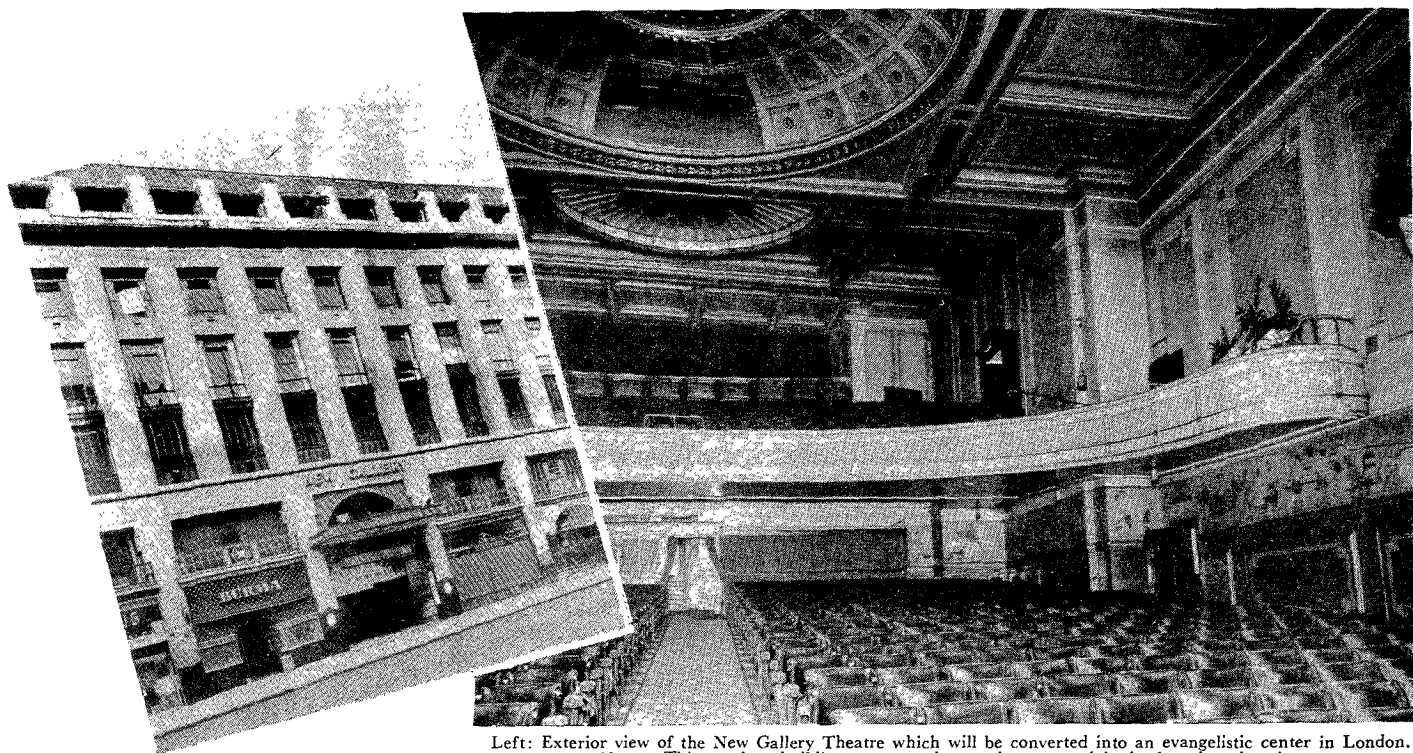


The Advent **REVIEW** *and Sabbath* **HERALD**

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Left: Exterior view of the New Gallery Theatre which will be converted into an evangelistic center in London.
Above: This spacious building accommodates a large crowd in its luxurious interior.

AN EVANGELISTIC CENTER FOR LONDON

By D. E. REBOK

ELLEN G. WHITE carried a heavy burden for the evangelization of the great cities—London, New York, Philadelphia, and many others. She saw millions of people crowding into the cities, and then putting God out of their thoughts and lives.

Again and again she called upon our people to meet the challenge of these great centers and do a work for them commensurate to their size and the complexity of the task. She has appealed for representative facilities, something that would command the attention and respect of the people who live in those congested and often godless cities. It requires something out of the ordinary to cause city people to stop, look, and listen.

For many years we have been tapping away with small tools, as it were, and the impact on those millions has been almost negligible, and the results have been very meager indeed. At last the opportune time came for London, and George Vandeman, with his team of associates in labor, moved in, and by means of his big-theater evangelism broke through to the hearts of London's good people. From September, 1952, to June, 1953, he and his helpers kept working away, and the last report showed about two hundred baptisms and accessions to the churches in and around London. But

the best part of the story is that the interests are growing, and scores of fine people are still studying the message, waiting to be garnered into the fold of safety.

Now is the time to make greater plans and to attempt greater things for the Advent Movement in that city. At this point the General Conference Committee entered the picture and agreed to provide the money with which to purchase the building in London known as The New Gallery Cinema. This is a good building in the very heart of London, amid such famous names as Piccadilly, Trafalgar, and Regent Street. In fact, every day 250,000 people pass the front entrance of this building. London's very best people attend places of amusement nearby. They are accustomed to attending functions of various kinds in that center.

The contract has been signed, the General Conference has appropriated the money, and workers will soon begin to remodel and redecorate that place once dedicated to frivolity, so that it can become a house of prayer and worship and the preaching of the third angel's message.

Let us stop right here and now to thank God that a whole series of circumstances and providences have all worked together to fulfill the fondest wish of God's faithful messenger so many years ago.

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► 18,000 Protestant Missionaries Served Overseas in 1952

Nearly half of the 18,000 Protestant missionaries serving overseas in 1952 were stationed in Africa, Latin America, and the West Indies, it was reported in New York by the Missionary Research Library. The next largest number, nearly one third of the total, were in East Asia, India, Pakistan, and Ceylon, the report said. The library is a joint agency of Union Theological Seminary and the National Council of Churches Division of Foreign Missions.

► Substitute "Total Abstinence" for "Temperance"

A conference of young Methodists urged the denomination to use the words "total abstinence" exclusively, not "temperance," in its antialcohol campaign. A resolution adopted at a study and worship session of young adults of the Indiana and Lexington conferences of the Methodist Church declared: "The brewing industry now professes agreement with the Church in seeking 'temperance' as a pattern for modern living." Therefore, the resolution continued, the church should "say what it means—total abstinence."

► Premeal Prayer Cards Now in Railway Diners

The movement to place premeal prayer cards on dining tables of hotels and restaurants has spread to the diners of the Northern Pacific Railway. W. F. Paar, superintendent of N.P. dining cars, said that small cards with Protestant, Catholic, and Jewish prayers to be recited before meals are being placed on all tables in the railway's diners. "So many favorable comments have been received from our patrons since we started the practice two months ago, that we are continuing the custom," Mr. Paar said. "In fact, many people are so pleased with the cards that they tuck them in purses or pockets and take them home."

► 50,000 Scouts Fulfill Pledge to Worship

Some 50,000 Boy Scouts assembled in Santa Ana, California, for their National Jamboree took a day off from the conventional business and fun of the annual gathering to fulfill the pledge to worship, each in his own faith, enunciated in Scouting's 12th law. Separate worship services for Scouts of each of the major religions and various denominations were held during the day, which was climaxed by an evening mass convocation in a mammoth natural amphitheatre at the foot of a nearby hill. "My Duty to God" was the theme of the convocation, which was featured by music, drama, and the simultaneous lighting of 50,000 candles held by the Scouts attending.

► Contributions to Religion Reach All-Time High

Americans last year contributed \$1,296,000,000, an all-time record, to religious organizations, the Department of Commerce reported. The church contributions were \$90,000,000 more than in 1951, a gain of almost 7½ per cent. Social welfare agencies, including those sending relief abroad, received \$735,000,000 in 1952, the department estimated, an increase of \$43,000,000 over 1951. Expenditures by philanthropic foundations and private contributions to museums and libraries were \$117,000,000. Total contributions to religious and welfare activities were \$2,148,000,000, an increase of 9½ per cent over the previous record of \$1,963,000,000 in 1951.

Facing the Problem of Selfishness

By HAROLD SHRYOCK, M.D.

The number one problem that human beings face is that of selfishness. Selfishness seems to be inherent in every personality. Primary concern with one's own interests begins in infancy and continues into adulthood. This tendency is contrary to Christian principles. If one wishes to be in harmony with the teachings of Christ, he must find an adequate solution to this problem. But in order to overcome selfishness, one must understand the usual manifestations of this unfortunate trait.

A child thinks of the world as revolving around himself. At mealtime he thinks of his own hunger. He is vigorous in protest when his desires are thwarted. He does not like to conform to the wishes of others. From this beginning of total self-centeredness the child must learn to make his own interests secondary if he is going to develop a personality that will enable him to be well received. The give-and-take between brothers and sisters in the same family helps a child to subordinate his personal interests. The early principles of democracy that he must learn in order to get along with his schoolmates are a further help.

The trait of self-interest is so deeply ingrained that it carries over, in spite of one's best efforts, into adulthood. Whose face do you see when looking at the picture of a group of which you are a member? Whose home do you think about when the fire alarm sounds? Whose taxes come to mind when you read in the newspaper that the brackets for income taxes are to be changed? A person thinks of every factor of life in terms of its relationship to himself. His concern for himself reminds one of a tiny magnet, which attracts the needle of a compass so that the compass always points to the magnet.

Love Thy Neighbor as Thyself

Mark Twain remarked, "Good breeding consists in concealing how much we think of ourselves and how little we think of the other person." But if this were our ultimate goal—concealing our selfishness—life would be a mere act in which the players hide their real motives in order to produce a desired effect. Pretending to be unselfish when one is actually self-centered is not the right answer. The Christian code provides for sincere unselfishness as one of the goals of character development. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (James 2:8).

The person who reaches adulthood without having gained the victory over

his natural trait of selfishness follows a course of his own choosing without proper regard for the rights of others. He becomes an egotist. He may accomplish many of the things he sets out to do simply because of his intense devotion to his personal interests. In doing so, however, he injures the feelings of those who would otherwise be his loyal friends. He leaves destruction in his wake like a bull in a china shop. He may arrive at his destination, but he has done so at the expense of good personal relations.

The egotist does not willfully antagonize others. He simply possesses an overwhelming desire to carry out his own purposes, regardless of consequences. His philosophy becomes distorted to the extent that he really believes that his course of action is correct. And so he makes no effort to consider the feelings of those around him.

In order to maintain a semblance of peace with himself as he elbows his way through life, the egotist resorts to some very peculiar ways of reasoning. One of these consists of his unwillingness to accept the blame for his own inadequacies.

An egotist of my acquaintance was attempting to repair the steel endgate of his pickup truck. His six-year-old son was standing by, deeply interested in every

movement that his father made. Suddenly the stubborn endgate gave way, and pinched the father's finger. At this he angrily ordered his son to go to the house and stop hindering his work. This man's trait of egotism prevented him from admitting that he was clumsy. So he projected the blame for the mishap onto the innocent six-year-old.

Shifting the Blame in Married Life

This same tendency to shift the blame is frequently manifested in married life. A husband who is selfish may blame his wife for delaying him so long at home that he missed the bus. Or he may criticize his wife for not reminding him of an appointment that he forgot. Or he may cover up his failure to buy gasoline for the car by contending that his wife had used the car so much that the last tank of gas had not lasted as long as usual.

Another trick that the selfish egotist plays, to the injury of others, is to blame an innocent third party. For example, Mary Jones appealed to her husband at breakfast time for money to buy a new spring suit. But it seemed that Mary mentioned this matter at just the wrong time. George was preoccupied with his plans for the day's business. Furthermore, Mary asked for more money than was available at the moment. So George simply told Mary they could not afford the suit. Mary, being a selfish person who was not willing to forgo her personal interests and desires, was miffed because her husband was unable to fulfill her request. But because there was not sufficient time to talk the thing through and because she recognized that her request was actually beyond the limits of their present finances, she stifled her feelings as best she could. Breakfast over, George hurried off to work.

Just as Mary's feelings of injured pride and disappointment were tumbling over and over in her mind, Junior walked into the kitchen from the back yard. It was muddy outside, and there was no door mat at the kitchen door. Junior was only a youngster, and could hardly be held responsible for tracking mud into the house. But this was just the excuse that Mary seemed to crave for unloading her pent-up dissatisfaction over the lack of funds to purchase a new suit. So Junior received the blame, innocently, for the disappointment his mother had sustained.

This tendency to transfer aggravations and resentments to an innocent third party is further illustrated by the husband who "takes it out" on his wife when he returns from a strenuous day at the office.

Life's Upward Way

By ROBERT HARE

O Master, let Thy kindly hand
Inspire life's purpose and command,
Its every impulse, calm and free,
Bound in sweet service, Lord, to Thee,
Thy heavenly dictates glad to own
As mandates from the glory throne.

Like dreamland visions, whisper still
The admonitions of Thy will;
Bid each endeavor of my mind
Thy consecration ever find,
Till love's eternity shall bring
The glory song that angels sing.

Renew life's object day by day
While passing on life's changing way,
Uncharmed by tinsel or acclaim;
Help me to glorify Thy name.
Be this my joy till evermore
Love gains the ever deathless shore.

Dear Master, Lord of life and peace,
O never let Thy promptings cease
Lest shadows falling on the way,
Footsteps unguarded, might betray;
Chide with Thy warning voice until
Life Thy great purpose shall fulfill.

But with insight into the way human beings react, husband and wife can recognize the significance of such an unexplained outburst, and can brush the incident aside without taking offense.

The selfish egotist is very intolerant of others, and often fails to express appreciation for favors. He seems to consider that he is the only one who has good judgment and that all mistakes are made by other people. He is therefore ready to criticize in order to make it appear that he is free from blame. A great deal of the gossip that strains human relationships has such a background. The unconscious motive behind gossip is to depreciate the victim of the gossip to the place where he no longer holds social prestige or recognition among friends.

When you happen to be the victim of unkind gossip, your natural reaction is to retaliate in kind. But retaliation only intensifies the problem, and makes it appear that the accusations must be true. The proper cure for gossip is to manifest Christian tolerance. The ice of cruel gossip and sharp criticism soon melts under the warmth of kindly forbearance and a sincere interest in the welfare of fellow men.

Reaction of the Egotist

Another typical reaction of the egotist is to propose a logical reason for what he does. He may explain his failure to pay his full quota of income tax by reasoning that the Government is wasting a great deal of money, and he does not wish to have his money spent so carelessly. But an egotist is not fundamentally dishonest. He is simply possessed with an exaggerated idea of his own importance, and resorts to many ruses as means of defending his delusion.

The wife who is selfish and egotistical may go to considerable effort, when dinner is late, to explain that her activities of the afternoon were of such importance that she had to remain at the club or at the neighbor's until such a late hour that preparation of supper was delayed.

A self-assertive person hates to admit his own incompetency. The various tricks of reasoning to which he resorts are subconscious means of bolstering his self-esteem. If he happens to fail in some enterprise, and if his incompetency is so obvious that he cannot talk himself out of the situation, he may even take recourse to illness as an excuse for not being able to fulfill his promises and expectations.

The logical remedy for selfishness and egotism is the development of an interest in the welfare of other persons. This is difficult for a person who is fundamentally selfish, for it requires him to spend his efforts not as he chooses but as is best for others.

In the family, submerging self in the general interest of the other members is the surest way to peace and harmony.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

Each person needs to examine himself as he asks the questions: "Am I selfish? Am I putting my personal interests ahead of the welfare of those in my own family?"

The Bible on Trial—4

The Incomparable Word

By W. L. Emerson

One of the arguments that used to be leveled against the Bible by the professors of comparative religions was that there is not much difference between the Bible and the holy books of other faiths. Consequently, if these books are human compositions, the Bible can be placed in no other category. If their inspiration rises no higher than that of human thoughts, the inspiration of the Bible is no more divine.

In this conclusion the experts in comparative religions have been proved as unwise and hasty as those who presumed to question the trustworthiness of the Bible with regard to its history, geography, chronology, and science. For whereas the holy books with which attempts have been made to compare it betray on every page their human origin, the more carefully the Bible is investigated, the more convinced one must become that it is a book from heaven.

Take the creation story in the early chapters of Genesis. The discovery of the Babylonian, Assyrian, and Sumerian creation tablets at once suggested to the enemies of the Bible that the Biblical account of creation was not given to Moses by inspiration but was simply taken by him, or whoever wrote Genesis, from earlier traditions that had come into his possession.

More careful investigation, however, far from substantiating this argument, has thrown into striking relief the essential difference between the Bible and Babylonian accounts.

"An impassable gulf separates biblical cosmogony from Babylonian," declared Dr. A. H. Sayce, "for while the latter is grossly polytheistic, the former knows only the One Omnipotent God."

That being so, we are immediately confronted with the vital question as to how Moses, the future leader of a tiny tribe of people who had migrated into Egypt from the Tigris-Euphrates Valley, could have written an account of the origin of the earth and of men so infinitely superior

to that of the traditions of the nations around.

Am I endangering my own success in life by being so egotistical that I do not give due consideration to the interests of others?" If the answers are Yes, there is a definite need of a personal reappraisal, and an incorporation, into the life, of those truly Christian principles by which the welfare of other individuals receives a higher priority than one's own interests and preferences.

to that of the traditions of the nations around.

Dr. Rendle Short answers the question shortly and plainly: "If the author was a man who spake from God, as he was moved by the Holy Ghost, all becomes plain."

That indeed is the only explanation. In the first chapter of Genesis we have an account of the origin of all things that can stand up to the test of the very latest findings of modern science, as some of the greatest exponents of the latter have testified. We have there a doctrine of God that is infinitely sublime by comparison with the crude polytheism of the Babylonian and other creation stories.

How could Moses have produced so incomparable an account but by inspiration of God?

The same explanation is the only one that can adequately show the difference between the polytheistic Babylonian deluge tablets and the Bible account of the Flood.

When we go on to study the wonderful laws that Moses communicated to Israel as they tarried at Sinai on the way to their future home, we are again utterly unable to accept the argument that they derive from the kind of minds that conceived the Code of Hammurabi or the legal codes of ancient Egypt. The alleged resemblance disappears as soon as they are subjected to a careful examination.

Right at the beginning of the Bible, therefore, we have abundant evidence of the hand of God withdrawing His people from their polytheistic surroundings, and teaching them, by His Word, the way of righteousness and truth.

After the establishment of Israel in the Promised Land, the book of the law, or the Torah, was added to by the prophets and by pious kings like David and Solomon. Surrounded as Israel was by heathen nations, and in constant contact with them, it would have been impossible, without divine intervention, for these writings to be uninfluenced by

heathen beliefs and practices. The fact that they constitute a pure stream amid the miasma of the surrounding heathenism, is a powerful evidence of divine inspiration in their production and preservation.

When we come to the New Testament we are confronted with a similar problem of explaining the sublimity of its teachings and the vast gulf between them and the philosophies of the surrounding Greco-Roman world.

Dr. C. E. M. Joad, who until recent years has been one of the foremost anti-Christian intellectuals in Britain, has at last, out of sheer honesty, had to confess that there is no other explanation than that the Bible and the church are of supernatural origin. He says in the closing chapters of his latest book *The Recovery of Belief*:

"It seems to me impossible to explain the history of Christianity, *unless* it is of supernatural origin and has had divine backing. . . . How . . . , it might be asked, could such a handful of unlettered and discouraged men have made the impact they did upon the Roman world, *unless* they were convinced of the truth of what they proclaimed; more particularly of the truth of the Resurrection, and *unless* they received continuous assistance from God as mediated by the Holy Ghost?"—Pages 243, 244.

Two other fundamental facts stand out when the Scriptures are compared with religious writings contemporary with Israel and the early church. First, there is the perfect unity of Bible teaching from beginning to end. Despite the fact that the Scriptures were written over a period of a millennium and a half by shepherds, farmers, fishermen, priests, tax gatherers, soldiers, kings, and statesmen, this collection of literature on all manner of subjects blends into one harmonious whole. There is one system of doctrine, one rule of faith, and running from Genesis to Revelation there is one dominant theme, the redemptive activity of God. Each and every part is essential to the whole and is related to every other. No portion may be removed without impairing the rest. The famous dictum of Augustine says, "The New Testament is enfolded in the Old and the Old Testament is unfolded in the New."

Could such a result be reproduced by bringing together any other set of writings from different ages, however carefully they were selected?

Bible Writers Divinely Guided

The writer of the epistle to the Hebrews argues that "every house," by its evident plan and purpose, must have been "built by some man," and then goes on to draw the conclusion that the world by its very organization testifies that its builder "is God." In like manner the plan of Scripture can be explained in no other way than that an activity more than human guided the pens of

the writers and guided the church in gathering the books that had been so written.

Perfection of Bible Teaching

Then there is the incomparable perfection of the teachings of the Bible.

The Scriptures provide the most satisfying answers to all the fundamental questions that confront the mind of man. From time immemorial men have asked: "Who is God?" "Whence came the world and man?" "What is the meaning of life?" "Is there anything beyond death?" Philosophy and science have tried to answer these questions, but they carry little conviction. The Bible speaks with authority, and satisfies the mind and heart of man as no other book can.

It provides the cure for what Stanley Jones, of India, has called "the three great oppressions"—sin, suffering, and death.

"We account the Scriptures of God to

be the most sublime philosophy," asserted Sir Isaac Newton.

"It's light," wrote John Henry Cardinal Newman, "is like the body of heaven in its clearness; its vastness, like the bosom of the sea."

But though the Bible plumbs the depths of the profoundest philosophical and theological inquiry, it also concerns itself with the everyday life of men and women in a way that no other book does. John A. Patten in *John Smith's Book* says:

"The Bible is as broad as humanity; nothing human is alien to it. It deals with life as a whole and in detail. The Bible has explored all the mysteries of our nature and sounded the profoundest needs of the soul. It lights the path of every man who will follow its leading. It is balm for all wounds, encouragement amid all difficulties. It confronts every man with his sin and shows him the way of salvation."

(To be concluded)

Let Us Get Our Facts Straight

By H. O. Olson

Misinformation and misunderstanding are the cause of much of the trouble between nations and within nations, between denominations and within churches, in society and in the home. Goethe said that misunderstanding and inattention create more uneasiness in the world than deception and artifice, or, at least, their consequences are more universal.

Paul said, "For now we see through a glass, darkly; . . . now I know in part" (1 Cor. 13:12). Thomas Edison is supposed to have said that we do not know one millionth part of one per cent of anything. Our knowledge being so meager, it is evident that our conclusions cannot always be correct.

When Job's friends, because of misunderstanding, reproved him in the midst of his suffering, he finally replied, "I desire to reason with God. . . . O that ye would altogether hold your peace!" (Job 13:3-5). It is evident that he had found God to be more reasonable than men, because God understood him fully. He therefore concludes, "Behold, my witness is in heaven, and my record is on high" (Job 16:19).

I remember one morning years ago of presenting the book *The Great Controversy* to a mother with a number of children surrounding her. In reply to her question as to who published the book, I answered, "The Seventh-day Adventists." When she heard this she told all the children to hurry into the house, because the Adventists were the ones who had shot President McKinley. I called the

children back and told them and their mother that it was an anarchist and not an Adventist who had assassinated the President. After correcting their misinformation I was permitted to describe the book.

When the International Branch of the Pacific Press was under construction in Brookfield, Illinois, one man informed me that the denomination erecting that publishing house was called the Seventh-day Church because they worked seven days a week and never had a rest day. I endeavored to correct his misunderstanding, but he was certain that he was right.

In one city where I was visiting our churches, a church member came early one morning to my room in the YMCA and informed me that his conscience urged him to tell me a matter that he would have much preferred not to divulge. It hurt him terribly, he said, to have to reveal something against his friend, the pastor of his church, but duty demanded it. This minister had after the Sabbath services invited him and some others to dinner, and before dinner they saw the pastor's wife go into a store and buy cream.

A few days later I was invited to this minister's home for dinner. During my visit I told these good people what had been reported to me. It was all easily explained. They had moved into an apartment without a basement or any cool place for perishable food, and had not at the time obtained a refrigerator. The manager of the store next to them

Help Your Child Overcome Fear

It Takes Love and Gentle Guidance—and Also a Few Shrewd Tactics

knew this and invited them to place milk, cream, and butter in his large refrigerator. They accepted this generous offer, so the minister's wife went to get the cream she had purchased on Friday. Why did not the one who reported the incident to me follow the injunction of Christ to go directly to the one whom he thought had sinned? I was led to question whether he was as solicitous for the good reputation of the minister and his family as he feigned to be.

Another Embarrassing Misunderstanding

In one country, at a conference session, I was appointed chairman of the nominating committee. We invited those who had counsel or suggestions for our committee to come to the room where our meetings were held. Our work was finished, and the report presented to the conference session, where it was acted upon favorably. However, soon a few men beckoned me out and urged that I call another meeting of the nominating committee to reconsider the name of one minister who had been elected as a member of the executive committee. There were valid reasons, they said, why he should not serve.

A meeting was called at once, at which these men appeared to give their reasons why he ought to be asked to resign and someone else be elected in his place. The main reason given was that he did not observe the Sabbath properly. The conference treasurer presented a receipt that this minister had received from the printer who had printed the announcements for his public meetings. This was dated on a Sabbath, so no further evidence was needed, these brethren thought, to disqualify this brother as a member of the executive committee of the conference.

Before any decision was made, I asked that this minister be called, that we might ascertain definitely when this payment had been made. He was informed of the evidence presented against him, whereupon he laid before us the facts. He had paid the bill on a Wednesday, but the manager was away, and the assistant could not write receipts, but merely placed the money with needed information in the safe. On his return the manager had written out the receipt and mailed it on the Sabbath. It was interesting to watch the facial expressions of the accusers. These witnesses could have saved themselves embarrassment if they had followed the counsel of Jesus to go first to the one who they thought had offended.

Many similar experiences come to my mind, but those related are sufficient to emphasize the importance of obtaining adequate and accurate information before drawing a conclusion, before judging anyone, and of first going to the party directly concerned before a report is given to others.

If you are inclined to think your child a scaredy-cat when he complains of terrifying shadows on the wall, or refuses to go near his new puppy, or won't play in the back-yard pool with the boy next door, put yourself in his position for just a moment.

Suppose that you were just putting a tentative toe into a dangerous world you were helpless to understand, much less control. Suppose a dozen times a day you were confronted with a brand-new situation, which demanded an untried bit of ability. Suppose a good many of your ventures met with failure. And with all that, suppose you had a small, weak body, unpredictable in its obedience to your commands.

More than likely, you would be scared, too.

Never underestimate the bogeyman—no matter what form he assumes. On the contrary, if you want to give your child courage to face this anxious age, study his particular bogeymen, learn where they come from, what they mean in his little mind, and how to support him in coping with them.

An infant knows little to be frightened about and fears practically nothing. A sudden noise at a time when he is tense, quick removal of the support that is holding him up and other such happenings bring short-lived fear. There are few instinctive fears, however; almost all are learned.

But the more a child learns about everything, the more he has to fear and the less faith he has in his strength to meet danger. When he gains imagination, for example, he will dream up wild and unlikely dangers. When he realizes that mother cuddles baby brother as well as him, he experiences his first dread of losing her love. When it dawns on him that his still feeble performance is constantly compared with that of others, he learns to fear failure.

At the same time, fortunately, he is learning that some of his fears

never materialize, and he discards them. So through all the phases of learning, new fears replace old ones.

For instance, in one study of 136 children, 12% below the age of 1 year indicated fear of lights, shadows and reflections, but none between 4 and 5 showed any such fears. On the other hand, none below 5 years feared ridicule or failure, but 22% of those above age 5 did.

The Sense of Security

A man's personality is, in one respect, a deep well which must be filled with the knowledge that he as a person is competent and that he is secure in his relations with other people. Otherwise his life can't be rich and satisfying.

Courage to face the world—a courage he will eventually have to find within himself or not at all—is drawn from that well every day of his life. Without the knowledge that he has love and has ability, no one could find his way through life without fear.

So the child, just testing his ownership of those two precious commodities, knows fear. Do people love him? Does he measure up?

Your answer—given day after day in a dozen different ways—is "Yes, you are



EWING GALLOWAY

A good bedtime routine helps to put the child into such a relaxing sleep that when he wakes up he won't be afraid.

loved. Yes, you measure up in every way."

Fortunately, most of the time he believes you, but there are those other times when he needs reassurance. Then you must be ready to give him something extra.

Take the feeling of inadequacy which is bound to crop up in a young child just learning to do a thousand things, from dealing with the bully at school to playing baseball. To combat that fear, your long-range program should be one of gentle guidance.

Don't push him into learning difficult skills until he is ready. Help him conquer one field of activity at a time and give him plenty of praise. When the inevitable failures come, explain to him that as he matures, he too will be able, say, to run as fast as the big boy next door.

Another thing that gives a child confidence in his own ability to manage his life is the making of decisions. Let him choose whether to take his bath before or after supper, or whether to wear the gloves or the mittens. They are small matters, but the act of choosing bolsters the child's confidence in himself.

Now, about that feeling of rejection. You know you love him, and most of the time he knows it, too. But occasionally when things go badly, he needs special reassurance.

To prevent such occurrences or get through them when they happen, try to devote a little time to him exclusively every day. Be as impersonal as you can in all the unpleasant things you have to do to and for him. Never, of course, use your love as a bribe for good behavior.

And don't forget food—the great comforter. Little children are so close to the primitive that to many of them food stands for love and being cared for. A piece of candy or a cookie can do wonders in helping him take an unfavorable decision.

Conquering the Bogeymen

Feelings of inadequacy and rejection may be behind many of your child's lesser fears. But the fact remains that symptoms such as fear of darkness and animals must be dealt with, too.

First, look at some ways to handle them in general and then look at ways to combat specific fears.

Your role is to let the child draw on your superior strength for courage to tackle his problems. That means you must be a pretty brave person yourself—or give a . . . good imitation of one.

His training in bravery should begin when as a toddler he falls and bumps his head. Don't swoop on him, screaming sympathy. That will only convince him he should be scared. A pat and a smile will be enough.

Later on, when he falls out of a tree, you will be tested again. Walk, don't run, to him if you can possibly restrain yourself.

So the first antidote for fear is confidence gained by contagion from a poised parent. Here are some other techniques:

1. Brushing aside his fear and forcing him to face it. This is the least helpful way to conquer fear, but it has been known to work.

2. Convincing him there is no danger. If you really can remove the mystery from

whatever it is he fears, do it. But remember he's no Einstein. Long-winded scientific explanations of the solar system won't erase fear of the night.

3. Letting him slowly gain experience in the feared situation and thus acquire the ability to cope with it. For instance, a shy child is not always so much afraid of strangers as he is untrained in the social

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—18

Insect Messengers

"What else is pollen good for, Miss Marian?"

"Bee bread, for one thing," she answered. "Look at the bees, so busy in the sweet clover growing here on the sides of the road. Do you know what they're doing?"

"Yes," answered Phyllis. "They're gathering honey from the flowers."

"Not honey," said Hal, whose father kept bees. "Flowers don't grow honey. They have nectar, and the bees gather that and make honey out of it."

"That's right," said their teacher. "It's somewhat like our making maple syrup. The maple trees have sap, but they don't have syrup; we gather the sap and boil it down to make maple syrup."

"Well, I don't see what this has to do with pollen," said Eleanor, who had asked the first question.

"No; but I'll tell you," said Miss Marian. "You see, the flowers that the bees and other insects visit are not like the flowers of the oak and such trees. Those trees don't have nectar, or not much; and so they depend on the wind to carry their pollen away to other tree flowers. But some trees, especially fruit trees, have blossoms, and many lowly herbs have blossoms. The pretty colored petals of these flowers are the houses in which the flower family live, and they keep their door open, inviting bees and butterflies and other insects to come and carry their pollen away to fertilize the next flowers."

"Thatth very thweet of the beeth, ithn't it, Mith Marian?" That was Dolly speaking.

"Oh, the beeth get the thweet," said Sam, who liked to mimic Dolly.

"Yes, but the pollen," insisted Eleanor.

"Well, you see the bees have to pay for the nectar they get," went on Miss Marian. "So the flower offers its nectar in its dining room, away downstairs in the house, but it puts its pollen right at the front door. Of course there are thousands of different arrangements of the flower houses, but this is the general rule.

"Now, when a bee calls at a flower house and asks for nectar, she is ushered in through the front door, where the pollen is; and while she is lapping up the nectar with her long tongue, down in the dining room, some pollen rubs off on her furry coat. And

when she flies away, she carries it to the next flower, which is of the same kind. And there some pollen rubs off from her coat on the stigma of that flower, which is in the reception parlor just beyond the pollen. And then, of course, the flower gets to work and makes its baby seeds."

"You said, 'bee bread,' a long time ago," complained Eleanor, who liked to stick to the point.

"Pardon me, Eleanor. We are a long time coming to it, there are so many other things on the way. Now I'll tell you. The bee not only carries the pollen to another flower but also packs some of it in little baskets she carries on her hind legs, and keeps it. When she reaches the hive, she mixes some of the pollen with honey, and that makes bee bread."

"What does she do with it?"

"Oh, she gives it to the nurse bees in the hive, and they go and feed it to the little bees that have hatched out of the eggs the queen bee has laid. They are only baby bees, but the bee bread makes them grow in a hurry. And that's why this mixture of pollen and honey is called bee bread. The bees themselves sometimes eat it too."

"Well," said Jimmy, who had kept very quiet for him, walking along, listening, and switching a stick over the flowers and weeds by the roadside. "Well, that's intrusting. But that isn't this yellow stuff the oak tree gives."

"No, Jimmy, it isn't. The pollen the bees carry is heavier, more sticky. And while there's a good deal of it, there's not so much of it as of the wind-borne pollen, which seems blown about wastefully. But we have just started out on the investigation of our Father's house. There are those ahead of us who have found out more than we know. But we shall learn. And maybe some of you will be the discoverers of why God gives His life so abundantly in the pollen of the trees."

"Maybe," said Sallie, "so some little trees, like me, won't be missed."

"'Out of the mouth of babes,'" said Miss Marian to herself. Then aloud: "Perhaps, Sallie. That could be the lesson for us in the abundant pollen. God poured out all heaven for us in the gift of His Son, Jesus—enough for all, and more than enough, to make sure no one will be missed."

skills demanded in meeting them. Give him practice and he will lose his fear. This kind of procedure is the most effective.

Now, some of the specific fears and a word on how to deal with them.

NIGHT FEARS.—Behind a child's being frightened at night may be one or more larger fears. Most common are fear of separation from his parents, fear of not awaking, fear of school the next day.

A good bedtime routine will not only solve most of those fears but will put the child into such a relaxing sleep that he won't wake up and be afraid.

First rule is to make the bedtime ritual quiet and unexciting. A gentle story, one that is so easily understood he won't have to strain, a quiet talk . . . put the child in a restful frame of mind. In your talk with him before he drops off to sleep, stress his goodness during the day just past and pleasant things that will happen tomorrow. Tuck him in gently, and make sure he understands you are always available during the night.

For an older child who remains afraid of the dark, a flashlight is wonderful. With it he can always drive the awesome shadows away and prove there is no bogeyman.

Pleasant Pictures Are Important

ANIMALS AND OBJECTS.—If your child is afraid of a dog, begin by showing him pleasant pictures of dogs. Make up or read him happy stories about them. Then when he seems ready, let him pat a gentle dog. But don't force contact if the child is reluctant.

BODILY HARM.—You want your child to have a healthy respect for things that might hurt him, but you don't, of course, want him howling over having his hair cut or fingernails cleaned. You have to teach him to be afraid of really dangerous things like cars. But you also want to teach him not to fear, and to endure with courage, the pain that goes with minor injuries.

Emphasize in your talks with him that you know what to do to cure his hurt, that it won't last long, and that his body won't be permanently damaged. Be honest at the doctor's or dentist's. Tell him it will hurt but "not for very long" or whatever encouraging report you can honestly give.

Importance of Example

STORMS.—Children like noises when they are fun noises like firecrackers, so they can be made to tolerate thunder and lightning. Main thing here is to be calm yourself. Your example is all-important. Then, get him into some activity like helping to get the clothes off the line. Try to explain the phenomenon ("the clouds bump each other") without being scientific.

IMAGINARY FEARS.—With supernatural and imaginary creatures, your line is to

make it clear that you lack belief. "That is just pretend," you say. "It's fun to pretend, but it's silly to be afraid of things that aren't real, isn't it?"

FARAWAY THINGS.—Newspaper, radio and television accounts of murders and kidnappings and fires can affect a youngster very deeply. If you can make him realize that these things happen rarely, and usually far away from him and his home, he will soon lose any deep fear. Stress the protection of the police and fire departments and how they watch over his safety during the night. . . .



Minute Meditations

By Harry M. Tippet

The Friendly Touch

"A man that hath friends must shew himself friendly" (Prov. 18:24).

A man working on a building job near my office saw a happy young couple strolling along the sidewalk hand in hand. He paused in his labor, and made some pleasant jest about their apparent fondness for each other. The young woman smiled at him and asked, "Don't you and your wife ever hold hands?" The laborer sobered up immediately, wiped the perspiration from his brow with his sleeve, and replied, "Nope, me and my wife ain't held hands for years."

What a pathetic confession, yet how truly it voices the situation in hundreds of thousands of homes. Indifference and hostility have erased the glow of contentment from many a hearthside. If there were more gentle touches of tenderness and affection, more little gestures of confidence and understanding between husband and wife, brother and sister, parent and child, what bitter sorrows would be assuaged, what anguish and despair might be averted, what burdens lightened. One instance of happy home fellowship came to my attention when the parents and children in a large family all clasped hands around the table when the blessing was being asked.

A woman pressing her way through the mob one day touched only the hem of Jesus' garment, but it was the touch of reverence and worship and faith, and the Saviour recognizing it as such said, "Who touched me?" There is a language in the touch that goes beyond the significance of the fairest words. It can speak courage to the disheartened, sympathy for the grief stricken, confidence to those misunderstood. Let it then be gentle, chaste, pure, and kind for the healing of the wounds of the world.

Jesus realized the wonderful power of companionship when He sent the seventy out on their mission two by two. In heaven's arithmetic, if one can chase a thousand, two may put ten thousand to flight. We have only to think of illustrious friendships like that of Ruth and Naomi, of David and Jonathan, of Luther and Melancthon to be reminded of the remarkable potency of a happy union of human hearts.

SICKNESS.—Deformities, insanity and illness are all dreaded. The best you can do is to explain that such things happen relatively rarely, that people are learning better how to prevent and cure the ailments, and that none of these things are likely to happen to him.

DEATH.—The child will be very practical in his questions. What he wants to know is why the puppy doesn't run any more, what happened to his bark and whether he'll mind being buried. Let him examine the dead body if he wants, and don't show your repugnance.

Your explanation, of course, depends on your belief, but by all means start early. The worst thing that can happen is for the child to get his first inking about death from a person in the throes of bereavement.

These are, of course, only samplings from the long list of things a child finds to be afraid of, but the underlying technique in dealing with all fears is similar. Here is a summary of what you need to do to give your child courage:

Show an example of bravery.

Remove the mystery.

Teach him how to avoid or prevent trouble.

Give him something definite to do when he is afraid.

Assure him that the trouble is not very likely to happen to him, or if it is happening, that it won't last.

—Used by permission of *Changing Times*, the Kiplinger Magazine.

In all who have been chosen to accomplish a work for God the human element is seen. Yet they have not been men of stereotyped habits and character, who were satisfied to remain in that condition. They earnestly desired to obtain wisdom from God, and to learn to work for Him. Says the apostle, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." But God will not impart to men divine light, while they are content to remain in darkness. In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors, and to conform to right principles, that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort. —*Patriarchs and Prophets*, p. 248.

Is the Sabbath Moral?

By Arthur L. Bietz

Question

I have non-Adventist friends who are sincere Christians. They tell me that nine of the Ten Commandments are moral requirements, but that the Sabbath commandment is not moral in its nature but ceremonial. How can I answer this question to their satisfaction?

Answer

Whenever a person makes a statement, it is well to counter with another question that will make it necessary for him to clarify his own terms. Jesus was constantly asking questions. In this way He made the other person examine his own thinking. If we were wise enough to ask the right questions, we would often be able to help the other person to arrive at a correct solution.

What does a person mean when he speaks of moral requirements? What is a moral requirement? How does one distinguish that which is moral from that which is not moral?

Moral requirements exist in relationships between morally responsible beings. The last six of the Ten Commandments have to do with moral duties of man to man. Moral duties must be fulfilled if happy relationships are to exist between moral beings. Human beings cannot live together in peace and security if they dishonor parents, lie, steal, kill, commit adultery, and covet one another's possessions. To be moral, men cannot do those things that will destroy harmony between them. That is moral which tends toward the welfare of, and happy relationship between, moral beings.

Moral Relationship With God

The first four commandments have to do with the moral relationships between a personal, moral God and moral beings whom He has created. Exclusive loyalty to the true God, refusing to worship material forms, unwillingness to dishonor the name of the true God, are all necessary to a moral relationship with God.

The Sabbath commandment, however, is the most significantly moral of all commandments in that it is the only one that reveals both the identity of God, who is the Creator, and the nature of man, who is a moral being created in the image of God. Since that is moral which has to do with successful relationships, the Sabbath is most significantly moral in its nature. It signifies a loving relation-

ship between the Creator and the created. The Sabbath is the pledge of a loving relationship between God and man. Upon this commandment the morality of all other commandments hinges.

Human beings cannot be considered of ultimate value unless they are considered in their relationship to their Creator. If God is moral, then men who are created in His image must be careful to maintain moral relationships among themselves. If the first four commandments, the Sabbath commandment especially, are ignored, then there can be no true criteria by which to view man aright. When men forget God they forget one another. When men do not consider one another in the light of the Divine relationship, they sense no primary obligation to one another.

Great Doctrines of Our Faith—8

God's Holy Law

By Harry W. Lowe

Christian leaders are showing a deep concern over the lawlessness of this age, and not a few have attributed part of the blame to the unbalanced stress by many Christian churches on the words, "We are not under the law." Robert C. McQuilkin, of Columbia Bible College, told of a former missionary pioneer in Africa who said he felt like writing to every Bible college in America "to send them no more missionaries who made a boast of being 'under grace,' and having nothing to do with the law."

The giant preachers of yesteryear would have none of such unbalanced teaching. For instance, Dwight L. Moody persuaded G. Campbell Morgan to publish a series of sermons entitled "The Ten Commandments," which carried a dedication to the great American preacher "who so perfectly understood and so graciously revealed in life and service the truth that with God LAW is the expression of LOVE." That is good Adventist teaching.

"The law given upon Sinai was the enunciation of the principle of love, a revelation to earth of the law of heaven." —*Thoughts From the Mount of Blessing*, p. 74.

The Sabbath commandment is at the heart of all that which bespeaks morality. To call the Sabbath nonmoral is to miss the whole nature upon which morality is based. Morality is dependent upon relationships between God and man. Moral behavior toward man is dependent upon moral and loving relationships with God. The Sabbath signifies the relationship between God and man, and from this relationship all other moral obligation springs.

A God of Moral Character

God is a God of moral character and a God of fellowship. In the Sabbath we have a pledge of the fact that God wants a correct relationship with His children. He wants man's companionship and love. It is from this fact that love and companionship between men becomes a reality. There is, then, no commandment among the ten so significantly moral as the Sabbath commandment. Of no other commandment is it stated that Jesus is Lord except the Sabbath. In this commandment His Lordship finds its true meaning. Here God reveals His heart of fellowship and love from which all morality flows into the hearts and lives of His earthly children.

"The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom."—*Patriarchs and Prophets*, p. 52.

This lawless age presents a disconcerting picture of crime of every kind—personal, social, international, and interracial. Every type of crime that afflicts the world today is a violation of God's commandments, which control every relation between God and man. "There is power of life and death in them. They either quicken the sin and kill the sinner, or quicken the sinner and kill the sin."—H. E. GOVAN, *Ten Imperishable Words*, p. 15.

We merit criticism when we preach the necessity of obedience to the law without presenting the supremacy of divine grace. If "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24), we must always preach Christ when we uphold the law. The law of God is perfect, sure, right, pure, holy, just, and good (see Ps. 19:7, 8; Rom. 7:12), which sevenfold standard is beyond man's unaided ability to reach. Nor is there power in the abstract terms of law to save us; but "what the law could not do, in that it

was weak through the flesh, God sending his own son . . . condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk . . . after the Spirit" (Rom. 8:3, 4). Such is the picture of a man saved by grace, enabled to obey God's holy law because he is no longer under its condemnation.

This holy "law of God is the standard by which the characters and the lives of men will be tested in the judgment."—*The Great Controversy*, p. 482. The approaching judgment of the world has called into prominence a people "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). Pre-eminently, we should be known as a people saved by grace, and thereby enabled to live a grace-filled, obedient life before God and men. Thus we do not make void God's law, we establish it.

It is true that no one part of God's law is more important than any other, but the Sabbath is an important part, since it alone of the commandments keeps men conscious that God is their Creator. Thereby men are saved from the delusion of animal ancestry—and deprived of excuse for animal morality—as well as from agnosticism, atheism, materialism, and every form of modernism which removes God's personal presence from the individual. The Sabbath is thus a sign of allegiance to God, and as such is the great object of satanic attack in these last days. (See *The Great Controversy*, p. 54.)

We need to remember that observance of one part of the holy law of God does not justify neglect of some other part (James 2:10). A man saved by the grace of Christ lives a life perfectly governed by every word of God.

"Abide in the Ship"

By Allen Walker

There are times when it is necessary for God to make a choice of men to carry to completion an unfinished work. In every instance those chosen are in harmony with God and the movement He is leading. No innovations, no faultfindings, no deviations, are introduced by the chosen successors.

The Lord saw fit that Moses should lay down his life before Israel crossed over into Canaan. A successor was chosen in the person of Joshua. To him the Lord said, "Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel" (Joshua 1:2). Then the Lord added, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (verse 5). So Joshua took up where Moses left off, and led the people over Jordan. He made no attempt to separate himself or any of those whom he was leading from the movement itself.

God raised up Elijah for a great work of reformation. Before this work was finished, Elijah was translated to heaven. Again it pleased the Lord to choose a successor, and Elisha "took the mantle of Elijah that fell from him" (2 Kings 2:14). This mantle of responsibility did not fall upon someone who proved to be in disagreement with Elijah and the work he was doing. Speaking of a man whose work was a type of the work of God in the earth today, the Lord said, "The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it" (Zech. 4:9). The name Zerubbabel means "seed of Babylon." The Lord called him out of Babylon "to restore and to build Jerusalem." There were those who tried to intrude and take the work out of his hands. But the Lord intervened saying, "His hands shall also finish it." This work was finished "in troublous times."

The three angels' messages are comparable to that work today. We know this work will be finished "in troublous times." We know also that according to the divine pattern of succession in the past that the "hands" of those who have harmoniously succeeded the pioneers "shall also finish it." In this connection the words of Paul to those on the ship during the storm, "Except these abide in the ship, ye cannot be saved" (Acts 27:31), are not out of place.

The success of the gospel message does not depend upon learned speeches, eloquent testimonies, or deep arguments. It depends upon the simplicity of the message and its adaptation to the souls that are hungering for the bread of life.—*Christ's Object Lessons*, p. 231.

Questions for Mothers—3

Afraid of the Dark

By Archia O. Dart

Question

My five-year-old daughter seems to have an abnormal fear of the dark. The other night something happened to the current, and the lights went out. It was only a matter of a few minutes, but I thought she would go into a spasm before they came back on. She cannot go to sleep without a light. If she happens to wake up during the night, and finds it is dark, she is frightened beyond words. What can I do to get her over this terrible fear, or will she outgrow it in time? I try to reason with her, I have tried shaming her, and I have even threatened to punish her, but nothing has worked so far.

Answer

Normal fears of childhood which stem from a feeling of helplessness and uncertainty are outgrown as the child develops confidence in himself and learns that he may trust in God. Abnormal fear, such as your daughter appears to have, is caused by an emotional disturbance, and will continue for life or until her emotional problem has been solved. Punishing her, shaming her, or trying to reason with her will only add to her confusion. No good can come from these methods, and much harm might be done. Find out what her problem is if possible. Darkness is associated in her mind with something very unpleasant, therefore she must be re-educated by giving her very pleasant experiences in the dark.

Play little games with her. Do not mention the purpose or use the words "dark"

or "fear." So far as she is concerned you are merely playing a happy little game for the fun of playing. You might try hide the thimble. She closes her eyes while you hide the thimble. She finds it, then while your eyes are closed she hides it. Play this in the light for several days until it becomes a very interesting little game to her. Then begin to vary it. Hide different objects. All this time she is associating pleasure with the finding of the object. Let her feel that she is challenging you to find harder and more difficult ways of playing the game. But be sure that she is happy with each step of the way.

Her First Real Fun

Now blindfold her, and let her find the object without seeing it. Of course, the thimble should be found very quickly at first. This will be her first real fun "in the dark." She cannot see, but is having pleasure. Then challenge her to find the thimble with the lights out. Never allow her to become frightened at any time with the lights out. Be ready to turn them on instantly if she begins to be uncertain. After she has become accustomed to a little time without the lights, begin to lengthen the time by hiding it in more difficult places. By and by you can hide it in the next room, and finally upstairs or down in the basement. By this time, of course, the battle is won; there is no more fear of the dark. It may take several weeks or even months to work up to this goal, but it will pay. Associate joy and happiness with the dark, and she will overcome her emotional fear.

EDITORIALS



Church Union Now

The union of all Protestant churches is a twentieth-century objective that has received great impetus in recent years. The Amsterdam meeting in 1948, when the World Council of Churches was organized, and the Cleveland, Ohio, meeting in 1950, when the National Council of the Churches of Christ in the United States of America was set up, climaxed the efforts of half a century. Even so, there are many leaders in the ecumenical movement who are not satisfied with anything less than the dissolution of denominations and the establishment of one united Christian world church.

A book by Charles Clayton Morrison, former editor of *The Christian Century*, entitled *The Unfinished Reformation*, sets forth this idea in the clearest, most unequivocal explanation of the objectives of church union published to date.

Bringing the Hidden Church Into View

Dr. Morrison is not one to hesitate before expediency in order to say what he believes. He denounces "the apostate denominational system." He declares that the denominations have "sinfully usurped" the organs and functions of the true church of Christ.

He states:

"The true church exists in the mind of Christ, and . . . Christ recognizes none of our denominations as his church, but embraces all who acknowledge his divine Lordship and whom he has received into fellowship with himself.

"The ecumenical movement, in its most fundamental and essential genius, is the dedicated endeavor of Christ's people, under his leadership, to bring this now hidden church into visible, potent and empirical realization as one body, consisting of all Christ's people, which church alone can claim him as its living head."—*The Unfinished Reformation*, p. 219.

It is the author's thought that the church should seek unity alone on the common belief all have in Christ as the world's Redeemer. It is not necessary to find complete theological unity before making visible the one true church of Christ. There will be room in such a church for diversities of theological belief and variety in forms of worship, he believes. Dr. Morrison states:

"This means that creedal formulations must be abandoned as constitutional standards, and that the truth of the Christian faith shall be entrusted to the fellowship of Christ's people. It means that the interpretation of the Bible, and the Bible itself, shall be given their true place, which is not in the constitution of the church where Christ alone is sovereign, but in its fellowship, that Christ may be all and in all."—*Ibid.*, p. 222.

Thus it is the writer's idea that all who name the name Christian can be united in one great universal church, no matter what they believe in regard to the teachings or the standards of Christianity. The great idea is to present to the world the form of a united Christian church, though inwardly the members of that church may have varied ideas as to its doctrines.

It is indeed difficult to follow such reasoning. How such an accommodation could possibly be the fulfillment of Christ's prayer that the church should be one is something beyond comprehension. In Christ's prayer for unity He said, "Sanctify them through thy word: thy word is truth." Surely sanctification has in it the idea

of unity of both spirit and mind. How is it possible for such unity to be achieved unless one seeks to know the mind of God and is willing to follow it? And how shall one learn His will unless he seeks it in His Word? Nevertheless, the idea of a united church is being pressed not along the lines of Biblical truth but in the thought of unity for unity's sake alone.

The writer states that the ecumenical movement will bring to fruition the objectives of the Reformation. He declares that sectarianism is wholly alien to the true spirit of Protestantism. Concerning this he says:

"The radical and inspiring intention of the great Reformers was to release the hidden and submerged Church of Christ's people from the apostasy into which it had been led captive by a sacerdotal hierarchy which had usurped the functions of the true church. Despite the heroic efforts of the Reformers to complete their work, they were compelled to leave to us an Unfinished Reformation. The denominational system is the Protestant counterpart of the Roman hierarchy. The ecumenical movement in our time is engaged in releasing the same Church of Christ's people from a Protestant apostasy into which it has been led by the evil spirit of sectarianism."—*Ibid.*, p. 221.

Denominational Walls Crumble

The writer is optimistic of eventually obtaining the goals he has outlined in his book. We are seeing, he says, a great ecumenical awakening in our time, such as would not have been believed obtainable at the opening of the present century. There have been fifteen mergers of various denominations since 1906. Presently discussions for other such mergers of churches are now taking place. Negotiation for union of nine denominations comprising a total membership of seventeen million Christians has been undertaken. The Federal Council of Churches of Christ organized in 1908 has now been succeeded by the National Council of Churches of Christ in the United States. It has absorbed eight different interchurch agencies, which had carried on their work independent of the Federal Council of Churches. This great church council claims to speak for the great majority of the Protestant Christians in the United States. Of this progress toward church union the writer says:

"As the true church emerges from its long eclipse behind our man-made churches, our denominational walls must crumble. They are already in the process of crumbling. Strong forces both inside and outside the denominations are making breaches in the walls that separate Christians from one another. Our differences are falling into the background. Our unities are coming to the fore."—*Ibid.*, p. 25.

A Dangerous Idea

These are brave words from one who is promoting church union as much as any man today. However, there are less courageous souls in this same movement who would declare that Mr. Morrison is running far ahead of the movement. Nevertheless, the sentiment for a united Christian church on any basis is growing. There are many church leaders of the larger denominations and great groups of the laity also who have little regard for the theological differences that set them apart one from another. They see more urgency for bringing all Christians into one fold in this time of crisis than in seeking unanimity on points of doctrine. The idea of establish-

ing a united Christian front in order that Christians might wield a greater power in the world is a dangerous one. Unless that unity is to be used as a spiritual influence alone, the church would repeat the evil history of the Dark Ages when the united church of that time imposed its will upon rulers and people alike.

No one in the ecumenical movement today, of course, has such an end in mind. But it is very possible that if a forced merger of all the larger Protestant churches takes place, the resulting institution may turn out to be something different from the true church of Christ. It may become another apostate church that feels it has the divine right to dictate to the world as to both religious and political matters in order to establish what it will falsely think is the kingdom of God. That such an eventuality will come to pass in the last days is what Bible prophecy declares.

What this means to Seventh-day Adventists will be presented in another editorial.

F. L.

The Antidote for Apostasy—2

Vague Views on Advent

Last week we stated that one of the remarkable developments in religious circles today is the attention being given to the doctrine of the Second Advent. We noted, however, that churchmen are quite silent as to the time when the Advent may be expected. We offered certain reasons for this silence. We wish now to examine the strange fact that churchmen are distressingly vague as to the nature and effects of the Advent. Why is this? The answer was suggested by the evidence presented last week. Let us explore the matter more fully, for it has very great significance.

Men can find little hope in the vague idea that the Second Advent means simply a blazing climax to earth's history. If the Second Advent is to have true significance for us, it should do something more than simply set the world afire. Is that the ultimate and irretrievable fate of our world? Is it to hurtle forever through space, a burned-out shell, to remind the universe of the failure of a plan of God, who had created it to be inhabited? Or if there is something beyond this, what is it that follows the fire?

And what of the righteous living and righteous dead at the Second Advent? The very idea of the ascension to heaven of living men has heretofore provoked only ridicule from most churchmen whenever Adventists have preached it. Nor have modern religionists been any less critical of the idea of a literal resurrection. All this involves the miraculous, and that has been quite ruled out by modern churchmen.

The Advent and Creation

The only way the Advent can be rightly understood, so far as its ultimate effects are concerned, is against the background of the original creation of our earth. At creation the purpose of God for our earth and all upon it was revealed. The Bible declares that the ultimate of the Second Advent is a second creation. Thus we cannot hope to understand the real purpose of the Advent unless we understand creation, for the one is the sequel to the other. After the consuming fire there is to be a new heaven and a new earth wherein dwelleth righteousness. And it is this brilliant new world, inhabited by righteous beings, that becomes the proof to the universe that God's plans and purposes know no defeat.

But it is this very fact that the Second Advent can truly be understood only against the background of creation that best explains why most churchmen speak

so vaguely of the Advent. In general, they no longer believe in creation. To them the first chapter of Genesis is but a myth, or at best an allegory, certainly not a description of a literal event that suddenly set on its way this earth of ours finished and perfect.

As churchmen gradually came under the spell of the modern scientific age, with its dazzling discoveries and its plausible theories, they first sought to harmonize the story of creation with the theory of evolution. But the two could not be harmonized. That is why the creation story was finally rationalized away into the realm of myth.

The discarding of Genesis was inevitable when churchmen once accepted the premises on which science builds its theories. Miracles have no place in science, and creation is a miracle. The creation record presents sudden acts that transform the world, but science has no place for such. All changes must come slowly and be explainable in terms of the natural processes that have been in operation since the fathers fell asleep. For the slow changes of endless ages are the scientific substitute for miracles.

But when they abandoned creation churchmen also abandoned the truth so basic to the Genesis record, that this world of ours was originally perfect. In its place they substituted the idea of a slowly evolving earth, whose varied forms of life made their way upward from the primeval ooze, until finally man appeared. But though man stood thus at the top of the evolutionary scale, evolutionists confessed that he carried in his body the inherited traits of his animal ancestors that must slowly be bred out of him through further long ages.

Churchmen insisted that evolution did not eliminate God. They declared that evolution was God's way of making the world. But what they did not realize was this, that in changing their idea of the origin of our earth they were changing also their idea of God.

The Bible Picture of God

The Bible presents a picture of God as not only possessing great power but also as exercising it to bring forth instantly a perfect world and perfect people upon it. The Bible also presents God as a being very real, very personal, and in very immediate paternal relationship to man, that indeed man was made in His likeness and image. We read that God came down to the garden in the cool of the evening to commune with man.

But according to the evolution theory, even when it is viewed as God's way of making the world, we must picture God as requiring endless ages to produce man and endless more ages to lift him fully above his animal inheritance. As already noted, such a God must be viewed, not as the master, but as the servant of so-called natural laws.

It is this very conception of God and of the origin of our earth that creates for churchmen their dilemma and confusion as they confront the crisis in the world and hesitantly begin to speak of the Second Advent of Christ. This will be evident as we proceed.

In our discussion of the Second Advent in these columns last month, we explained that the two ideas on which the modern hope of an earthly heaven was raised were: first, the idea of the inevitable progress of the world, and second, the idea of the perfectibility of man. Now it was Darwin's evolution theory, brought forth in mid-nineteenth century, that seemed to provide scientific proof for these two ideas. Indeed it was only when these ideas seemed verified by science that churchmen began to readjust their thinking on Genesis.

But today these notions of inevitable progress and man's possible perfectibility stand so starkly exposed as incredible that churchmen are left with no foundation

on which to rest a hope for the future except as they turn to the Second Advent. But the theologians who have begun to speak of the Advent still believe in evolution and the scientific conception of nature that rules out the miraculous. The most charitable thing that can be said about such churchmen is that they have not fully thought through the implications of the Second Advent doctrine. It is still too new to them. Indeed, the very vagueness with which they speak of the Advent reveals clearly that they have no true understanding of it.

We would stress the fact that the Second Advent and creation tie together, evolution and the idea of an

earthly heaven tie together. There can be no debate on this point. And it is because churchmen are hopelessly blinded by the allegedly scientific evidence for evolution, and against miracles, that they are able at best to speak but vaguely about the Second Advent. Here is the dilemma of present-day religionists.

The Evil Heart of Man

And that dilemma is heightened by a closely related factor. The human heart is by nature in rebellion against God. Sinful man does not like to retain God in his memory. As scientific premises increasingly narrowed down the field of the supernatural and explained everything in terms of natural laws, God became less and less necessary in explanation of anything. And besides, had not science discovered that ours is a very tiny world in a very vast universe? How unreasonable, then, to think of a very personal God being directly related to us or concerned with our affairs. Perhaps there is a God, but He means little or nothing to us in particular. He is unnecessary to our plans or to our destiny.

Thus it was easy for man to lose the central idea of the personality of God in the vastness of interstellar space, with the ultimate result that God became nothing more than an impersonal force. Indeed, to that very attitude of mind a majority of scientific men ultimately came. Nor did many of the Protestant clergy stand out strongly against this trend that was taking from God His personality, in fact evaporating Him. As already noted, too many churchmen came to a conception of God that removed Him far from the world, tied His hands with the laws of nature, and threw man largely on his own resources in the remaking of this world. F. D. N.

(To be continued)

O.H.M.S.

In our travels we went into a government office. Lying on a desk was a large envelope with the letters O.H.M.S. printed on the upper left-hand corner. Those who have lived or worked within the British realm know the significance of those letters. They mean "On His Majesty's Service." Those who have official connection with the government of the realm are entitled to use these letters on the stationery of their office.

As we looked at that envelope it occurred to us that those letters, or what they stand for, should be stamped on the life and activity of every Christian. How true it is that every one of us is or should be "On His Majesty's Service."

His Majesty Jesus made a very interesting and important statement regarding His work in this world: "As long as I am in the world, I am the light of the world" (John 9:5). We are told that "in Him was life; and the life was the light of men" (John 1:4). It was the life of Jesus, what He was, the way He lived, what He did, what He taught, that was the light of man.

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works [the kind of life you live], and glorify your Father which is in heaven" (Matt. 5:14-16).

We can be the light of the world only as we reflect the light from the source of all light, from Jesus. "He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God."—*Acts of the Apostles*, p. 566. We are here in this world to live His life so completely that the world shall be lighted with His life. Yes! He expects us to be "On His Majesty's Service" as long as we are in this world. J. L. M.

Events of Our Time



Rainless Days in Texas

Thirty-six months of drought in west Texas and adjoining States has brought economic hardship and physical distress to the Southwest. The devastating dust storms of the thirties, which gave birth to the Texas and Oklahoma dust bowls, were bad, but this is worse. "From Laredo to the Gulf, a 250-mile stretch, the 'mighty' Rio Grande was dried up. For the 50th day this year heat in Texas soared above 100°. Cattle, skin stretched bone-tight for lack of feed, sold for 6c to 14c a pound against 50c a year ago. Only half of the cotton crop would be realized. The \$3 million tomato crop may be a total loss. . . . The drought had spread to 10 other states, as far north as Colorado and Missouri and as far east as Tennessee." "President Eisenhower declared part of the region a disaster area." —*Life*, July 6, 1953, p. 11.

In places hardest struck by the drought, water is rationed, crops have burned up, and the people take a grim, anxious view of the whole tragedy. Thirty-six months is a long time to be without rain. Water seems very precious when the soil is baked and cracked by the sun, the river beds dried up, and the pastures burned to a crisp.

Parched lips in Texas are praying for rain. Twenty-five per cent below the average rainfall is not enough to quench the thirst of millions of people, vast herds of livestock, and thousands of square miles of dusty dry soil.

Where there is no water, there is no food; so hunger becomes the doleful twin of thirst. Texans have petitioned the United States Government for long-term loans to provide feed for their cattle. The people are eating. There is water enough for all to drink, but west Texas is having a taste of dry, bad, feverish weather, with much inconvenience and hardship. By the time this issue of the REVIEW goes to press, the much-desired rain may have come to end the drought.

The prophet Joel saw the day coming not too far distant when the whole earth will be afflicted by a nearly scorching sun. "Alas for the day!" he sighed, "for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15). "The seed shrivels under the clods, the storehouses are desolate; the granaries are ruined because the grain has failed. How the beasts groan! The herds of cattle are perplexed because there is no pasture for them. . . . Even the wild beasts cry to thee because the water brooks are dried up, and fire has devoured the pastures of the wilderness" (verses 17-20, R.S.V.).

Worse still will be the famine and the thirst for God. Said the prophet Amos, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11-13).

We may prepare for the spiritual famine by filling the storehouses of the soul with the Word of God. When physical distress comes we will be wholly dependent upon the mercy of God, but His promise is sure. The Christian shall "dwell with the devouring fire. . . . Bread shall be given him; his waters shall be sure" (Isa. 33:14-16). There is absolutely no condition that is hopeless when God is with His trusting, obedient children.

Modern Healing Cults

To a certain class of people miracles have always been a sign of true religion. Particularly has the healing of the sick been accepted as certain evidence that God is present to bless the afflicted ones. Numerous healing cults in our day have capitalized upon this credulous aspect of man's nature to secure a following. And there are many thousands of sincere Christian people who follow these healing cults with complete confidence, certain that God is with the faith healers. Some Seventh-day Adventists are raising questions about these strange movements in Christendom. Is the Lord's power revealed through these healing cults? Are the sick actually healed at their meetings? Should we attend these gatherings where the healer places his hand upon the head of the sick, and in the name of Christ, prays for healing?

As the result of the work of these zealous preachers, it appears that actual cases of cancer, heart disease, paralysis, blindness, deafness, and other diseases are effectually healed.

What actually happens when such prayers are offered for the sick only God knows. We would not mock the sick who suffer so, or depreciate their faith; nor would we pass judgment upon the work of the faith healers, or unkindly denounce the healing cults. We will do far more good to present the truth concerning the healing of the sick, and urge our people to relate themselves to these phenomena in the religious world about us according to the light that God has given us in His Word and the Spirit of prophecy. We need also to present the facts concerning the conditions under which God will undertake the restoration of the sick.

First of all, let there be no doubt about God's ability to heal the most malignant cases of disease. This He does at times in a miraculous manner in answer to the prayers of "the elders of the church." This we must believe, or we limit the power of God (see James 5:14-18).

Second, when God heals the sick He must have their decision to live a clean life. We are told:

"It is labor lost to teach people to look to God as the healer of their infirmities, unless they are taught also to lay aside unhealthful practises. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual."—*The Ministry of Healing*, pp. 227, 228.

"Go and Sin No More"

God's word to those who would be healed of physical disease is the same as His command to those whose hearts have been cleansed of sin: "Go, and sin no more." God will not be invoked in prayer for the healing of tobacco-smearred, liquor-soaked, vice-defiled sick folks to whom no word of warning concerning these defiling practices has been spoken. He will not heal these people, and thus lengthen the years of their indulgence in sin. Genuine healings are associated with true reformation of life—not only from the grosser but from the milder forms of physical sin. The mind and will must consent to a clean life if God is to heal the sick. Even then we may not know what God will do.

Third, not all who seek healing are healed, not even all of those who sincerely reform their habits of life and exercise faith in God's promises. Paul prayed that God would remove the thorn in his flesh on three different occasions, but God did not see fit to do this. Thus faith does not always bring healing for the sick. It does, however, always bring pardon for sin and grace to endure affliction.

Frequently the sick for whom prayer is offered are healed as the consequence of the slow but certain

processes of restoration found in nature. This is healing just as much as instantaneous and miraculous mending of the body. God more often heals this way than by an abrupt and sudden speeding up of natural processes by divine intervention. This is fundamentally the way God restores the sick to health.

There is also in nature a law of cause and effect that works in every human being. Sickness itself is an effect. God wants the sick to reason from cause to effect, so that they will abandon those habits that brought on disease. The devotees of vice and immorality will at times abandon their wrong practices when they see how terrible are the consequences of sin. And when they become conscious that their bodies are the temple of the Holy Ghost, they frequently are induced to abandon forever every form of vice.

Satan's Work in "Healing"

Satan has the power to afflict the bodies of men and women, and when he desires, relieve them of their distresses. Many of the sick are the victims of satanic influences; some are actually devil possessed. In our day as in Christ's day there is a deplorable state of affairs in human life and experience. Frequently Satan relinquishes his control temporarily upon the bodies and minds of his victims and works through the instrumentality of faith healers—so-called—who are credited with great feats of healing power.

Listen to the following as we have it from the pen of God's inspired messenger:

"As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. . . . Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground and work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully?

"Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited?"—*Testimonies*, vol. 1, p. 302.

Associated with many healing cults is a supernatural influence that leads its devotees into the grip of an evil power. The curious and the gullible will flock to meetings where supernatural manifestations occur and where the sick are actually prostrated by the healer's touch. In the name of Christ the faith healers work with Satan himself to accomplish signs and wonders. Actually this is a form of Spiritualism. We have been told that "through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people."—*The Great Controversy*, p. 589. The time will come when he will appear "to the children of men as a great physician who can heal all their maladies."—*Ibid.* And while he deceives poor suffering humanity, he is bringing disease and disaster upon the cities and villages of the world.

All of which should lead Seventh-day Adventists to take a positive position against the healing cults and to restrain any impulse to attend their meetings. We may avail ourselves of the precious promise of James 5 when and if serious disease fastens its hold upon us. The ministers of the Adventist Church are prepared to take to God in prayer the cases of all who truly have cleared the King's highway of sin and are prepared to live wholly for God. (Please read carefully *Ministry of Healing*, pages 225-233.) The Great Physician still lives to heal His people, and we still expect many miraculous healings to take place, but the health-giving power of Heaven is exhibited only under circumstances in harmony with the Divine Word.

D. A. D.



News From the World Field

Extending Our Foreign Mission Work

By R. R. Figuhr, *Vice-President
General Conference*

The words "Missions Extension" have a strong appeal to Seventh-day Adventists and strike a responsive chord in hearts around the world. Our people cherish every indication that our worldwide program of foreign missions is taking advance strides. We love to have a part in the extending of mission activity ever farther out into all the world. This is the reason for the strong appeal of the Missions Extension Offering each year.

It was in a very humble way that our Adventist forefathers launched this denomination on its world program of missions. When that first handful of believers waved farewell to our pioneer band of

foreign missionaries, we as a people had much more faith than we had resources. Our funds were pitifully meager in those days, measured by our financial yardstick of today. Faith was the greatest resource they had. As by faith the worthies of Hebrews 11 launched out upon great projects for God, so did our small group of believers set out on their great task of encompassing the world with this message. Faith, sacrifice, and devotion were the motivating words, and the results have been astounding.

The grave of our devoted missionary pioneer who led our first band of missionaries into a foreign land marks our first

step of obedient faith in setting out to comply with the command, "Go ye into all the world, and preach the gospel." But that grave has not become the high-water mark of Seventh-day Adventist mission endeavor. The tide has rolled on into many other lands, and has reached many millions of people. Now other missionary graves scattered over the face of the earth from the high mountain plateaus to jungle valleys, yea, even in the trackless seas, indicate further progress as we have steadily moved forward with this message.

The Tide Is Rolling On

Today the tide is still rolling on. The secret of the success of this program is found under God in the hearts of our church members. They love the work of the Lord. When calls come, when needy projects are presented, they respond. They gladly send their sons and daughters afar to be missionaries. They give of their means for missions as they do to no other cause. One is persuaded that the unfeigned faith that dwelt first in the pioneers of this message lives on in their sons and daughters of today. This is as it should be. Not less faith, not less devotion, not less sacrifice, should be seen among God's people as the end approaches, but ever more. We must have the faith of our spiritual forefathers.

The day hastens on when the words "It is finished" shall sound over this old earth, and the mission program so humbly but courageously launched nearly fourscore years ago shall have been finished. Every nation, kindred, tongue, and people will have been reached. There will be no further need for offerings. The last offering will have been received. All foreign mission endeavor will have come to an end. The church's divinely assigned task will have been finished.

Today the last great sign, the preaching of the gospel to all the world, has not yet been fulfilled. So again this year we have the Missions Extension Offering to help us fulfill the prophecy. The date is September 12. It is to aid in carrying still farther the glad news of the near approach of the Redeemer. This offering has in the past been a strong factor in establishing medical units, schools, and publishing houses. These all mean so much in carrying on our world program.

Without the medical work many doors that today stand open would still be closed. As one has so aptly put it, many a closed door has been opened to the missionary at the point of the doctor's lancet. The Master Himself has set the example



National Leadership in the South Pacific

Our photograph shows a group of our national presidents in the Bismarck-Solomons and Coral Sea Union missions. From left to right they are: Pastors Rogapitu, Sasa Rore, Kata Ragoso, and Manovaki. (Pastor Salau was missing when picture was taken.) Rogapitu is president of the New Ireland Mission; Sasa Rore, president and treasurer of the Malaita Mission; Kata Ragoso, president of the Western Solomons Mission; Manovaki, president and treasurer of the Manus Mis-

sion; and Salau, president of the Eastern Papuan Mission.

These national presidents have faithfully served as workers for many years, and have proved themselves worthy of the responsibilities of leadership now entrusted to their care. Let us pray that God will give them wisdom for their important work in these large island fields.

F. A. MOTE, *President,
Australasian Inter-Union Conference.*

of effective missionary work by so admirably combining the art of healing with that of preaching.

Schools Follow the Missionary

Schools follow in the wake of the missionary. As he enters new lands and territories, schools must be opened and national workers trained if the work is to be firmly established.

Literature, that potent evangelistic and stabilizing instrument, cannot be overlooked. In many lands we have printing presses running, turning out literature in about two hundred languages. The constant call is for more literature.

The Missions Extension Offering is devoted to building up these three phases of our work. As one travels about, he sees medical work, schools, and printing plants that have been established and equipped through this offering. What a marvelous work they are accomplishing! With our ever-expanding program, the need for larger assistance is evident. We therefore hope that the September 12 Missions Extension Offering will prove a real help in further extending our foreign mission work.

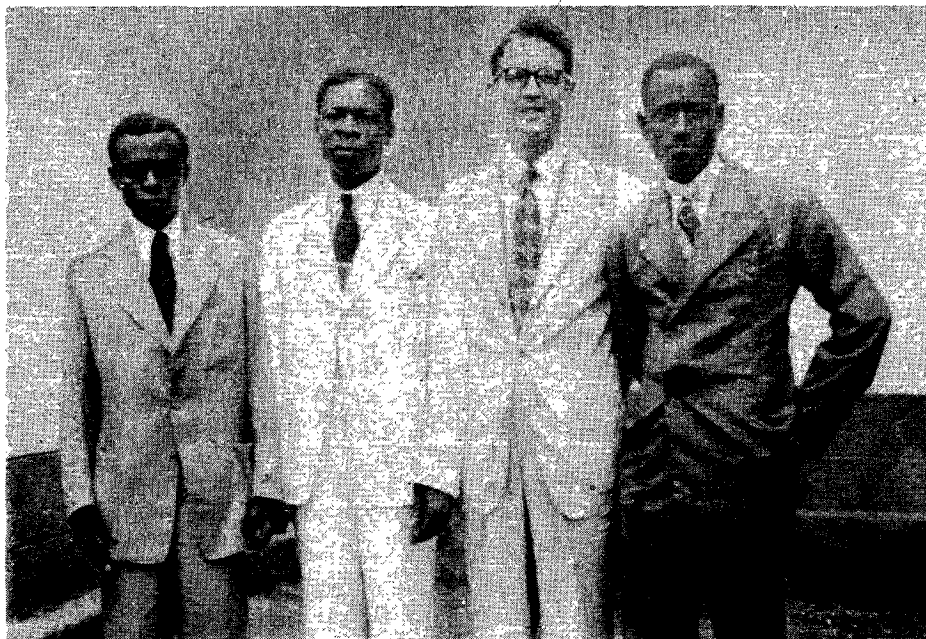
The Bechuanaland Mission Field

By M. M. Webster, *President*

Have you ever thought what it would be like to attend a Sabbath school way off in the bush in Bechuanaland, South Africa, where there are few facilities for church services of any kind? Most of the Sabbath schools meet in little huts, and many times in the home of a faithful member. Perhaps the one who gives the missions reading is just a nervous little girl who hardly knows what she is reading, but she reads on, hoping that, by some word she is able to say, the work of the Sabbath school will be promoted.

Let me take you to several of these Sabbath schools. At one place, in the north of this protectorate, a man by the name of C. D. Mguni and his wife are living. They both accepted the truth a few years ago through the Voice of Prophecy. He was living with his father in the same village, and because the father belongs to some other mission society, he told his son that he could not continue living there.

Brother Mguni was conducting a Sabbath school in this village, and many children were coming, but the people were prejudiced, and opposed him in his work. They would stand in the paths leading to his home to chase away the children who tried to attend the Sabbath school. But he did not become discouraged. He moved out of his father's village, chose a place for himself, and there built his home. He also gathered the grass, intending to build a little place that he can dedicate to the



Gold Coast Workers' Meeting

One of the high lights of the workers' institute held at Bekwai, Gold Coast, West Africa, was the ordination of four young men to the gospel ministry. Three African ministers were ordained: E. B. Akyiano, A. A. Agyei and S. K. Essel. The fourth worker, A. M. Moyer, is a missionary from the United States.

E. B. Akyiano is doing pioneering work in the Northern Territories among a population largely made up of Mohammedans and pagans. A. A. Agyei and S. K. Essel are laboring in the south near the coast, where, under God's blessing, each has experienced good success in strengthening the church. A. M. Moyer is assistant principal of our seminary in the Gold Coast, to which post he was appointed in 1948.

Apart from the Sabbath meetings, two full days were given for Bible study and dis-

cussion of better evangelistic and teaching methods. A. J. Mustard addressed the workers in the opening meeting, taking as a theme for his sermon the words of Christ, "Come . . . , and rest a while." It was a privilege to have J. O. Gibson, president of the West African Union, and D. V. Cowin, the educational secretary, with us. These brethren gave valuable help.

On Sunday night the meetings were brought to a fitting conclusion by a consecration service conducted by D. V. Cowin. Several workers and members took the opportunity of coming to the platform and testifying to a renewed consecration to God's work. Before the service closed the whole congregation signified its desire to reconsecrate lives and talents to finishing the work of God.

P. H. STEARMAN,

President, Gold Coast Mission.

Lord as his little Sabbath school. He is doing all this with no help except the small hands of the faithful children who are still standing by him. For two years he has been fighting the Lord's battles. He brings his little group to be baptized every year. Would your faith stand the test if you were placed in Brother Mguni's position?

Special Providences

In spite of the prejudice, the angel of God enter the homes, and by dreams and visions the people are directed to join the church. One girl dreamed she saw three companies, representing the different societies of the area where she lived. Around the Seventh-day Adventist group shone a bright light, and she was admonished to join that group. Then a strong light shone upon her, and these words were flashed before her: "Remember the sabbath day, to keep it holy." So we see that the work is being built up by these providences.

Let us now go deep into the bush and visit the bushmen's Sabbath school. There in the heart of an ordinary bushman God awakened the desire for truth. He had a dream that he should go to a certain place in Johannesburg, which is a very long journey from where he lives, and there find the true church of God. He went, and finally found the people to whom he was sent, but he was still not satisfied. He went back home and had another dream. This time he was told to go to a certain man named William Moyo, who would show him the truth. He had to walk 150 miles to reach this man, but he walked this distance, and found the man with the truth. He did not know how to read, but with a little help from one of his friends he began to learn, and has since taught himself.

Because he was a bushman he was a slave to the tribe among whom he lives and was used as their cattle herdsman. He was also excused from tax. After he

had received the truth he told the people that he was not herding cattle any more, for he had a message to preach. They took his cattle from him and imprisoned his wife, but all this did not shake him. He was also told by the district commissioner that he now had to begin paying tax because he was a preacher.

His wife is now with him, having been released from prison, and every year he and his little flock walk 150 miles each way to camp meeting. It would do your heart good to see this poorly clad bushman taking out of his ragged pocket his camp meeting offering and tithe that he had gathered from his people. He makes beautiful baskets, and God provides for him and those he is endeavoring to teach the Word of the Lord.

Here in Bechuanaland our greatest need is for small houses of worship, where, through the Sabbath school and weekly worship, personal evangelism can be carried on effectively. Pray that God will help us to realize these needs soon.

Flight Over the Amazon Jungle

By R. F. Correia

I arrived at Belém airport just as the early morning sun was breaking over the steaming jungle. There I was met by Pastor Walkerio and our two Argentine nurses who were to accompany me on my flight to Manáos, over a thousand miles up the Amazon River in the very heart of this vast jungleland.

Before us was our airplane, *Cruzeiro do Sul* ("Cross of the South"), whose aluminum body scintillated in the tropical sunlight. Entering the ship, we prepared ourselves for the trip.

As we took to the air I sat at the window gazing at the passing scene below. Stretched out beneath in an unforgettable panorama was the world's largest jungle—a veritable *inferno verde* ("green hell"). As we were flying along at six thousand feet, as far as the eye could see, the green pattern of the extensive matted *floresta* dominated the view, broken only by the giant serpentine blue of the mighty Amazon River.

There below was one of the last frontiers of the world, as yet largely unconquered and undiscovered by modern man. Inhabited by snakes and savages, a good part of the Amazon jungle is still awaiting the message of the Master. My heart hung heavy as I pondered the struggles and sacrifices yet to be made to carry the cross of Christ to the inner recesses of this mighty *mata*.

As we neared Manáos rough weather tossed our plane about like a feather in a brisk breeze. The high waters of the rainy season enlarged the inland lakes and flooded the banks of the river. Approaching Manáos, we saw the Negro

River emptying into the Amazon—the dark waters of the former maintaining a distinct separation from the latter for a number of miles. I was impressed by the many hills in this region. Losing altitude, we swooped over the city of Manáos and soon landed at the airport, to be met by Pastors Walter and Claudimir. The flight took a little more than four hours—an unforgettable experience because it was a panoramic picture of my jungle parish.

Dedication of Milwaukee German Church

By H. L. Rudy, Vice-President
General Conference

The German church members in Milwaukee, Wisconsin, are now comfortably housed in their own building. About a year ago the congregation bought what was known as the Concordia Lutheran church building. This was a solidly constructed edifice with two auditoriums (one on the second and one on the first floor) and a well-equipped basement. An immense amount of free labor, plus about eight thousand dollars for building materials and supplies, went into the renovation and modernization of this church home.

The main auditorium is on the top floor, with a seating capacity of about 250. The auditorium on the first floor serves as a classroom and is suitable for many kinds of services. A well-equipped kitchen in the basement, with adjacent recreation hall provides excellent facilities for the social activities of the church. A large vacant area on the corner of the church lot has been developed into a lovely park to add beauty to the well-situated property.

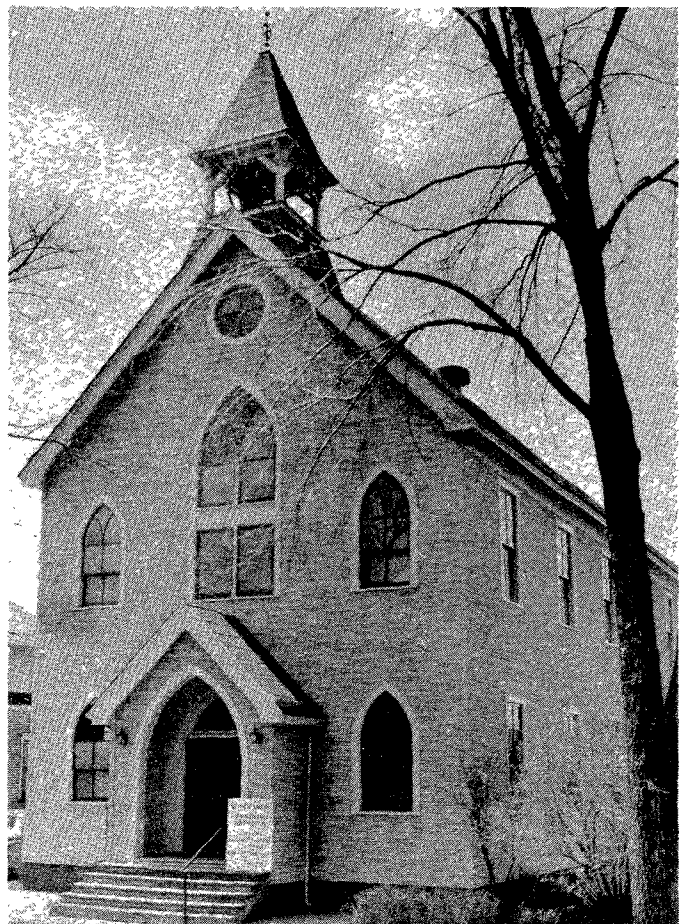
The weekend of June 12 and 13 became historic in the life of the church. Under the direction of Daniel F. Roth, the district pastor, a series of special services was planned, culminating in the dedication of the building on Sabbath afternoon, June 13, 1953. Henry Uhl, assistant district pastor; H. J. Capman, president of the Wis-

consin Conference; J. B. Penner, editor of the *German Signs of the Times*, and the writer joined Brother Roth in conducting the dedicatory service. Two dedicatory sermons, one in German and one in English, were given by H. L. Rudy. The conference president offered the dedicatory prayer, and the congregation joined Elder Penner in the act of dedication.

Mrs. Marie De Smith, of the Sheboygan church, and Ernest Runge, a student of Emmanuel Missionary College, sang several beautiful solos. Others contributed greatly to the feast of good things over the weekend, and particularly the dedication service. On Sabbath the attendance was up to capacity throughout the entire day.

A series of evangelistic meetings will be held in this building by the pastor and his associates this fall. The church and the conference are looking forward to a large increase in the membership of the Milwaukee German church.

It is well that we learn the lesson of quietness. It is the secret of power. It will save us from outbursts of temper, and from saying the rash and hasty words which one hour afterward we should be sorry for having said. . . . It will enable us to be cheerful and patient amid the cares and vexations of life.—J. R. Miller.



The Milwaukee, Wisconsin, German church.

The New Nutrition Research Laboratory

By Harry W. Miller, M.D., Director

The new Nutrition Research Laboratory at La Sierra, California, is about to be opened to definite research work. Already a well-qualified group of technical experts on nutrition have been placed on the consultative staff of the laboratory. These include W. D. Leech, Ph.D.; Miss Lydia Sonnenberg, M.A.; Mervyn Harding, M.D., Ph.D.; U. D. Register, Ph.D.; R. F. Chinnock, M.D.; Virgil L. Koenig, Ph.D.; Ola K. Gant, Ph.D.; Miss Dorothea Van Gundy, B.S.; George T. Chapman; and A. A. Cree. Directly in charge of the analytical laboratory will be W. D. Leech, Ph.D., assisted by Robert Macomber; in charge of the dietary and cookery department will be Miss Dorothea Van Gundy, well versed and trained in nutrition.

Research in nutrition is fundamental as a guide to a healthy life. Fortunately the time has arrived when every theory of nutrition can be put to the test. Laboratory methods are now available to prove or to disprove the truth of assertions and assumptions regarding foods. It is important that we scrutinize the food that is to become the building material on which to grow and maintain life.

Seeking the Most Healthful Food

Experience only is not sufficient proof of the truth of what constitutes nutritional values. We are to go as far as possible in investigating what are the facts. Just such investigation and assurance of help in finding the truth is promised in the following quotations:

"He who in the building of the tabernacle gave skill and understanding in all manner of cunning work, will give skill and understanding to His people in the combining of natural food products, thus showing them how to secure a healthful diet. . . .

"Until we can teach them how to prepare health reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health reform diet. Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. . . . God will give His people ability and tact to prepare wholesome food without these things."—*Testimonies*, vol. 7, pp. 132-135.

From the preceding it is perfectly clear that some foods now used must be discarded from the diet, that through research substitutes will be found for them, and that food plants in many places will be built for providing the same.

One of the most essential items of diet is protein in proper quantity and quality.

Meat, fish, eggs, milk, and cheese have been largely depended upon to supply this protein until substitutes are found. It might prove a hardship nutritionally to discard them entirely, without proper substitutes. These can be found through careful scientific research and experimentation. Surely the time has arrived to address ourselves seriously to this important work.

Every kind of food should be put to the test in the laboratory. Questions, answered should be: Does it promote blood building, bone development, good growth, fertility, and well-being? Do we find causes for scurvy, rickets, liver damage, anemia, or other deficiencies? If these are brought to the test of science, we can know and not speculate, in regard to such questions. Methods are now available to prove food values nutritionally.

We can always be sure that thorough scientific research will support and not contradict Inspiration. To research workers it is of the greatest encouragement to embark upon problems that Inspiration has foretold would be accomplished. The assurance that the Lord will give wisdom to those who study to find suitable substitutes for meat, eggs, and milk in the

diet is a great stimulus. The Lord always has something better than that which He would have us discard.

Until the very recent past Seventh-day Adventist diet reform has had little opportunity for food research. However, since the inception of the International Nutrition Research Foundation two years ago, some progress has been made. The first reward based upon research was the acceptance of soya milk (trade name Soy-alac) by the American Medical Association's Council on Foods and Nutrition as meeting the requirements for nourishing the new born through its nursing period. In order that this recognition might be gained, extensive feeding experiments were needed, comparing vegetable milk and animal milk in feeding tests. When all the data was submitted to this most authoritative body on nutrition science, they issued accreditation to Soy-alac as being a safe and wholesome infant food similar in nutritional results to that of animal milk. This perhaps is the first time that a vegetable substitute for an animal milk has been put to the test chemically, biologically, and clinically. Certainly no test as between a vegetable diet



Lending Library at Manila Sanitarium

Here is a picture of a nurse lending a copy of *The Great Controversy* to one of our patients at Manila Sanitarium and Hospital. The nurse works out of the chaplain's office. Every morning she goes with her books and lends them to interested patients. My record shows that about 60 per cent of our inpatients are borrowing these books every day. This is quite significant, because most of our patients are Catholics.

Most of the books we have in this patients'

circulating library are from our brethren in the United States. It is kind of our people in America to have sent these good books to our patients here in the Philippines.

We are keeping in contact with twenty-six persons whose interests have been aroused in the hospital while they were here as patients. A goodly number of other names have been sent to the mission headquarters for follow-up work by our field workers.

E. A. DE LEON, Chaplain,
Manila Sanitarium and Hospital.

and an animal diet could be more difficult to prove than to replace mother's milk for the newborn infant. And yet today literally hundreds of babies are thriving on a vegetable milk, starting from birth.

Another major triumph was achieved about a year ago (1952) when we presented before the Federal Security Agency (Food and Drug Administration) an appeal requesting the substitution of soya milk for cow's milk in the manufacture of margarine, so as to have a 100 per cent vegetable spread to replace cow's butter. Extensive experimental data was again presented and on May 15, 1952, the Federal Security Agency ruled favorably on the appeal, so that today the Federal Statutes on Definition of Identity for Margarine Manufacture recognizes and permits soya milk substitution for animal milk in the making of margarine.

There have been several other important rulings that were needed and have been made, placing soya milk among the favored list alongside animal milk, such as in the matter of allocation of tin for containers, grants for export licenses, etc. Now that vegetable milk has been granted these credentials, the United Nations as well as some overseas governments are endeavoring to extend the use of soya milk as a replacement for cow's milk, since animal milk is not sufficiently available. Without research, facts could not be presented and incredulity would have resulted. Today almost all government agencies require data on standards, formula, nutritional yields, et cetera, all of which require research on foods purchased.

The field before the research laboratory is a large one. Foremost it shall be the purpose of this laboratory to put to the test the food products that are now produced and being marketed as replacements for meat, milk, eggs, butter, and cheese. Further, it will serve as a source of information on particular questions relating to the analysis, preparation, and nutrition values of these foods.

The International Nutrition Research Foundation will become known as a scientific nutritional center that keeps fully abreast of the present-day trends in nutritional research and advance, and will be able to recommend various processes available for assaying, analyzing, and experimenting in order to develop facts concerning foods and their preparation.

One of the services that the Foundation hopes to render will be that in behalf of foreign countries who desire information concerning the use of indigenous food products, and to define their nutritive values and their place in the human dietary. Also we desire to find out how to combine and process indigenous edibles into readily digestible and palatable foods. As a result of better-balanced and more palatable dietaries at home and abroad, we hope to create favor in behalf of the science of nutrition.



Evangelistic group who worked with Pastor Nembhard in the Prophetic Crusade at Port of Spain, Trinidad. This effort resulted in the baptism of 102 souls on May 3.

Baptism in Port of Spain, Trinidad

By H. Edison Nembhard

On May 3 many hundreds of our believers and their friends of the city of Port of Spain, Trinidad, and the surrounding districts gathered on the banks of the beautiful Maracas River to witness the baptism of 102 people.

This unforgettable event was the result of a city-wide prophetic crusade launched by the writer on January 18 in one of the quiet, residential sections of the city. These stirring meetings were held in a large canvas auditorium.

Associated with the writer in the crusade were four ministerial graduates of the Caribbean Training College—Edison Pascall, Roy Hoyte, Erskine Bovell, and George Brown. In addition to these young men were Sister Iris Wiltshire, Bible instructor; W. W. Thomson, secretary of the Book and Bible House of the conference; and M. E. Nebblett, who recently came from the United States.

Many outstanding experiences of the miraculous transforming power of God were witnessed. One aged woman—prominent in another denomination—who walked a long distance to attend the meetings each night accepted the message and was baptized.

A young widow, after many weeks of earnest prayer, was successful in obtaining Sabbath privileges, although she is a secretary in one of the big business firms in the city. There is nothing impossible with God.

An old gentleman who is now seventy-six years old rode his bicycle a distance of five miles every night to attend the meetings. He is now a full-fledged member rejoicing in the message.

A mother and her four daughters who live four miles from the city came regularly to the meetings, and at the close the entire family was baptized.

In spite of conservatism and the barriers of Catholicism, many prominent citizens, high-ranking professional men, and members of the legislative council listened with rapt attention to the unfolding of the prophecies. We have high hopes of seeing some of these, like Nicodemus and Joseph of Arimathea, cast in their lot with us before the end. On the closing night, after four months of preaching, there was as large a crowd as on the opening night.

As we continue the good work for Christ we are encouraged as we constantly meditate on the words of the psalmist: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Hundreds of Youth Ready for Mission Service

By L. A. Skinner

Sabbath afternoon during the Pan-American Youth Congress in San Francisco an appeal was made for young people to declare themselves willing to accept an appointment to foreign mission service. This appeal came at the close of the dramatic story of Dr. G. Hoehn and his emergency flight from Africa to the United States. As the cards were handed to the hundreds of young people who stood, 578 filled in their names and volunteered for service.

These valiant youth will swell the ranks of foreign mission reserves, out of which will come definite appointments in the future. Among these were doctors, dentists, graduate nurses, ministers, teachers, secretaries, students, and many other well-qualified persons. One graduate nurse wrote on her card, "I am willing to go to the hardest, neediest, most remote place in the world." A teacher and secretary wrote on her card, "Most anxious to go as soon as possible." This is the spirit of Missionary Volunteers. It is easy to recognize the spirit of our pioneer workers in this spontaneous response. Before a year passes some of these very young people will be on their way to the mission fields.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

The Needs of Southern Asia

By Erwin E. Roenfelt, *Associate Secretary*
General Conference

Southern Asia undoubtedly constitutes the greatest challenge that faces the Adventist people today. Within the confines of this division, which is comprised of India, Pakistan, Burma, Ceylon, Afghanistan, Bhutan, Nepal, and Tibet, are crowded about five hundred million people, more than three times the population of the United States. To carry the message of Christ to these multiplied millions is a stupendous and staggering task, and how to accomplish it is a problem of tremendous proportions.

In that field we have today 142 overseas workers—109 married and 33 single. This figure includes workers of every kind—evangelists, pastors, teachers, doctors, nurses, office workers, et cetera. This means that there is approximately one overseas worker for every three and one-half million of the population. In addition to these, we have a force of national workers, but their number is pitifully small when considered in relation to the teeming population among which they are scattered.

Clearly, one of the crying needs of this great mission division is a vastly increased number of workers, especially well-trained nationals. Merely to answer the calls that are coming to us just now requires many more workers than we have in the field at present.

Increasing the number of national workers means the establishment of more schools and colleges in which children and young people are given a Christian education and are trained for service. It calls also for more overseas workers, not to serve as administrators and departmental leaders, but to work side by side with the national workers as counselors and helpers, demonstrating to them how to engage in effective and fruitful soul-winning service. All of this involves an expenditure of vastly larger sums of money than have been available up to the present. How to provide the men and the financial means with which to prosecute and to finish the gigantic task that remains to be done in Southern Asia is the question that challenges the church of God today.

The problem of carrying God's message to all the people of this great di-

vision becomes the more perplexing as one considers the condition of the people. First of all, there is their extreme poverty. This is appalling and heart rending. It is claimed that possibly 85 per cent of the more than three hundred million people of India have never known what it feels like to have a full stomach. They are engaged in a constant struggle to obtain sufficient food to save themselves from absolute starvation.

Unnumbered multitudes have no home or shelter of any kind. Their miserable existence is eked out on the sidewalks of the large cities and towns. At night these sidewalks are littered with sleeping human beings—men, women, and children lying there with nothing covering their emaciated and naked bodies save a few filthy rags or a wretched bit of bagging or burlap. Whole families are there, huddled together. Children are there. Mothers with their babies are there. Old men and old women are there. Babies are born and children grow up on the sidewalks. There people live, there they get sick, and there they die.

Illiteracy of the People

Another factor that has a bearing on the great task of making known the message of God to the multitudes of Southern Asia is the illiteracy of the people. In India alone there are more than 250,000,000 persons over five years of age who cannot read and write, who are steeped in ignorance and superstition, who suffer from sickness and disease, and who are the victims of exploitation.

We understand that the loud cry of the angel of Revelation 18, through which God's work on earth is to be finished, is to be brought about largely through the work of our publishing houses. But of what use is it to publish literature for dissemination among illiterate people? For books, papers, and tracts to be of any value to them, they must first be taught to read. What, therefore, is needed in such lands as India is a great literacy program and an army of literacy workers, trained and qualified in literacy methods and techniques, who can quickly teach people, even old people, to read.

That something can be done quickly

to teach people to read is being demonstrated today by Dr. Frank Laubach and his literacy team. This man, working under the auspices of the World Literacy and Christian Literature Committee of the Division of Foreign Missions of the National Christian Council of the United States, has become world renowned because of his work in many lands and in almost a hundred languages. By means of pictorial charts, and using techniques that he has developed, he has already opened a new world to multitudes in many lands. It is his claim, and this he demonstrates, that by means of his methods an illiterate person can be taught to read simple words in a day, and a book written in simple language in two or three weeks. He himself has prepared several books, one the story of Christ, in simple language. According to his slogan, each one who is taught to read is to teach another, and to win him to Christ.

In my mind there is no doubt that the work Dr. Laubach is doing is in the providence of God. Multitudes are being prepared to become acquainted with the everlasting gospel through the printed page. In response to the invitation of the government of India, Dr. Laubach and his team of helpers spent the last year in that country. Hundreds of literacy centers were established in many parts of the country. Everywhere the people are eager to learn to read. Seventh-day Adventists, with their emphasis on Christian literature, should capitalize on this program.

To make people literate and then not to furnish them with literature that they can read, serves no good purpose. The urgent need is for simple Christian literature that can be placed in the hands of the new literates. Something unique and unprecedented will have to be done to meet this need. First of all, writers will have to be found with the ability to present the message in the most simple language, and then literature will have to be produced in quantities far exceeding anything that we have done in the past. Books, papers, and tracts in multiplied millions of copies will have to flow from our publishing houses, and this literature will have to be made available to the people at a price that, in their extreme poverty, they are able to pay.

These are a few of the aspects of the challenge of Southern Asia. How to make known the message to the vast populations of that division and to finish the work in that field is a problem that stag-

gers human thought and imagination. But we need not be afraid of it, for God is greater than India. He is greater than Southern Asia. He is greater than the world. He is greater than this problem or any other that His church might face. He has declared that "he will finish the work, and cut it short in righteousness," and He will do it through His chosen and appointed agency—His church.

Department of Education

Golden Opportunities

As parents in Adventist homes, we are most fortunate. We are not confused by the modern philosophies and changing trends in child training, for we have the never-changing truths of the Bible and the testimony of Jesus upon which to base our way of life. How wonderful to have the instruction and counsel from the Lord to guide us in dealing with our children.

"If you have children, you have a work to do . . . in the formation of their characters."—*The Adventist Home*, p. 191.

"Never, never neglect your children."—*Ibid.*, p. 192.

"The father and the mother should work together."—*Ibid.*, p. 190.

"The Lord has decreed that the family shall be the greatest of all educational agencies."—*Counsels to Parents, Teachers, and Students*, p. 107.

"Parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path."—*The Adventist Home*, p. 190.

What a privilege it is to be able to study, constantly to increase our knowledge of child training. As the teacher each year refreshes her knowledge and learns how to become more efficient with her pupils, so we as parents are inspired by further study and discussion of the ways to guide our children according to the divine plan.

There is no regular school in North America where all our parents can attend classes in child training under experienced teachers. True, those living in our college communities do at times have the opportunity to join a class that partially meets parents' needs. But most parents must look elsewhere for additional help to meet the problems that confront them, to learn better ways of building pleasing personalities and shaping noble characters.

That is why every church needs either a Home and School Association or a Parent Study Group, where all these matters so important to parents can be studied and discussed.

The Department of Education considers the Home and School Association a school for parents. Here, with some of the best talent available in our ranks, very helpful material is brought to parents: ways to help the child in school; how to discipline; the part poetry plays in the life of the child; the importance of music, and the different ways in which the child can participate in it; the gift of speech, and the essential part the parents play in developing this gift; helping the child to achieve emotional security; and many other vital topics.

This material is provided in the relatively new thirty-two-page magazine. *The Adventist Home and School*, published especially for the leaders of Home and School Associations and Parent Study Groups. It is issued every three months during the school year, and in addition to the program for each month, the leader will find many valuable suggestions: how to vary the meetings, how to increase attendance, ways of meeting financial needs, projects for both home and school, and many other ideas challenging to both parents and teachers.

Even though this little periodical is entering its third year of publication, it is to be regretted that many Home and School leaders have never yet had a copy. Each leader should ask his conference educational superintendent how he may secure his copy. Many conferences order the magazines in bulk, at a cheaper rate; and the method of distribution varies in different conferences.

Isolated members not privileged to attend parents' meetings may also enjoy this magazine by ordering it from the Southern Publishing Association, Box 59, Nashville 2, Tennessee. Price, \$1.00 a year.

Parents, if you want ideas on how to explore nature with your child; if you need a guide for telling the wonderful story of how babies are born; if you seek ways of opening to your child the world of beauty in art, music, poetry, books; if you would welcome a guide for solving childhood problems, and a better understanding of your growing children, read the books selected this year for parents and sponsored by the Home and School Associations. If there is no such association in your church, form one immediately and take advantage of all the good things that are prepared for you.

The program materials for 1953-54 will include such topics as: how parents and teachers work together for the good of the child, human relations in the home and how they affect the child, widening the family horizon with books, helping your child to appreciate art. There will also be included another wonderful program on nature study and more challenging programs of interest and inspiration to eager parents.

ARABELLA MOORE WILLIAMS,
Assistant Secretary for
Parent and Home Education.

Sabbath School Department

Sabbath School Teachers' Workshops

In response to the plea, "Teach us how to make those interesting song illustrations, memory verse booklets, and attention devices," which always follows our institute work, we have been experimenting this summer with a series of Sabbath school teachers' workshops.

The individual requirement of materials was calculated for about ten different one-and-one-half-hour workshop classes. These classes were organized for certain definite accomplishments, as follows:

Class No. 1. To make memory verse booklets and cradle roll teaching devices.

Class No. 2. To make kindergarten song illustrations—hearts and "family" folders.

Class No. 3. To learn the art of flocking and to make flocked ducks and chickens for the "family" folders.

Class No. 4. To learn to use the pantograph, so that simple pictures can be enlarged for kindergarten work, and so that, with practice, the *Sabbath School Worker* cartoons can be enlarged for senior class teaching.

Class No. 5. To make primary and junior attention devices—crosses, ladders, trees, an illustration of last-day deceptions, and invisible writing.

Class No. 6. To make with saltpeter the attention device known as "the hand-writing on the wall."

Class No. 7. To make with red and green ink and red cellophane paper the device that illustrates the blotting out of sin.

Class Nos. 8 and 9. To make paper flower decorations.

Class No. 10. More pantograph drawing.

The conference Sabbath school secretaries bought their supplies according to the number of delegates they expected; then the number of delegates was divided by the number of workshop class periods available, and the groups rotated from class to class, so that by the time the workshop was over, everyone had been in all of the classes.

At Enterprise, Kansas, E. E. Hagen, conference Sabbath school secretary, brought together about forty-five teachers from all over the conference for eight and a half days. The Teachers' Training Course was taught for thirteen two-hour periods, and forty-three completed the course and passed the examination, their names being sent in for diplomas. Miss Meyer gave nine periods of instruction, and there were twelve workshop classes.

At Columbus, Wisconsin, Vernon Flory, conference Sabbath school secretary, gathered seventy-five teachers for about three days. There was time for only six periods of instruction and the first five workshop classes, so the classes had fifteen teachers in each group.

At Cicero, Indiana, D. E. Caslow gathered one hundred teachers, and we met for about three days in the large camp meeting auditorium. The unlimited space and the supply of tables made the five large groups of twenty or more teachers very easy to handle. And again we had six periods of instruction and five workshop classes.

At Reynoldswood, Illinois, C. R. French had brought in about seventy teachers. The situation was delightful, and we were together four and a half days. So there were eleven periods of instruction and seven workshop classes, with ten teachers to a group.

You have never seen happier teachers! They spent on the average eight hours a day in study and work, and went home with their arms full of devices that would delight the children, their heads full of ideas, and a determination to work for the children and young people as they never had before.

ERIC B. HARE,
Associate Secretary.

Missionary Volunteer Department

Share Your Faith the Outpost Way

Repeatedly the Lord's messenger has emphasized the urgency and importance of rugged missionary work by young people. It is a basic experience in the life of every young, growing Christian.

"It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. . . . The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good."—*The Desire of Ages*, p. 640.

In the conduct of gospel meetings in cottages or elsewhere the messenger of God throws out the challenge for us to "reach people where they are."

"There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way."—*Gospel Workers*, p. 187.

"The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the

moving throng, or even in halls or churches."—*Ibid.*, p. 193.

Since the Pan-American Youth Congress, reports are coming in from far and near telling of official delegates and others who have gone back to their home churches fired with a new zeal to win souls for Christ. We have just received a letter from the Oregon Conference. The Missionary Volunteer secretary writes, "One delegate has already set up a little tabernacle in a small outpost and has been on the telephone long distance requesting an outline for twelve youth sermons to be given by her group."

L. E. Biggs, the president of the Oregon Conference, said, "What our young people need is that commitment service that your congress put on. I hope that all young people in Oregon will get the inspiration of that hour."

One of the greatest needs of the Adventist Church and a perishing world at the present time is the enthusiastic and stimulating ministry of young people to labor for other youth.

"I long to see them [the youth] helping one another to reach a higher plane of Christian experience."—*Messages to Young People*, p. 15.

"Young men and women, God calls upon you to work, work for Him. . . . You can reach a class whom the minister cannot affect."—*Testimonies*, vol. 1, p. 513.

Outpost evangelism is reaching those afar off—going to the highways and byways, new localities, out-of-the-way districts, uncultivated centers, among the mountains and valleys. It is doing what Jesus did when "he went a little farther." The big move is from the heavily populated districts into the suburban areas. Hundreds of housing projects are springing up everywhere. First, use literature, then sign up interested persons for cottage meetings.

On the northwest side (an outpost) of one of our large cities a young man went into a private home to share his faith. The congregation first outgrew the house, a store building, and then a larger building near the present location. It all began with a friendly visit to a home in the suburbs.

God's MV army invaded the edge of one of the larger cities. An empty store building was renovated and made ready for the small effort. Eight young people were baptized. This was all because Missionary Volunteers put the SYF spotlight on the need.

In every community outpost in America there are young people who do not know Christ, and probably never will unless you do something about it.

"Why me?" you ask. "Why not the preacher or the evangelist? Isn't it his job?"

No, not altogether. There is a place only you can fill. The best missionary to some youth is someone else his own age.

The unsealed orders for God's MV invasion army on outpost evangelism are taken from the book *Evangelism*, pages 46 and 47:

"There must be a wider reaching forth to work for those . . . who are afar off. . . . The field of labor is to be extended. . . . The most unpromising fields must receive earnest, determined labor. . . . Men and women in the highways and byways are to be reached. . . . Such a work as this is to be done in our cities and villages, in the highways and hedges. . . . Our Saviour's work was to . . . lift up the standard of truth in new localities. . . . The light is given me that we . . . should look for places in out-of-the-way districts. . . . The seeds of truth are to be sown in uncultivated centers."

God bless Christian young men and women in any part of the world who courageously enlist their service and talents for God in this mighty Share Your Faith outpost movement.

E. W. DUNBAR, Secretary.

Temperance Department

The Formation of a Temperance Army

We have received this counsel regarding alcoholic beverages:

"Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."—*Temperance*, p. 209.

We had prohibition of alcoholic liquors for a few years, but it was an attempt to protect the nation by legislation alone. The agencies of temperance education laid down their arms. They had accomplished their purpose. America was now dry. Utopia was beginning, and all was well with the world.

But the liquor men were not idle. They at once began an intensely active campaign of education, and repeal in time was achieved. Their misrepresentation has so blackened the prohibition era that most people believe it the worst epoch in our history.

A change is coming. Alcohol interests have had complete liberty, and are going to horrible extremes to induce even little children to become users of alcoholic beverages. A tide of resentment is rising.

Thinking people are rebelling against this present situation.

Now let us take advantage of the incoming tide of antialcohol feeling and resentment, and help educate the new generation. The American Temperance Society is forming an army of temperance workers. These men are chosen from our ministerial graduates and from among qualified men in our churches.

These men are trained as representatives of the American Temperance Society, and a well-prepared prospectus is put into their hands, and an exclusive territory is given them. They offer a service to the community of two visual education films, and a year's subscription to *Listen* to every high school student.

After showing the films in the high school assembly, they approach the growing groups of the concerned in the community, asking them to sustain the service to the high school students. This includes a year's subscription to our official journal *Listen* to each student.

Our plan is to develop an army of temperance workers who will cover the thousands of high schools annually in the United States and Canada. We will thus be fulfilling the injunction of the prophets: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. 58:6).

The greatest yoke upon America is the tribute it is paying to the liquor and tobacco manufacturers. We trust that in every conference several volunteers will communicate with the publishing department secretary, and help cover the great field of high school students.

This is fulfilling Moses' command to "proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10).

HENRY F. BROWN,
Associate Secretary.

Home Missionary Department

Neighborhood Evangelism

"Only a moment of time, as it were, yet remains."—*Testimonies*, vol. 6, p. 14. There is so little time and so much to do. How applicable are the words of Jesus to Judas on the night of the betrayal when Christ said to him, "That thou doest, do quickly." We must be about our Father's business, for there is so little time left in which to finish the work that God has given us to do.

We have received our marching orders: "Wherever a church is established, all the members should engage actively in mis-

sionary work. They should visit every family in the neighborhood and know their spiritual condition."—*Ibid.*, p. 296.

During the month of May I spent some days on the island of Guadeloupe, a French possession in the Inter-American Division. The island is small and has a population of about 270,000. The religion of the people is Roman Catholic. This they have been all of their lives. The larger number of these people are seeking for truth. That fact impressed itself very vividly upon my mind during the time that I was on this island. There are about twenty Seventh-day Adventist churches on the island, with about twelve hundred baptized believers.

While I was on the island a lay preachers' institute was held in the city of Pointe-à-Pitre. There were thirty-eight lay preachers in attendance as delegates from the churches on this island. These lay preachers were instructed in practical lay preaching. On Sabbath afternoon they were sent out two by two in the neighborhood around the church. That was a new experience for them. Like the seventy appointed by the Lord and sent forth into every city and place where He Himself would go, so these went forth to every home in the neighborhood.

After one hour these thirty-eight delegates returned with joy to recount their experiences. In most of the homes visited they had prayer. The people received the literature gladly, for they are seeking for truth. A large number who were visited, enrolled in the Voice of Prophecy Bible Course. They were also invited to attend the Sunday night meeting, which was to be held for the public. On Sunday night at 7 P.M. they began to come. By seventhirty the church, which seats about five hundred, was packed, and still they came. The aisles were filled with chairs, but all could not be accommodated. Many had to remain outside. As they listened to the message on the coming of the Lord their hearts were touched. When a call was made to give their hearts to God, the response was overwhelming. Truly, the harvest is ripe on this island. Hundreds of souls are ready to be gathered into the fold. Many of these people will be brought into the message through our lay members on that island.

Some of our lay members, as they go from house to house month by month and bring the message to the people who are seeking for light, are having remarkable success in bringing people into the message. There are those who have brought in ten, others twelve, others fourteen. Yes, some of them have brought as many as twenty-two people into the message in one year.

Around our churches and in our neighborhoods there are souls seeking for truth. It is for us, as members of the church, to go forth and bring the message of salvation to them.

T. L. OSWALD, *Secretary.*

Medical Department

Something for Us to Be Doing—NOW

The truce signing in Korea may well take people off their guard so far as preparedness is concerned. At one time there was an anxiety in America not only for defense preparation but for civilian emergencies, but very little is heard of the possibility of need for Red Cross First Aid training, blood bank effort, home nursing, et cetera.

During the height of the threat of war about two years ago, Adventists were giving a good account of themselves in these matters, and it is appropriate that they should. But are we doing as much as we should now? The present apparent quiet is but a lull before the storm. The huge stocks of A-bombs being prepared on both sides of the Atlantic are not without sinister purpose. One day the earth will doubtless rock under their impact, and millions of mangled and maimed and burned human beings will look for succor and relief. Will we be prepared to do the part in which we have professed proficiency? What about your home, your church, your conference—are your members prepared to join intelligent, trained rescue squads to engage in lifesaving ministry?

From the Coral Sea Union Mission in the South Seas comes this most challenging report of the manner in which our local native church membership is preparing to meet disease or emergency. We quote from H. W. Nolan's letter of July 2:

"Our Health Week program proved a great success. Actually you would note on our church calendar that merely 'Health Day' was listed. In cooperation with the MV and education departments we decided to hold a week of meetings and classes. In every meeting throughout the week the health factor was highlighted. Study outlines were prepared for all church services, and programs were provided for the MV meetings.

"Every day during the school week a whole period was given over to the promotion of health principles. The subjects followed were cleanliness, prevention of disease, a balanced diet, common diseases in the villages, and simple treatments. This might appear to be a rather heavy schedule, however, there was a reason why so many subjects were touched upon.

"Each program began with the Health Week chorus. On all occasions the Health Week slogan, 'Every Student a Medical Missionary,' was repeated in unison. A rough health-check blank was prepared

in pidgin English as well as in simple English. The purpose of each lesson was clearly stated at the beginning of each period. A daily proverb illustrated each lesson. There was also a Spirit of prophecy excerpt bearing on each day's lesson. Each period concluded with a project in which as many as possible participated.

"A number of classes in St. John First Aid have already begun. There is general enthusiasm on the part of the natives participating in these classes. Many of the natives are finding the theoretical part of the classwork rather difficult, but the instructors are optimistic. We hope to arrange for one of our own doctors to visit the field to conduct the examinations. We have great hopes for the future of St. John Ambulance classwork.

"A short course in hydrotherapy has been developed in simple English on lines similar to the courses in home nursing put out by the General Conference. These will be mainly practical and will carry a certificate. A number of these courses are planned, both in home nursing and in hydrotherapy."

The appreciation of these island people for the health phases of our Christian instruction and their active participation in training for possible emergencies should remind us that in our greater potential danger there is perhaps something for us to be doing—NOW.

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

War Service Commission

Medical Cadet Camp at Grand Ledge

This report is being written while I am in attendance at the annual National Medical Cadet Camp at Grand Ledge, Michigan. This is the fifth day of the two-week encampment.

Cadets are here from all parts of the United States, from the Atlantic to the Pacific, and from the Canadian border to the Gulf of Mexico. In addition to these there are visitors from Latin America. The War Service Commission secretary of the Inter-American Division is present, David Baasch; Dario Garcia, War Service Commission secretary of the South American Division; Jose T. Rodriguez, Missionary Volunteer secretary of the West Cuba Conference; Juan Rodriguez, Missionary Volunteer secretary of the Puerto Rico Conference; Pedro Roque, Missionary Volunteer secretary of the East Cuba Conference; J. F. Knipschild, Jr., War Service Commission secretary of the Hawaiian Mission.

One of the outstanding impressions I have received at the encampment is the

widespread influence and benefit of the medical cadet training. Everett N. Dick, the national commander of the Medical Cadet Corps, on the first Sabbath of the encampment gave us a thrilling report of his trip to Japan, Korea, Formosa, and the Philippines, in all of which places he conducted medical cadet training camps.

When Dr. Dick explained to military officials of the Japanese Government what we were doing, they encouraged him to get our young men in Japan together and give them this training. It was the same in Korea. It was enthusiastically received in Formosa, and an excellent training camp was held in the Philippines.

Countries in South America are calling for the creation of the Medical Cadet Training Corps in their lands in the hope that our young men who are citizens of these countries may be given the same status in relation to national military training or the draft that they have been given in the United States. Medical cadet training as given by Seventh-day Adventists, and as recognized by the United States military authorities, is spreading around the world and creating friends for us everywhere.

One hundred and seven have registered at the camp and are taking the training. Between forty and fifty of them have already been given their I-A-O classifications and thus are definitely heading for military service. Five or six have received their notices for early induction. Consequently there is an air of seriousness and of downright earnestness prevailing throughout the camp. These men are here for business. They put effort and energy into their training activities, and out of this important training they are getting the last possible benefit that is obtainable. My own impression is that it is a camp characterized by greater seriousness of purpose and devotion to training than any of the many camps I have attended heretofore.

The program of activities of the camp is a very strenuous one. It takes quite a staff of cadet officers to give instruction. The cadet officers this year have been carefully selected by the national commander, Everett N. Dick. They consist of Maj. Walter A. Howe, of the Southwestern Union, as executive officer; Maj. Clark Smith, of the Pacific Union Conference, as finance officer; Capt. C. Roy Smith, Sr., of Broadview Academy, as first-aid instructor; First Lt. Claris F. Way, of Mount Ellis Academy, Montana, in charge of plans and training; First Lt. Lawrence K. Stevens, of Forest Lake Academy, Florida, in charge of physical training; Second Lt. John F. Knipschild, of Hawaii, as chaplain; Second Lt. Kenneth L. Christensen, of Platte Valley Academy, Nebraska, as security officer; Second Lt. Clifford L. Jaqua, of Plainview Academy, South Dakota, as adjutant, besides a number of noncommissioned officers.

CARLYLE B. HAYNES, *Secretary.*

Publishing Department

Auxiliary Colporteurs

Seventh-day Adventists sincerely believe that God has entrusted them with His last message to a perishing world. This great fact is the motivating urge that has sent forth our missionaries to the ends of the earth. It begets a sacrificial spirit in the heart of every true believer in the message; it energizes every evangelistic worker in the cause; it keeps our printing presses revolving, producing the pages of message literature in scores and scores of languages; and it keeps our colporteurs calling from door to door in almost every country of the world. Truly we are "allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2:4).

This conviction of a Heaven-appointed task must surely grow stronger as we become increasingly conscious of the fulfillment of God's Word concerning the time in which we now live and the shortness of time in which to complete our task. As every sincere Adventist is convinced of the trusteeship of the message, so today every sincere Adventist must be convinced of the nearness of our Lord's return and of the urgency of doing quickly what must be done before He comes.

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. . . . Only a moment of time, as it were, yet remains."—*Testimonies*, vol. 6, p. 14.

"God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted, and in view of these things everyone who professes the truth should be a living preacher."—*Ibid.*, vol. 1, p. 260.

"Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work."—*Ibid.*, vol. 7, p. 21.

God today is fulfilling His word of promise and power and is blessing with soul-saving success the humble and devoted service of many thousands of colporteurs who are carrying the printed page into the homes of the people. More and more of our faithful church members

should enjoy the blessing of this devoted service. Even if at the present time the way is not clear for you to give full time to this ministry of literature, you can enjoy its thrills and blessings by engaging in house-to-house work with our literature in your spare time. Many of our church members in Northern Europe are finding real joy as they give part time as auxiliary colporteurs and thus have a definite place in God's great program for finishing His work.

May the Lord impress many more consecrated hearts among His people to give Him devoted service with the printed page, because of the shortness of the time and the challenge of our unfinished task.

G. D. KING,

*Secretary, Publishing Department,
Northern European Division.*

Religious Liberty Department

Church and State Relations in the Philippines

For some months a controversy has been going on in the republic of the Philippines regarding religious instruction in the public schools of that country. It has found expression in the form of vehement speeches, newspaper editorials and articles, large display advertisements, as well as broadsides, pamphlets, billboard posters, radio broadcasts, and congressional hearings.

It has been led by the Catholic Action party, which first published a full-page advertisement in connection with a pastoral letter of the Catholic hierarchy in the Philippines, which was signed by all the bishops (Filipinos and aliens), urging that they should fight as Filipino citizens for what they claimed as their right to have religious instruction in the public schools. The Masons and others retaliated by claiming that the requirement of religious instruction in the public school was in violation of the constitutional guarantees of the republic of the Philippines, which in Article VI, section 23, paragraph 3, reads:

"No public money or property shall ever be appropriated, applied, or used directly or indirectly, for the use of any sect, church, denomination, sectarian institution, or system of religion, or for the use, benefit, or support of any priest, preacher, minister, or other religious teacher or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the armed forces or to any penal institution, orphanage, or leprosarium."

It should, however, be pointed out that Article XIV, section 5, of the constitution stipulates that "optional re-

ligious instruction shall be maintained in the public schools as now authorized by law."

This statement appears to be in conflict with the statement cited above. It should be noted, however, that this statement provides for *optional* religious instruction, and does not make it mandatory. Sections 927 and 928 of the Administrative Code stipulates that no teacher or other person engaged in any public school may teach or criticize the doctrines of any church, religious sect, or denomination. Nor are they permitted to influence pupils for or against any religious sect. However, it does make it permissible for a priest or minister of any church established in a town where there is a public school to teach, or to designate some person to teach, religion for one-half hour three times a week in the school building to those public school pupils whose parents or guardians express in writing to the school principal their desire for such religious instruction.

Pressure is now being brought upon these public officials to require the teaching of religion in all the public schools of the Philippines. It is not, as stated by some of the opponents of the proposed program, merely an effort to teach religion in public schools, but "an attempt to parochialize the public schools" of the Philippines.

Cases were cited in which the children of parents, including the child of a Seventh-day Adventist mother, were literally forced by the local priest to attend his class in which he taught the doctrines and religion of the Catholic Church.

The fight has been carried into congress, both on the floor and into committee hearings. Thousands of copies of a speech made by Senator Abada, who voiced his objections to the activities of the Catholic hierarchy, along with many other protests, are being circulated throughout the country. The Catholics claim that since the great majority (they claim between 81 and 91 per cent of the inhabitants of the Philippines) are members of their church, special consideration should be given them by the government.

And so the controversy continues unabated. No one knows what the outcome will be. History reveals that religious despotism invariably begins through the influence and pressure of religious organizations or combinations. It further reveals striking examples of the abuse of power when presumptuous and arrogant ecclesiastical combinations dictate the religion of the state and compel people under duress of civil law to conform to the rules and episcopal mandates of the church. We have been told that "to protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion."—*The Great Controversy*, p. 201.

ALVIN W. JOHNSON, *Secretary.*

Radio—TV Department

Radio Fruitage in Australasia

No sign in earth or heaven so impressively announces the soon coming of our Lord as the onward progress of the third angel's message throughout the world. Nearly a million men and women of all races, believers in this glorious truth, live happily and courageously in the positive certainty that the long-looked-for event is "even at the doors."

However, teeming millions are yet unaware of the hope that is within us. The task before us is tremendous. Yet we can rejoice in the knowledge that God has not only entrusted us with a great responsibility but also provided the opportunity and the means by which we can successfully carry out the great commission of our Saviour.

To emphasize what we mean, we would like to ask L. C. Naden, radio secretary for the Australasian Division, to describe what radio is doing in that vast area of the Lord's vineyard:

"It is not by chance that our radio work here in Australia has kept pace with developments in other parts of the world field, and we are greatly encouraged by what God is doing through the witness of the Voice of Prophecy and its associated Bible correspondence school. Latest survey figures give us an estimated congregation of 250,000 tuned regularly to our weekly broadcast in the principal cities of Australia. And a house-to-house canvass by our members in numerous districts reveals a high percentage of listeners to our program. Our mail has spiraled from seventy letters a week to more than a thousand. During the first quarter of this year we enrolled 2,503 new students—over a thousand more than the corresponding period last year. During this quarter 255 students graduated, as against last year's 135. At the moment we have 5,179 active students in our school, as against 2,941 this time last year. And best of all, we are happy to report at least 78 souls accepting the message, in comparison with 32 for the first quarter of 1952.

"Good news has reached us from South Australia since our last report. Following the example of Greater Sydney and Victoria, South Australia has now appointed a team of workers to follow up radio interests in the city of Adelaide. This must bring good results."

Let us pray often for Pastor Naden and his earnest associates as they keep the message flying beneath the Southern Cross.

ELMER WALDE, *Secretary.*

Brief Current News



OVERSEAS

Middle East Division

● The year 1953 promises to be a banner one in soul winning for the Middle East Division. On a recent Sabbath 76 precious souls were born into the family of God in the Egypt Mission, the largest number to be baptized on one day in the history of our work in this part of the world.

● More than 50 colporteurs are zealously spreading the printed page throughout this newly created division. This is by far the largest group of canvassers this field has ever known.

● The Voice of Prophecy radio broadcasts in Arabic are now heard throughout the Middle East countries every Friday evening.

● The new division headquarters and five modest dwellings for missionary families are now completed and ready for occupancy at the new compound near Beirut.

NORTH AMERICA

Atlantic Union

● Dr. Alfred C. Hanscom, C.M.E. graduate, is interning at the Maine General Hospital in Portland.

● Robert F. Gloor is working with Doctors M. W. Westermeyer and R. A. Bettle at Bath, Maine, on the C.M.E. preceptorship plan.

● A. R. Friedrich, pastor of the Portuguese district of Southern New England, reports the baptism of five in New Bedford on June 20, by J. F. Knipschild, Jr. This makes a total of 13 baptized during the first six months of the year.

Canadian Union

● Sixteen were baptized in the new church at Saskatoon, Saskatchewan, on the week end of June 13, and two were added on profession of faith.

● Miss Victoria Tkachuk, of Beauvallon, Alberta, has recently accepted a call to connect with the Manitoba-Saskatchewan Conference office as secretary to W. Bergey, publishing secretary, and to assist in the Book and Bible House.

● On Sabbath, June 6, a third baptism in connection with the recent Hamilton effort was conducted by C. A. Reeves. Ten candidates were received into the Hamilton church. Two others who had been won to the truth by the radio work were baptized by P. Uniat.

Columbia Union

● M. E. Loewen, Ohio Conference president, reports that there have been 149 baptisms in Ohio during the first six months of 1953.

● Miss Alfrida Larson, Bible instructor in the Ohio Conference for 19 years, has accepted a call to the Northern California Conference.

● R. T. Hudson, pastor of the Glenville Seventh-day Adventist church of Cleveland, Ohio, began a tent effort Sunday, July 12. It will continue for eight weeks. The tent was crowded to its capacity, and many were forced to stand on the outside. The two choirs, junior and senior, comprising 60 voices, are doing their share to help make the effort a success. Mrs. Dorothy Hudson, wife of the pastor, is director of the junior choir, and Mrs. Tracillia Oglesby is director of the senior choir.

Lake Union

● At the halfway mark of the year the Lake Union colporteurs have delivered books to the value of \$238,105. More souls are being reported baptized this year than ever before. For June 109 students reported 7,535 hours, \$20,198.00 in orders, and \$12,324.05 in deliveries. The above totals represent a gain of \$27,467 for the first six months of this year.

● The past school year has proved in many ways to be the best Illinois has ever enjoyed. As a result 46 were graduated from the eighth grade, and 38 pupils were baptized during the year.

● J. O. Iversen, MV secretary of the Illinois Conference, reports that this spring has been the largest investiture season in many years. In connection with the various school programs 323 were invested.

North Pacific Union

● E. G. Fresk, who has served as evangelist and district leader in different parts of the Montana Conference during the past eleven years, recently accepted an invitation to labor in the Idaho Conference. This past year he has been conference evangelist, cooperating with the General Conference plan for Survival Through Faith rallies. He held 56 of these rallies, covering 215 communities, with good results.

● The Alaska Mission headquarters and the Alaska Book and Bible House, which has been at Juneau for many years, moved August 1 to Anchorage, Alaska. Anchorage has grown to a population of over 50,000, and is known as the air hub of North America. From this center it is felt that the work in Alaska can be better served.

Northern Union

● On June 20 another young man, an inmate of the State prison, was baptized. We now have seven members and eight more interests at the prison in Minnesota.

● Direct relief amounting to a cash value of more than \$11,000 has been given to 200 families in the flood-stricken Sioux City area of Iowa. Funds from Dorcas Societies and from individuals throughout the Northern Union Conference have helped to make possible this work by the Sioux City Dorcas Society.

Pacific Union

● R. O. Stone, new principal of the Arizona Academy, Phoenix, has assumed his new responsibilities. He was formerly the principal of Cedar Lake Academy in Michigan.

● The district camp meeting for the northern section of the Northern California Conference was held July 8-12 in a redwood grove near Fortuna. Attendance on Sabbath was approximately 1,200, and was very good throughout the period of encampment.

● Ansel Bristol, of Michigan, has taken up the responsibilities of pastoring the church at Fullerton, California.

● Miss Ernestine Gill is the new director of nursing at the Paradise Valley Sanitarium School of Nursing.

Southern Union

● R. W. Numbers, former president of the British West Indies Union of the Inter-American Division, has accepted a call to the Georgia-Cumberland Conference as pastor of the Chattanooga, Tennessee, district.

● H. D. Singleton, president of the South Atlantic Conference, reports as follows on the spring efforts: E. E. Cleveland, Southern Union evangelist, baptized 64 in a tent effort at Miami, Florida. E. C. Ward, South Atlantic evangelist, conducted a third series of meetings in Macon, Georgia, and from these meetings 25 have been baptized. J. P. Winston baptized 36 as a result of his meetings in Fitzgerald, Georgia. H. M. Barker has baptized 22 so far from his effort in Apopka, Florida. These evangelists are deeply grateful for the splendid assistance of their co-workers.

Southwestern Union

● Sunday night, July 19, R. C. Barron and his assistant, Jack Christenson, opened an evangelistic effort in the church at Midland, Texas. The first meeting was well attended, with approximately 50 non-Adventists being present.

● Dedicator services for the Muskogee, Oklahoma, church took place on Sabbath, July 11. The history of the Muskogee church dates back to 1898, when a Sabbath school of 17 members was organized. Provision has been made also for the church school, which had an enrollment of 19 last year.

● A baptism took place in the Ouachita River, conducted by W. J. Lighthall, at which time 10 new members were added to the Malvern, Arkansas, church. Elder Lighthall and his assistant, Hallie G. Glass, have been holding tent meetings in Malvern for several weeks. The church members have been very loyal in supporting the meetings.

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Obituaries

OSTOICH.—Milan Ostoich, born in Yugoslavia in 1873; died in Los Angeles, Calif., June 12, 1953. He was the first Serbian ordained Seventh-day Adventist minister in the world. In 1901 he was married to Rachel Yovanchich, who died in 1943. He with his wife went to Canada in 1903, where Elder Ostoich was leader of a Nazarene church in Saskatchewan. He found a tract on the Sabbath, was convinced of the truth, and led 22 fellow Nazarenes to become Seventh-day Adventists with him, and a church was organized near Rouleau, Sask. He pioneered the work among the Serbian and Croatian people in Saskatchewan, and was ordained to the ministry in 1911, laboring for many years in the United States. He made 2 missionary trips to Yugoslavia. He is survived by 3 daughters: Mildred, educational supervisor of the Northern California Conference; Dorothy, wife of S. G. White, Victoria, B.C. and Mrs. Violet Dunak, of Los Angeles; and 3 sons, Dr. Dawson, Dr. Nathan, and Dr. John, all of Los Angeles.

KITE.—Cyrus Reuben Kite, born in Auburn, Nebr., Aug. 3, 1872; died in Lincoln, Nebr., April 25, 1953. He made preparation for his lifework at Union College. In 1898 he married Nellie Elizabeth Hill, who died in 1944. He began his ministry at the age of 26 in Cortland, Nebr., and was ordained to the ministry 51 years ago during a camp meeting held at Lincoln, Nebr. From 1899 to 1908 he served the Nebraska Conference as Missionary Volunteer, educational, Sabbath school secretary, and pastor of the College View church. In 1909 he was called to the Colorado Conference. During his 13 years there he served 5 years as president, then as chaplain of the Boulder Sanitarium, Bible teacher, and principal of Campion Academy. He married Nellie Newville in 1946, who survives him; also his son, William; and 2 daughters, Mrs. Moneta Anderson and Mrs. Bonnie Smith.

WILHELM.—Charles Arthur Wilhelm, born in Brooklyn, N.Y., June 22, 1894; died at Orlando, Fla., Jan. 14, 1953. He had an extensive musical education, was an accomplished violinist, and for many years musical director of the New Haven Institute of Music in Malden, Mass. In 1913 he was married to Mabel Louise Wilson. In 1921 he and his wife were baptized in Boston, Mass. His wife died in 1931. In 1933 he moved to Orlando, Fla., where his 3 sons attended Forest Lake Academy. In 1934 he was married to Annie Floy Westerman. Together they prayed that the Lord would give him strength to labor in His vineyard. They both entered the colporteur ministry, and from that day he was healed of a heart ailment, which never returned during his lifetime. He began to hold meetings in Union Park, Fla., as a result of which several were baptized. Later he served as song leader and Bible instructor for an effort conducted by L. C. Evans. He did ministerial work in the Georgia-Cumberland and Greater New York conferences, where he did much radio work, serving also for a time as home missionary secretary in the Florida Conference. He is mourned by his wife; 3 sons, Dr. John A. and Dr. Richard J., of Jacksonville, Fla., and Robert C. Wilhelm, of New York; 5 grandchildren; a brother, George, of New York; and 2 sisters, Mrs. John Blohme, of New York, and Mrs. Alexander Machin, of Orlando, Fla.

HIATT.—Harvey M. Hiatt, born Aug. 6, 1869, near Ames, Iowa; died June 17, 1953, in Minnesota. He married Edith Cornforth in 1903. He began his work as a colporteur in Arkansas. From 1903 to 1906 he taught church schools in the Kansas Conference, at which time he introduced the first eighth-grade diplomas used in the denomination. In 1907 he was elected the first secretary of education of the Kansas Conference. He organized and built church schools all over that State. In 1913 he was elected educational secretary of the Minnesota Conference, serving in this capacity for 22 years. He was ordained to the gospel ministry in 1915. After retiring from educational work, he served as pastor-evangelist in the Anoka-Minneapolis area, carrying on this work even after his formal retirement. He was a diligent student, building up a library of more than 2,000 fine books. He is survived by his wife, Edith, of Anoka, Minn.; his son, Dr. Theo. M. Hiatt, of Los Angeles; his daughter, Mrs. Augusta Dickinson, R.N., of Loma Linda; and 2 grandchildren.

APPLEGATE.—Leroy Emmons Applegate, born July 13, 1907, at Cape May Court House, N.J.; died June 24, 1953, in Washington, D.C. He was a graduate of Mount Vernon Academy, where he was employed after his graduation as an instructor in printing, and subsequently as foreman of the shop. In 1929 he was married to Glenna Maude Gentry. In 1940 he connected with the Washington Missionary College Press, where he was employed for several years. He is survived by his wife; 2 daughters, Mrs. Glenna Jacquelyn Snider and Suzanne; a granddaughter; his parents, Mr. and Mrs. John Ira Applegate; and his sister, Mrs. Edna Sutter.

HOLMES.—Claude E. Holmes, born May 17, 1881, at Fayette, Iowa; died June 10, 1953, in Largo, Fla. While attending Union College in 1901, he received a call from the Review and Herald Publishing Association in Battle Creek, Mich., to serve in the printing department. He accepted the call and remained there until 1919. He was for a time associate editor of the *Liberty* magazine. He is survived by his wife, Mrs. Helen Taylor Holmes; one daughter, Mrs. W. W. Williamson; and 2 sisters.

BLACK.—Kathleen Maynard Black, born in Plymouth, Devonshire, England, July 17, 1874; died in Wilmington, N. C., May 9, 1953. She accepted the third angel's message at the age of 20. After coming to America she worked at the Review and Herald Publishing Association for two years. In 1898 she married Walter L. Black. Together they labored in the ministry in Arizona and Old Mexico for several years, both for the English- and Spanish-speaking people, and they were the first to begin the Spanish work in the United States. Later they worked solely for the English-speaking people of Oregon, Idaho, and California, respectively. She leaves to mourn her husband, W. L. Black; her daughter, Paulina Black; and her son, Dr. Paul A. L. Black.

DINSBIE.—Eleanor Elizabeth Dinsbie, born in Shanghai, China, Oct. 30, 1938; died at Mount Vernon, Ohio, Dec. 15, 1952. She was the elder child of Ralph Dinsbie, and Anna Percy Dinsbie, missionaries to China, and with them was interned by the Japanese in the Philippine Islands early in the war, and liberated from the Bilibid Prison by General MacArthur. She was living with her grandparents, Mr. and Mrs. David W. Percy, in order to attend the academy. She is survived by her mother and a younger brother, Fredrick, living in Westfield, N.Y.

DART.—Clifford James Dart, born in Illinois, May 1, 1872; died May 17, 1953. In his youth he gave his heart to God, was baptized, and became a member of the Seventh-day Adventist Church. Elder Dart spent many years in his Master's service in various departments of the organized work, laboring in Kentucky, Alabama, Georgia, Arkansas, and from 1916 to 1943 labored in Oklahoma, making his home in Oklahoma City during those years. He is survived by a son, a daughter, a foster son, 6 grandchildren, 9 great-grandchildren, a brother, and a sister.

MILLER.—Joseph Sherman Miller, born at Topeka, Kans. Sept. 9, 1864; died June 9, 1953. He sacrificed much for the cause of God, and helped many young people attend our schools. He is survived by a son, a daughter, several grandchildren, and a sister.

SPARKS.—Linnie Sparks, born in 1871; died May 27, 1953, at Fenton, Mich. She leaves a son, a daughter, and 2 grandchildren.

HEDMAN.—Esther O. Hedman, born May 18, 1896, in Varmland, Sweden; died June 15, 1953, in Battle Creek, Mich. She was a daughter of one of the first Adventist families in Sweden. She and her husband came to Battle Creek from Sweden in 1928. She is survived by her husband, 2 daughters, a granddaughter, and 2 sisters.

KELM.—Katie Kelm, born May 4, 1896, at Milton, S. Dak.; died June 1, 1953, at Lodi, Calif. She leaves to mourn: her husband; her daughter, Erma Retzer, wife of H. C. Retzer; 3 grandchildren; and 3 sisters.

CURRIER.—John B. Currier, born in Ontario, Canada, May 4, 1868; died Jan. 6, 1953, at San Andreas, Calif. He accepted the truth in 1901. In 1908 he moved to Orlando, Fla., where he had charge of building the main building of the Florida Sanitarium, and also our church in Orlando. He is survived by 7 children, 13 grandchildren, 11 great-grandchildren, and a sister.

McCUMSEY.—Carry Oliver McCumsey, born in Arkansas, Aug. 15, 1871; was a member of the Ditman St. church in Los Angeles, Calif., at the time of her death. She is survived by 3 sons, a daughter, 7 grandchildren, and 1 great-grandchild.

RUPERT.—Adam Alexander Rupert, born at Lewistown, Pa., Sept. 9, 1883; died in Alameda, Calif., June 4, 1953. In 1916 he accepted the message and left farming to go to Shesenne River Academy for a Christian education. After completing work at Union College he did ministerial work in North Dakota, and was then called to Shelton Academy, where he taught for 4 years. In 1926 he taught in Redlands, Calif., then for 11 years he taught at Lodi Academy. He gave up teaching because of deafness. He leaves his wife, a daughter, and 4 sons.

GEHLY.—Elmer E. Gehly, born in Pennsylvania, in 1872; died June 10, 1953. He went to Loma Linda around 1909 to work on the building of the school buildings. Later he went to Oakland, where he worked as a carpenter.

JENSEN.—Andreas Peter Jensen, born July 20, 1875, at Tondern, Germany; died July 10, 1953, in Los Angeles, Calif. He united with the church in 1912 and remained true to this persuasion. He leaves to mourn his wife, Lily, his son, and 2 grandchildren.

VENTLING.—Earl Ventling, born Oct. 28, 1884, in Akron, Mo.; died May 10, 1953. He did colporteur work in the Midwest for several years. He is survived by his wife, Rose Peterson Ventling, a son, a daughter, 5 grandchildren, 4 sisters, and 3 brothers.

NOTICES

Requests for Prayer

A sister requests prayer for the healing of her sister of an incurable disease, and also for the healing and conversion of her husband.

A colporteur who has met a serious accident requests prayer to the Lord for complete restoration.

Prayer is requested for a young mother who has suffered a complete nervous collapse, and for another sister who is suffering an acute and apparently incurable ailment.

Literature Wanted

Mrs. Edith Kerst, 116½ No. Glenwood Ave., Dalton, Ga., wishes copies of *Life and Health*, *Listen, These Times*, and *Our Little Friend* for missionary work.

Miss Mary C. Noble, 173 Cromwell Road, London S.W. 5, England, desires colored pictures like those which come on calendars or Picture Rolls, for making jigsaw puzzles for Investment and other missionary purposes.

Mrs. Fred C. Hughes, Box 761, Gold Hill, N.C., can use copies of the *Signs*, *Our Times*, *Life and Health*, *Youth's Instructor*, *Our Little Friend*, *Messias Magazine*, and *Listen* for reading racks.

I. H. Newkirk, 1701 Hydes Ferry Rd., Nashville 8, Tenn., would like a continuing supply of *Signs*, *These Times*, *Little Friends*, *Instructors*, *Life and Health*, tracts, and other denominational literature, for the tourist trade who stop at his fruit market.

J. H. Monsegue, 65 Broadway, San Fernando, Trinidad, B.W.I., desires continued large supplies of Seventh-day Adventist literature for the literature distributing bands, who are beginning to see results from the hundreds of pieces of literature already given out.

H. Murray, Speyside, Tobago, B.W.I., is in need of used literature for missionary work, such as *Youth's Instructor*, *Signs*, and *Review and Herald*.

Camp Meeting Schedule, 1953

Atlantic Union	
Greater New York	
Eagle Lake Park	Aug. 28-Sept. 6
Canadian Union	
Ontario-Quebec	
Oshawa, Ontario	Aug. 21-30
Columbia Union	
West Pennsylvania	
Somerset	Aug. 13-23
West Virginia	
Parkersburg	Aug. 13-23
Lake Union	
Lake Region	
Cassopolis, Michigan	Aug. 19-29
Wisconsin	
Portage	Aug. 13-22
Northern Union	
Iowa	
Nevada	Aug. 14-22
Pacific Union	
Arizona	
Prescott	Aug. 14-22

Church Calendar for 1953

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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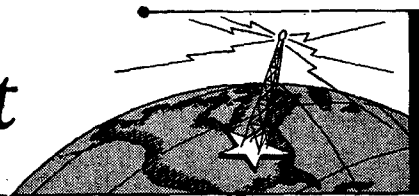
"Your feet shod with the preparation of the gospel of peace, you will be prepared to walk from house to house, carrying the truth to the people. . . . As you enter the homes of your neighbors to sell or to give away our literature . . . you will be accompanied by the light of heaven."—Ellen G. White in "Review and Herald," Nov. 11, 1902.

"The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man."—"Counsels on Health," p. 447.



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Items of Special Interest



Largest Baptism in Egypt

A letter just received from Neal C. Wilson, president of the Nile Union Mission, contains these two paragraphs describing progress in that field:

"On June 13 we had simultaneous baptisms throughout Egypt, when this rite was administered to 76. This does not sound like a large number, but it is by far the largest number ever baptized on a single day in the history of our work in the Middle East. This brings our total baptized thus far in 1953 to more than 150. We are beginning to reap a very rich harvest from the seed that has been sown through our Voice of Prophecy work here in this field. About 30 have been baptized now as a direct result of this work, which began in Egypt two years ago."

Japanese Voice of Prophecy Program in Bilibid

W. O. Baldwin, educational secretary of the Far Eastern Division, has just returned home, and he relates that Miss Ethel Young, who is connected with the educational department of the Far East, had the radio station make a recording of our Japanese Voice of Prophecy program, and took it to Manila. With this record and a portable phonograph she went out to visit the Seventh-day Adventist prisoners in Bilibid—former war criminals. Tears streamed down their cheeks as they listened to the King's Heralds as they sang in beautiful Japanese, "Lift Up the Trumpet." "They must be Japanese!" they exclaimed. They wanted to listen to the program again and again.

Some of the Japanese prisoners now are going back to Japan, one by one, carrying a story that they have learned by being in prison. This August we are celebrating the anniversary of our first year of broadcasting the Voice of Prophecy program in Japan, from which we are already reaping results.

PAUL WICKMAN.

Two Billion Four Hundred Million Souls

Of the estimated 2,400,000,000 population on the earth, Seventh-day Adventists have entered and are carrying on work in countries representing a population of 2,364,431,157, or 98.5 per cent of the population of the world. This leaves 33 countries, with a population of only

35,568,843, or 1.5 per cent of the population of the world. "This is the Lord's doing; it is marvellous in our eyes."

We realize that among the countries that have been entered there are millions, yes, hundreds of millions, of persons yet to be warned. However, the framework has been built, organizations have been established, and in many instances nationals in the various countries are trained and are carrying heavy administrative responsibilities. We also have radio, television, air travel, and all the advantages of modern inventions, which we feel under God are necessary to bring about the great consummation. But more important is the consecration of every member to the finishing of the work, an infilling of the Holy Spirit, an impelling urgency to do something for that relative, that friend, that neighbor. If we could but have such a determination, the doubling of our membership would be of small concern. Is it not time that we avail ourselves of all these assets for the finishing of our work?

H. W. KLASER.

Statistical Secretary.

Educational Work in the South India Union

A letter just received from O. S. Matthews, educational and Missionary Volunteer secretary of the South India Union, gives a clear picture of the type of educational work carried on in the mission fields.

Brother Matthews reveals that in his field there are 35 primary schools and 4 secondary schools, with combined enrollments of nearly 1,600 boys and girls.

Concerning one of the high schools, Kottarakara, he states that the enrollment is the largest ever, 168. The teachers and students are active in the Lord's work. Every Sunday afternoon a preaching band holds meetings in the public square. One branch Sabbath school is already under way, and others are planned. Every Sabbath afternoon groups of young people visit the homes in nearby communities, doing missionary work—sharing their faith in various ways.

The school has an extensive industrial program, which probably will make it self-supporting. There are 15 acres of good paddy land, several acres of tapioca, extensive cashew plantations, and a school vegetable garden. There are weaving and canning, and a school press is doing work both in English and in the vernacular.

KELD J. REYNOLDS.

Recent Missionary Departures

Miss Dorothea Ruf, of the Hinsdale Sanitarium, daughter of Elder and Mrs. G. F. Ruf, of the Dominican Mission in Inter-America, left Miami, July 22, for Lima, Peru. She goes to serve as supervisor of nurses at the Juliaca Clinic in Peru.

Elder and Mrs. J. C. Mattingly, of Knox, Indiana, and their children, Keith and Virginia Kaye, sailed from New York, July 22, on the S.S. *African Crescent* en route to Cape Town, South Africa. Elder Mattingly is to engage in evangelistic work in Ruanda-Urundi in the Belgian Congo.

Miss Florance Sackett, of Pacific Union College, sailed July 23 from New York on the S.S. *Uruguay*, bound for Montevideo, Uruguay, where she will join the secretarial staff of the South American Division office.

Miss Gladys M. Hurd, of the St. Helena Sanitarium, sailed July 24 from New York on the S.S. *Flying Eagle*. Miss Hurd has already given two terms of service in India, and goes this time to connect with the Dar el Salaam Hospital in Baghdad, Iraq.

Dr. Joelle E. Rentfro, returning from furlough to resume her work at the Surat Mission Hospital in India, left New York, July 28, on the S.S. *Hoegh Clipper*.

Elder and Mrs. E. L. Sorensen and their two sons, Leslie and Michael, left New York, July 28, for Bombay, India. They are returning after furlough to continue in pastor-evangelistic work.

Miss Ella Mae Stoneburner, returning after furlough, sailed from New York, July 28, on the S.S. *Hoegh Clipper* for Bombay, India. She is a supervisor at the Giffard Mission Hospital, Nuzvid, India.

Mr. and Mrs. D. E. Mansell, of Healdsburg, California, sailed July 29 from New York on the S.S. *Moore McKite* for Belém, Brazil. Mr. Mansell is returning to the land of his birth, where his parents were missionaries for many years, to serve as evangelist in the Central Amazon Mission.

Mr. and Mrs. Colin G. Fisher and their son, John Scott, of Bloomington, Indiana, left San Francisco, July 30, on the S.S. *Ferndale*, responding to a call to connect with the music department of the Philippine Union College in Manila.

Miss Miriam Moore, of St. Helena, California, left New York, July 30, en route to Addis Ababa, Ethiopia, where she will serve as a supervisor at the Zauditu Memorial Hospital.

D. E. REBOK.