty of its members. When they seek to uphold each other, and when they are loyal to the ideals for which they stand, they can move forward with courage, with assurance, and with confidence in the success of their endeavors.

"The success of our work depends upon our love to God, and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men."—*Testimonies to Ministers*, p. 188.

But what does loyalty mean? What is the responsibility of members to one another in the church of God?

1. *It means that we will speak well of one another.*

Why should it be otherwise in the church? If one member speaks against another member; if he reports remarks he may have heard, which, even though true, would edify no one, but would hurt the character of another, he betrays his sacred trust. He should remember that he is a member of the same church as the person he criticizes. How can such things be when all are parts of one grand whole? How can the eye be out of harmony with the hand, or the arms with the feet? Such a thing is impossible in the human body. How, then, can these things be in the church of our blessed Lord, which is His body, of which He is its glorious head?

This does not mean that we are to condone wrong. Far from it. If we know

of anything wrong, let us do as the Scriptures tell us—go to him alone. If he will not hear, then take it to those in authority in the church, and let them give direction in the matter. Never by any means should we fail to protect the good name of the church and the good name of every member of God's cause. It would be so easy to betray one of God's saints. To do such work among fellow church members is bad enough, but to betray a church member to those not of our faith is disloyalty of the worst order.

"If a brother is supposed to have erred, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying these supposed errors and faults. Much of this work is done, and the result is that the displeasure of God rests upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness and judges this class and the truth they profess to love, by the fruits manifested in them."—*Testimonies*, vol. 5, p. 615.

### Honor to Whom Honor Is Due

2. *It means that we will speak well of our leaders.*

This will include many workers in God's cause. It includes every church officer and every Sabbath school teacher; it means everyone called to leadership in the local conference, in the union, in the division, and in the General Conference. It includes our ministers, the pastors of our churches, and the leaders of our districts. As church members and fellow workers, it is our bounden duty to support them by our prayers and our cooperation. We should hold them in high esteem for their work's sake. This is God's counsel—counsel to which we do well to take heed.

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has

invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God."—*Acts of the Apostles*, pp. 163, 164.

3. *It means that they will abide by the decisions of the church board and the various committees appointed for carrying forward the work of God on earth.*

This is true whether we are members of such boards or committees or not. If we are members, and yet happen to be on the minority side of the question that is being studied, and the vote is taken contrary to our thought, what shall we do? Are we still to hold to our own opinion, and do everything we can to hinder the carrying out of the committee's decision? To do so will be disloyalty to the committee of which we are members. Here is an instance where we should yield our judgment to the judgment of our brethren, and work faithfully and loyally to carry out the arrangement that was decided by majority vote.

"Throughout his ministry, Paul had looked to God for direct guidance. At the same time, he had been very careful to labor in harmony with the decisions of the general council at Jerusalem; and as a result, the churches were 'established in the faith, and increased in number daily.'"—*Ibid.*, p. 402.

If, however, we are convinced that a wrong course has been decided, we have the privilege of making our convictions known, with the request that the matter be reconsidered.

4. *It means we will be loyal to the ideals and principles for which the church stands.*

This means much. It means more than lip service. It calls for far more than subscribing to a series of doctrines. It means living the truth in the heart and life. It means the reception of the indwelling Christ in our hearts. It means being clothed with the power of God, that we may work, and work loyally and faithfully, to hasten His coming kingdom.

"If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy,

it will cut its way through the strongest barriers, and triumph over every obstacle."—*Ibid.*, p. 601.

5. *It means that every member will be a worker, actively propagating the ideals of the church.*

To be a faithful church member, one could certainly not do less than this. It is almost unthinkable that members sit down and let others do all the work. To take our ease in Zion and refuse to do service for the Master would certainly not be loyal to Him. It is possible to have part in making a plan and then refuse to do anything to make it effective.

What does the Lord say to those who enlist under His banner? Note the imperatives: "Go ye" (Matt. 28:19). "Go home to thy friends, and tell" (Mark 5:19). "Go ye . . . , and preach" (Mark 16:15). "Arise, shine; for thy light is come" (Isa. 60:1). Such is the behest of our divine Master. What a wonderful privilege! What a signal honor to be workers together with Him! Can we say Nay? Can we turn a deaf ear to these earnest appeals? Surely the call to us is to be up and doing. Whatever our employment may be, whatever task may be ours day by day, shall we not be determined that we will be faithful witnesses for the Lord who has redeemed us, and then seek to lead men and women to find salvation and victory in Christ Jesus our Lord?

## Sabbath School Department

### On Time's Fleet Wing

Almost before we have realized it, half of 1953 has gone. By the same token the next six months will fly faster than we wish they would. Time's fleeting wing speeds minutes, hours, days, weeks, months, and years all too quickly beyond recall. More solemn still is the thought that time, rushing on seemingly at ever-increasing speed, will soon terminate the period of human probation. Then not only will time be gone forever, but also forever past will be the opportunities that time affords. How precious, therefore, each golden moment! How inestimably valuable every remaining hour and day and week and month and year of time's allotted span!

When the reports from the world field are compiled for the first and second quarters of this year, we are confident that the first half of 1953 will go down in our records as the greatest first half year in Sabbath school history. Sabbath school membership and attendance are increasing; more and more people around

the world are finding satisfaction in systematic Bible study through the Sabbath school lessons; offerings for missions are reaching ever-increasing heights; Sabbath school evangelism is receiving greater emphasis and becoming increasingly effective in soul winning. For all this we thank God, and take courage to press on to greater achievements.

Indeed, only as success kindles greater zeal, inspires to nobler effort, and contributes to a more humble trust in Him from whom our success in the work of God comes is it truly successful. Next to the folly of wasting time in vain regrets over ill-used yesterdays is that of resting on our oars in satisfaction over past achievements. It has been said, "Nothing succeeds like success." It is also true that nothing fails like success, if that success dazzles our eyes and blinds our vision of still greater objectives beyond. Whether the past be marred by shortcomings or adorned with accomplishments, it is a good thing to move on from our yesterdays. Like Paul, "forgetting those things which are behind," let us "press toward the mark."

How fortunate we are that fleet-winged time does not sweep past in one unbroken burst of speed; but rather in a rhythmic beat of seconds, minutes, hours, days, and is even divided into segments of weeks, months, and years; and that each division of time affords opportunity for a new beginning. We need not vainly sigh over unused opportunities of yesterday, nor idly dream of more rosy tomorrows.

Our yesterdays are gone. Tomorrows, if they come at all, are yet to be. Today, *today* alone is ours, moving along with its fleeting seconds, minutes, hours. The accent is on the immediate present. "Behold, now is the accepted time." What the next six months of 1953 shall be in our individual lives and in service for God will depend, not so much upon what we plan to do next month or next quarter, but upon what we do today.

For example, those who have not formed the daily study habit need not wait for a more convenient season. They can begin today. If any who read this column are among the absentees, you do not have to wait till rally day to enroll in the Sabbath school. This very next Sabbath is waiting to confer upon you a hearty Sabbath school welcome. To all is extended a cordial invitation to share the privileges of Sabbath school and to participate in all its activities and enjoy its blessings as you in turn contribute to its success and to making the last half of fleeting 1953 better than the first half. Thus, to the glory of God, you may help to make this the best year to date in the attainment of the noble objectives of the Sabbath school. Please do not delay. Remember our time is now, now, *now!* Ever and only the inexorable *N-O-W!*

L. L. MOFFITT, *Secretary.*

## Religious Liberty Department

### Religious Liberty and the Courts

The ultimate safeguard of our liberties is the independent judiciary of our court system. To our courts has been assigned the dual responsibility of protecting the citizen from legislative measures that are violations of constitutional rights and of interpreting correctly the statutes of the land. To the courts has been given the authority to protect the citizen's rights against a threatening majority. It is imperative, therefore, that the judges be permitted to make their decisions free from influence and free from the fear of any consequences their decisions may bring. The independence of the judiciary must be protected from private influence as well as from government or political pressure. It is this protection of the courts that gives to us more than toleration in our liberties.

Toleration implies a paramount right to the majority and implies their power to bestow grace and charity to those who differ, or who are in the minority. None of our founding fathers were more opposed to intolerance than Thomas Jefferson. At the time the Constitution was being framed, he was in Europe. He believed the person's liberty to be too sacred to be subject to legislative enactment influenced by popular clamor. He urged James Madison to "submit to Congress amendments which now have become our Bill of Rights." In his letter to James Madison, Thomas Jefferson deplored "the want of a Bill of Rights to guard liberty against the legislative as well as the executive branches of the government."

In the years that have intervened since the passage of this memorial document there has been a slow but gradual extension of our religious liberty as a result of the decisions rendered by our courts. Notwithstanding the excellent work of our courts, absolute freedom has not been achieved in the United States, especially in the realm of religion, for on the statute books of some of the States there still remain some unfavorable and unjust restrictions. Important cases have been considered, and some memorable decisions have been rendered.

One of the judges of the highest court in the State of Maryland, Edward S. Delaplain, judge of the Court of Appeals, has written a very interesting article on a few of the significant cases. These cases deal with such questions as Christianity being a part of the common law of Pennsylvania, the reading of the Bible in the public schools, the solicitation of funds

for religious purposes, and the enforcement of Sunday laws and the issues involved.

The article written by Judge Delaplain is very informative, and is the second chapter in a booklet *Freedom of Religion*. This work is a symposium written by several authoritative writers. Dr. D. S. Muzzey, professor emeritus of history, Columbia University, discusses "The Background of Religious Liberty in America"; and Hatton W. Sumners, former United States Representative from Texas, discusses "Freedom of Religion." Other topics are "The Church and Religious Liberty," "The Christian as a Citizen," and "Present-day Tendencies and Dangers." You who are alert and would be kept informed on these vital topics can secure from your local Book and Bible House this material in the inexpensive booklet *Freedom of Religion*.

A. H. RULKOETTER,  
Associate Secretary.

## Temperance Department

### Relation to Other Temperance Societies

The question of our relationships, especially our financial relationship, with other temperance organizations, as for example, the National Temperance and Prohibition Council, the Woman's Christian Temperance Union, or the National Temperance League, frequently arises. A brief statement reviewing our general policies regarding cooperation, guest speakers, the handling of membership dues, Temperance Day Offerings, and other contributions will, we trust, clear up any misunderstanding regarding our financial relationship with other temperance organizations.

1. *Participation and Cooperation.*—In order that the endorsement, the support, and the cooperation of other temperance organizations may be secured, it would be well to follow the practice, when sponsoring a major temperance rally for the public, to invite the leading temperance workers in the local community, the State, or the nation, as the case may be, to take an active part on the program and assist in giving it wide publicity and in building up the attendance of the meeting as much as possible under the circumstances.

It would also be well on such occasions to invite some outstanding citizen of the community, or the State, in which the meeting is to be held to serve as chairman of the meeting. Enlist the support, the endorsement, and the active cooperation of as large a number of leading men

and women in the community as possible. Let us invite only such people to participate in and take an active part on the program as are nonsmokers and total abstainers.

Cooperation, however, is a two-way affair. If we expect to secure the cooperation of others in our program, we must be willing to cooperate with them when they invite us to take part in their temperance programs.

2. *Guest Speakers.*—When a guest speaker is invited, full understanding should be had with him so far as an honorarium, hotel accommodations, and travel expenses are concerned. When a professional temperance worker from another temperance organization is invited to speak at one of our meetings, it would be well to arrange for and take care of his entertainment and travel.

3. *Offerings.*—Representatives from other temperance organizations are not permitted to take up memberships, offerings, or pledges for their organizations in our churches, in our schools, at our camp meetings, or at meetings sponsored by our members. This policy should be made very clear, especially when inviting men and women who are accustomed to raising money for their organizations, so that there will be no embarrassment later. All membership dues, offerings, contributions, and pledges made at such meetings should be made in behalf of the American Temperance Society; and all such funds should be handled by the local church treasurer and credited to the local church temperance fund, or to the conference sponsored meeting.

4. *Contributions.*—Prohibiting men or women from other organizations from taking up offerings in our churches does not mean that we are not sympathetic to the work that such men or women are endeavoring to do or that we are not willing to assist them financially. All such assistance, however, should come from the conference and not from the local church or from the individual members of the church.

5. *American Temperance Society.*—The first major responsibility of every church, so far as our denominational temperance program is concerned, is to enlist every Seventh-day Adventist, including our children in our church schools, and our students in our academies and colleges, as an active member of the American Temperance Society. Enlistment may take place at any time, and upon payment of the dues, membership will be valid for a period of twelve months. The annual membership dues are as follows:

Junior .....	\$ .25
Student .....	1.00
Regular .....	2.00
Contributing .....	5.00
Sustaining .....	10.00
Life .....	100.00

W. A. SCHARFFENBERG,  
Secretary.

## Department of Education

### Youth Our Greatest Asset

July 25 is Christian Education Day, to be observed in all our churches.

In view of the fact that thousands of the church's sons and daughters do not have the privilege of a Christian education, I ask myself and I ask every church member the heart-searching question, "Have we seriously enough regarded the plight of our children and youth?"

In asking this question I submit a demonstrated conclusion that if we fail to carry out a program that actively holds these young people close to the church, through Christian education in the church's own schools, then the loss of youth to the church is the most dangerous thing that can happen to the church.

It has been truly said that "the church marches forward on the feet of its children and youth." If we allow our youth of school age to fall away from the love of the truth for lack of care on the part of the church, then we are indeed contributing to the destruction of the institution to which most of us have devoted our entire lives.

The time is long overdue when the church must have a planned program for providing church school privileges for all its youth. It is earnestly hoped that every church will observe this Christian Education Day with earnest prayer and deep heart searching. Let us ask ourselves, "Are all our children safe in God's hand?"

Are we today evaluating the work of the church in light of the statement, "There is no work more important than the education of our youth"?—*Counsels to Parents, Teachers, and Students*, p. 46. Is Christ being reproduced in our youth through the grace of the Holy Spirit? If not, then a re-examination of the influences surrounding them is in order. "Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them to-day."—*Education*, p. 225.

Parents have a divine commission to educate their children in the fear and love of God. The church is under solemn obligation to make Christian education available to all its children. No other matter is more vital to the success of our Adventist homes and churches. To neglect this primary objective, while attention and support are given to minor or secondary matters, would be an unspeakable tragedy in our homes and churches. We seriously ask every church member,

"Are all our young people in the schools of the church? or are many of them being trained elsewhere?"

We firmly believe that now is the time when we should rededicate ourselves to the saving and training of our boys and girls for God.

Under the blessing of God our educational work has truly experienced a rapid and rich development, but there is a great work yet to be done in providing adequately for all to receive a Christian education. As long as there is one child or youth who does not have this blessing and privilege; as long as there is one parent, one church, one worker who does not realize that the establishment of the Christian school should go hand in hand with the establishment and conduct of the church, so long do we have a responsibility to promote Christian education; for the school system of this denomination is a major factor contributing to the vitality, the external growth, the internal strength, and the doctrinal unity of the church.

The great commission and goal of gathering all our children and youth into our schools is yet unattained. Christian education in Christian schools under Christian teachers should be our goal.

As this subject is presented to our parents, to our young people, and to all members of the church on this Christian Education Day, July 25, may God impress each heart anew with the importance of this work and the necessity of sustaining it wholeheartedly with their prayers, their influence, their consecrated means, and their children.

L. R. RASMUSSEN, *Associate Secretary.*

## Medical Department

### Our Chaplains Meet July 7 to 11

Seventh-day Adventist sanitariums and hospitals are known the world around for the fine medical nursing and technical care they make available. If you should find yourself a patient in our Manila Sanitarium or the sanitarium in Penang or Singapore, in our Swedish sanitarium at Hultafors or the sanitarium in the Argentine, or in one of our institutions here in the States—whether operated by the denomination or by one of our private groups—you would find more than just the professional care to be of a certain standard and pattern. We can highly recommend the professional care in any of these.

There is something beyond the medical nursing and technical care of these insti-

tutions, important as these are, which people think of when their minds turn to Adventist medical institutions. The prayer that often precedes the surgery, the beautiful heartfelt prayers of the nurses at the bedside of some of the more critically ill patients, the prayers of the physicians or the chaplain, the songs of glad hope which ring out through the institution in the morning or the quiet vesper songs in the evening, the fine literature in the rooms and lounges, the very purity of the air, free from the taint of tobacco so offensive in the average hospital—all contribute to that something which identifies Seventh-day Adventist medical institutions.

#### A Different Outlook Today

It is only in comparatively recent times that the very large responsibility of the chaplain in these institutions has been fully appreciated. In former years we frequently saw elderly retired workers appointed as sanitarium chaplains, a sort of honorary position in which the major responsibility was to say grace at meal-time and to give an appropriate talk at the vesper hour. How different today. The chaplain, besides his personal work with the individual patients, is charged with the responsibility of leading the entire sanitarium staff in an aggressive evangelism. Not only must he teach the nurses their Bible subjects, but he must instruct them how to teach these Bible truths to others, and then lead these young people into the homes in practical instruction in giving Bible studies. He must assist them in the preparation and the giving of health talks and in doing welfare work among the less privileged.

The skilled chaplain is a man who is prepared to counsel patients on matters of home problems, spiritual adjustment, and perhaps to assist in those medical cases that evolve from spiritual maladjustments or situations of disturbed faith in which the quiet interview, prayer, Scripture reading, and meditation may be the most effective therapeutics.

Seventh-day Adventist chaplains have never had the opportunity of studying together the most effective ways of accomplishing these purposes. Each chaplain when assigned to his post of duty has been left to work out his own procedures. On July 7, in Washington, D.C., chaplains from our sanitariums, including several from self-supporting institutions, gathered for prayerful study of the problems of their charge. Afternoon sessions of this chaplains' council were under the direction of the Theological Seminary staff for instruction in pastoral counseling, human relations, and young peoples' counseling and guidance.

The substance of the lectures and recommendations evolved from this council will be given publicity through the appropriate medium at an early date.

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

## Home Missionary Department

### "The Biggest Trap of All"

A religious journal recently listed three "traps" used by Seventh-day Adventists to catch men. These were identified as the Voice of Prophecy radio program, the Faith for Today television program, and the Twentieth Century Bible Course. The last was termed "the biggest trap of all."

Seventh-day Adventists are called of God to hunt men. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16).

To assist His hunters, the Lord has provided effective traps. Wherever these are set, men are caught for Christ.

Seven months ago a popular picture magazine featured the story of a village in the Carolina hills. So inaccessible is this place that it is called the Lost Cove. There is no road to the village, no rail connection, and no postal service. The only direct contact its people have with the outside world is through mail picked up by one of the village boys once each week. He must go out on foot over a difficult mountain path.

When this picture article came to the attention of E. L. Cardey, supervisor of the Southern Union Bible Correspondence School, he wondered, "How will we ever get the message up into such a place as that?" Months went by. Then one day a sheaf of reports was placed on Elder Cardey's desk listing the names of Bible school students showing special interest, and among them was one from Lost Cove!

On May 31, at the Carolina Conference camp meeting, Elder Cardey referred to this incident as an illustration of the way the correspondence lessons reach into every place. "I still do not know how anyone up there in that forsaken place learned about the Bible lessons," he said.

A sister in the congregation rose and said, "I know how they learned about them. I heard about the place through an announcement made over the radio. The name of one of the men living there was given, so I copied it down and mailed him a Bible school enrollment card."

Also present in the congregation was the conference worker who had received the interest report asking him to visit this student in Lost Cove. The worker described how he had to walk across a railroad trestle beneath which swirled a raging torrent, fearing the approach of a train, and then how he had to climb a long mountain path to reach the vil-

lage. "I was a missionary in Africa," he said, "but never before have I traversed such difficult and dangerous terrain. I found this student, who is the leader of the village, has accepted the Sabbath truth and is teaching the lessons to his people in Lost Cove."

Thus through the use of the Bible school lessons is fulfilled the prophecy of Jeremiah. Men and women are found for God in the mountains, in the hills, and in the holes of the rocks.

Thousands of other cities, towns, and villages less remote still wait for the third angel's message. Every believer is called to give the message to others. Let everyone scatter broadcast, distribute from home to home, and send through the mails our truth-filled literature. And accompany the literature with an invitation to enroll in the Twentieth Century Bible Course, "the biggest trap of all."

C. E. GUENTHER, *Associate Secretary*.

## Publishing Department

### Power for Soul Winning

It is true that the colporteur does not always see the full fruitage of his labors, but occasionally the Lord reveals that He is working and permits the colporteur to witness the results.

One of our workers called at a certain home and demonstrated *Bible Readings*. The woman was very much impressed, and immediately ordered six volumes, explaining that she wanted one for each of her five children and one for herself. She read the volume through, and was convinced that truth was being presented to her. One Sabbath she came to church beaming with joy, requesting that a branch Sabbath school be conducted in her home. She has several neighbors interested, and desires that they know the truth also. One of our laymen is taking charge of the branch Sabbath school.

One of our colporteurs in the South, upon calling at a home, found that the eighteen-month-old daughter had been drowned in the canal back of the house. The colporteur presented to the mother a copy of *The Other Side of Death*, and her heart was encouraged with the hope of seeing her baby on resurrection day. The woman's name was given to the minister, and Bible studies followed. The colporteur continues:

"My heart was filled with joy when this couple came to me and said they had surrendered all to God. They were both baptized on a beautiful Sabbath morning. The young woman's mother will soon be joining the church and also the man's sister—all as a result of the colporteur ministry. There are really tears of joy

shed when someone we have worked with and prayed for goes down into the watery grave to come up in newness of life."

Another colporteur tells this experience: "I visited a home where God had already prepared a woman to accept the truth. After showing her the book *Bible Readings* I found that she had been receiving some of our literature, and believed some of our cardinal points of doctrine. I had prayer with her and made arrangements to bring a worker to visit her. The following Sabbath my wife, the worker, and I called on her, and found her trying to keep the Sabbath and anxious to understand more of God's Word. She was not near enough to a church to attend on Sabbath, so we made arrangements with her to conduct a branch Sabbath school in her home. The average attendance at these services was twenty-five. Since that time she has been baptized. An effort has been conducted, and a new church is being erected in that community."

There is soul-winning power in our literature. Our books and magazines do not have feet with which to walk; therefore, we must consecrate our feet to God and go out into the highways and byways and take these wonderful message-filled books to the people. The colporteur is not merely a seller of books; he is a real soul winner. And what joy there is in seeing a soul saved as a result of your efforts.

God has ordained the canvassing work. Were it not for the work of the colporteur, many would never hear the warning. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher. Many lives can be reached in no other way. By the canvassing work the truth is presented to thousands who otherwise would never hear it. From our books and papers great beams of light shine forth to enlighten the world with gospel truths. Our books are to flood the world with light and tell of the love of God, of the sacrifice made on Calvary's cross to save the perishing.

The goal set at the 1950 General Conference session to double the membership of the church by 1954 can be reached if every worker and lay member will do his work faithfully. Think of multiplying the previously mentioned colporteur soul-winning experiences by hundreds or by thousands, and that is exactly what would happen if hundreds and thousands more of our people would respond to the call of God and enter the literature ministry. Mrs. E. G. White envisioned thousands of our church members visiting the homes of the people with our literature. Now is the time that this vision should be carried out in its fullness. Many of you should have a part in fulfilling this great vision by joining our colporteur army and engaging in this great seed-sowing program.

D. A. McADAMS, *Associate Secretary*.

## Missionary Volunteer Department

### Nature Study Guides Needed

Christian youth are ever seeking for wholesome recreation, and will find real pleasure in becoming better acquainted with the natural world. What a wide range and diversity of appeal! God's created works are intriguing and fascinating from the smallest insect to the giant redwoods. The nature and character of God are discerned through intimate knowledge of His created works. "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." —*Counsels to Parents, Teachers, and Students*, p. 185.

Church and youth leaders will discover that nature clubs contribute to the spiritual culture of the members. When one becomes sufficiently well acquainted with the various phases of nature to derive pleasure in out-of-door observations, Sabbath becomes a greater delight. When one reaches the degree of proficiency that qualifies him to share his enthusiasm with others, he becomes a valuable ally of the church leaders. Often friends and neighbors are attracted through this avenue to discover the beauty and love of the Creator of the wonderful world around them.

In some of our larger centers progressive nature-minded leaders have encouraged the organization of a nature club. A constitution and full set of officers present a program that provides information, culture, and recreation. Activities vary from lectures, moving pictures, workshops, to field trips and museum visits. Special fields of nature are explored, and many qualify for the MV Honor tokens offered by the Young Peoples' Department.

At present the urgent need is leadership. The Missionary Volunteer Department is doing its utmost to encourage the development of nature leaders. We believe our colleges should strengthen and expand their courses in biology and natural history. Our church school teachers should be skilled in nature lore and be able to impart this enthusiasm to the impressionable minds.

Our JMV Societies and Pathfinder Clubs are emphasizing nature projects. Leadership training courses are featuring nature exploration and activities.

It is most desirable that our colleges and academies share with the constituency the trained personnel on their faculties. Consistent with their educational responsibilities, it is most profitable to have them join in the summer training camps for both Junior and Senior youth, Path-



finder counselor training courses, leadership workshops, and weekend youth rallies.

No person is more prepared properly to interpret natural phenomena than the believer in Christ as Creator, Redeemer, Lawgiver, and coming King. In the field of nature activities Seventh-day Adventists should be in the lead. Nature guides are needed urgently who not only possess information, but who can impart it enthusiastically and contagiously. The more we can lead our boys and girls into this area of recreation, the stronger will be their defense against the artificial attractions of the world. "Nature is God's illustrated edition of the Bible."

L. A. SKINNER, *Associate Secretary.*

## War Service Commission

### Korean Experiences

It is always a gratifying thing to us at the War Service Commission office to learn of the experiences of our faithful servicemen who are stationed at front-line positions in Korea, especially when they receive commendation for the excellence of their service.

Not long ago the official Army newspaper in Korea, *The Stars and Stripes*, in its issue of February 23, gave an account of an uphill battle against an outnumbering enemy. This account made favorable mention of one of our faithful Seventh-day Adventist soldiers. It said, in part:

"Preceded by a shower of mortar and artillery fire, a patrol of nine men moved across No Man's Valley and up South Horseshoe Slope with orders to keep going until the enemy was engaged. This little group climbed to within ten yards of the enemy trenches on top of the slope when a flurry of fire, burp guns, and grenades met them. After making a radio call for aid from their own lines, this group fought back in a bitter twenty-minute battle. Our soldiers were forced back down the slope, with the 'Reds firing at us all the way down the mountains,' one of the soldiers reported when they got back to base, and continued, "We would have had an even rougher time, but Waterhouse really came through."

The article states: "Pfc Samuel Waterhouse is a Seventh-day Adventist medical platoonman. He executed the evacuation of the wounded under constant danger of enemy fire."

Another one, a medical corpsman, recently wrote his wife describing a providential experience. This is quoted here for the encouragement of others.

"We went out on patrol a while ago.

We got lost and walked out into the middle of a mine field, not knowing where we were. Don't ask me how we got so far without getting hurt.

"Then one of the fellows stepped on a mine. He got hurt real bad, both legs broken, and all cut up. I was just two men behind him, and it almost knocked me down and almost deafened me. I began fixing up the one who had been hurt, and the other boys moved around, one of them setting off another mine. It blew his foot off.

"I went to help him, expecting to step on a mine myself. This was about ten o'clock at night. The only thing we could do was to radio back to the station and then wait for help.

"Two engineers came with a mine detector. My buddy from the aid station came with them to help me with the wounded. On the way out they hit a mine. The two engineers were killed, and my buddy was injured. We had to stay out there until eight-thirty the next morning.

"One man lost an eye; one, a foot; one

had two broken legs and many cuts. I did not get to all the wounded. I would have done more harm than good if I had hit a mine.

"The next morning after it was light I could see where my foot had scraped back and forth and hit a mine while I was kneeling by one of the wounded. And it only takes a touch to set off a mine!

"It's things like that that make a man think; they make him know that Jesus is with him. He has been with me, watched over me, and saved my life. I know He is with me, and I want to live so He will continue to be with me.

"When I went to the aid station after more supplies, the doctor asked me how it seemed to save a man's life. He told me I had done a wonderful job. Continue to pray. With the Lord with us everything will be all right."

We must remember that many Seventh-day Adventist young men are in the front lines in Korea, endeavoring to save life instead of taking it, and we must never be forgetful of them in our prayers.

C. B. HAYNES, *Secretary.*

## Brief Current News



### Atlantic Union

● July 10 was blood donor day at the Southern New England camp meeting. The bloodmobile was in the vicinity of the campgrounds throughout the afternoon, and received donations from many in attendance at the meeting.

● Mrs. Harriet Mason Parrish has been elected to teach French and Spanish at Atlantic Union College during the coming year. She has been teaching at Canadian Union College.

● The Greater New York Conference is publishing an attractive pocket-sized magazine for members and prospective members, entitled *Adventists Today* containing news, announcements, and inspirational features.

### Central Union

● Forty have been added to the Laramie, Wyoming, church by baptism and profession of faith since April 5, when D. H. Miller and B. K. Chalker launched into a major evangelistic effort. This raised the membership of the church from 27 to 67, making Laramie the third church in the Wyoming Conference to double its membership in the past year. Rawlins and Rock Springs have also doubled their membership.

● The Omaha, Nebraska, Memorial church opened a health and welfare center on Wednesday, May 20. To assist in the opening exercises, Mayor Glen Cunningham officially opened and dedicated this welfare project.

● During the month of May, 79 new members were received into the Colorado churches by baptism and profession of faith, making 192 for the first 5 months of 1953.

### Columbia Union

● Stephen Paully, who has been pastor in Trenton, New Jersey, has accepted a call to West Virginia as departmental secretary. W. M. Buckman, formerly of West Virginia, is now home missionary and Sabbath school secretary of the Potomac Conference.

● Ground was recently broken for a two-unit church project in Norfolk, Virginia, a church and a separate school building.

● The West Virginia Conference will soon add another to its growing list of churches worshipping in their own church home. Ground was broken recently for a new church building at Frostburg, Maryland.

● W. T. Weaver is the new principal of the Shenandoah Valley Academy in the Potomac Conference, filling the vacancy made by the retirement of W. C. Hannah, who has been principal of the academy for the past 25 years.

### Lake Union

● A. Orville Dunn has accepted an invitation from the New York Conference to become principal of Union Springs Academy, and will soon take up his new duties. After spending 20 years in mission service in Inter-America, Brother Dunn

returned to the Lake Union, where he served faithfully as field representative of Emmanuel Missionary College for 5½ years, and the past 2 years he has spent as Bible teacher and pastor of the Broadview Academy in Illinois.

● A most successful MV week was held in Illinois during March. Through organized plans, sponsored by the conference, with the cooperation of pastors, teachers, and MV leaders, meetings were held in all societies, pastors exchanged pulpits, and many revival meetings were held for the young people. As a result, J. O. Iversen, Illinois youth leader, reports that many baptismal classes were organized, and to date 50 have been baptized.

● On Sabbath afternoon, May 16, 14 boys and girls from Broadview Academy in Illinois were baptized in a service held at the Hinsdale church.

#### North Pacific Union

● On June 13 the church at Juliaetta, Idaho, was organized and dedicated. In the afternoon the dedication of the church building at Clarkston, Washington, took place. C. Lester Bond, H. J. Perkins, and E. H. Wilcox led out in the services. Music was furnished by Sunny Liu and Ruth Ogden Stentzel.

● To win the interest of more people in Potlatch, in the mountains of northern Idaho, craft classes and nutrition courses have been conducted in a craft house, which has been donated for that use. Mrs. Lucille Phelps and Mrs. Elitha Shaw have recently completed a series of cooking classes in the craft house, and feel that several valuable contacts have been made as a result.

● On May 23 the believers of the KallsPELL district of the Montana Conference witnessed the baptism of 12 who were received into the fellowship of the various churches in northwestern Montana.

● Harold Hall who has been laboring in the Bellingham district of the Washington Conference has moved to Seattle to assist C. P. Lampson in the leadership of the colporteur work for the conference.

● Miss Muriel Wichman recently accepted a call to do secretarial work in the White Memorial Hospital in Los Angeles. Taking her place in the Washington Conference office is Mrs. Marjorie Paine, who had been connected with the Seattle Junior Academy.

#### Pacific Union

● M. L. Andreasen has joined the staff of La Sierra College for the summer session, teaching fundamentals of faith.

● Another new church was organized in the Southeastern California Conference, June 6, this time at Sunnymead. This began as a branch Sabbath school conducted by ministerial students from La Sierra College and members from the Riverside church, and has grown through more than 2 years into a church with 24 charter members and an average attendance of 75. Larry Dasher, ministerial intern, will pastor the church for the present.

● The Choraliers from Broadview Academy stopped in Reno, Nevada, on their way to the youth congress in San Francisco and presented a concert June 12.

● There were 233 baptisms in the Northern California Conference in May, more than for the previous 4 months combined.

#### Southern Union

● At the Florida camp meeting 3 young men were ordained to the ministry: Jack Just, Max Ritchie, and Robert Hamm. All three are graduates of Southern Missionary College, and have demonstrated a love for souls, each having won a number to Christ during the years since entering the work.

● At the Carolina camp meeting 37 more laymen were commissioned in the "120" club, making a total for the conference now of 101. Florida also had a laymen's congress at the camp meeting at which a number of others were commissioned.

● E. C. Banks, of Southern Missionary College, opened his field school of evangelism effort in Nashville on Sunday night, June 14. In spite of a storm, which destroyed the tent tabernacle, the first service began on time in the Isaac Litton high school auditorium. The meetings will continue there until a new tent can be put up.

## Obituaries

**TOWNSEND.**—Vivian Clifford Townsend, born March 19, 1897, in North Paris, Me.; died May 11, 1953 in Worthington, Ohio. Born into this truth, he felt a definite call to the ministry at the age of nine. He entered the colporteur work in 1917, serving three years in that capacity. He also attended school at South Lancaster in that year. He was married to Miss Leola Griffin Gresley in 1920. He served as home missionary secretary of the Northern New England Conference for six years and engaged in several evangelistic campaigns during this period. He was ordained to the ministry at the Rochester, N.H., camp meeting in 1929. He conducted evangelistic meetings in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and New York State with marked success. Because of their musical ability, he and his wife also assisted such outstanding evangelists as James E. Shultz, Clifford Reeves, and William Fagal. His last pastorates were in New York State. Since 1917 he suffered a chronic mastoid infection, and endured 17 operations through the years, yet earnestly and faithfully continued his ministerial work as long as he was able. He leaves to mourn, his wife and 2 daughters, Elaine and Vivien, 3 brothers, and 2 sisters.

**WHEELER.**—John Hartley Wheeler, born in Keokuk County, Iowa, June 29, 1861; died near Marsland, Nebr., May 2, 1953. He was a student in Battle Creek College the second year of his history. Together with a number of the student family he was baptized into the S.D.A. Church at Lansing, Mich. As he came out of the water, Sister White stepped forward, extended her right hand to Elder Wheeler and spoke words of encouragement to him, a gracious kindness that remained with him during his long life of service in the cause. In 1881 he was married to Dora N. Sanders of Keota, Iowa. In 1887 he moved to Nebraska, and in 1890 began the sale of gospel literature in the rural areas of eastern Nebraska. He was called to the ministry, and ordained in 1897, laboring for a time in central and eastern Nebraska and in the Black Hills of South Dakota. Later he served as superintendent of the Wyoming Mission field. When the Wyoming Mission, the Panhandle of Nebraska, and the Black Hills of South Dakota were united to form the Wyoming Conference, he was chosen as its first president. As time passed, others were called to leadership in the Wyoming Conference, and Elder Wheeler continued to labor to win souls until failing health no longer permitted him to do what he loved to do. He is survived by 3 daughters, 1 son, 11 grandchildren, and 8 great-grandchildren.

**DIEFFENBACHER.**—B. L. Dieffenbacher died at Auburn, Calif., May 27, 1953, at the age of 89 years. Elder Dieffenbacher had an active part in the work of the denomination in the early 1890's in the States of Georgia, Alabama, Louisiana, and Tennessee. He was thus engaged during the time of the radical enforcement of Sunday laws in the vicinity of Graysville, Tenn., about the year 1893. He narrowly escaped arrest himself and frequently visited some of those jailed for their faith and for violation of the Sunday blue laws. For many years he continued his ministry in the States of Iowa and Nebraska. He later took up the profession of dentistry, but up to the time of his last illness he continued his ministry. He is survived by his two sons, J. Ronald and Paul F., who reside in California.

**KNIGHT.**—Charles Edward Knight, born in Fairbury, Ill., Aug. 27, 1869; died at National City, Calif., April 30, 1953. In 1887 our brother joined the Advent Movement, and from that time until his retirement was active in God's service. Beginning as a colporteur in Montana in 1888, he soon went into the employ of the Pacific Press. In 1894 he married Miss Deborah Huntly, and together they engaged in missionary work for the California Conference, working in various parts of the State. In 1902 he was ordained to the gospel ministry by Elders A. T. Jones and J. N. Loughborough. He then went to San Fernando Academy as manager, and was called from there to serve as president of the Arizona Conference. He was called to foreign mission service in 1908. He and his wife served in various fields of South America until 1917. In 1918 he was appointed for service in the Inter-American Division, serving as superintendent of various fields. In 1920 he was invited to take charge of the work in Spain. A break in health necessitated his return home for a period of recovery. In 1923 he was again called to Inter-America to serve as auditor. In 1924 he connected with the Caribbean Union Mission as secretary-treasurer. Brother Knight was appointed president of the British Guiana Conference in 1927. Because of black water fever, malaria, and other illnesses he and his family returned to the United States in 1930 for retirement. Their last residence was at the Paradise Valley Sanitarium, where Brother Knight passed away. He leaves to mourn, his companion; a daughter, Mrs. Russel Starr, of Los Angeles; a sister, Mrs. E. F. Healey, of Portland, Ore.; 2 nephews, George H. Rue, M.D., missionary to Korea; and R. C. Knight, of Los Altos, Calif.

**BUTTERFIELD.**—M. B. Butterfield, born in Dalton, Mich., March 23, 1879; died in Scottsdale, Ariz., June 14, 1953. He studied for the ministry at Battle Creek and Emmanuel Missionary colleges in Michigan. In 1906 he was married to Nina M. Parkhurst in Springfield, Ill. His ministerial work began in Kalamazoo, Mich. From there he went to Maine, where he was ordained in 1911 by S. N. Haskell and J. F. Piper. Just prior to going to the mission field in 1914, he labored in Iowa. He served 15 years in the British West Indies as union evangelist, worked on the committee that located the Caribbean Union Training School, and later became president of the Caribbean Conference. Between terms of mission service he also labored in the Nebraska, Northern California, and Oklahoma conferences. The ill health of Mrs. Butterfield caused the family to return from the mission field in 1940. Since that time Elder Butterfield had worked in the Yuma, Prescott, Douglas, and Big Sandy districts in the Arizona Conference. A new company of believers was organized in the Big Sandy during his ministry there. Survivors include his wife; his daughter, Margaret Butterfield Storing; and a grandson, Myron Ellis Storing.

**MURPHY.**—Isabel Bell Murphy died May 12, 1953, at Banbridge, Northern Ireland. She accepted the truth about 1890 after studying Uriah Smith's *Daniel and the Revelation*. She was baptized with her 2 brothers and 4 sisters in the River Bann, near Banbridge, where the first S.D.A. Church in Ireland was founded. This was the first S.D.A. baptism in Ireland. At this baptism Sister Murphy's sister, a helpless cripple for several years, was carried into the river, instantly healed in the waters of baptism, and walked out of the river without assistance. Our sister canvassed for one year, then for 2 years was a Bible instructor, assisting O. O. Farnsworth in Belfast, Northern Ireland. At this time she was healed by prayer of an incurable and disfiguring ailment. She was the first matron in the British Missionary Training College when it first opened in Manor Gardens, London. She was married to the late Samuel Murphy and with him and helpers operated a hydro at Crieff, Scotland, for many years, the fame of this institution spreading afar. She lived the health reform and never missed a day studying the S.S. lesson. When about 82 years old she broke her leg and went to the hospital, where she was told it would never knit at her advanced age. But prayer was requested, and in a few weeks she was completely healed and lived another 10 years, until she was almost 92. She is survived by her brother, Dr. J. J. Bell, who though on sustentation is still working hard in S.D.A. missionary hospitals in South Africa.

**WEST.**—Forest F. West, born Feb. 12, 1873, at Lebanon, Nebr.; died at Fountain Head, Tenn., May 15, 1953. Leaving a mercantile business in 1906, he was led, with his sister, a missionary from Africa, together with their companions, to come to Fountain Head, where the West and Braden Mulford families established a new school and hospital, now Highland Academy and Sanitarium, for service to the surrounding hill area. After 30 years with the youth he left the institution to younger men but continued 15 years longer his active participation in the life of the community where he is so well loved, retiring with his

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daughter 2 years ago. He leaves to mourn 2 daughters, 2 sons, and 4 sisters.

**SUTHERLAND.**—Sally Viola Brailiar Sutherland, born March 28, 1871, in Richland, Iowa; died March 18, 1953, and was buried at the Spring Hill Cemetery near Madison, Tenn. She was a graduate of Battle Creek College and the Peabody College for Teachers in Nashville, Tenn. In August, 1890, she was married to Edward A. Sutherland, and the following year they labored in the Minnesota Academy, she as matron and he as principal of that school. A year later they were members of the Battle Creek College faculty, she as head of the art department and teacher of German. Together they carried institutional responsibilities, 5 years at Walla Walla College, 7 years at Battle Creek College and Emmanuel Missionary College. They began their work in the South in Madison, Tenn., in 1904, and she and her husband came as pioneers. Her life thereafter was dedicated to the self-supporting work in the Southland. She spent 42 years of her life in Madison, and among other duties served as principal of the high school, dean of women, teacher in home economics and dietetics. From 1922 to 1927 she carried the responsibilities of the institution's cafeteria in Nashville. With Dr. E. A. Sutherland's appointment as secretary of the newly organized General Conference Commission on Rural Living, Mrs. Sutherland was his traveling companion and helper in the many institutes they conducted in this work, until failing health made a change necessary. She lived to see her ardent dreams for the work she loved come true. She is survived by her husband, Dr. E. A. Sutherland; a son, Dr. Joe Sutherland, of Madison, Tenn.; a daughter, Dr. Yolanda Brunie, of Pasadena, Calif.; and 5 grandchildren.

**WILLIAMS.**—A. V. Williams, born June 15, 1873, at Corydon, Pa.; died May 29, 1953, at Mount Shasta, Calif. The son of a pioneer minister of the Advent Movement, Isaac N. Williams, he became a member of the church at the age of 13. He trained at Battle Creek Sanitarium and served as a nurse for a number of years. He later became secretary-treasurer for the West Pennsylvania Conference. He retired at the age of 65 and moved to Mount Shasta, Calif. He leaves his wife, Augusta Louise Williams; one daughter, Mrs. Ruth Bird; 2 granddaughters; 2 brothers, one of whom is Will H. Williams of the Treasury Department of the General Conference; and 2 sisters.

**WILLESS.**—Mrs. N. V. Willess, born Dec. 28, 1880, in Lexington, Tex.; died May 23, 1953, at Austin, Tex. She took nurses' training in the old Keene Sanitarium. In 1908 she married Elder N. V. Willess, and together they spent a number of years in mission service in Guatemala and the West Indies, later serving in various phases of denominational service in Georgia, Michigan, Wyoming, Colorado, Oklahoma, and California. Her husband preceded her in death several years ago at Loma Linda. She is survived by her daughter, Mrs. Dwight Wallack, wife of the pastor of the church in Kalamazoo, Mich.; and 2 sons, Dr. Hershall F. Willess of Fort Worth, Tex., and Lester Willess, of Marseilles, France.

**NICKELS.**—May Berdell Nickels, born near Portland, Mich., May 23, 1871; died March 10, 1953, in Bay City, Mich. She was the first teacher of Bay City's first church school in 1902. She is survived by her husband, 2 sons, 2 daughters, and 1 sister.

**DANIELS.**—Lena P. Daniels, born in Belgium, April 10, 1877; died in Chicago, Ill., March 20, 1953. She is survived by 4 sons, 2 daughters, 16 grandchildren, and 10 great-grandchildren.

**BARNES.**—Alice Warner Barnes, born in Kent, England, Feb. 19, 1869; died in Los Angeles, Calif., May 19, 1953. Her home state was Colorado, where she learned the message. She leaves a daughter, 6 grandchildren, 18 great-grandchildren, 2 great-great-grandchildren, a brother, and 3 sisters.

**WORLEY.**—Lena Worley, born Aug. 10, 1887; died May 4, 1953, at Hustburg, Tenn. She united with the church in 1908 and has been a pillar in the Hustburg church ever since. She is survived by her brother and sister.

**KEWLEY.**—H. Clare Kewley, born Nov. 17, 1890 in Duluth, Minn.; died April 22, 1953, in Battle Creek, Mich. She is survived by her husband, son, 3 grandsons, and her sister.

**HERMANN.**—Arthur H. Hermann, died April 3, 1953, at Battle Creek, Mich. Surviving are his wife, 2 sons, 2 daughters, 5 grandchildren, 2 sisters, and 3 brothers.

**OLSON.**—Ida Marie Olson, born Sept. 1, 1892; died in Coos Bay, Ore., May 4, 1953. She is survived by her husband, 2 daughters, and 4 sons.

**CROSLAN.**—Rosa M. Counts Crosland, born Jan. 6, 1876, in Granbery, Tex.; died Feb. 17, 1953. She was a charter member of the church organized in Sabula, Mo., in 1895 and remained a member till death. She is survived by her husband, 1 son, 2 daughters, 6 grandsons, 1 brother, and 1 sister.

**HUTCHINSON.**—Willis Chandler Hutchinson, born in Pembroke, N.H., Sept. 24, 1895; died in Concord, N.H., April 19, 1953. He was baptized at the age of 14 and remained faithful. He is survived by his wife, his daughter, 2 adopted daughters, his mother, 4 sisters, and 1 brother.

**TOWLE.**—Rhea Eleanor Yoeman Towle, born in Butte, Mont., March 22, 1897; died in Oakland,

Calif., May 8, 1953. She was baptized in the Oroville, Calif., church at the age of 16 and held membership there till her death. She is survived by her husband, 4 children, mother, and 3 brothers.

**KIRBY.**—Edward Morris Kirby, born Jan. 12, 1864 at Walker Valley, N.Y.; died on Long Island, N.Y., Jan. 5, 1953. He has been a faithful Seventh-day Adventist since 1900. He is survived by his aged wife, 6 children, 8 grandchildren, 12 great-grandchildren, 2 great-great-grandchildren, and a sister.

**STOUT.**—Mont Oliver Stout, born at Howe, Okla., Sept. 1, 1902; died April 14, 1953, at Seminole, Okla. He is survived by his wife, 2 sons, 4 daughters, 5 grandchildren, 4 brothers, and 2 sisters.

**SEAT.**—Mrs. Emma Seat was born in DeQuoin, Ill., May 3, 1868. She was converted at an early age and joined the church at that time. Recently the Addington Sabbath school honored her as its oldest member, and also for having been a Sabbath school member for 63 consecutive years. She is survived by 3 sons, 7 grandchildren, 18 great-grandchildren, and 2 great-great-grandchildren.

**RUDISALE.**—Wm. J. Rudisale, born Dec. 29, 1858, in Poplar Bluff, Mo.; died May 19, 1953, at Batesville, Ark. He became a member of the church in 1905. He is survived by 6 of his 10 children, 32 grandchildren, 46 great-grandchildren, and 1 great-great-grandchild.

**BRADY.**—Anna Rachel Brady, born Aug. 20, 1867, in Bakerstown, Pa.; was laid to rest May 13, 1953. She had been a member of the Glendale Sanitarium Church, Glendale, Calif., for 23 years. She was the wife of Edward F. Brady and the mother of 1 daughter, Margaret, and 2 sons, Edward and Orville.

**BARRON.**—Minnie H. Barron, born Dec. 21, 1859, in Brookville, Ill.; died in Redlands, Calif., April 12, 1953. She was a devout church member for over half a century. She leaves 5 children, 10 grandchildren, and 8 great-grandchildren.

**SMITH.**—August G. Smith, a native of Sweden, came to the United States in 1892 and was laid to rest at Turlock, Calif., May 18, 1953. He joined the church in 1915 and was noted for his sincerity and honesty with both God and man. He leaves his widow, 3 daughters, 2 sons, 6 grandchildren, 3 brothers and a sister.

**CROSS.**—Nellie Maud Darling Cross, born at Worcester, Vt., Sept. 20, 1875; died at Takoma Park, D.C., June 10, 1953. For 25 years she was clerk of the church in South Lancaster, Mass. Ten years ago she moved to Takoma Park to be with her son, Harold D. Cross, who survives her.

**CHURCH.**—Katherine Church, born in Shoreham, Vt., Dec. 12, 1880; died in Stoneham, Mass., June 6, 1953. Besides her husband, she leaves a daughter, a grandson, and a brother.

## NOTICES

### Literature Wanted

S. L. Stafford, Rt. 3, Box 214, Statesville, N.C., wishes to thank Review readers for their liberal response to his need for free literature for milk routes and reading racks, and to tell them that their supply is getting low of *Signs, These Times, Message, Instructor, Life and Health, Little Friend, Listen, Liberty, Quiet Hour*, and tracts.

Fred Cox, Homer, Mich., who runs a business near that place, requests literature for missionary work.

Pastor C. G. van Putten, P.O. Box 109, St. John's, Antigua, B.W.I., urgently requests a continuous supply of used Bibles, songbooks, tracts, and copies of *Signs, Instructors, Life and Health, These Times, Present Truth*, and small books for free distribution in that field.

Miss Minka L. Schult, Chiriqui Land Company, Bocas Division, Republic of Panama, requests used copies of Adventist missionary periodicals in different languages such as Spanish, Italian, Chinese, and Yiddish.

Lois Nickerson, 30 Bower St., Bangor, Me., wishes clean copies of *Signs, Instructor, and Listen*, for missionary work in jails, hospitals, and reading racks.

Jerald Schilling, Box 146, La Sierra Station, Arlington, Calif., wishes for soul-winning work copies of *Signs, Review, Present Truth, These Times, Youth's Instructor, Ministry*, and also books and tracts.

### Requests for Prayer

A believer in prayer asks Review readers to pray that if it is His will, God will remove a growth and another difficulty without surgery.

A sister who is ill and in straitened circumstances requests prayer for her health, and that if God sees best, she may have her own home through a widow's pension or in some other way; also for her sister's health and the conversion of this family.

Prayer that her husband may be willing for her to attend camp meeting is requested by a lonely sister.

"My whole family needs your prayers," writes a sister in the Southland, mentioning her aged mother's failing sight, her husband's heart trouble, the salvation of her daughter and husband, and that she "might be a help to all and that I might be saved."

## Camp Meeting Schedule, 1953

### Atlantic Union

Northern New England	
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

Alberta	
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

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 Ledge	Aug. 6-15
Wisconsin	
Portage	Aug. 13-22

### Northern Union

North Dakota	
Jamestown	July 10-18
Iowa	
Nevada	Aug. 14-22

### North Pacific Union

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

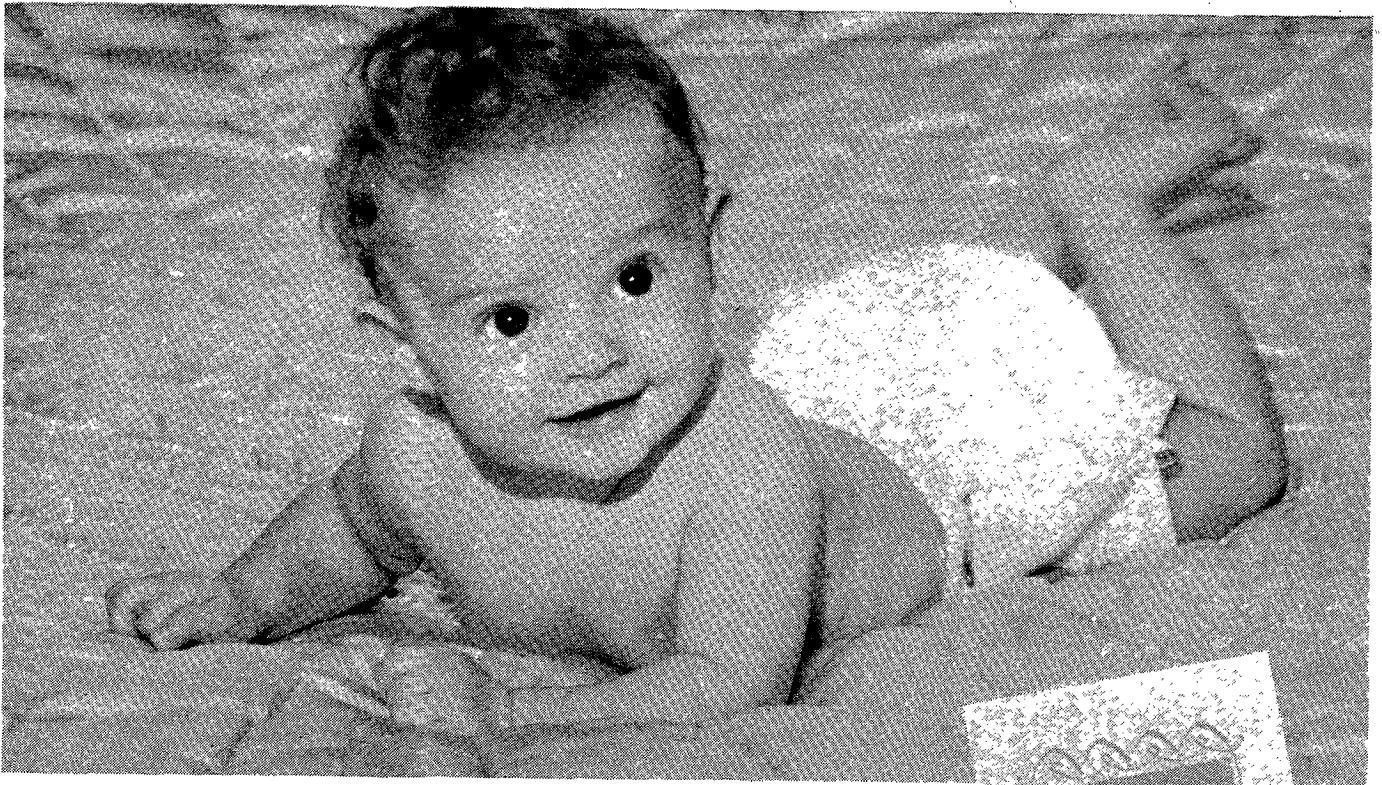
Arizona	
Prescott	Aug. 14-22
Central California	
Soquel	July 30-Aug. 8
Nevada-Utah Regional Meetings	
Las Vegas, Nevada	July 17-19
Salt Lake City, Utah	July 24-26

### Southwestern Union

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

## Church Calendar for 1953

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

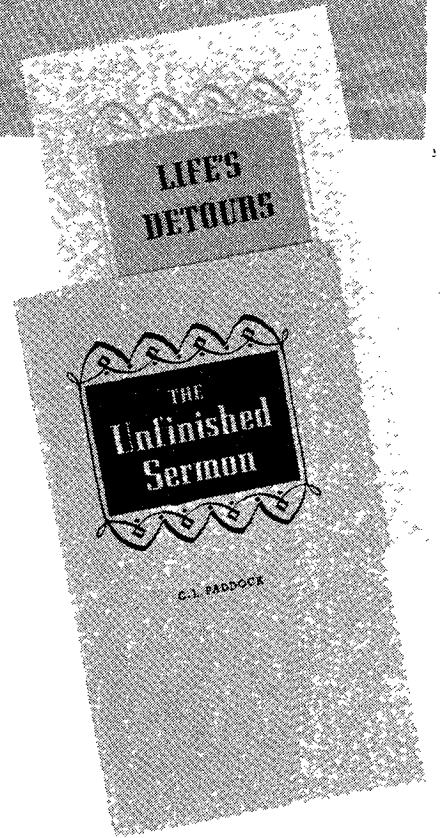


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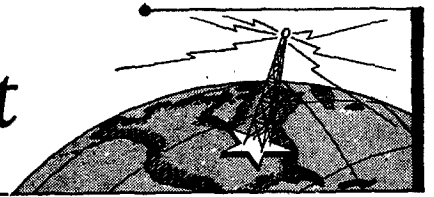
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# Items of Special Interest



## Fifty Years of Church School Teaching

The General Conference Department of Education was honored recently by a call from one of our veteran church school teachers, Miss Florence Kidder, principal of the intermediate school at Providence, Rhode Island. Miss Kidder has just completed her fiftieth year of teaching in the elementary and intermediate schools of this denomination. And she says she's not through yet! Would that we had hundreds more like her!

GEORGE M. MATHEWS.

## Voice of Prophecy in Southern Asia

The latest Voice of Prophecy reports from the Southern Asia Division reveal encouraging progress. The Bible Correspondence school now has 143,906 active students. Already 40,765 students have completed the course and received their certificates. During the month of May, 73,653 test papers were corrected and graded. A. E. Rawson, the director of this work, reports that letters are coming in every day from our workers giving reports of Voice of Prophecy baptisms, and says, "Truly the Voice of Prophecy is paving the way for greater evangelism in Southern Asia."

A new radio program entitled *Your Radio Doctor* has recently been added to the program that was already on the air. This has been enthusiastically received.

ERWIN E. ROENFELT.

## New Church in Monrovia, Liberia, West Africa

A letter that has come from C. D. Henri, president of the Liberian Mission, tells of the first service held in the new church building at Monrovia. He says:

"You will rejoice with us in the opening of our new church in Monrovia. This building is the realization of a dream of many years. Already we are beginning to see results in an increased interest in our work in Liberia.

"On June 6 we had our first service in the new church. Perhaps we were a bit unorthodox in the selection of our speaker, but now that it is all over we can plainly see that it was providential. The sermon for that afternoon was given by His Excellency W. V. Tubman, president of Liberia. He is a minister of the

Methodist Church. His opening remarks were these:

"I am sure that we are all glad to be here in this edifice this afternoon to worship with our Seventh-day Adventist brethren and sisters, who believe ardently and correctly too that today is the Sabbath and that Sunday is not the Sabbath. And so today we recognize and endorse their doctrine in so far as the Sabbath is concerned."

"He then delivered a typical Adventist sermon on world peace. Concluding, he said: 'I pray that the commandments of God as contained in the Bible and the laws of the Seventh-day Adventist Church will be strictly enforced and not allowed to remain a dead letter.' To which we all said a fervent Amen! Our collection for the afternoon was \$960. This offering set a record for such a collection in the city of Monrovia and made quite an impression upon the people."

A. F. TARR.

## New Frontiers Open in Distant Lands

In two far-distant points new frontiers are being opened by our literature evangelists. E. R. Gane, the publishing secretary of the Australasian Division, writes of student colporteurs from the Aore training school pioneering in the New Hebrides with our subscription books. The missionaries, as they travel from island to island by ship, take the books for these colporteurs to deliver. Even though the degree of literacy is exceedingly small and every island has from eight to ten different languages, their work is successful.

B. M. Wickwire, publishing secretary of the Far Eastern Division, announces the opening of new frontiers in Dutch New Guinea. Regular reports will now be forthcoming from that distant island field. New printing facilities are being provided with the erection of a new publishing house in Indonesia to add in producing suitable literature that will be of great value in building up a constituency quickly in this remote place.

It is the universal testimony of our missionaries and evangelists that as soon as literature is placed in the hands of the people in their own language new believers are rapidly raised up. God has brought into existence our publishing houses and agencies for the express purpose of evangelizing the world.

E. E. FRANKLIN.

## New Arabic and Farsi Radio Programs in Middle East

Neal Wilson, president of the Nile Union Mission, writes that they are encouraged with developments in that field. The new union and Voice of Prophecy headquarters are nearing completion in Heliopolis. "The Voice of Prophecy Bible Correspondence Lessons," he says, "are doing a marvelous work in the hearts of thousands through these countries. Pastor Chafic Srour is leading out in a strong program of follow-up visitation of Voice of Prophecy students. Many are now taking their stand for the truth. All this will have a telling effect in the future."

Wadie Farag, radio secretary of the Middle East Division, sends the good word that they are now working on the second set of thirteen Arabic programs, and Kenneth Oster is working on the Farsi programs, and will record them in the new radio studio. "We are thankful," writes Wadie Farag, "that the Lord has guided our steps thus far, and feel sure that He is going to use the radio for the salvation of many souls."

E. R. WALDE.

## Recent Missionary Departures

Mrs. Charles J. Weber and daughter, Nancy Jean, left San Francisco, June 21, returning after furlough to Uruguay. Mr. Weber returned earlier in the year to his work as industrial manager at the Uruguay Academy.

Mr. and Mrs. Charles E. Schmidt and their two children, Londa and Ariel, left Miami for Havana, June 23. Mr. Schmidt, a recent graduate of Emmanuel Missionary College, is to serve as business manager of the Antillian Junior College in Cuba.

Miss Mae Mathews, a teacher who first went to Ethiopia in 1931, sailed from New York on the S.S. *Eboe*, June 25, this time bound for Nigeria, West Africa, for further mission service after furlough.

Elder and Mrs. James S. Russell and their four children, Janet, Malcolm, Ardis, and Baby Glenn Eric, sailed June 26 from Montreal on the S.S. *Empress of Scotland*, returning to the Middle East from furlough. They are to be in Heliopolis, Egypt, where Elder Russell will engage in pastor-evangelistic work.

Elder and Mrs. J. L. Bowers and small daughter, Beverly Ann, sailed on the S.S. *Marine Flyer* from San Francisco, June 30, returning to Palau, in the South Pacific, from furlough.

H. T. ELLIOTT.