

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

My Mother

By ROBERT HARE

Almost one hundred years have passed
Since first I saw her face,
And rested in her gentle arms
In love's divine embrace.
But years have passed, long weary years;
Death's shadow fell between,
And love light changed to darker days
Than life had ever seen.

Then gloom fell deep across life's way,
Darker than life might see;
Love lost the dearest form from sight,
The dearest that could be.
One precious thought comes back to me,
And hope revives again,
Someday, some glad and happy day,
That life form will remain.

Hasten, glad day, when heavenly light
Shall chase all gloom away,
And where the darkness reigned supreme
Shall smile eternal day.
Hasten, glad day, divinely planned,
When life shall endless be,
And over all the wrecks of time
Shall rise eternity.

May be when earthly toils are past,
And visioned time is o'er,
Love shall behold that face again
On life's eternal shore.
O then to clasp love's hand again,
Without the falling tear,
To gaze on eyes forever bright,
With not one thought of fear.

That will be life, eternal life;
Tombstones are not in heaven,
And deathless flowers forever tell
That endless life is given.

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► Religious Journalism Held Door to Wider Ministry

Religious journalism is "the door to a wider and more effective ministry for the modern church," writers attending a Baptist workshop on religious publicity were told in Ridgecrest, North Carolina. Edwin L. McDonald, public relations director at Furman University, Greenville, South Carolina, who conducted the workshop, said that this was true because "journalism aimed at interpreting religion to the masses" can reach those who cannot be reached by other means. "The church has a story to tell to its neighbors and to the nation, but most of the people, even in Christian America, are not going to church," Mr. McDonald said. "The church journalist can carry the church's message to the people where they are."

► World Council Marks Fifth Anniversary

The World Council of Churches marked the fifth anniversary of its founding, with churches in many countries noting the event. Virtually all major denominations in this country are members of the world body which was officially constituted at Amsterdam, the Netherlands, on August 23, 1948. The World Council, which now comprises 161 Protestant and Orthodox communions over the globe, has its headquarters at Geneva, Switzerland. There are World Council offices in London and New York, and the organization maintains a traveling secretary in Asia. The second assembly of the World Council is scheduled for August, 1954, at Evanston, Illinois. It will bring together delegates from member bodies throughout the world. Governing body of the World Council between assemblies is the 90-member Central Committee which meets annually. A smaller Executive Committee meets every six months.

► Turkey Enforcing Ban on Religious Garb

Priests, ministers, rabbis, and all religious officers are forbidden to wear distinctive dress publicly in Turkey, even though they are only passing through the country. A reminder that this is the law and must be strictly applied has been sent to all police and legal authorities throughout Turkey by the state prosecutor's office. Inside churches, temples, synagogues, and mosques officiating clergymen are permitted to wear the vestments prescribed by their respective religious groups.

► Laubach Asks Church Fund to "Save Free World"

American Protestants and Roman Catholics can save the free world if they will join in contributing 25 cents a week to send "practical missionaries" into underdeveloped areas, Dr. Frank Laubach said in East Lansing, Michigan. The world-famous pioneer missionary educator and literacy expert made the statement in an address to the 275 delegates attending the fourth annual conference of the International Council of Community Churches. One dollar a month donated by America's Christians would finance such a program to save the world, Dr. Laubach said. "I'm in favor of changing the nature of missions," Dr. Laubach explained, "not by taking away their evangelistic work but by investing new money from dollar-a-month contributions to place practical missionaries in the field—experts in soil control, animal husbandry, irrigation, well drilling, housing, preventive medicine and other fields—who will help people to help themselves. Our missionaries have opened the eyes of the 'blind' with the Gospel and taught them that it isn't God's will for them to suffer and that they have a right to a better life."

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The Liquor Industry's Latest Strategy

By W. A. SCHARFFENBERG

A gigantic scheme, international in scope, has been set in operation by those who are engaged in the manufacture, distribution, and sale of alcoholic beverages. It is their purpose to undermine in the home, in the school, in the church, and in every nation one of our basic denominational doctrines—total abstinence.

The New Approach

Since the repeal of the Eighteenth Amendment the strategy of the liquor interests appears to be aimed at diverting the attention of the American people from alcohol to the alcoholic, and from the liquor traffic to alcoholism. This apparently is what is meant by the term "the new approach to the alcohol problem." Very little is said about alcohol or the liquor traffic; a great deal is said, however, about the alcoholic and about alcoholism.

I have analyzed these teachings and have listed them in an orderly and logical sequence. They have been culled from such current journals as the *American Brewer*, the *Brewers' Digest*, *Spirits*, *Repeal Review*, *Beverage Dealer News*, *The Server*, and *Tap and Tavern*. Some of these teachings are partially true, some are half-truths, and some are entirely false. The main purpose of this propaganda is, of course, to mislead the public and to increase the consumption of alcoholic beverages. This will assure the manufacturer a continuous, uninterrupted flow of business and profits. These teachings are as follows:

1. Alcoholism is a disease.
2. The alcoholic is a sick man, a maladjusted individual who needs scientific treatment, hospitalization under the care of specialists.
3. Alcoholism is not due to alcohol, but rather to the psychological or the pathological make-up of the individual—that the root of the trouble, in other words, is in the man and not in the bottle.
4. The alcoholic should be sent to a hospital not a jail.
5. Drinking is no longer a moral issue or a moral problem. Everyone has a right to drink.
6. Alcoholism is a public health problem.
7. Clinics should be erected

everywhere for the rehabilitation and care of the alcoholic.

8. Beer, wine, and whisky, inasmuch as they produce heat, should, after all, be recognized as food, and should therefore be placed in every food store in the country.

9. The vast majority know how to handle their liquor.

10. Only a very small percentage of those who drink do not know how to handle their liquor.

11. Alcohol in moderation has no harmful effect.

12. Those who become alcoholics become so because of no fault of their own, but because of some form of maladjustment or nutritional deficiency beyond their control.

13. Every person should be left to decide for himself whether he will drink.

14. If one chooses to practice abstinence, it should be entirely voluntary.

15. To require him to abstain is fundamentally wrong.

16. To prohibit the manufacture, distribution, sale, consumption, and advertising of alcoholic beverages is a wrong of the first magnitude.

17. Our goal should therefore be moderation, not prohibition, which takes away personal liberty, breeds gangsterism, bootlegging, crime, and was a failure.

18. All citizens, church people included, should unite in this new scientific approach to the alcohol problem.

19. We should all work together for true temperance, which is drinking in moderation.

20. Furthermore, plans should be laid for the revision of all textbooks, so that the ideas taught will be in harmony with this new scientific approach to the alcohol problem.

A Theory That Absolves Liquor Industry

Some State public health departments, entire churches, as well as a number of church-sponsored temperance organizations, have adopted this program. A great flood of propaganda has been prepared, and is being sent out through every available channel. More than 8,500 sets of booklets have been recently distributed by the United States Brewers' Foundation to key people, including the chief editorial writers of all U.S. daily newspapers, editors of a selected list of 2,300 weekly newspapers, national magazine editors, radio network commentators and newscasters, well-known free-lance writers, and all Washington correspondents. Although basically designed to provide background material to editors, writers, and commentators, much of the material has already found its way into print.

An editorial that appeared in the *Beverage Retailer Weekly*, July 24, 1950, indicates that the alcohol beverage industry is highly pleased with the way the idea that "the alcoholic is a sick man" and that "alcoholism is a disease" has been gaining ground, for the acceptance of the disease theory absolves the industry of blame. From this we read:

"The fact is that, whether we like it or not, the alcoholic is held up as 'Exhibit A' against the industry not only by the dregs but by many well-intentioned people as well. However,



H. A. ROBERTS

How can men with a conscience at all dare to take the farmer's harvest of golden grain and pour it into the distiller's vats, there to be made into soul- and body-destroying liquors, and this while multitudes are starving for bread?

over the past few years the public generally is beginning to understand that the alcoholic is a sick person suffering from a disease, and as such is a public health problem. Acceptance of the disease theory absolves the industry of blame."

Promoting the sale of beer through grocery outlets is by far the major postwar thought of the industry. By promoting a closer tie-up between beer and food in beer advertisements, these liquor interests have created a greater demand for beer in the home. The result has been phenomenal.

Before the war approximately 75 per cent of the alcoholic beverages was consumed in taverns, cocktail lounges, night clubs, and bars, and 25 per cent was consumed in the home. Today 25 per cent of the alcoholic beverages is consumed in the taverns or barrooms, and 75 per cent in the home. Although the sale of alcoholic beverages in grocery stores has affected the tavern and night clubs, "there is no gainsaying the fact," writes one of the leading editors of the liquor interests, "that it has been a protective arm for the alcoholic beverage industry."

The Campaign for Moderation

The gigantic scheme that is being so widely promoted condones social drinking, fosters a program of moderation, and thwarts all attempts to return to prohibition. Committees are being set up in every State and in every major city to further their objectives; textbooks are being revised, so that the ideas taught will be in harmony with their program.

The liquor interests, fearing another prohibition movement, are now launching a nationwide program in behalf of moderation. The propaganda over the radio and television, in the newspapers and magazines, on the billboards, in the movies, and on the lecture platform is making terrific inroads in the thinking of the present generation. They are endeavoring to secure control of the teacher training departments and to revise all textbooks bringing them in line with their doctrine of moderation.

The Only Effective Prevention

Churches that have accepted these doctrines have been diverted from the teaching of total abstinence—the only sure prevention of alcoholism. Clergymen who have returned from studying these doctrines have changed the tone of their temperance lectures, and are now devoting their time to the work of counseling alcoholics and rehabilitating them. They have become advocates of moderate drinking; they talk about beer, wine, and whisky as food, and oppose prohibition. One leading clergyman after having attended a school of alcoholic studies, upon his return, reported to his board that "this is the first really scientific training I have had in alcohol. I am going to

change my lectures because of it. Up to now I declared alcohol was a poison, but the professors have about convinced me that it is a food."

The promotion of this doctrine of moderation on the part of some temperance leaders brought division into the camp. The one group leaned toward condoning social drinking and supporting a program of moderation; the other group took their stand firmly for total abstinence. This division became more pronounced as time went on. As Seventh-day Adventists we could take our stand on but one platform—total abstinence, for moderation is the school in which the alcoholic receives his first lesson.

We Stand on Total Abstinence

As we took our stand for total abstinence we discovered many outstanding men of science, public health officials, educators, social welfare workers, and leaders in other churches who were wholeheartedly behind the setting up of a National Committee for the Prevention of Alcoholism that would put the spotlight on this false propaganda. As a denomination we have given this committee our wholehearted support.

The Institute of Scientific Studies sponsored by this national committee has been conducted annually since 1950 and has attracted outstanding men and women from all walks of life. The studies indicate

that the only final, ultimate, and scientific solution to the alcohol problem is total abstinence. Moderation is *not* a scientific solution to the problem.

"In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. . . .

"How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! . . .

"Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster."—*Temperance*, p. 251.

It is the purpose of the American Temperance Society to carry out this admonition, for we know that "as we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls."—*Ibid.*

Christ and the Sabbath

By J. Walter Rich

Christ and the Sabbath have been very closely associated in the history of Christianity, in fact, in the history of the world. The Scriptures clearly declare that Christ was the maker of the Sabbath. Christ tells us that "the sabbath was made" (Mark 2:27). John, through inspiration, writes, "and without him [Christ] was not any thing made that was made" (John 1:3).

Paul likewise tells us, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created *all things by Jesus Christ*" (Eph. 3:9). "For by him [Christ] were all things created, that are in heaven, and that are in earth. . . . *All things were created by him, and for him*" (Col. 1:16).

One cannot study the Bible and fail to discover the high estimate that Christ maintained for the Sabbath. This was because the seventh day is the only one that received the special gift of His blessing and sanctification.

The Example of Christ

The seventh day was the only day upon which He rested. We are told that He rested upon that day at the close of crea-

tion week. In the wilderness He ceased from giving the manna on the seventh day. During His lifetime He always rested from His daily work upon this Sabbath day. And when He completed His work on earth He rested in the tomb on this holy rest day.

Christ who made the Sabbath at creation was He who put the Sabbath commandment with the other nine of the ten when He wrote them all on the crest of Sinai. Would you like to have the evidence for this statement? Note this:

Paul tells us that it was Christ who led the children of Israel out of Egypt, protecting them with the pillar of cloud by day, furnishing them with food when hungry, and giving them water when they were thirsty (1 Cor. 10:1-4).

Nehemiah tells us that the same one who led them in the wilderness giving them protection from the burning sun by day, and furnishing the light at night was the one who came "down also upon mount Sinai, and spake with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath" (Neh. 9:13, 14).

Thus, Christ gave to men the seventh day of the week as the day of rest. Having thus given this day to men, He had no reason for ever making another day take its place. The thing He did at creation was a perfect work. To change a perfect work is to make it imperfect. Christ tells us through the wise man that there never could be a time when it would be necessary to alter anything He ever did. Note these words: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Eccl. 3:14). From Malachi we read, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

In the Heart of God's Law

The Sabbath was put into the very heart of the law of God. The psalmist says of that law, "The law of the Lord is perfect" (Ps. 19:7). God is perfect (Matt. 5:48); therefore what He does is perfect. So the Sabbath He made is perfect. His rest on the Sabbath was perfect. For us to rest on the seventh-day Sabbath would be a perfect thing for us to do. Is not keeping the Sabbath a part of the perfection Jesus calls for as outlined in Matthew 5:48?

When Christ gave the Sabbath to Moses at Sinai along with the other commandments, Moses was instructed to teach Israel to obey them in every particular. Here is his commission:

"But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:31-33).

The Sabbath was of particular mention.

"Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people" (Ex. 31:13, 14).

Results of Disobedience

For their disobedience Israel often came under the domination of their enemies. The book of Judges contains many a recital of their failure, and many a story of their deliverance when they would mend their ways. That they went into captivity because they rejected the commandments of God, and especially the

Sabbath, is plainly revealed by the reading of the following passages:

"Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day. . . . And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . : and this city shall remain for ever. . . . But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer. 17:21-27).



HOLD THOU MY HAND

By BERTHA MORRIS WILKINS

Dear Lord,
Hold Thou my hand.
The way is dark
Unless you guide me;
The path is rough
Unless you walk beside me.

Hold Thou my hand;
I do not see the light
That shines above me,
Unless I look into your face
And know you love me.

And looking up,
I do not mind the stones
That bruise my feet,
The thorns along the path,
Or noontide heat,

For is it not enough to know
That you, my Saviour,
Trod this thorny pathway long ago?
And knowing this,
I'll have no fear
When walking through the darkness
With you near,
For I can look into your face divine
And forward go
With my hand in Thine.



In this passage the continued prosperity and the very existence of Jerusalem are promised on condition that the children of Israel faithfully observe the Sabbath. Just as surely are they warned that their city will be destroyed for a continued violation of the Sabbath command. Truly from this clear treatment of the history of Israel it is very evident that the very existence of the Hebrew race depended upon their observance of the Sabbath. The warning was clear and definite. What followed? The Jews continued to violate the Sabbath, and as a result their Babylonian enemies came against them.

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths" (2 Chron. 36:19-21).

It Does Make a Difference

From this recitation can anyone consistently say that it does not make any difference with Christ which day of the week we keep as the Sabbath and how we keep it?

Christ was the Lord of the Sabbath in the Old Testament. No less is He the Lord of the New Testament Sabbath. First, He kept the seventh-day Sabbath Himself (Luke 4:16). What He did was done as an example for us (John 13:15). He was laying the foundation for the building of the church in New Testament times. He was building for the future. What He taught was not to be forgotten when He left the disciples.

Looking forward into the future, He saw Jerusalem surrounded to be destroyed. He saw the armies of her enemies approaching. He thought of His own people and of their distresses depicted by Jeremiah, and out of the fullness of His love for His people He told them to "pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20). By this Christ positively taught that the Sabbath that He kept was not to cease at the cross. Jerusalem was destroyed in A.D. 70, and that was thirty-nine years after Jesus went back to heaven. This plainly teaches us that Jesus knew nothing about the modern idea that the Sabbath ceased at His resurrection. Certainly this idea does not meet with His sanction.

The Great Commission

In the great commission given the disciples just before Jesus left them to return to His father, He gave unmistakable evidence as to the fact of the Sabbath's being an unchangeable institution and of its continued binding obligation. He said to them, "Go ye therefore, and teach

all nations . . . : teaching them to *observe* all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20).

For every sort of reform example is the strongest kind of command that can be given. Jesus was explicit in stating definitely His position as to the keeping of the Sabbath. Here is His example: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). To His followers this is His exemplified command: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The disciples could not consistently follow the command of the great commission, and ignore the example that Jesus gave about the keeping of the Sabbath, for they were commissioned to teach and observe "all things whatsoever I

have commanded you." And His example was worth more than a command.

To be absolutely certain that Jesus taught the same Sabbath that Moses taught, we need to know only what He said about Moses and his work, and here it is: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47). A further evidence is cited in Luke 16:31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Here we have the teaching of Jesus definitely stated. No one wonders about the Sabbath that Moses taught, and now no one wonders as to the Sabbath that Jesus commanded to be taught till the very close of time. The disciples were to teach everybody everywhere that the seventh day is the Sabbath of the New Testament, and will continue to be to the end of the world.

"We believe in the priesthood of all believers—that sinful men can approach God directly without any mediation save that of Jesus Christ."—J. M. KYLE in *Protestant Magazine*, August, 1915.

4. *What is the orthodox Protestant position on the Word of God?*

METHODIST EPISCOPAL: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . .

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. . . . No Christian whatsoever is free from the obedience of the commandments which are called moral."—Methodist Articles of Faith, Art. V, VI.

BAPTIST: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without mixture or error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."—The New Hampshire Baptist Confession, (A.D. 1833), drawn up by John Newton Brown.

LUTHERAN: "The Lutherans of the United States and Canada receive and hold the canonical Scriptures of the Old and New Testament as the inspired Word of God and as the only infallible rule and standard of faith and practice."—M. G. G. SCHERER in *Religions and Philosophies of the U.S.A.*, compiled by Julius A. Weber, p. 30.

PRESBYTERIAN: "The Presbyterian system recognizes the Word of God as the supreme and infallible rule of faith and practice."—DR. LEWIS SEYMOUR MUDGE in *Religions and Philosophies of the U.S.A.*, p. 12.

PROTESTANT EPISCOPAL: "She is also distinctive in that she proclaims the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commends to her people the diligent study of the same."—GEORGE DAVIDSON in *Religions and Philosophies of the U.S.A.*, p. 53.

Modern View of Bible

5. *What has happened in modern times to this noble stand for the Word of God?*

"In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has

Know Your Bible Better

BY ROSE E. BOOSE

The Fall of Babylon (Continued)

1. *By what vivid description does God further identify Babylon?*

"And there came one of the seven angels which had the seven vials, and talked with me, saying . . . Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. . . . And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:1-6).

2. *Who is this woman with her daughters called BABYLON THE GREAT?*

"We regard Babylon as the professed church united with the kingdoms of the world. In other words, 'Babylon is the apostate church.'—We cannot restrict the term to the Papal church, for it evidently includes all those religious bodies which have become corrupt like the 'mother of harlots.'"—J. N. ANDREWS in *Review and Herald*, May 19, 1851.

"Benedict XIII, in his indiction for a jubilee, A.D. 1725, called Rome 'the mother of all believers, and the mistress of all churches' (harlots like herself)."

JAMIESON, FAUSSET, and BROWN on Revelation 17:5.

NOTE.—Rome's departure from the truth of God was pointed out in our previous study. We shall now give our attention to the daughters of Babylon who have followed the mother in apostasy.

Foundation Beliefs of Protestantism

3. *What are the fundamental principles of true Protestantism?*

The question that confronted the Reformers in the sixteenth century was, How can the troubled conscience find pardon and peace, and become sure of personal salvation?

The teachings of the Reformers brought the believer into direct relation and union with Christ as the one all-sufficient source of salvation.

"The Protestant goes directly to the Word of God for instruction, and to the throne of grace in his devotions. . . . From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism—the absolute supremacy of (1) the Word and of (2) the grace of Christ, and (3) the general priesthood of believers."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 9, p. 14.

The priesthood of believers is explained thus:

always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern non-redemptive religion is called 'modernism' and 'liberalism.'—J. GRESHAM MACHEN, *Christianity and Liberalism*, p. 2.

6. *How does liberalism consider the Word of God?*

W. B. Riley, stating the teachings of liberalism, said: "First: The Bible is purely human in its origin and authorship; second, the inspiration of the Bible exists only in its ability to inspire, and finally, its interpretation is a matter of mental convenience."—*The Menace of Modernism*, p. 15.

"The modern conception makes the Bible human. Because this is a human book it is going to be studied by and by in all seminaries and colleges. When men learn that it was not dictated, but that it came up out of the human heart, they want to know it."—CHARLES EDWARD JEFFERSON, leading Congregational churchman, quoted in *The Menace of Modernism*, p. 16.

7. *What does the Bible declare proceeds from the human unregenerate heart?*

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

8. *Wherein does Christianity and liberalism differ basically?*

"Liberalism is totally different from Christianity, for the foundation is different. Christianity is founded upon the Bible. It bases upon the Bible both its thinking and its life. Liberalism on the other hand is founded upon the shifting emotions of sinful men."—*Christianity and Liberalism*, p. 79.

Liberalism and the Bible

9. *How does liberalism explain the inspiration of the Bible?*

"The new conception is responsible for the idea that *inspiration exists only in its ability to inspire*. The same writer [Dr. Jefferson] asks the question, 'Is the Bible inspired?' and answers, 'It is.' 'How do you know?' Answer—'Because it inspires!'"—*The Menace of Modernism*, pp. 17, 18.

10. *What further evil does liberalism produce?*

"But manifold as are the forms in which the movement appears, the root of the movement is one; the many varieties of modern liberal religion are rooted in naturalism—that is, in the denial of any entrance of the creative power of God (as distinguished from the

ordinary course of nature) in connection with the origin of Christianity."—*Christianity and Liberalism*, p. 2.

NOTE.—When the creative power of God is eliminated, re-creation or the regeneration of man by the power of God must be discarded, since regeneration requires the creative power of God to accomplish. "Therefore if any one is in Christ, he is a new creation" (2 Cor. 5:17, R.S.V.). Here the *second point* of Protestant doctrine is attacked. The Bible teaches, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest



Make Religion Your Own

By Arthur L. Bietz

Question

What do you consider the greatest need of young people?

Answer

The greatest need of young people is to make their religion their own. Nothing exceeds this in importance.

A man whose consistent Christian witness during many years has been the inspiration of those who know him was asked by a friend concerning the secret of his experience. In response to the question he answered, "At least I can say that my religion is my own."

The more this statement is pondered, the more meaningful it becomes. On the surface it may seem that every Christian should be able to make such a comment. This is, however, not true. Many have inherited religion as a bit of propriety from someone else. It is a cloak that is borrowed. They can claim no sense of personal ownership. Most people do not stand on their own feet. Their thoughts are not their own; they merely repeat the opinions of others. Their life is a mimicry; and their convictions are but a quotation.

The Scriptures present this meaningful analysis of many religionists: "Having a form of godliness, but denying the power thereof" (2 Timothy 3:5). Here is a picture of an outward framework without inward motivation. A locomotive may be built perfectly from the point of view of form and structure; every essential mechanical necessity may be present, but it is of no value unless there is motive power within. Nothing is so cumbersome as machinery that cannot propel itself. Form without force is a hindrance rather than a help.

No one can truly admire an edifice

any man should boast" (Eph. 2:8, 9). No self-improvement can accomplish the creation of a Christlike nature in man who is lost in sin.

We see then that with all their declaration of faith in the fundamentals of the Protestant religion, those who cast aside the divine inspiration of the Word and the creative power of God in the transformation of sinful nature are among those of whom Christ spoke when He said, "But do not ye after their works: for they say and do not" (Matt. 23:3).

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3).

that has nothing but scaffolding and framework. Christians who approximate this symbol are never inspirational. One never goes from the presence of such people saying, "I wish I could be like that." They repel more than they attract.

These persons of form without power are not bad people. It would be impossible to accuse them of being immoral or wicked. Examination of the form would prove quite satisfactory. All the essentials of pattern are present. There is even a strange beauty about such persons. It is, however, the painful beauty of the countenance of a dead person rather than that of a vital, pulsating living being. Such people have accepted a substitute for the genuine article.

In our day much warning has been heralded concerning the danger of accepting substitutes. Any given day it is possible to listen to voices warning against accepting substitutes. Many of these commercial warnings, of course, may be taken with some reservation. It is even possible that in certain commodities the competing product has more virtue than the original. Under certain conditions substitutes may be acceptable. It is possible to substitute one kind of food for another without ill effects to physical health. The person who finds it impossible to take sugar may be extremely grateful for saccharin. If butter is replaced with oleomargarine, no grave consequences are likely to result. When fresh milk is not available, all will be pleased to accept powdered milk as a substitute.

It used to be thought that only wool, cotton, and silk could be utilized properly for the making of clothing. Today many substitutes have been accepted. Mussolini is said to have clothed his soldiers with a by-product of skimmed

milk. Cotton, wool, and silk may be preferable; but if these are not available, substitutes may well serve the purpose of fulfilling our needs.

There was a time when work was largely done by hand; now machines have been installed to replace hand labor. This substitution has been profitable for everyone concerned. No one feels sad about the fact that automobiles have replaced the horse and buggy. Electric power is more effective than horse power.

Many substitutes, however, produce tragic results. A nurse who substitutes one medicine for another may cause death. Children who take the wrong bottle from

a medicine chest and drink the contents may not live. In many realms the voices warning against substitutes must be carefully heeded.

In the realm of religion substitutes are always tragic in their consequences. There is no substitute for the true God. Most men substitute themselves for God. Prestige, the power motive, position, material gain, and religious forms may all take the place that God alone should occupy. Eternal life results only from a life experience with God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

opium upon China for the sake of commercial advantage, and which worked to protect the natives of Africa from the liquor traffic. Sir Mackworth Young declared many years ago that in India the work done by Christian agencies exceeded "in importance all that has been done by the British Government since its commencement."

Again it is the influence of the Bible that has emancipated woman and given her her true place in society. In Greece and Rome and the civilizations of the past she was downtrodden and subordinated. In heathen lands today subjection is still the rule. But the spirit of the Bible has brought her freedom. It has taught that woman as well as man was created in the divine image and is equal with him in the sight of God. A comparison between the status of women in Christian countries with their status in Moslem and other heathen lands demonstrates the blessings that have come to them through the Bible.

One of the most salutary effects of the Bible has been its softening influence in the relations between men, which has permitted the development of the manifold humanitarian institutions of Christendom.

It was a hard, individualistic world into which Christianity came. There was little thought for the sick, the distressed, the children, the aged, and the poor. The Bible maxim, "Thou shalt love thy neighbour as thyself," has wrought the change.

The early Christian churches were centers of relief for the poor and sick, and Christian benevolence has developed through the centuries, as the message of the Bible has been appreciated, into the profusion of modern philanthropic endeavors.

Charity and Friendship

It was the Reformation of the sixteenth century that revived the idea of communal charity and friendship from which the organized charities of our own times have developed. The wellsprings of charity are in the message of good will that has radiated from the Book of God.

"Above all," declared President George Washington, "the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society." For proof one has only to look at the *Charities Directory of New York* to find more than ten thousand separate organizations, practically all of which are inspired by the principles of the Bible.

The Bible has always fostered education. It was in the Christian communities that the light of education was kept burning during the barbarian inroads, and the heritage of the past was preserved. The universities of Europe invariably began as religious foundations, and it was through Bible-loving Christians that

The Bible on Trial—8

The Herald of Freedom and Love

By W. L. Emmerson

It is especially to the Puritans that we must accord the honor of emphasizing the moral element in civil government. "Might Makes Right," had been the almost universal motto of earlier times. Long had the world yearned for liberty, but it was left to the Pilgrim Fathers and especially to their successors to found a free state and develop a government based upon freedom and equality. The movement they began quickly spread to other nations of the West.

"It was for the love of the truths of this great and good Book," declared President Zachary Taylor, "that our fathers abandoned their native shore for the wilderness."

"Hold fast to the Bible," urged another American President, Ulysses S. Grant, "as the sheet anchor of your liberties; write its principles on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this we must look as our guide in the future."

"The foundations of our society and of our government," asserted President Calvin Coolidge, "rest so much on the teachings of the Bible that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

Once asked by an African embassy the secret of England's greatness, Queen Victoria sent back a richly bound copy of the Bible to the prince by those who had brought the message. "Tell your prince that this Book is the secret of England's greatness."

Bible Uplifts the Degraded

The Bible has done more than any other power in the uplifting of the degraded peoples of the world, both in the transformation of their temporal lives

and in the conversion of their souls. The men whose names stand out as pioneers in the darkened lands of earth are those who have been fired by the dynamics of the Book—Livingstone and Moffat in Africa, Carey in India, Judson in Burma, Paton in the South Seas, and multitudes more in recent times.

Who, in most cases, have reduced the language of heathen peoples to writing and provided them with a means of intercourse with the outside world? The men of the Book. Who have educated them, taught them the principles of health and cleanliness, kindness to others, and especially to the children, the women, and the aged? The men of the Book! See the difference between the Christian and the non-Christian, the Christian home and the heathen hovel.

The Bible made the world safe for travel and trade. Wherever its message reached the hearts of men there was safety to come and go without let or hindrance.

Commerce and industry have much cause to thank the message of the Bible, which has prepared the way where before neither trader nor colonist dare go. And where there is today insecurity and danger, it is because the Book that once made communities secure has been cast aside.

Bible Protects From Exploitation

The Bible has done much to protect the underdeveloped peoples of the world from unjust and cruel exploitation. The voice of the Baptist missionaries on the Congo made known to Europe the atrocities perpetrated in the country, which the king of the Belgians had promised to develop for the good of the natives.

It was the influence of the Bible that exposed the shameful practice of forcing

schools were first provided for the children of the poor. The modern system of day schools is the outcome of the Sunday school movement that played so important a part in the education of the masses, in both secular and religious knowledge, in the early days of the Industrial Revolution.

Space will not permit to multiply evidences of the salutary influence of the Bible upon society. Where its spirit has been allowed to work it, has invariably brought liberty, tolerance, equality, and charity into the relations of men. It has uplifted the degraded, transformed the

dissolute, imparted moral strength, and fostered spiritual regeneration. It has ministered to the poor, the weak, and the helpless.

In a word, the Bible has been in the forefront of every great movement for the betterment of domestic life, social life, national life, and international relations. And the lands where these blessings have in our time been extinguished and replaced by unparalleled tyranny and brutality and disregard of life, liberty, and truth are the lands where the Bible has been proscribed and destroyed.

In direct proportion to the departure

of men and nations from God darkness has replaced light, degradation has succeeded enlightenment, hate has superseded love, and brutality has taken the place of kindness and benevolence. Moral and spiritual deterioration have invariably followed the casting out of the Bible from the lives of men and society.

Whence, we ask, comes the amazing power of this Book? From myths, legends, allegories? Are natural causes adequate to explain these unique and marvelous effects? No; the power that has produced these transformations lies in its source, which is God, and its principle, which is love.

The Bible and You!

That the tide of tyranny and brutality of our time has brought a new recognition of what the Bible has done in the past and can do again is a salutary sign. Even with this evidence, of course, its message will not be accepted by all. But while probation still lingers, the power of God inherent in the Word can transform those who will submit themselves to its influence and prepare them for an entrance into the kingdom that God is soon to establish in all the earth. Who, then, are willing to allow their lives to be transformed by the dynamics of divine grace, which is waiting to be released from the pages of the Book of God?

Are You an Example in Reverence?

By Mrs. Opal Hoyt

In carrying out the worship of the typical sanctuary service, the ancient Hebrew was expected to follow exact rules of conduct in the presence of God. Do we not have as much reason today to wait reverently on the Lord and earnestly listen to what He has to say? "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28, 29).

We are told:

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—*Prophets and Kings*, p. 48.

It is as true now as in the days of David, that "The Lord is great, and greatly to be praised: he is to be feared above all gods. . . Honour and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96:4-6).

"Exalt ye the Lord our God, and wor-

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—22

Then There Was Moses

Well, what a wet time it was. "Rain every day," grumbled Jimmy, "just rain and rain and rain."

"Cheer up!" Chris said, "Sam's going to give you sunshine today."

"Sunrise over Jordan!" beamed Sam, who seemed above all clouds this morning.

Finally they were all settled in the school-room before Miss Marian, and singing with might and main:

"Do you fear the foe will in the conflict win?

Is it dark without you, darker still within?
Clear the darkened windows, open wide the door,

Let a little sunshine in."

"Are you ready, Sam?" asked Miss Marian. "Yes'm," said Sam, and took the floor:

Eleanor told you how Enoch got to heaven. I guess Enoch was lonesome first off, the only man up there. 'Course he had God and all the angels; but I guess I'd be lonesome if I had nobody but angels to live with. Anyway, Enoch was the only man there.

I guess when Enoch saw Moses, a little baby in the bulrushes, and then a man that was always doing good, and how he led the children of Israel through the wilderness, and all, I guess Enoch thought, "Now here's a good man that God will translate and bring up here to be my friend." But he wasn't translated. 'Cause Moses had to die. And I guess Enoch was lonelier than ever then.

But in a day or two, I guess it was, Michael—that's Jesus—said to Enoch, "Enoch, I'm going down and raise Moses up from the dead, and bring him to heaven." And Enoch said, "Why, Jesus, I think that's just fine. Can I go along?" And I guess Michael—that's Jesus—said, "Yes, Enoch, you can go along, and I'll take some angels with me too."

So they all went down where Moses was buried, down on a mountain somewhere. Nobody on earth knew where it was. They all

went down with Jesus, to see Him raise Moses from the dead. But when they got there, there was that old devil waiting for them. And he said: "Michael, you can't have Moses. He's mine. Don't you know he sinned, and he had to die? He wasn't perfect like Enoch. 'Course, Enoch there, he sinned a little too; but he was pretty good, and I didn't say nothing—anything—when you took him to heaven. But you can't have Moses. He's dead, and he's mine."

But Jesus—that's Michael—He didn't say a cross word. He just said—and these are His very words: "The Lord rebuke thee, O Satan."

And that old devil just turned green. And he swallowed hard. And he couldn't say a word. He stood there awhile, with some of his angels back of him, looking ugly. And here on this side was Michael, and Enoch, and all the good angels.

Then Jesus called: "Moses, wake up! Rise and come forth!" And right up out of that grave where God had buried him came Moses, a hundred and twenty years old. 'Course that wasn't a cupful to what Enoch had lived on earth, nor a drop in the bucket to what Enoch had lived in heaven. But Enoch didn't care. He kind of thought of Moses as his little brother. And I guess those two men got together right away.

'Course, first of all, Moses thanked Michael—that's Jesus. He fell at His feet, as they say, and he prayed, "O Lord, my Redeemer, the Holy One of Israel!"—something like that. And then all the good angels crowded around and congratulated him. And the old devil and his angels backtracked mighty fast, and got out of there.

It wasn't any time at all that Michael and the angels and Enoch and Moses were back in heaven. Moses was the first man ever raised from the dead, and Enoch was the first man ever translated without being dead. And Moses was happy, and Enoch wasn't lonesome any more.

ship at his footstool; for he is holy" (Ps. 99:5).

Is our concept of going to church today any different from the ancient Hebrew's idea of going up to worship at the holy tabernacle?

"There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things, which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things."—*Testimonies*, vol. 5, p. 491.

The friendliness and informality of many small churches are heart warming. But is it possible for this interest in one another and this disregard for exact form in worship to become discourteous to the One worshiped?

"An enemy has been at work to destroy our faith in the sacredness of Christian worship."—*Ibid.*, p. 496.

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. . . .

"If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped."—*Ibid.*, p. 492.

Preparing for the Worship Hour

If we have spent a few moments in meditation and prayer before the opening hymn of the church service, the words we sing will mean much more to us, and the praises uttered will be sincere expressions from humble hearts. Love for God and respect for the rights of our fellow worshipers are underlying principles of true reverence in the house of God. These principles will determine our own conduct and also serve as cornerstones for teaching the children correct worship attitudes.

"He has placed upon you the responsibility to bring these children up for Him, and their salvation depends in a great degree upon the education they receive in their childhood."—*Ibid.*, vol. 2, p. 398.

"It is usually the case, however, that children walk in the steps of their parents."—*Patriarchs and Prophets*, p. 306.

"Those who desire their children to love and reverence God, must talk of His goodness, His majesty, and His power, as revealed in His word and in the works of creation."—*Ibid.*, p. 504.

Being reverent and teaching children to be reverent are not merely to be reserved for Sabbath morning, but to be effective, they must be habitual with us every day of the week.

It is easily recognized that to provide perfect solutions to every problem that comes up in teaching children is hu-

manly impossible. But we may remember that when Jesus was here on earth He counseled and strengthened mothers in their work of caring for their children. The Holy Spirit today is just as anxious to untangle, and just as capable of untangling, the knots of human relationships as He was then.

Some situations that arise during the church service could be helped if father and mother would agree beforehand as to what is proper behavior for their children. Another guide might be that parents consciously teach their children correct worship patterns instead of impatiently expressing their own irritability with the child.

Are there two standards of conduct in the house of worship? This should never be! The child will adopt the standard by which the adult lives. God's command for those of all ages is: "Keep my sabbaths, and reverence my sanctuary: I am the Lord" (Lev. 19:30). Only true reverence by each one in the congregation is acceptable worship to the Lord of the universe.

Helping Our Children Grow Up

By Helen Gregg Green

"Do you know," complained little Mrs. Mowbray, "I bought Freddie a new bicycle, one I really couldn't afford, so that he would be our family errand boy, and particularly so he could go to the village post office to collect the mail for our roomers, but now that the novelty of it has worn off he sulks every time I mention an errand or the mail."

"But my dear," Aunt Emmy Lou expostulated, "why don't you make him feel his responsibility? Now that he has lost his father, why don't you impress upon him that he's the 'big man,' the head of the house? And that there are duties you expect him to take upon his young shoulders?"



The bicycle will soon be ready for the dependable errand boy.

"Oh," wearily sighed Freddie's mother, "such strict discipline takes too much out of me. He'll change in time, I suppose. But just now he never does any of those little courteous things his father always did for me. In fact, he doesn't even pick up his own clothes after he has dressed."

"Excuse me if I seem a little emphatic, my dear, but if to discipline a thoughtless, unmanly young son takes too much out of you, what will a selfish grown man with no sense of responsibilities do to you and others?" There was enough of a twinkle in Aunt Emmy Lou's eyes to belie the bit of a sting the question held.

"Aunt Emmy Lou," said Mrs. Mowbray, thoughtfully, after a little more conversation, "it's fine to have you to help me and to be interested in my problems. I guess I needed to be awakened to my duties; I had been thinking only of Freddie's. After all, life is a profoundly real thing and helping a healthy, growing boy to realize his responsibilities is the realest job I can have. I have been evading this. But I won't any more." And as if eager to get at her task the mother hurried away, with a very happy light in her eyes.

A few months later Aunt Emmy Lou said to me, "Have you seen our new paper boy?"

"You mean Freddie Mowbray who rides a bicycle?" I asked.

"The very one," answered Aunt Emmy Lou. "Well, he has an advertisement in the paper: 'Do you need a dependable errand boy? Give me the job!'"

"I guess you are responsible for the growing up that Freddie has been doing," I remarked.

"No, it's his mother who has grown up. You see she had always coddled Freddie—made all his decisions for him. She, herself, admitted that she hadn't stimulated his initiative or encouraged his sense of responsibility. Yet it was not the thought of her negligence that made her unhappy but its consequences. But I wish you might see her now. She looks so young and happy and speaks of 'my son' with great pride, and he certainly has developed remarkably since she took this new attitude toward him."

This is only one example of encouraging and expecting a child to mature and accept his share in the responsibilities of life. As parents we must stop following the lines of least resistance, we must wake up to the realization that our children need to be prepared to meet the shadows of life as well as the sunshine; otherwise, we are interfering with their development. Incidentally, our children will respect us more for encouraging and stimulating the growing-up process. It's something in which they take pride and pleasure. And a boy or girl will develop character much faster when it is understood that a parent looks for cooperation than when treated as "mother's little darling."—National Kindergarten Association.

EDITORIALS



The Location of Our Medical School

Through all the years of our denominational history we have been distinguished, not simply by the smallness of our numbers, but by the largeness of our undertakings. In no instance has this been more strikingly evident than in the founding of our medical school at Loma Linda a little more than forty years ago. Two reasons explain the starting of the school:

First: The belief that all our youth should be educated within our own school system that they might be protected from wrong teachings and wrong associations. That reason prompted the founding of our first college in 1874, and every one of our schools since then. There was no reason why we should not keep within the circle of the church those of our youth who sought to study medicine.

Second: The belief that medical work, health education, and care of the sick are an integral part of the Advent message and task.

Thus it was inevitable that a medical school be founded, and by the same token it is imperative that it be maintained so long as God has a work for us to do in the world, and so long as we have youth to educate. That primary fact we all need to keep in mind if we are to do straight thinking on this important feature of our organized endeavor in the world. We fly in the face of all the history of our medical work to deny that fact and the conclusions that must flow from it.

Medical Work Begun in Setting of Vision

In the setting of a prayer meeting, in the setting of a heavenly vision, given to Sister White, we find the initial counsel to us regarding our medical program. That was at Otsego, Michigan, June 6, 1863. In the setting of a further notable vision on Christmas Day, 1865, we find specifically the counsel to crystallize our medical endeavors into institutional form. Out of that vision grew our first sanitarium, in 1866. The vision and what came out of it is set forth in detail in *Testimonies*, volume 1. Through the years that followed, inspired counsel led us on to an ever-larger understanding of the relationship of our health teachings to the whole Advent message; they were to be like the right arm to the body. A reading of our history leads to two conclusions regarding our medical work: (1) The initiation of it was by divine revelation. (2) The shaping of it along certain distinctive lines has likewise been by revelation.

In the early years of the present century Sister White brought to us a further message from the Lord—a school must be founded to train medical missionaries. Under her guidance Loma Linda was purchased in 1905. Soon afterward the brethren began to explore the possibilities of making this place not only a sanitarium but also a medical training center. There were two hard questions before them: (1) How could they finance such a school? (2) What should be the nature of the training? Should our youth be offered simply a short course in practical subjects of health, along with certain evangelistic training, or should a regular medical course be offered?

The first question found its answer then, and ever

since, in the sacrificial liberality of loyal Adventists who believe that they should support every phase of the work. The second question found explicit answer in Sister White's counsel that a regular medical course should be given, the kind that would enable the graduates to pass State board examinations.

Medical Education and State Laws

But the definiteness of that counsel was exceeded only by the greatness of the problems that loomed before the brethren as they sought to carry it out. The laws of the various States demanded certain minimum standards of a medical school if its graduates were to be allowed even to sit for examination. However, the perplexity of the brethren was eased at the outset by the fact that the State requirements they must meet in order to conduct an acceptable medical school required them not to lower the denomination's spiritual standards, but simply to raise its educational standards.

The history of our medical school through its more than forty years is a history filled with endeavors to meet the ever-rising requirements of State laws and medical organizations. There has been no option in the matter. It is folly to kick against the pricks, and those pricks have been sharpened through the years as the standards of medical education have been raised immeasurably. There stood the inspired instruction to train doctors who could meet State board examinations. Sometimes good brethren faltered through shortness of faith. But ever and anon they refreshed their minds on the counsel given regarding the medical work, and, believing that what God requires He makes possible, took new heart and went on.

Much to Cheer Us

Today we find much to cheer us: a large physical plant, a corps of able and devoted teachers, and a very great company of skilled physicians, graduates of the school. The good hand of our God has been upon us, overruling our faulty, finite judgment when we erred in planning, and blessing us despite our limited faith and vision.

But God has not seen fit to free us of problems in our medical school, even as He has not seen fit to free us of problems in the carrying on of any other part of our work. As already stated, standards of medical education have risen greatly with the years. They continue to rise even to the present hour. Medical examining and accrediting committees visit all medical schools to offer recommendations that will best enable them to meet the standards. And it is greatly to the credit of those in charge of our school that despite limited facilities and resources, they have been able to carry on the work in such a way as to create, always, a most sympathetic attitude on the part of medical accrediting committees.

That sympathetic attitude has reflected both the ability and the affability of our school leaders, and also the very concrete endeavors they have made to improve the school's efficiency in harmony with accrediting committee recommendations. The expansive building program marked out for the immediate future, and with which all our people have been made acquainted, takes large account of the recommendations for improvements in the physical plant.

Recommendation That We Consolidate

One of the recommendations made to our school leaders repeatedly through the years has been that we consolidate our medical school on one campus, instead of maintaining it in two sections some sixty miles apart. This recommendation has today become virtually a mandate. With a large building program ready to be launched this recommendation becomes immediately a matter of major concern. The question is, Where should the building be done, at Loma Linda or Los Angeles? Some among us have a ready answer. But the responsible brethren, who are close to the question, speak more measuredly. A medical school, like a tree grown tall, has many spreading roots and many branches.

Subscribers have written to the REVIEW to express their earnest feelings, and there are always those who fear lest the ark sway and fall. They wish to know whether the brethren are permitting themselves to be guided by the writings of the messenger of God. This editorial is an answer to all who have inquired.

In the preceding paragraphs we have sought to place the medical school in its historical and spiritual setting. Let us now briefly state how the brethren are seeking

Events of Our Time

A Growing Catholic Apostolate in America

The Roman Catholic Church has nearly doubled its proportion of the total colored population of the United States in a twenty-year period. The ratio of Negro Catholics to the total colored population has increased from about 1.5 per cent in 1930 to 2.7 per cent in 1950. The church claims a membership of 400,000 Negro Catholics out of approximately 15,000,000 colored population.

Compare these figures with 175,000 Catholics out of a total Negro population of 12,000,000 in 1930, and 100,000 Negro Catholics in 1865, at which time there were about 4,000,000 Negroes in the United States. The rate of conversions has risen from an annual average of 5,000 in the period of 1928 to 1940, to over 10,000 in 1950. In one Roman Catholic parish conversions have averaged over 440 converts annually from 1933 to 1947. Most conversions take place in large city areas.

The *Converted Catholic Magazine* of February, 1953, referring to the official Catholic directory of 1950, has the following to say concerning the relationship of conversions to infant baptisms:

"A comparison of the number of adult conversions to infant baptisms gives an astounding revelation. Conversions numbered nearly two-thirds of the number of infant baptisms! The figures for Catholicism as a whole in 1950 were 119,173 conversions and 943,443 infant baptisms. If the ratio of conversions to infant baptisms of the negroes held good for the whole of the Catholic Church in the United States, conversions would have numbered about 600,000 instead of 119,173."

The Roman Catholic apostolate or mission for Negroes is being carried on in 70 dioceses and 27 States. About 600 priests minister to Negro congregations, meeting in about 450 churches. The church has built hospitals, clinics, welfare centers, and schools for the colored people, and there is every reason to believe that the colored membership of the Roman Catholic Church in the United States will grow large and strong in the next few years.

Negro Americans represent about one tenth of the American population. These citizens of this country have been historically a Protestant people. We may well take alarm at the inroads by the Roman Catholic Church into Protestant congregations. Rome's new and thriving apostolate is a part of the plan of the hierarchy to make America Catholic, all of which should provide a strong inducement for Seventh-day Adventists to redouble their efforts to make converts from among our friends of the colored race.

to find the answer to the question: Loma Linda or Los Angeles as the location for the medical school?

First and most importantly, they requested the office of the Ellen G. White Publications to provide them with copies of all that Sister White has written relative to our medical work in general and our school in particular. Hundreds of pages of her writings—including unpublished letters and other manuscripts—have thus been brought together. To this material a wide circle of chosen brethren have been giving most earnest and prayerful study, for they seek above all else to do the will of God.

Second, a large representative committee has been chosen to explore the wide range of most practical questions involved, such as finance, teaching personnel, clinical material, to name only a few of the aspects of the problem that must be solved in the consolidation of the medical school. Even as you are reading these words this large committee is working on a report, which report is to be presented to the Autumn Council that will meet in Takoma Park in October. With the council rests the authority and the responsibility to make a decision in the matter. The decision, when made, will be published in these columns, that our people may be fully informed on this important matter.

An Appeal

In the meantime let us not give ear to idle and unfounded reports that so often float about when a great problem is being studied. To give ear to such is to bring confusion into our own minds. And when minds are confused doubts are sown by the evil one—doubts as to the divine leadership of the work. That in turn means a pulling apart instead of a pressing together. The brethren who must solve this and other great problems that confront our expanding work need our prayers, not our doubts. They are but finite, they humbly confess it. But they must handle the problems nonetheless, for God has not delegated the leadership of His work to angels.

Today more than ever before we must press together. In every hard hour in our history we have found strength to meet the issues before us as we have displayed faith in God and faith in those whom He has called to lead the Advent Movement. The good hand of our God has been upon us through the hundred years of our earthly pilgrimage. He is not going to withdraw His hand now as we approach the most difficult and dangerous part of our heavenward journey.

F. D. N.

The Fruit of the Spirit—2

The Greatest of These Is Love

Christ spoke of the new birth as the beginning of a lifetime experience that prepares one for a part in the kingdom of God. Peter reminded the Christian believers to whom he was writing that they should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Both the new birth and growth in grace are the work of the Holy Spirit. The fruits of the Spirit are the outward manifestations of this work. These are listed in Paul's epistle to the Galatians.

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

Of these nine graces or fruits of the Spirit we might say, "The greatest of these is love." Love is the ground in which righteousness thrives. It is being like God, for

God is love. It creates an intense desire to please and serve its object.

When love takes possession of the soul all other fruits of the Spirit will be manifested in the life. Paul makes this plain in the classic thirteenth chapter of I Corinthians where we are told that love (1) suffereth long, (2) is kind, (3) envieth not, (4) vaunteth not itself, (5) is not puffed up, (6) doth not behave itself unseemly, (7) seeketh not her own, (8) is not easily provoked, (9) thinketh no evil, (10) rejoiceth not in iniquity, (11) but rejoiceth in the truth, (12) beareth all things, (13) believeth all things, (14) hopeth all things, (15) endureth all things.

We are told, "It is love alone which in the sight of Heaven makes any act of value."—*The Great Controversy*, p. 487.

"God regards more with how much love one worketh, than the amount he doeth."—*Testimonies*, vol. 2, p. 135.

Paul expresses these same thoughts in these words: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13:3).

It is the motive of every act by which we are judged and not by the act alone. God only can be such a judge, for He only knows the inner thoughts of men.

"The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives. . . . Every act of our lives . . . is judged by the Searcher of hearts according to the motives which prompted it."—*Testimonies*, vol. 2, p. 512.

When love is the motive power every act will be in harmony with God's will. By it the whole life will be changed. That is why Christ said to His disciples:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another*" (John 13:34, 35).

How startling are these words: "Men will believe, not what the minister preaches, but what the church lives."—*Testimonies*, vol. 9, p. 21. "The truth [will] be brought into practical life. . . . Then will the message of the third angel swell to a loud cry."—*Ibid.*, vol. 6, p. 401.

How may we bring this fruit of love into practical life? That is the important question. Not how zealously do we propound the truth, but how carefully do we live it is what should be given first consideration.

Not a day goes by but that the Christian has a call to demonstrate some aspect of love. Let us remember that love is the opposite of selfishness; therefore where love dwells the good of others occupies first place in the thoughts.

Love will make a husband tender to his wife and the wife thoughtful of her husband and the parents considerate of their children. There will be no rivalry for first place or first choice in the home. Each member of the household will find his greatest happiness in seeking to make other members happy. Love in the home makes the sharing of menial tasks a pleasure. Where plans or wishes chance to clash, they will yield to others without complaint when that is best.

Love for the Children

This love in the home will not lead parents to be indulgent of the waywardness of their children, but will cause them to be diligent in their discipline in order that their offspring may be brought up in the fear of the Lord.

And what shall we say of love in the church, love in our social relationships? Love will soften and subdue the life. It will refine and ennoble the character. It will help us deal patiently with the erring. It will seek to cover up the mistakes of brethren, and not pass them on to the

Others Have Said



He who only plans is a dreamer; he who only works is a drudge; but he who plans and works his plans is a conqueror.—*Life Association News*.

No one is ever too old to learn, but many people keep putting it off.—*Peninsular Light*.

You need have no fear of stumbling over moral laws until you try to cross one of them.—Ray D. Everson.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

The world is today craving moral and spiritual leadership more intensely than ever before.—Arthur Twining Hadley.

Insecurity is a state of mind rather than a state of your bank balance.—*Woman's Weekly*.

War is like fire; you can prevent a fire, or you can try to put it out, but you can't win a fire, because fire is destruction.—H. H. Arnold.

Decision is a sharp knife that cuts clean and straight; indecision, a dull one that hacks and tears and leaves ragged edges behind it.—Gordon Graham.

No man is ever a complete failure until he begins to put the blame on his predecessor.—Frederick J. Moffitt.

Don't just try to be yourself with other people. Try always to be your better self.—*Industrial Press Service*.

I learn more by letting the other fellow tell all he knows than I learn by telling him all I know.—E. L. Edson.

The happiness and grief of this world are like the warp and woof of a piece of cloth. You cannot have one without the other.—*Self-realization Magazine*.

knowledge of those who are not concerned. Love will refuse to participate in any act with friends or acquaintances that will lower the standard of rightdoing and perhaps lead to the spiritual downfall of another.

Love will regard the best interests of a community and cause one to act accordingly, so that the truth may not be brought into disrepute and cause others to stumble.

For the Good of Others and the Glory of God

Love has only the good of others and the glory of God in mind in all that is done. The advancement of the truth for the one who loves it is of more concern than the advancement of one's own interests. Therefore where love resides in the heart of the brethren there is no rivalry for position. When there is misunderstanding there is also a cheerful yielding of ground or a willingness to ask forgiveness.

In the church of which Christ is the head, ministry and service and not recognition and honor are ever uppermost in the mind of those who love it.

There are so many ways that call for the manifestation of love every day that they cannot be enumerated. We do know that when love is manifested at every point of contact with men on the part of the professing Christian, then only will his life be an irresistible testimony to the truth.

How much we need to pray for the manifestation in the life of this fruit of love, which is the first and greatest of all the fruits of the Spirit.

F. L.



News From the World Field

The Taiwan Theological Training Institute

By C. A. Carter, *President*

In the Taiwan Theological Training Institute another beacon light has been established for the youth of this part of Asia. Less than one year ago when my wife and I arrived at Hsin Tien near Taipei, the capital of Taiwan, the only Seventh-day Adventists in this area were H. W. Cole and his family. No meetings had ever been held here. Much of the material that make up our buildings now was then scattered over the grounds in piles, or was still unpurchased.

As I look at our plant here today, and think back over the school year that has just come to a close, I exclaim, "What hath God wrought!" One of our native teachers, in addressing a group here recently, said that right here in our compound we behold a modern miracle. And so it seems.

A year ago we had no faculty, no elementary or middle schools from which to draw students, and a constituency of less than three hundred Seventh-day Adventists of all ages. When we opened school in October our administration building containing most of our classrooms, chapel, library, and offices did not have a roof on it, and several of the other buildings had not been completed. Several needed teachers had not yet been obtained. Of the young people who applied for enrollment the majority had had little or no contact with our mission. But we went forward in faith and with much prayer, and God richly blessed our efforts.

Prayer was supported by work, good hard work. Brother Cole, our industrial manager and teacher, who was largely in charge of the building operations, has worked almost night and day with seemingly superhuman strength and endurance. C. H. Davis, chairman of our board; C. H. Currie, president of the Taiwan Mission; and others, including our native teachers, have cooperated and worked to help make the school year a success. But beyond and above all human endeavor, we sense in a very definite way the leading and blessing of the Lord, and we want to give Him the praise.

On Sunday afternoon, June 21, we held our dedicatory service in our beautiful

new chapel that had just been completed in the rear of the administration building. This service also marked the completion of all the buildings of the plant thus far planned and provided for. It has not been easy to carry on a heavy training program while doing extensive building. But it has been interesting to watch the buildings and equipment growing and improving day by day until the project reached completion.

Although much time and effort has been put into building a material plant, our primary endeavor has been directed toward building character. Our enrollment was small this first year, since the constituency from which we drew students was small, and school opened late. Of the 119 who enrolled—the majority of whom were non-Adventists—only three were later dismissed. Twenty-six were baptized during the school year, and more than fifty are in the baptismal class preparing for baptism. At the time of our spring Week of Prayer, conducted by S. H. Lindt, all students indicated their desire to give their hearts and lives to the Saviour for service.

We were fortunate in having Dr. E. N. Dick with us for a month to lead out in an intensive military cadet training course given for not only our students but our young men of military age from all over Taiwan. This training favorably impressed both Chinese and American

military leaders here, and we hope will help in securing noncombatant rating for our young men when they are drafted into the army.

Twenty-two of our students who took our intensive course in evangelism have already entered soul-winning work, some as colporteurs, and some as interns working with our older workers. Three of the tribes boys are leading other workers back into their mountain fastnesses to try to open up our work among these peoples to whom the gospel has never been preached.

Our problems are many. All nongovernment elementary schools are strictly prohibited, and attendance at public schools is required for six days a week including the Sabbath. All secondary schools must be registered with the government if preadult students are taken in. Registration requirements are such that we would lose our identity as a denominational school if we should register. All of our Bible textbooks were formerly published by our publishing house in Shanghai, but none are now available. Material for all Bible and related subjects this year had to be mimeographed. This is a tremendous amount of work and is very unsatisfactory. We should have a printing industry in connection with the school, which would help meet the needs for these and many other types of mission printing and at the same time furnish much work for students.

The problems are many, but it is with confidence and good courage that we plan for another school year. We know that the work is the Lord's, and that He has a thousand ways of which we know nothing to provide for our needs and the needs of His work. He tells us, "We have nothing to fear for the future, except



The administrative building of the new training institute recently established in Taipei, Taiwan (Formosa).



Students of the Taiwan Theological Training Institute attending baptismal class with C. A. Carter (center seated), president of the institute, and four teachers who assisted in the class.

as we shall forget the way the Lord has led us." And surely none connected with the Taiwan Theological Training Institute during the past year will soon forget the manifestations of God's leadings and rich blessings day by day throughout the entire school year.

Southern Asia Division Council

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

The Southern Asia Division has just closed its midyear council. It was held at Salisbury Park, near Poona, India, where the division has its headquarters. From the opening service to the final benediction it was an inspiring and profitable gathering. The reports rendered by field leaders, department secretaries, and institutional managers told of progress along all lines of activity.

Most of their nineteen boarding academies and Spicer Missionary College are bursting at the seams. In these schools an ever-growing army of young people are being trained for service. Year by year new recruits are coming forth from the college to take their places in the work. Thus a native ministry is being built up to carry the message to the great masses of unwarned souls in this field.

Our hospitals, clinics, and dispensaries are exerting a far-reaching influence. The doctors and nurses in these institutions are doing a noble work in ministering to both the physical and spiritual needs of the many sick and suffering souls in the overpopulated lands of Southern Asia.

The publishing work is making excellent progress. A. J. Johanson, the division publishing department secretary, stated in his report that the colporteur sales during the past five years exceeded the sales of the previous twenty-five years by more than three hundred thousand rupees. Our presses in Poona are running sixteen hours a day to supply the demands from the field. Publications are

also being produced in Burma, Pakistan, and Ceylon. From our publishing centers in this field rays of light and truth are shining forth into the far corners of Southern Asia.

Another agency that has become a powerful factor in the proclamation of the message in this large and populous division is the Voice of Prophecy. Its influence is felt far and near. It penetrates into places not yet reached by the living messenger. In Kashmir, where we have no workers, two whole families have recently accepted the truth as a result of the Voice of Prophecy.

The secretaries of the home missionary, the Missionary Volunteer, and the Sabbath school departments all rendered interesting and instructive reports. All were able to report decided progress. It is encouraging to note how old and young are responding to efforts put forth to enlist them in service for others. Many of the lay members are becoming successful soul winners.

The one thing that impressed me above all else as I sat in this council was the fact that throughout the Southern Asia Division the main emphasis is being placed on the all-important subject of winning souls for Christ. In the institutions as well as in the field this is being held up as the chief objective in every sphere of activity. As a result the number of baptisms is increasing from year to year.

According to the division secretary's report, baptisms for the last three years were as follows: 1950—1,172; 1951—1,391; 1952—1,683. For the first six months of 1953 the report shows a gain of 64 per cent over the same period of last year. At the same ratio of increase during the last half of the year, 1953 should close with a total of over 2,600 baptisms. To those who are not acquainted with conditions here these figures may not seem imposing, but to those who do know they are cheering indeed. Two thousand souls won in these lands represent more toil and tears than ten thousand in some other fields.

The seeds of truth that have been

planted down through the years by our pioneer missionaries and their successors are now springing up and bearing fruit. In the near future, we feel confident, we shall see large harvests gathered in from India, Pakistan, Burma, and Ceylon.

R. H. Pierson, the division president, and his associates are doing a splendid work. They have the love and confidence of workers and members throughout the field. Under the guiding influence of the Holy Spirit they are moving forward successfully in the service of their Master.

South African Union Workers' Meeting

By W. Duncan Eva, *President*

Many months ago, at the 1952 year-end meeting of the South African Union committee, the Lord impressed deeply on the minds of the brethren the need of a special workers' meeting, where a spiritual emphasis would occupy chief place. Under the clear guidance of Heaven plans were carefully laid. The General Conference very kindly made it possible for L. K. Dickson and L. L. Moffitt to be present, and R. S. Watts and F. G. Clifford attended from the Southern African Division. As already reported this meeting was held the latter part of July at Sedaven, a short distance from the city of Johannesburg.

From the beginning it was planned to concentrate on one central objective. To this end the theme chosen for study was, "Uplifting Christ in the Life, in the Church, and Before the World." The sense of need of a rich outpouring of heavenly power led to the intentional exclusion of the discussion of methods of labor, various problems of church and conference, and departmental goals and promotion. We were convinced that we needed to see a new vision of Jesus, that we needed desperately to enter into an infinitely closer relationship with Him, and that for our own sakes and the sake of the church of God we must be fully clothed in the righteousness of Christ, be the cost what it might.

The Daily Program

The program followed was a simple one. The meeting opened Friday evening and closed with a communion service Tuesday noon. There was an early morning devotional meeting before breakfast, two Bible studies before lunch, one afternoon Bible study, and an evening meeting preceded by prayer bands. Free time was used to good advantage in private devotions, friendly intercourse, and prayer. The *kopje* ("hill") behind the school was a place of quiet retreat where many blessings were received and victories gained.

Accommodation was provided for almost all in the school dormitories; and

the Sedaven dining department, under the direction of Mrs. C. C. Marais, wife of the principal, ably provided simple, satisfying food. A few workers were accommodated in the nearby hotels in the town of Heidelberg.

Did God honor the faith of His servants? Did He meet the needs so deeply felt? Yes, a thousand times, yes! How compassionately He dealt with us! Under deserved rebuke and censure, not from the human instrument, no, but from the Holy Spirit, we were led to search our hearts, confess our sins, and know the sweet peace of forgiveness. Then again would come messages of deep conviction, and in new earnestness we would seek to draw near to God and humbly put away sin. So the tides of His mercy drew us again and again into a deepening and ever more wonderful knowledge of salvation.

Celebration of the Lord's Supper

The meeting ended with the celebration of the Lord's Supper. The Saviour was very near, and when at the close of the service hearts and hands were joined as we sang the stirring words of "Never Part Again," the hope of the Second Advent of our Lord was as dear as it can be only to those who are fully surrendered to Jesus.

We are back again face to face with the real problems of life and the work. Many of our difficulties will be with us until the Lord comes. They will be joined and reinforced by new ones. But there is no doubt that God came near at Sedaven and offered us what He offered His people at Minneapolis in 1888. Only God knows hearts, but we believe many accepted the proffered righteousness and power. But it is now in the furnace of daily life, fed as it is by the trials of our ordinary lot and fanned by the winds of affliction, that we are being put to the test.

A Time Now to Test Our Faith

Though God graciously meets His people in such seasons of retreat, it is for contact with life and the world that blessings are bestowed. The religion of Jesus is practical. It is in action, in battle, at grips with the enemy, that it develops and flourishes. It would be strange and unreal, indeed, if opportunity were not given us to test our faith and strengthen our experience.

With humble hearts, still hungry but encouraged and confident because of the blessed feast of good things given, we are facing the future. So stupendous is our need that, great though the blessing received was, there is much more to come. We cling to the promise, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).

Pioneer Work in Senegal, West Africa

By M. Fridlin, Secretary
Southern European Division

Missionaries bound for the Cameroons during the last few decades have often, while rounding the coast of French West Africa, felt their hearts sink at the thought of all Senegal and French Guinea, to say nothing of the immense hinterland of Sudan and French Nigeria, without one single station representing our work. For here are millions of souls awaiting the proclamation of the everlasting gospel.

Since the 1948 Autumn Council of the General Conference, at which time these territories were committed to the Southern European Division, the division leadership has felt keenly the necessity of founding mission centers in these vast territories. They conceived the plan of establishing a solid base at Dakar, the capital of Senegal. But because funds were lacking, more than three years passed before one of God's messengers could be settled at Dakar on a permanent basis. It is true that in 1951 Jean Kempf, after having finished his military service in that city, canvassed in French West Africa in company with F. Cormoraie, who came from Morocco to join him. It was a beginning. But another year went by before Robert Erdmann, then director of the French Publishing House, was asked to establish at Dakar a mission station whose influence would facilitate future work in these regions.

Senegal is a vast territory of about two hundred thousand square kilometers, with some two million inhabitants. It is bounded on the north and northeast by Mauritania, on the east by the Sudan, on the south by French and Portuguese

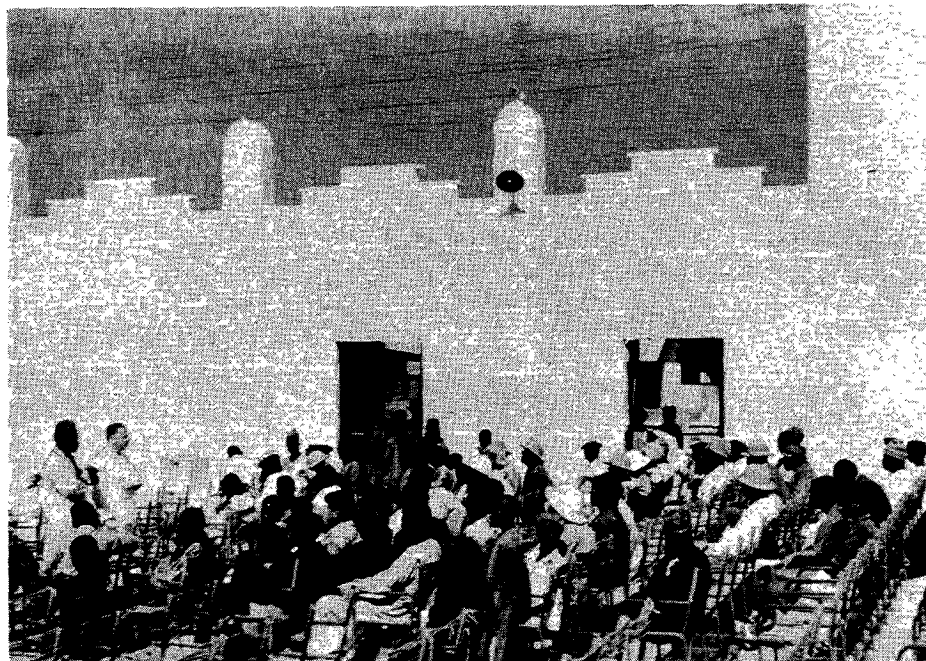
Guinea, and on the west by the Atlantic. Although peanuts are the principal crop, rice, corn, and palm oil are also produced. The natives also raise livestock, both large and small.

Dakar is the principal port of French West Africa. One seeing the city today, having known it fifteen years ago, is struck by its extraordinary growth, for during World War II it became an extremely important naval and air base. Today, with its ten- and fifteen-story buildings, this modern city of 100,000 inhabitants—180,000 including the outskirts—presents the advantages but also the dangers of any large center.

It was in May, 1952, that Elder Erdmann left his native soil to go to Dakar. After weeks of searching he succeeded in finding a small apartment, so that he could send for his wife and their two children in July. Since his arrival in Senegal he devoted himself entirely to his work, which is far from easy in this territory where more than 90 per cent of the population is Mohammedan.

R. Gerber and the writer recently had the pleasure of spending a few days with Elder Erdmann in his new field of activity, just at the close of a series of public meetings in a populous native quarter. For a number of months from fifty to two hundred Moslems gathered in a moving-picture theater placed at our brother's disposal and showed a keen interest in what they heard. Several of them are now receiving regular Bible studies, the first fruits of which will no doubt appear soon.

We ourselves had the pleasure of explaining God's Word in the home of a Moslem government employee, where twelve adults and eight children had gathered the first evening. The next day, in the same room, twenty adults and twelve children crowded in to listen ea-



Robert Erdmann preaching to Moslems in open-air moving-picture theater in Dakar, West Africa.

gerly. This government employee has already attracted the unfavorable notice of a marabout, who has reproached him with being no longer a good Mohammedan, to which our friend replied, "I want to keep on studying the Bible and to do what God asks of me."

Young Moslem Studies Truth

Our radio broadcasts and Bible correspondence course, begun in August, 1952, are a valuable help in the work. The powerful Dakar station now broadcasts both our religious program and the educational talks of Maurice Tieche, week after week, free of charge. A number of Senegalese are earnestly studying the correspondence lessons. A twenty-year-old Moslem who had completed the course was already keeping the Sabbath at the time of our visit. In response to a question in the last lesson, he wrote as follows:

"My aim is to follow my Saviour's example in all things and to come out of Babylon in order to join God's church. I am very happy today to have come in contact with this light. My one aspiration is to be an evangelist in order that my whole life may be bound up with the Divine Word and with Christ. Needless to say, I am a Seventh-day Adventist. I thank God for this favor, I glorify Christ for His work, and I am infinitely grateful to you. I want to be a stone in the temple of God."

This young convert is already manifesting a real missionary spirit. He has brought several people to the meetings and has enrolled them in the Bible correspondence course. One of his friends even attends the Sabbath services, which Brother Erdmann is holding in his home for the present. Word received from Senegal tells us that our young brother is now canvassing at Dakar and that Elder Erdmann is training him for God's work.

The European population of Dakar has also not been neglected, and an interest is beginning to appear. Public meetings held in such localities as Thiès, Mbour, and Rufisque were well attended. However, Brother Erdmann was unable, single-handed, to follow up all the interested persons. Brother Cormoraie, after having worked several months in the Cameroons, has again taken up colporteur work in Senegal. We met him at Thiès, ninety kilometers from Dakar. He was of good courage and was spreading the printed page among all classes of the population.

Although the work is not easy in these Mohammedan territories, the light is beginning to shine, and the prospects are good. It would be well if the work could be strengthened by the sending of another missionary family. This would, of course, create a new financial problem, for the cost of establishing a home in Senegal is tremendous. Times have changed; living costs in the colonies, formerly much cheaper, are now double those in Swit-



Bible study group formed through Your Story Hour broadcast in Australia. Left to right: back row: Mr. and Mrs. Turner, Pastor W. A. Stewart. Front row: Faye Smith, Garry Turner, Edward Turner.

zerland. At Dakar, for instance, the rent of a simple three-room apartment is two or three times as high as that of a larger apartment in Switzerland.

But we do not lose courage, for we have implicit confidence in our churches. We know that they are manifesting an ever-increasing enthusiasm for giving the gospel to the world in this generation, and that they will not refuse to support our pioneers in Senegal with their liberal offerings and in their prayers.

Your Story Hour in Australia

By Wilbur A. Stewart

Sabbath, June 20, was a day of rejoicing at the Adventist church Lakemba, in the Greater Sydney Conference. It was then that the conference president, L. A. Butler, presented three Your Story Hour diplomas to the first juniors to complete the Junior Bible Treasure Guide Course as offered in the fascinating children's session Your Story Hour. This radio program is ably produced by a self-sacrificing group of laymen in Michigan. The Bible correspondence course is a revamp of the Junior Voice of Prophecy course. The program is aired weekly over two stations on the eastern seaboard of Australia.

In his remarks the conference president said that when the program was launched toward the end of 1952, little did he dream that we would exceed the one-thousand-enrollment mark in the Bible course in such a short time, nor did he anticipate that he would have the happy privilege of making the first presentation of diplomas to non-Adventist juniors in one of our own churches. He further stated that recently a prominent educator had publicized the fact that in a survey taken in one area in Sydney it was discovered that 90 per cent of the school

children knew nothing about God and the Bible, and that there was growing up in our midst a generation of civilized pagans. In the wise providence of God, Your Story Hour has come to meet this great need.

At the conclusion of the presentation of the diplomas a one-minute tape recording of a solo, "I'll Be True, Precious Jesus," rendered by Wayne Hancock, aged six, the youngest member of Your Story Hour cast, was played.

W. A. Stewart, the conference radio secretary, spoke briefly of the mighty influence of radio, of all that the Voice of Prophecy meant to us, and concluded with a glowing account of the latest addition to the radio family, Your Story Hour, which gives promise of a very bright future.

Faye Smith and Edward Turner were the first non-Adventist juniors to complete the Your Story Hour Bible course. Through them a Bible study group has been formed who show excellent promise of accepting this message. One other woman not in the accompanying picture also joins them weekly for Bible study. The third diploma was given to an Adventist junior from the country. This little girl, Margaret Roberts, was unable to be present when the photos were taken.

Other homes are opening to our radio pastors, and many letters reach us saying that whole families listen to Your Story Hour every Sunday and look forward to this wholesome children's broadcast. The influence on the hearts of both young and old is amazing. Surely the Spirit of God is being poured out in fulfillment of such prophecies as Joel 2 and Malachi 4.

Fidelity, and serenity of mind, can only be retained by watchfulness and prayer. —MRS. E. G. WHITE in *Youth's Instructor*, March, 1872.



Paul Sperl (left), horticulturist at Rockefeller Center, New York City, and R. E. Crawford, Faith for Today representative, consider proposed landscaping for the new property in Forest Hills, New York.

Telecast Impresses New York Horticulturist

By R. E. Crawford

Men and women who work with flowers and beautiful foliage think God's thoughts after Him. They cannot help pondering the words of Job as they work closely with these masterpieces of His creation: "Who knoweth not in all these that the hand of the Lord hath wrought this?"

There is a magnificent picture display, made of living flowers and changed every few weeks, at Rockefeller Center in New York City. One has described it as "a crown jewel, properly set." For those who are lovers of beauty it is a must on visiting New York City. Paul Sperl, the horticulturist in charge, loves both the work he does and the God of creation.

Those of you who have enjoyed his gorgeous creations will be pleased to know that he is thrilled weekly by the Faith for Today telecast. For many months he has been a regular viewer of the program. Again and again he planned to send for the Bible course, but failed to do so.

Then one day he noticed an article in the March 10 issue of the *Look* magazine entitled, "What Is a Seventh-day Adventist?" It intrigued him. Was not this a description of the organization that sponsored his favorite religious telecast? Concluding that it was, he lost no time in calling the telephone number featured every week, BOulevard 8-4700. By this means he learned the address and visited the telecast in person.

Seeing our renovated buildings in our new location, his horticultural eye sensed that landscaping had, in the very nature of the case, been left to the last. He was liberal with helpful suggestions. If time and circumstances permit our carrying them out, there will be another lovely spot in Forest Hills. Furthermore, he and his wife have expressed a desire to prepare themselves for membership in the remnant church.

Interview With Sudanese Official

By Neal C. Wilson
President, Nile Union Mission

Special, divinely appointed agencies have been promised and given to God's remnant church. God has designed that these agencies should aid His messengers in the last great proclamation of the good news of deliverance that is to be sounded to every nation, kindred, tongue, and people. The verity of this fact has been most emphatically impressed upon us during recent weeks as we have evidenced the outworking of these promises in the establishment of our work in the Sudan, a hitherto closed country. Several of these agencies were used by our faithful workers in this new project, and God has wrought what we feel to be a signal victory. These "entering wedges" were put into operation some months before we finally opened our work in Khartoum during the early part of 1953.

In June, 1952, Hilmy Barbawy, our union publishing and home missionary secretary, made an initial survey trip to the Sudan. While there he sold many books and took a large number of subscriptions for our Arabic magazine, *Hope*. Besides this splendid work, which won many friends for him and for the message,

he enrolled some six hundred new students in the Voice of Prophecy Bible Correspondence Course. He also visited the few Voice of Prophecy students we had at that time in the Sudan. Many of these now form the nucleus of a very promising work. During his stay he made many excellent contacts with officials and professional men, and these people have been most helpful to us.

At the time of my recent trip to Khartoum, the capital city of the Sudan, it was a great lesson to me to observe how the Lord consistently led to the right people and the right places at precisely the right times. It was my privilege to have a personal and confidential visit with His Excellency Sir El Sayed Abdul Rahman el Mahdi Pasha, the leading figure in the Sudan.

From the Grand Hotel where I was staying, one could look across to where the Blue Nile and the White Nile join. This is near the old capital of the Sudan, Omdurman, which is still an important business and residential city, although almost completely inhabited by Sudanese. There is but one structure that arrests the eye—the glittering, silver dome of the arabesque-style mausoleum and shrine where the father of the present Mahdi is buried. Situated in the same picturesque garden is the beautiful new rest house of His Excellency. As I drove up to the



New England Sanitarium Graduation

The fifty-second commencement exercises took place at the school of nursing of the New England Sanitarium and Hospital, Stoneham, Massachusetts over the weekend of August 7-9. There were twenty-one graduates; thirteen from the Atlantic Union, five from the Canadian Union, one from the Central Union, one from the Northern Union, and one from the Southern Union. The consecration and baccalaureate services were held in the New England Sanitarium

church. The commencement service was held in the Stoneham Town Hall. Mrs. Willis Graves, pre-nursing teacher for many in the class, was the speaker for consecration on Friday evening. C. M. Pike, pastor of the Stoneham church, spoke at the baccalaureate service on Sabbath morning. Heber H. Votaw, associate secretary of the Religious Liberty Department of the General Conference, gave the commencement address.

GLENDIA S. ROLFE.

entrance I found a tall, fine-appearing Sudanese waiting for me. I later learned that this impressive-looking gentleman was an aide-de-camp to His Excellency. I was ushered into a magnificent audience chamber some 50 by 30 feet in size, which was beautifully carpeted, although otherwise simply furnished. After waiting a few moments His Excellency calmly and unceremoniously entered.

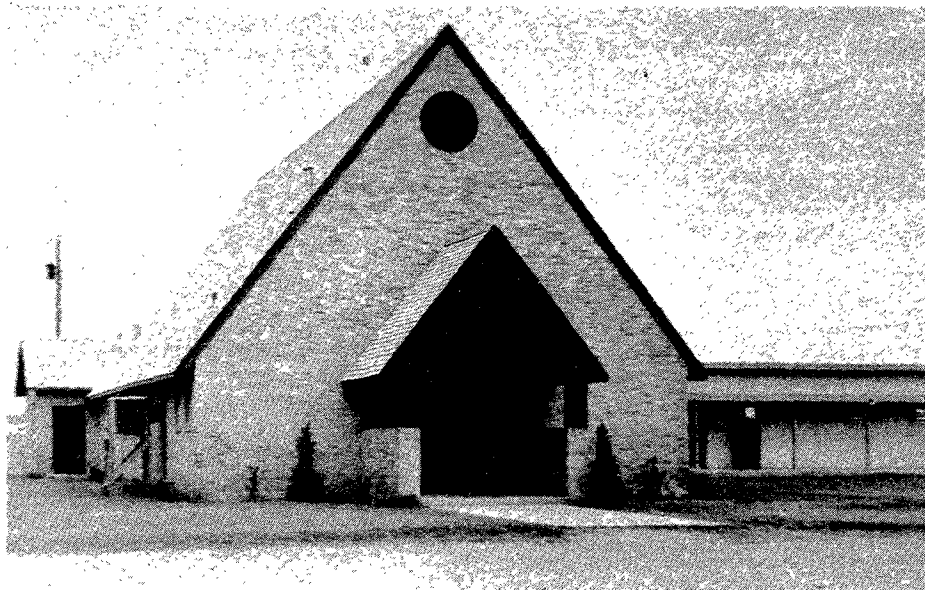
During the course of the fifty-minute visit, I had the opportunity to tell him something of our worldwide work. I placed particular emphasis upon our temperance and character-building work, and introduced the magazines of the International Temperance Association to him. He was most pleased and expressed his great satisfaction at such a valiant work. I also told him of our medical and educational endeavors as well as our radio work, and to all this he was most receptive. He expressed his wish that we might do something along these lines in the Sudan. He further assured me of his fullest support. Throughout our whole visit he was most cordial, and his keen perception of problems and ideas was amazing. He was dressed in his neatly tailored, long-flowing garments, and wore the large, characteristic white Sudanese turban on his head. His beard was beginning to turn gray, but his mind was exceedingly sharp. His eyes sparkled as he spoke, and his even, white teeth were in delightful contrast to his dark but noble face. From every indication he is a man of character, and uses neither narcotics nor drinks any type of alcoholic beverages. He insisted that I give him advance notice the next time I came to the Sudan, so that he could plan for a longer visit and also so that he could arrange to entertain me. Surely God had prepared his heart, and he may well prove to be a real help to this great cause. Such experiences wonderfully strengthen one's faith in this Advent Movement!

Camp Meetings in Alberta, Canada

By Erwin E. Roenfelt

Following the practice of recent years, the Alberta Conference in Canada again this year held three camp meetings within its territory: the first from July 3-5 in the Peace River area, the second from July 3-11 on the beautiful campus of Canadian Union College, and the third from July 15-19, for the Ukrainian-speaking believers, at Beauvallon. It was my privilege to be in attendance at the first two of these, and I am happy to be able to report that they were most helpful meetings.

In the far north of Alberta, in what is known as the Peace River area, there are four churches and a number of isolated believers. Because of the great distance that separates them from the rest



Midland, Texas, Church Dedication

A new church building was dedicated in Midland, Texas, on July 18, 1953. This building is the second one to be dedicated in Midland; the first one, having become too small, was sold to others. L. C. Evans preached the dedicatory sermon, and the writer and the pastor, R. C. Barron, assisted in the services.

A unique feature of this dedication was a recording of a half hour of the services. Then it was broadcast the same day by radio to the city of Midland. The mayor of the

city and the city manager both made speeches during this half hour, and at the close Elder Barron announced an evangelistic series to begin the following night.

In three years the Midland church organization has built a two-room church school building, a parsonage, and now this fine church. Surely the work of God is onward in this city, and we are looking for still greater growth in the days to come.

M. D. HOWARD, *President,*
Texico Conference.

of the conference, it is difficult for these members to meet with our people in the south, and so a camp meeting is held for them. This year twenty-eight family tents were pitched by the side of one of the churches that is away out in the country amid extensive farmlands. All of those tents were occupied. Some families lived in trailers, and others in their canvas-covered trucks. Several cabins, mounted on sleds, were dragged onto the grounds for the accommodation of the visiting workers. It was a genuine, old-fashioned camp meeting.

The services, which began each day with an early morning meeting and closed with a night meeting, were held in the spacious church that at almost every meeting was filled to capacity. Often it was difficult to seat all the people, despite the fact that every bit of space in the aisles, the porch, and the rostrum was utilized. R. Ruhling and the writer, from the General Conference; G. E. Taylor, president of the Alberta Conference; and departmental workers, from the Canadian Union and from the local conference, led out in the various services.

The attendance at the meeting that was held on the campus at College Heights was excellent. To add to the many who remained for the duration of the camp, large numbers of our members came in for the two week ends. A. L. Ham, J. F.

Cummins, R. Ruhling, and the writer represented the General Conference, and W. A. Nelson and some of the departmental leaders were present from the Canadian Union.

Reports indicated that eighty-four persons had been baptized since the previous camp and that many others are either ready or being prepared for this sacred rite. Throughout the camp program great emphasis was placed on evangelism, and plans were laid for a strong forward move in evangelistic endeavor by both conference workers and church members. G. E. Taylor is giving a strong lead in soul-winning endeavor, and has the enthusiastic support and cooperation of the conference constituency.

Colporteur evangelism is also being stressed. There were sixteen regular colporteurs in the conference. Seven new recruits were enlisted during the camp meeting. The literature workers are meeting with excellent success in their work. A number of student colporteurs are in the field. Three of these came to the camp for a weekend. They had been at work for only two weeks, but each had sold more than six hundred dollars' worth of books in that period. This is a splendid record for two short weeks.

The prospects for the future of the work in the Alberta Conference are bright.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Important New Friends

The closing days of the National Medical Cadet Training Camp at Grand Ledge, Michigan, were big with importance and interest and lasting benefit, not only to the trainees from all parts of the country who were there, but to all our men in military service, and those still to be called. New friends were made in highly important military posts for our whole training program and our War Service Commission work.

For the first time in medical cadet history we were honored by the presence of the Surgeon General of the Army in person. Heretofore he has sent some officer, or officers, to represent him. This year he came himself.

When I met General Armstrong at the airport in Lansing on his flight from the Pentagon and conveyed to him my sense of gratification that he could find the time to get away from his worldwide responsibilities (he is head of the Medical Department of the Army, with all its general hospitals, and medical activities around the world, together with the training of all medical soldiers), he laughingly said, "Well, elder, the staff officers of my department whom I have sent to your camps before have in each case returned with such glowing reports of what you folks are doing, and praised your training so highly, that I decided I would have to see for myself just how much they might be exaggerating. It doesn't seem possible you can be as good as they have told me you are. So I'm here to check on them as well as on you."

When, hours later, after reviewing the drills, formations, marches, and demonstrations, as he was about to depart he sought me out and, gripping my hand said:

"Well, elder, I've seen for myself. And I've reached the conclusion that, instead of overdoing it, my staff officers have been holding out on me. They have not told me the half. I have been most deeply impressed today, more deeply than I have words to convey. You people are doing a really remarkable piece of work, and I am grateful you invited me here to see it."

This was echoed equally as enthusiastically by Col. Charles L. Leedham, chief of the Division of Education and Training of the Surgeon General's office, who accompanied his chief from the Pentagon to the camp.

After their return to Washington these officers, without solicitation, and wholly voluntarily, wrote the following letters:

"DEAR ELDER HAYNES:

"I returned to Washington yesterday, and this is my first opportunity to write and tell you how much I enjoyed my visit at your National Medical Cadet Training Camp on 12 July. It was an extremely stimulating experience for me and one that I shall never forget.

"Please express my compliments and my appreciation to your associates and particularly, will you please thank Major Clark Smith for his many courtesies, as I failed to see him personally as I was leaving.

"Looking forward to seeing you again soon, and with kind personal regards, I am

"Sincerely,

(Sd.) GEORGE E. ARMSTRONG
Major General
The Surgeon General
U.S. Army."

"MY DEAR ELDER HAYNES:

"With this letter I thank you most sincerely for the superb hospitality which you and your group were able to show General Armstrong and me during our visit to Grand Ledge. We are both very deeply impressed with the work of your Church in connection with military medical affairs. We were particularly impressed with the results you accomplished in your camp in so short a period of time. These results show superior motivation as well as superior leadership. Our country, and particularly the Medical Service of the Army, is indeed fortunate to have the benefit of motivation and leadership of this type.

"Would you express my thanks to the officers of the camp and to the leaders of the church whom it was our pleasure to meet during our visit.

"May I say both General Armstrong and I are looking forward to further contacts with you.

"Very sincerely yours,

(Sd.) CHARLES L. LEEDHAM
Colonel, Medical Corps
Chief, Education and
Training Division."

Thus the medical cadet work has made friends for us in high places, not alone in America, but around the circle of the globe. Dr. Dick has conducted training camps in Cuba, Puerto Rico, Jamaica, the Philippines, Japan, Formosa, Korea, and

Canada, and in all places the resulting influences have been the same. God has manifestly guided in the establishment of this good work, which began in 1923, almost thirty years ago.

CARLYLE B. HAYNES, *Secretary,*
War Service Commission.

Religious Liberty Department

Religion in Politics

The clamor of a religio-political group for a religious balance on the New York City board of education resulted in the creation of a new post on the board by the legislature, at an annual expense to the taxpayers of \$16,500. Because a Catholic member of the board resigned and the person recommended by the superintendent to fill the vacancy was a Protestant, the trouble began. For reasons that are obvious the recommendation of the superintendent was not acted upon, although the board had met on eleven occasions. By the authorization of another associate superintendent the storm subsided.

In this country where state and church are separated, it certainly should be understood by all that such a political appointment is made to the individual and not to his church, regardless of its ambitions. Our Government is not based upon the concept of a religio-political succession such as is claimed by some for an apostolic succession. To prevent just such a thing, Article VI was placed in the Constitution. It requires that "no religious test shall ever be required as a qualification to any office or public trust under the United States." What an unfortunate substitution a religious "spoils" system would be for true American democracy.

When upon earth Jesus sought no political advantage for Himself or His disciples. He has never given a political commission to His followers. He has maintained that His kingdom is not of this world. The responsibility of giving the gospel to the world, if recognized, is sufficient completely to occupy the energies of His church.

A. H. RULKÖETTER,
Associate Secretary.



All It Takes Is a Postage Stamp

By W. B. OCHS

Chairman, Voice of Prophecy Board

his wagon by the light of a kerosene lantern they are like "turning on a light in a dark room." To the man who had not been to church for thirty years the lessons have been "the means of bringing me back to God." To the young man in prison has come peace of heart that only the knowledge of forgiveness can bring. The young Mohammedan finds the lessons his "greatest treasure," and at the risk of his life studies them under a sheet at midnight by the light of a candle.

Where the postman goes, there go the Voice of Prophecy Bible Correspondence lessons. In eleven countries in fifty-two languages this silent preacher goes forth with the gospel seed, sowing in the countries of the world. Latest figures show that in 1952 in the Voice of Prophecy Bible Schools there were 334,939 active students and that 3,070,053 lessons had been corrected with 85,313 graduates. With such a seed sowing and the promise that "my word . . . shall not return unto me void," what will the harvest be!

More than eight hundred stations around the world carry the Voice of Prophecy broadcast each week, but many have never heard the voice of the living preacher. For the price of a postage stamp they have enrolled in the Bible course. Alone and in groups they study these lessons, with the Holy Spirit as their teacher, and their hearts are convinced. Often these students are keeping the Sabbath, paying tithe, not knowing anyone else in the world is doing the same thing.

We could never recount what these lessons have meant to hungry souls longing for a better way of life. To the trapper's wife in Alaska where the mail comes twice a month these lessons have "been a wonderful comfort." To the shepherd who studies the lessons at night in

The Voice of Prophecy radio broadcast and the Bible correspondence course travel together across the world, searching for the honest in heart. What a privilege it is to have a part in a work that is so rewarding and so fruitful. The gospel of salvation—for the price of a postage stamp!

A Good Audience for a Dollar

By H. M. S. RICHARDS, *Speaker, Voice of Prophecy*

It has been estimated that for every dollar spent for radio time the Voice of Prophecy reaches from five hundred to one thousand listeners with a sermon. Five hundred people are a good audience for any preacher, and many of us ministers have preached most of our sermons to smaller congregations.

Just think of it—five hundred listeners for a dollar! Surely the statement that has been used over and over is true: "In no other way will a dollar go further in carrying the message to the millions."

With the blessing of God the weekly radio broadcast of the Voice of Prophecy is directing hundreds to our Saviour and His soon coming. These new believers in the message for this time are constantly enlarging the witness of the remnant church.

At least once each month the Seventh-day Adventist background of our broadcast is mentioned over the air. Multitudes who would never voluntarily enter a church or public service hear the truth by radio, and many thousands study the message through the Voice of Prophecy Bible Correspondence Courses.

Surely this work is of God, and should have the strong support of all our people at the time of the special Voice

of Prophecy Offering on October 10. The money is greatly needed to continue this encouraging radio evangelism. The workers at the Voice of Prophecy headquarters are praying for a large offering on that day.

Let us all do our very best.



Temperance Department

World Temperance Sabbath

Sabbath, October 31, 1953, has been designated by action of the General Conference as World Temperance Sabbath. A special program, which appears in the September-October issue of *Activities*, has been prepared especially for this occasion. Copies of the program will be mailed to every district leader, pastor, elder, church temperance secretary, and conference worker in North America.

We trust that as a result of this program our workers and lay members will put forth a more decided effort to combat not only the liquor traffic, which is ruining the souls of men and women, but also the cigarette traffic, which is enslaving millions of our youth today.

Our Temperance Offering goal for 1953 calls for the raising of \$100,000 for the temperance work this year. The goal has been divided among the unions and local conferences on the following basis:

Temperance Day Offering Goals

Atlantic Union

Bermuda	\$ 112.70
Greater New York	1,690.21
New York	1,489.68
Northeastern	1,177.80
Northern New England	737.74
Southern New England	2,356.00
Union Goal	7,564.13

Central Union

Central States	364.12
Colorado	2,063.78
Kansas	1,035.16
Missouri	1,143.76
Nebraska	1,668.62
Wyoming	337.56
Union Goal	6,613.00

Columbia Union

Allegheny	1,555.50
Chesapeake	952.32
East Pennsylvania	1,793.80
New Jersey	1,199.20
Ohio	3,049.00
Potomac	4,091.50
West Pennsylvania	694.00
West Virginia	497.50
Union Goal	13,832.82

Lake Union

Illinois	2,483.25
Indiana	1,803.05
Lake Region	1,020.15
Michigan	5,534.68
Wisconsin	1,539.60
Union Goal	12,380.73

Northern Union

Iowa	1,204.24
Minnesota	1,413.38
North Dakota	744.39
South Dakota	618.94
Union Goal	3,980.95

North Pacific Union

Alaska	271.07
Idaho	918.82
Montana	612.79
Oregon	5,629.86
Upper Columbia	3,840.13
Washington	2,350.89
Union Goal	13,623.56

Pacific Union

Arizona	730.85
Central California	5,094.40
Hawaiian Mission	608.00
Nevada-Utah	428.89
Northern California	6,669.00
Southeastern California	5,302.00
Southern California	7,878.55
Union Goal	26,711.69

Southern Union

Alabama-Mississippi	958.35
Carolina	1,301.00
Florida	2,451.45
Georgia-Cumberland	1,982.75
Kentucky-Tennessee	1,648.00
South Atlantic	958.15
South Central	581.29
Union Goal	9,880.99

Southwestern Union

Arkansas-Louisiana	1,025.23
Oklahoma	1,123.75
Southwest Region	454.80
Texas	2,000.45
Texico	807.90
Union Goal	5,412.13

GRAND TOTAL \$100,000.00

The conference officials will divide their goals among their churches on a per-capita basis. If each church will meet its quota, we will have no difficulty in reaching our over-all goal of \$100,000.

A four-page folder, calling the attention of our people to World Temperance Sabbath, has been prepared and is to be distributed in all churches on Sabbath, October 24.

A special Temperance Day offering envelope has also been prepared for this service. These will be sent out by our conference treasurers to all church treasurers, and are to be used in taking up the offering on Sabbath, October 31.

We trust the offering this year will be a liberal one. Our needs are great. What we do must be done quickly, for "as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome."—*Temperance*, p. 21.

W. A. SCHARFFENBERG,
Secretary.

Sabbath School Department

The Lambs Must Be Fed

One Sunday morning a little boy was leaving Sunday school. An atheist who saw him said, "Tell me, sonny, do you think Jesus loves you?"

The little fellow said, "I know that Jesus loves me."

"Well, if Jesus loves you, why is it that your clothes are ragged and torn? Why is it that your shoes have holes in them? Why is it that you have not had enough to eat?"

After the little boy had thought for a moment, he looked at the atheist, and this was his reply, "Jesus told somebody

else to do that, and they must have forgotten."

Is it possible that workers in the children's divisions have forgotten who it is that is looking on to see whether or not the children are being cared for properly? Who is it that looks on each Sabbath to see what is being done for the boys and girls? The answer is found in the following quotation, taken from *Testimonies*, volume 6, pages 196, 197:

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth."

Yes, the Lord Himself is the one who is looking on each week to see whether we are feeding the lambs of the flock as He would have them fed.

If we invite guests to our homes for a meal, we spend much time and thought in preparing the food so that our friends will receive physical strength. And we desire that this physical nourishment shall be partaken of in an attractive setting. How artistically we set the table! A beautiful, clean cloth is put on the table, and the best silver and china are used. And perhaps a lovely vase of flowers is placed in the center of the table.

Let us liken the Sabbath school program to the preparing of the food that is served to our guests. Should not just as much thought and time be put into the preparation of the Sabbath school program for the lambs of the flock? Yes, even more time and thought should be put into it, for it is of far greater importance that the tiny ones receive their spiritual food properly prepared than it is that one receive correct physical food.

Now let us liken the rooms in which the children meet to the tables that we prepare for our guests. If it is considered of such importance to arrange our tables artistically, is it not of far greater importance that the children be in lovely surroundings while they partake of their spiritual food?

And how much the children enjoy lovely surroundings! One woman who made her unattractive Sabbath school room into an attractive one said: "We have sunny yellow walls to make up for the sunshine that never gets in. We are painting the piano, tables, and chairs a soft shade. It is so pretty. For the first time in his life my 'littles' little boy loves Sabbath school. There are no more tears when he awakens in the morning and is told that today is Sabbath. Instead he shouts, 'Goody, goody, let's hurry!'"

One child of cradle roll age who went to a Sabbath school room that was attractively decorated and that had the furniture painted a delicate pink referred to it as her "pink Sabbath school room."

Yes, attractive rooms make a very defi-

nite impression upon the little ones, and as you teach them about Jesus in beautiful surroundings, the impressions will be much more lasting. The lambs of the flock must have attractive rooms if they are to be properly fed.

May we remember that the proper feeding of the lambs during Sabbath school time has been entrusted to the leaders and teachers of the tiny tots, and that in the judgment day we shall have to give an account of how we cared for them.

LOUISE MEYER,
Assistant Secretary.

Missionary Volunteer Department

"Where Have They Gone?"

Ten thousand Missionary Volunteers crowded into San Francisco's spacious Civic Auditorium. They had come to listen and learn. Share Your Faith was on parade at the Pan-American Youth Congress, and youth were marching along. Religion was real to them, not a mere emotional enjoyment. They were there for commitment, to follow a way of life that redeems and transforms.

One evening of the Pan-American Youth Congress, after the closing meeting of the day, someone, looking around, noticed how quickly the auditorium had emptied of youth. The place was quiet and deserted. The observer seemed amazed that they should disappear so soon, and he asked vociferously as he gestured with his hands, "Where have they gone?"

That question held on. The thought has occurred to me so many times since, "Where have they gone?"

The answer is simple and obvious. They have gone to their homes. Yes, they have gone to their homes, but there is more to it than that. They have gone to their outposts—to share their faith—to the little community where Christ has long been denied, to the house next door, down the lane to the lonesome family in the foothills, across the valley to the crossroads, down the block and a turn to the left where polio has struck so cruelly, to a forbidden door where a piece of literature is the answer, to the radio station where they can reach way beyond, to the empty store building where a small, earnest group will come to listen and see.

"Where have they gone?"

Perhaps like Missionary Volunteer Charles Carter and his wife, they have gone to seek and find their outpost. Charles Carter shocked the youthful Pan-

American Youth Congress audience to attention when he revealed that through public evangelism he had brought 125 into the church during the past five years. Also he, with the assistance of other young people, gave as many as five Bible studies each week. Several churches have been raised up through these efforts.

It could be that they will follow in the footsteps of David Dunkinson. Even though he is a mechanic with a hard day in the shop every day, he organized an SYF effort. At the PAYC he described how he had rallied the Missionary Volunteers around him. After they had looked things over with their pastor the decision was made. Work was assigned to all Missionary Volunteers—everyone! Funds were solicited, advertising was arranged, and when all was ready the meetings began. When the meetings closed five people were baptized, and one hundred dollars was left to begin again.

Yes, young people have gone from the Pan-American Youth Congress to ring doorbells, to give Bible studies, to join Operation TV (spotting a TV antenna, then stepping to the door and inviting the occupants of the home to watch Faith for Today), to make L-bombs (attractive literature packages to be thrown from automobiles), to tell stories to the boys and girls of the community, and to conduct branch Sabbath schools.

You know, somehow when Missionary Volunteers are invited to go, they go.

"Where have they gone?" To find their outposts and to share their faith.

THEODORE LUCAS,
Associate Secretary.

Publishing Department

Join the Colporteur Army

At the moment I am looking at a group photograph taken at one of our recent camp meetings in the Dominion of New Zealand. It reveals twenty-seven persons grouped around a central figure—Colporteur Henry Thompson, who is smiling his broadest smile of contagious geniality. And why not? This group represents the colporteur and some of the fruitage of his seed sowing.

Actually Brother Thompson has figured in the winning of more than 108 souls. He is a colporteur today because of an insatiable desire to win souls for the kingdom of God, and hasten the coming of our Redeemer and King.

No joy transcends that of soul-winning endeavor, and no means transcends that of spreading the message by medium of the printed page. This is "missionary work of the highest order," and a kind

that legitimately calls for the consecrated efforts of an entire church membership.

We know of no one who is a responsible member of the church of God today who cannot spend some time each week contributing to the circulation of the good news through the literature ministry. There are scores of ways in which this might be done, and colporteur evangelism stands at the head of the list—ordained of God for the finishing of His work upon earth.

Have we not represented in the church today brilliant talents that are wasting because they have not been put to use in the Master's service? The messenger of the Lord has said, "Many whom God has qualified to do excellent work accomplish very little, because they attempt little."—*Christ's Object Lessons*, p. 331.

Just suppose all these talents were regimented, trained, and harmoniously employed in the several branches of soul-saving ministry today. What mighty results would follow! What a bountiful harvest of soul fruitage would be gathered, and how quickly would the work of God upon earth be finished!

The time is ripe for an awakening among the members of the church of God that will make this bountiful harvest a grand possibility. Therefore, there should be no delay on the part of any soul who feels within him the urge to do something to hasten the coming of the King. "You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God."—*Steps to Christ*, p. 87. The smallest talent is not to be despised and hidden away, but put to use, improved, and developed in this day of opportunity, for "the Lord has a place for everyone in His great plan. Talents that are not needed are not bestowed."—*Testimonies*, vol. 9, p. 37.

How often in the past has it been demonstrated that the soul of humble address and meager talent who goes forth in simple faith to point others to the Lamb of God is signally blessed with success away and beyond his fondest hopes. Today "the fields are white even to harvest but the labourers are few." If the work of God on earth is ever to be finished, there must be an awakening, a marshaling of the entire manpower of the Advent Movement, and a united voicing of the loud cry as it swells to the ends of the earth announcing the great day of the Lord and His Advent in glory. This means more and more colporteurs like Henry Thompson, possessed of the Spirit of Elijah and of John the Baptist, preparing the way of the Lord and turning the hearts of the fathers to their children and the hearts of the children to their fathers.

Maybe this is a call to you to "join up" right now, and be numbered among these valiant ones.

E. R. GANE,
Publishing Secretary, Australasian
Inter-Union Conference.

Home Missionary Department

Modern Andrews

Some time ago from a great laymen's rally this radio message was flashed across North America:

"Going home from church, a businessman met an old friend who asked, 'Well, Henry, what did your preacher talk on today?'"

"'Andrew.'"

"'Andrew! There is not much in the Bible about him!'"

"'That is what the preacher said, but there is one striking thing about it. Wherever Andrew is mentioned, he is always introducing someone to Christ.'"

"'Perhaps from your very community has come a doctor, a nurse, a farmer, businessman, or a mechanic to learn how to be a *modern Andrew*. These gospel ambassadors believe that Andrew's method of securing followers was also Christ's method; and if we practice personal evangelism, there will be a revival of true godliness in North America.'"

"'When these Andrews return to your community they will wish to introduce you to Christ and His Word, which gives the answer to all life's problems. Are you hedged in by difficulties, beset by temptations, discouraged by thwarted plans? Are you seeking for peace within and security without? Are you anxious about the future? Then turn your eyes upon Jesus, accept His promises, and find Him as your Saviour. He is the way, and His Word is the light upon your pathway.'"

"'The grandest fact of the past is that Jesus lived and died for each one of us, the most important happening of the present is that Jesus pleads our case in heaven now, and the greatest event of the immediate future is that Jesus is coming soon to take us home. Bible prophecy indicates that time is short. The doom of this world is near; therefore Christ's words, 'I will come again' is the spur to the efforts of all these delegates. It is the dynamo to their planned adventuring to bring the message of the Bible into hearts and homes.'"

"'From Maine to California, from the Maritimes to British Columbia, these self-sacrificing laymen believe the statement in Mark 16:15: 'Go ye into all the world, and preach the gospel to every creature.' This is their commission. They are motivated by a burning zeal to emulate the early Christians who 'cease not to teach and preach Jesus Christ' in every house.'"

The broadcast closed with this appeal: "Will the delegates present covenant with Christ this day to bring the message of hope into every house across the land?"

Will you say with David Livingstone, 'I am willing to go anywhere provided it always be forward? Will you go forward for Christ?'"

Thousands of voices in unison wholeheartedly responded, "We will go forward!"

Evangelism is not a seasonal activity. It is a year-round program. It is a continuous soul-winning service—modern Andrews daily introducing their neighbors to Christ.

Have you adopted this objective, "I will dedicate an hour each week to visitation and an evening each week to evangelistic follow-up?"

Are you saying, "Gladly will I spend one hour and one evening to win others; I will also take with me a new member who has not had the privilege of giving Bible studies, so that he might learn by observation how it is done; I believe that it will bring inspiration to his heart and will give him an experience in soul-winning; count on me to recruit as a member of the '120'?"

The first year that followed the launching of this United Laymen's Advance 145,114 gospel meetings were held by laymen. As a result of the activities of these Andrews, God's Spirit impressed 2,310 to decide for the truth and to join the baptismal class. There were 882 baptized, and 30 new companies of believers were organized.

One lay worker enthusiastically wrote: "It is wonderful to know that the Lord is on our side. It gives one new courage and strength to see how God has changed the heart of a man who once did everything but kick us out of his house."

Resolve to maintain the spirit of the United Laymen's Advance by becoming a modern Andrew—one of the "120" today.

J. ERNEST EDWARDS,
Associate Secretary.

Medical Department

Home Nursing Classes

We have a report to share with you about some of our medical missionary activities in Northern Europe.

Some months ago a medical missionary workshop was conducted in our school in Huis ter Heide, Utrecht. At that time plans were laid to conduct some home nursing classes in our churches in the Netherlands. We are sure you will appreciate this bit of news that comes to us from Mrs. K. Tilstra, wife of the president of the Netherlands Union. She has just completed conducting an instructors' training course in the Netherlands.

She states: "I am very happy to tell you

that I succeeded in beginning the home nursing classes here; the committees of both conferences approved the idea, and the workers' wives were invited to come to Zandbergen for a two days' course. I fitted the little room off the dining room for a classroom, and you should have seen it. It looked like a hospital with three beds elevated on apple crates. I got a gas stove from the laboratory, and so we had our treatment room very conveniently arranged. The sisters enjoyed the course immensely. At first they were a little shy about practicing on one another, but they got over that and had lots of fun.

"Up to date eleven have passed the examinations with good grades. When this letter reaches you, I will have had the last group of another seven. A wife of one of the ministers has already begun teaching in her church with good success."

If your church does not have an active medical missionary program, perhaps now is the time to start that home nursing class that you have been thinking about.

Soon, none of us know how soon, there will be no work done except along medical missionary lines. Let us prepare ourselves for these days by participating in an active medical missionary program now.

J. WAYNE MCFARLAND, M.D.,
Associate Secretary.

Department of Education

Keep the Church School Running Smoothly

Whether the church school is a uniting or a divisive force depends quite largely upon two factors: first, the honest convictions the church leaders and members entertain concerning it and its place in the church; and second, the businesslike methods used in the school.

Our God-given responsibility for the proper education of our children and youth is set forth in the clear, earnest, definite instruction given us by the Spirit of prophecy. The instruction is clear, and the pattern is plain. If we fail to do our full duty toward the children of the church today, we shall be utterly without excuse.

"While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth."—*Counsels to Parents, Teachers, and Students*, p. 165.

Referring to the second factor—"the businesslike methods used in operating the school"—I should like to discuss some areas that are especially significant.

1. *A qualified school board.*—The first and most important qualification of the members of the school board should be their consecration, their belief in and loyalty to the principles of Christian education. Persons who do not believe in Christian schools or who are unsympathetic to our educational program should not be chosen as school board members, for in this work conviction, faith, courage, and sympathetic understanding are positively essential for success.

The second qualification is *good judgment*. For the church and the board the school is essentially a business enterprise with considerable financial responsibilities. The board members must use proved business methods and plan their finances wisely in advance, so that the church will not be embarrassed by debt. Previous experience in school matters, having children in the school, and other qualifications are helpful; but a church that has a board with understanding and conviction regarding Christian education, good judgment, and financial ability can consider itself most fortunate.

2. *Cooperation.*—Yes, cooperation of the church officers, the school board, the Home and School Association, the patrons of the school, the teachers, the pupils, and the church members is necessary, based upon a full and complete understanding of the program, its financing, and its objectives.

The devil is quick to utilize each and every divisive force in the church to destroy the educational program. Unity is absolutely essential here. Cooperation thrives upon knowledge, and misunderstandings, criticisms, and division thrive in the absence of full information. Let the church have regular business meetings at which time complete information of every kind regarding the school is reported by the school board and the teachers. Such school problems that should properly come before the church should be discussed fully, and formal actions taken and recorded. This information and these actions should be made available to all the members of the church as soon after the meeting as possible.

3. *Organization.*—Having selected a representative school board with conviction and good judgment, the church should place confidence and authority in them. The General Conference Department of Education has provided excellent literature to guide the boards in the discharge of their many important duties. The church members should *not* encroach upon the plainly stated duties and responsibilities of the board. They may inform the board of criticisms or of items that they may have, but should allow the board to work out the solution of the problem. If they are not satisfied they may appeal the decisions to the church.

A church that conducts its business, especially the serious and important business of educating its boys and girls in

harmony with God's plan for their education, in the manner described above will have a smooth-running church and a successful, growing, smooth-running church school.

G. M. MATHEWS,
Associate Secretary.

Radio—TV Department

Radio Rallies in South America

The Voice of Prophecy broadcasts are heard in the South American Division in the Portuguese and Spanish languages. This seed sowing has been going on for about ten years, and plans have been laid for gathering in the harvest. W. E. Murray, president of the South American Division, writes that Roberto Rabello, speaker of the Portuguese programs, is busy planning radio spearhead meetings for the rest of this year. An extensive itinerary is being worked out that will cover all the medium-sized cities of the South Brazil Union.

Brother Rabello will be accompanied by Don Christman and Francisco Siqueira to assist in announcing and music. Elder Murray expresses the hope "that these meetings will not only gather a large number of new enrollments for the Bible

school course and bring to a decision many people who have heard the message over the air but also increase our listening audience substantially."

The radio work in South America is advancing. During the early part of this year Braulio Perez, speaker of the Spanish Voice of Prophecy broadcasts, held spearhead rallies in Ecuador, Bolivia, Peru, and Uruguay. The meetings were well attended, and judging by the reception given and the matriculation cards for courses in the Bible schools, Elder Murray states: "We are sure that a large number of new listeners have been secured for the Voice of Prophecy, and a new group has entered the Bible school because of Brother Perez' lectures. We are anxious that our radio audience increase from month to month. We are having all the stations that will agree to do so make spot announcements of our programs in the two or three days that precede the broadcast."

B. A. Larsen, radio secretary of the Inca Union; Mario Rasi, radio secretary of the Austral Union; and Jose Siqueira, who lately united with the Voice of Prophecy in Brazil to take charge of the Bible school, are giving strong leadership to radio activities in the Spanish-speaking territory of the South American Division. We believe that the radio rallies and the spearhead meetings held by these men will mean much in the promotion of the Voice of Prophecy broadcasts and the Bible schools.

E. R. WALDE, *Secretary.*

One Ray of Light

By Edward A. Trumper
President, Barotseland Mission Field

Today as I sat at my desk, gazing in meditation out over the Barotse plain, one of our African pastors told me an interesting story of faithfulness.

Sikopo, still in the bloom of youth, was baptized many years ago at Sitoti, about a hundred miles down the Zambezi River from Mongu.

In those days one European worker, assisted by a few African evangelists and teachers, was covering all of Barotseland.

Sikopo received the message alone. She attempted to live it faithfully among the surrounding heathen. It was not easy. She was driven from her home by her husband soon after her baptism, and became something of an outcast. But, like the early Christians who were driven from Jerusalem by persecution, Sikopo carried the message with her.

Sikopo found refuge in a village near Lealui, the village of the paramount chief, seven miles from Mongu. Again she was alone in her belief, but she was

a ray of light in that important center.

The community soon recognized Sikopo as a very interesting woman. She was different. She did not live like the non-Christians around her. Her ways were not those of the adherents of the missions then working in the area. She was different, but she soon demonstrated that she was not queer. Rather, she commanded the respect of the whole community.

One of the missions, recognizing her worth, tried to bring her into its fold. She sometimes attended the meetings in order to worship with others, but was never inclined to become one of them. Their habits as Christians were not what she had been taught a Christian's habits should be.

She became a part of the life of the community, entering into their functions as far as these were consistent with her faith as a Seventh-day Adventist. She has lived in this community for a long time.

After many years the headquarters of Barotseland Mission Field were established at Mongu. Sikopo now walks the seven miles from her home to the headquarters Sabbath school and church. She tries to bring someone else with her each week.

Typical of her work through the years is a recent visit she made on her way home from the Sabbath services. It was not a missionary visit in the sense of design. It was merely the love of a Christian woman who was interested in others. That day she had with her a friend who was a heathen. The women they visited were considered to be stanch members of another mission.

Sikopo and her friend were well received. Their friends brought out cassava meal porridge for their guests. With the porridge was a relish of barbel-fish. Barbel fish is unclean. Sikopo politely declined to eat it. Her hostesses were surprised, but found something that she could eat for relish.

After the meal, which had been eaten in the warm sunshine, Sikopo and her friend were invited into the hut. Here, native beer was offered. Sikopo refused it. Then the women were really surprised, for such a refusal is a rare thing in Barotseland.

"What Is a Seventh-day Adventist?"

The heathen woman accompanying Sikopo that day tried to answer the surprised expressions by saying that Sikopo was a Seventh-day Adventist.

The women asked, "What is a Seventh-day Adventist?"

It is amazing how many folks living practically on the doorstep of a church can know so little of what the church teaches.

Briefly Sikopo told them something of her beliefs.

These Christian women said that they were to have the Lord's Supper at their church the following morning, yet they were eating what they liked and taking beer. They were not taking as much beer as usual, for they were not supposed to take communion if they had recently had much beer.

They said their former minister would quietly pass them by with the communion if they shook their heads signifying that they had recently taken much beer, but the new minister was more strict. Because of this, they were taking only a little beer, but were saving a large pot of it to drink after they returned to their home from the communion service. In that way the new minister would not know.

Sikopo asked them whether they were honoring the minister or honoring God. They might hide their beer from their minister; but, try as they might, they could not hide it from God.

This quite effectively concluded the discussion of beer drinking.

Sikopo said she got no pay from her

mission. Yet—yes—she did get something from the mission. She got the knowledge of the Lord Jesus Christ. He cared for her. He was all she needed.

What a fine testimony!

The life and the testimony are bearing fruit. The heathen woman who was mak-

ing the visit with Sikopo, and one of the others, are now members of the hearers' class.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Brief Current News



NORTH AMERICA

Atlantic Union

● Approximately 275 boys and girls have enjoyed attending Junior camp at the Southern New England camp. This is one of the largest enrollments in attendance at Camp Winnekeag.

● A union-wide medical institute will be held at Camp Winnekeag, September 26-27. Dr. Wayne McFarland, of the General Conference, plans to be present; and those invited from this union include local conference presidents, secretary-treasurers, conference medical secretaries, and conference home missionary secretaries, as well as the physicians in private practice in this union.

● J. L. Shuler, of California, was the guest speaker at the Southern New England Conference ministerial institute and spiritual retreat, August 23-27. His topic was "Securing Decisions."

● Beaman Senecal, superintendent of the Bermuda Mission, reports that there is a large attendance every Sunday night at their outdoor auditorium, where Elder Jenkins is conducting his "Christ for the Crisis" series. Baptismal classes are being held in all three of the churches in Bermuda, and a baptismal service will be held in the very near future.

Central Union

● The Senior Missionary Volunteer Society of the College View church, under the guidance of the pastor, M. W. Deming, is holding evangelistic meetings three nights a week on a vacant lot in College View. Almost 400 were present the opening evening as Jerry McGill and DelJean Wolfe presented the message.

● On Sabbath, August 8, two of our young men, Ellsworth Reile and Pete Kostenko, were set aside by ordination to the work of the ministry in the Colorado Conference.

● Morten Juberg, home missionary, Sabbath school, and publishing secretary of the Wyoming Conference, was ordained to the ministry at an afternoon service of camp meeting, Sabbath, July 25.

● At a Kansas workers' meeting just prior to camp meeting, the workers gave

reports of those whom they had baptized since January 1, a total of 172. For the same period a year ago 103 were reported. We give God the glory for the decisions that were made this year.

Lake Union

● Thursday afternoon, August 20, was visitors' day at Wisconsin Academy, and many of our people from the nearby camp meeting came in to see the new academy buildings and campus. Work on the new boys' dormitory is progressing rapidly. The walls are being plastered, and it is expected the tile will be on the floors before school opens.

● Clark Kelly, a Junior MV colporteur evangelist in Indiana, has earned more than \$150 selling children's books since school closed this spring. He has enough to pay his way to Junior camp, and also to buy his clothes and books for school next year.

● G. C. Winslow has accepted the invitation from the Michigan Conference to teach in the Bible department at Battle Creek Academy. L. O. Venden has accepted the leadership of the music department of Cedar Lake Academy.

Pacific Union

● The St. Helena Sanitarium and Hospital observed its diamond jubilee over a four-day period, August 7-10. A special feature was the home-coming of more than 200 of the 681 graduates of the school of nursing. California's lieutenant governor, Goodwin Knight, was the speaker at the special ceremonies in the afternoon of August 9.

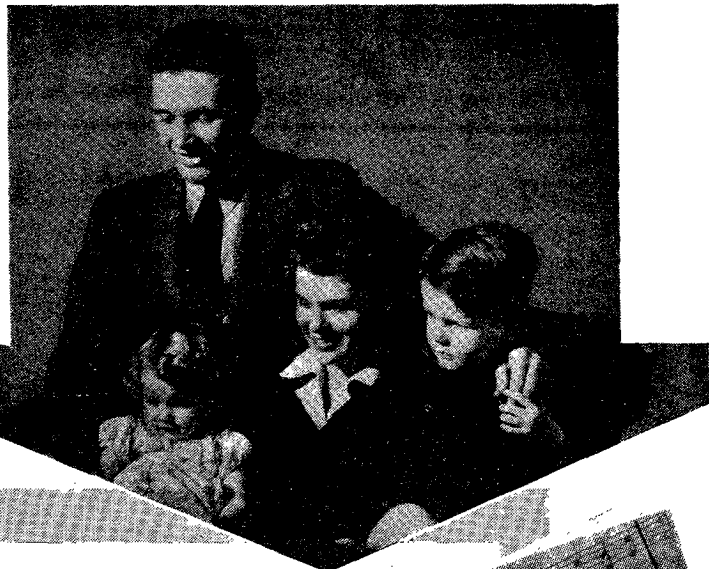
● Miss Louise Ambs has accepted a call to the Southern California Conference to serve as supervisor of elementary schools. Miss Ambs has been head of the elementary education department of Emmanuel Missionary College.

● Richard Nies will become associate pastor of the Glendale Sanitarium church and instructor in the school of nursing of the Glendale Sanitarium and Hospital.

● A proposed Green River ordinance for Los Angeles was killed by unanimous vote of the councilmen.

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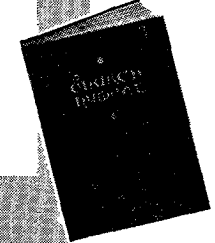
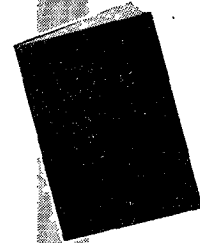
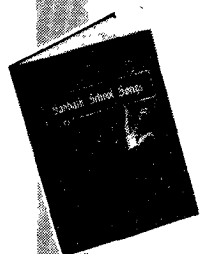
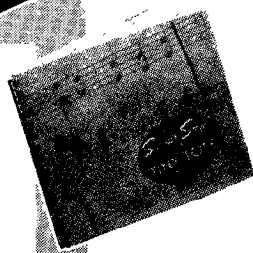
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Southern Union

● A very successful Vacation Bible School was conducted in the Madison Boulevard church in Madison, Tennessee. Elder and Mrs. A. O. Dart, of the Southern Union Conference, led out in the work, assisted by the local pastors and workers connected with the Crusade for Christ meetings being held by E. C. Banks, of Southern Missionary College.

● The laymen of the St. Petersburg church, in the Florida Conference, are using 19 of the new-type projectors in giving Bible studies. Some are giving five and six studies a week. Four more were recently baptized as a result of their work.

● Leighton R. Holley, pastor of the First church in Birmingham, in the Alabama-Mississippi Conference, says, "Lay evangelism is the keynote of all church activities here. The members are organized into community Bible clubs, and to date, from all types of evangelism, 21 souls have been baptized."

● D. E. Kenyon has been called by the Georgia-Cumberland Conference to have charge of the Griffin, Georgia, district.

● Bert Benson, a colporteur pastor, at Tupelo, Mississippi, in the Alabama-Mississippi Conference, recently had one convert baptized by A. C. McKee. Others will be ready within a few weeks.

Southwestern Union

● Carlos Ayala and Carl Rose were ordained to the gospel ministry at the Texico camp meeting held at Sandoval, New Mexico.

● Harold Clark and his family, coming from the Southeastern California Conference, have moved to northeast Oklahoma, where Brother Clark is to serve as leader of the Nowata district.

Obituaries

BLAND.—William Thomas Bland, born in Paradise, Ill., Jan. 16, 1862; died at Santa Ana, Calif., Aug. 11, 1953. While a youth he united with the Seventh-day Adventist Church and began his work of teaching in the public schools. When he was 27 he was invited to Battle Creek College in Michigan, where he taught for a number of years, and for a time served as acting president of that institution. In 1890 he was joined in wedlock to Flora L. Cook. Three years later Professor Bland became the first principal of Mount Vernon Academy (Ohio), and in 1896 was given double responsibility as principal of both the Graysville (Tenn.) and Huntsville (Ala.) academies. From there he was called to the presidency of Union College (Neb.). Later, when the headquarters of the General Conference was removed from Battle Creek to Washington, D.C., our brother filled the position of acting General Conference treasurer, and assisted in the establishment of the Washington Missionary College. From there he was called to the principalship of Fox River Academy (Ill.), after which he retired. He is survived by his daughter, son, 3 grandchildren, a great-grandchild, and his sister.

OTIS.—Dr. Elmer F. Otis, born near San Jose, Calif., Nov. 4, 1875; died at Brea, Calif., May 5, 1952. He attended Healdsburg College, and graduated from the American Medical Missionary College in Battle Creek, Mich., in 1900. In 1903 he was married to Dr. Clara Lee Beckner, his classmate. For the next quarter of a century these 2 pioneers gave

unstintingly of their services to the medical profession and to denominational institutions, his longest term of service being at the Melrose Sanitarium in Massachusetts. He spent several years practicing in Puerto Rico and the Dominican Republic. Since 1935 he and his wife have lived in Brea, Calif., where he carried on a quiet private practice. Retiring from practice several years ago, he was working on a history of S.D.A. medicine for the C.M.E. Alumni Association at the time of his death. He is survived by his wife, 3 sisters, and 1 brother.

KIZZIAR.—John Jefferson Kizziar, born May 2, 1882, near Waxahachie, Tex.; died at Bakersfield, Calif., Aug. 9, 1953. He first heard and accepted the Advent message in 1910, and remained intensely loyal to his baptismal vows. After attending college at Loma Linda and the White Memorial, he gave 20 years of faithful service to our schools at the White Memorial Hospital and the St. Helena Sanitarium teaching physical therapy. He is survived by his wife, 3 brothers, and 2 sisters.

SNOW.—Benton Jesse Snow, born in Bridgewater, Maine, July 23, 1870; died in Mountain View, Calif., July 25, 1953. He connected with the Pacific Press as a young man, becoming an expert craftsman, having charge of the stock department for about 20 years, and giving in all more than 50 years of service. He is survived by his companion, May Bersette Snow; his son, Dr. Eldon Wayne Snow, of Portland, Oreg.; 2 grandchildren; and 1 sister.

SLAUGHTER.—John Clayton Slaughter, born Jan. 24, 1875, in Newman, Ill.; died Dec. 25, 1952, in Hialeah, Fla. He accepted the third angel's message in 1930. He worked at the Battle Creek Sanitarium for 15 years, and since 1948 has been employed at Miami Battle Creek. He is survived by his wife, a daughter, and a grandson.

HOLYOKE.—Joesphine Sowerby Holyoke, born in Shediac, N.B., Canada, April 15, 1866; died at South Lancaster, Mass., June 28, 1953. She was an active Seventh-day Adventist for about 30 years, especially in soliciting mission funds, probably amounting to several thousand dollars. She is survived by 2 sons, Harold, of Louisville, Ohio, and Alfred, of the Review and Herald, Washington, D.C.; 2 grandchildren; 1 great-grandchild; a sister; and a brother.

URBEN.—Helen Urben, born Aug. 17, 1862, at Collinsville, Ill.; died at Los Angeles, Calif., July 10, 1953. She accepted the Adventist faith more than 40 years ago. She is survived by 2 daughters, a son, 3 grandchildren and 5 great-grandchildren.

ROGERS.—Edward Clinton Rogers, born in Ohio, in 1869, and after 45 years of faithfulness in the Advent home, was laid to rest at Winton, Calif., July 3, 1953. He is survived by his wife, 3 sons, 2 daughters, and 18 grandchildren.

KELSEY.—Asa George Kelsey, born in Edmore, Mich., Oct. 1, 1883; died April 17, 1953, in Los Angeles, Calif. After finishing nurses' training at Boulder, Colo., he and Frances Glasgow, also a nurse, were married and went to India as medical missionaries. To this union were born a daughter, Kathryn, and a son, George. On their return they continued in denominational medical work for a number of years, and both were active in church work until their death. His wife preceded him in death 2 years ago. In September, 1952, he was united in marriage to Lena Willen. He is survived by his wife, 2 children, and 1 sister.

ENGLEHARD.—Anna Merrit Englehard, born in Cornwall, N.Y., Aug. 29, 1862; died in La Sierra, Calif., July 8, 1953. In 1882 she was married to James Van Tassel, and to this union 6 children were born. In 1911, after her husband's death, she went to California, and in 1924 married Louis Englehard. From the day of her baptism in 1905 by Luther Warren to the time of her death, her chief concern was to be ready to meet Jesus. She is survived by 4 sons, 6 grandchildren, 9 great-grandchildren, 2 brothers, and 1 sister.

GOODMAN.—George W. Goodman, born Nov. 14, 1873, in Milan, Ohio; died June 28, 1953, in New London, Ohio. He was a lifelong Seventh-day Adventist. He was married to Effie C. Read in 1900, and though they had no children of their own, the Goodmans cared for many children, helping them through denominational schools. He is survived by his wife.

GUTHRIE.—Lula Fidelia Cornell Guthrie, born in Nebraska City, Neb., Nov. 12, 1861; died July 23, 1953, at Sanitarium, Calif. She and her husband, Andrew D. Guthrie, learned the Sabbath truth in the Pacific Northwest under the early labors of Isaac Morrison. To the spread of this truth they devoted much of their property and their lives thenceforth, he in the promotion of the denominational bookwork, and she in ministering to the sick and needy, having had a period of training as a missionary nurse in the Battle Creek Sanitarium. She is survived by her son and daughter, 6 grandchildren, and 11 great-grandchildren.

PAYNE.—John Warren Payne, born in Monroe City, Mo., in 1885; died in Barwick, Ga., July 18, 1953. He became a member of the church in 1926 and remained faithful. He is survived by his wife and a sister.

WALSH.—Evelyn Walsh, born in Mandota, Mo., Jan. 26, 1863; died July 24, 1953, in Holdrege, Nebr. She is survived by 2 daughters.

SLAYBAUGH.—Joseph Josiah Slaybaugh, born in Missouri, Nov. 22, 1874; died at Seattle, Wash., July 16, 1953. His entire life was characterized by devotion and Bible study, and he was a charter member of the church in Gold Beach, Oreg. He is survived by 2 sons, 1 granddaughter, 2 sisters, and 4 brothers.

LOWRY.—Robert S. Lowry, born in Nielsville, Wis., Feb. 2, 1886; died Aug. 4, 1953, in Artesia, Calif. He was employed for several years by the White Memorial Hospital in Los Angeles, Calif. He leaves to mourn his widow, 2 daughters, 2 sons, 11 grandchildren, and 2 great-grandchildren.

HUMMELL.—Bertha Covey Hummell, born in Afton, Iowa, July 27, 1871; died May 15, 1953, in Los Angeles, Calif. She was a lifelong Adventist. She leaves to mourn her husband and 2 sisters.

CURTIS.—Milton Bartlett Curtis, born in Lincoln County, Maine, Dec. 2, 1875; died in Glendale, Calif., Aug. 13, 1953. After his marriage he accepted the truth under Luther Warren in British Columbia. He is survived by his companion, a son, Dr. Gilbert Curtis, of Glendale, a granddaughter, and 4 great-grandchildren.

JONES.—Minnieola Jones, born Nov. 9, 1867, at Leavenworth, Kans.; died June 26, 1953, a faithful member of the church in Danville, Ill. A son, daughter, and sister survive.

FAY.—Arthur S. Fay, born in Princeton, Mass., Sept. 30, 1886; died at the same place, June 12, 1953. He was baptized in 1908 by C. S. Longacre and was an active worker for God. His first wife, Mable Redmond Fay, passed away in 1919. In 1921 he was married to Jennie May Smith. He is survived by his widow, 2 sons, a granddaughter, and 4 sisters.

NOTICES

Literature Wanted

A. A. Dodd, Fincastle, Virginia, thanks those who have sent papers for missionary distribution and desires to receive more for the same purpose.

Mr. Silby H. Coe, P.O. Box 34, Georgetown, Grand Cayman, B.W.I., requests late, clean copies of *These Times*, *Listen*, and *Life and Health ONLY* for a special literature campaign in the islands. Other magazines are being received in sufficient quantities from other sources.

The Crusaders for Christ at Gem State Academy, Box 691, Caldwell, Idaho, would appreciate having sent to them good used copies of the *Signs of the Times* to be used for their missionary work.

U. A. Liwanag, Central Luzon Mission of Seventh-day Adventists, P.O. Box 2494, Manila, Philippine Islands, would like reading materials and tracts for distribution by their young people in sharing their faith; also old *Reviews*, *Instructors*, *Sabbath School Quarterlies*, and *Workers* for their own use.

International Insurance Company

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 10 A.M., October 28, 1953, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the agency and the election of four directors for the term of three years.

INTERNATIONAL INSURANCE COMPANY OF MARYLAND
WILLIAM A. BENJAMIN, Secretary.

Church Calendar for 1953

Sept. 26	Sabbath School Rally Day
Sept. 26	13th Sabbath Offering (Southern Africa)
Oct. 3	Colporteur Offering
Oct. 10	Voice of Prophecy Offering
Oct. 17-24	<i>These Times</i> Campaign
Oct. 17-24	Message Campaign
Oct. 31	Temperance Offering
Nov. 7	Witnessing Laymen and Home Visitation Day
Nov. 7-28	<i>Review and Herald</i> Campaign
Nov. 14-21	Week of Prayer and Sacrifice
Nov. 21	Week of Sacrifice Offering
Nov. 26	Thanksgiving Day
Dec. 26	13th Sab. Off. (Australasian Inter-Union)

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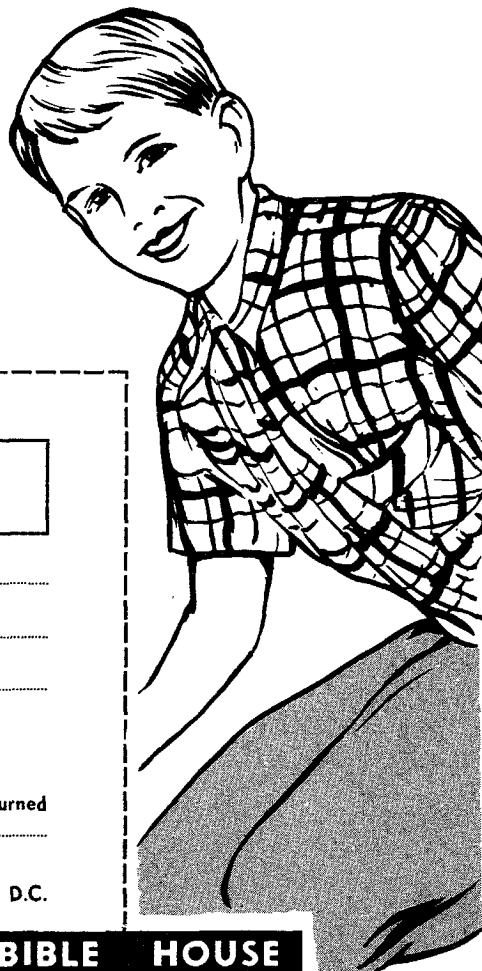
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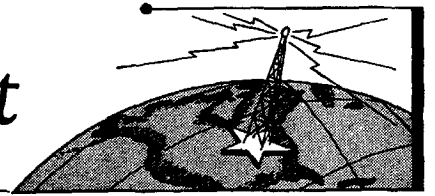
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Items of Special Interest



The Location of Our Medical School

Under this head there appears on page 11 an editorial that discusses the very important subject of the consolidation, on one campus, of the College of Medical Evangelists. All those who have written to make inquiry on this matter are invited to turn to this editorial, which discusses the background of the problem and describes what steps have been taken to date in dealing with it.

Religious Freedom Threatened in Argentina

A United Press dispatch on August 26, 1953, to various newspapers, reported a decree issued by the Argentine Government appointing a commission to study the problems connected with the activities of non-Catholic religious missions. This commission is to report to the president within the next four months.

The presidential decree mentions the following points to be considered by the commission: (a) the extent of the activities of non-Catholic missions; (b) the suppression of all non-Catholic missions whose doctrine, preaching, or other activities are found to be detrimental to the country; (c) a general plan for regulating the work and worship of non-Catholic missions in the security zones of the interior and on the frontiers.

Many of our churches in Argentina may be affected by this decree. It is hoped, however, that the present government will not hastily depart from the principles of freedom and toleration that for decades have made the Argentine Republic a place of refuge and security against oppression, both religious and political. We trust that leaders of the work of God in South America may be given divine guidance in any emergency that may arise, so that the interests of the cause of God may be protected and persecution avoided.

N. W. DUNN.

Recent Missionary Departures

Dr. and Mrs. Charles B. Moore and their children, Janice, Jimmy, and Gary, of Glendale, California, left New York, August 8, for Puerto Rico, where Dr. Moore is connecting with the Bella Vista Hospital.

Elder and Mrs. D. W. Curry and their little son, Charles Leroy, sailed from San Francisco on the S.S. *City of Oxford*

for Hong Kong, August 26. Elder Curry, former principal of Platte Valley Academy in Nebraska, is to serve in the South China Island Union in educational work.

Mr. and Mrs. R. C. Larson and their four sons, Richard C., Jr., Donald, David, and Robert, sailed September 1 on the S.S. *Steel Admiral* for Bangkok, Thailand. Mr. Larson has been connected with Monterey Bay Academy in California, and after a temporary special assignment in Thailand will connect with the Mountain View College in the Philippines.

Mr. and Mrs. K. L. Mitchell and their little girls, Barbara and Aileen Mae, sailed from San Francisco, September 1, on the S.S. *Marine Flyer* for Yokohama. They are on their way to Korea, where they served for a time previous to 1950, having returned to America because of the war in Korea. Mrs. Mitchell is the daughter of Dr. George Rue.

H. T. ELLIOTT.

Justifying the Denominational School

F. H. McNeil, director of the training school for the Colombia-Venezuela Union Mission in South America, reports that, despite persecution, the field in which his school is situated has reached 61 per cent of its soul-winning goal—more than double the average for the Inter-American Division in which this union is situated—and that more than 75 per cent of those won to Christ were brought in by the graduates of the training school. He reports further that since the school was opened in 1936 more than 75 per cent of the graduates have entered denominational service.

KELD J. REYNOLDS.

"Under the Southern Cross"

This is the title of a new 40-minute color sound motion picture of our work in the South Pacific Islands. The Radio Department of the General Conference can take orders for this film. This picture seems providentially timed to fit the project of our thirteenth Sabbath overflow for the fourth quarter of 1953. The work at headquarters in Australia is beautifully represented. Following are pictures of dark New Guinea, where the members of one tribe eat their dead, and a heathen sing-sing is shown. The film reveals what our missions are doing in the islands of the Pacific, and pictures our leper hospital at Mount Hagen, a "tente" (tithe) house on the Sepic River,

the brass band at Kambubu, converted Big Nambus in the New Hebrides, and many other interesting, beautiful, and fascinating things.

Be sure to see it when your conference Sabbath school secretary announces its showing in your church.

E. B. HARE.

Record Literature Sales in South America

The South American Division is the first division outside of North America to deliver a million dollars' worth of our literature in one year. But the brethren have made other advance moves. In the publishing conventions just held, it was voted to adopt a goal to recruit one colporteur for every 100,000 population. This will mean that the South American Division will more than double its present number of colporteur evangelists.

It has been my privilege to itinerate fourteen weeks in South America, and get a first-hand glimpse of what God is doing to evangelize the millions on this great continent of opportunity. We congratulate the South American Division on its unusual achievements, and earnestly pray that its leaders may be greatly blessed of God as they forge ahead to greater heights in colporteur evangelism.

B. E. WAGNER.

African Mission Seeks to Triple Membership

Way up in the heart of Africa the Congo Union is witnessing a mighty outpouring of the Spirit of God. During the second quarter of 1953 this union reported 4,260 baptisms. The membership has increased from 11,654 on January 1, 1950, to 27,673 at the close of the second quarter of this year. Instead of doubling the membership by the time of the General Conference session the workers are endeavoring to triple it. The work goes hard in these places, but the workers are of good courage and are happy to see transformations in the lives of so many in that dark section.

The Southern African Division reports a membership of 104,833 at the close of the same period. It is the first division outside North America to pass the 100,000 mark in membership. Let us pray for the work and workers in this large field and plan to give a generous offering on the thirteenth Sabbath, since this field will receive the overflow at that time.

H. W. KLASER.