

Camp Meeting Time in New Britain

By J. J. DEVER

Secretary-Treasurer, Bismarck-Solomons Union Mission

Could you have visited the district meetings held at Napapar, situated about eighteen miles from Rabaul, New Britain, capital of the Territory of New Guinea, at an elevation of about fifteen hundred feet, you would have felt very much at home. Here in this beautiful little Adventist village, with its score of homes, every door had been opened to shelter the folks from the salt-water villages who had come to share the blessings of camp meeting.

There is a glorious oneness in the message. It is the fellowship of the saints, fellowship in prayer and Bible study, in a restatement of cardinal points of our faith, in a restudy of the work of the departments of the church, and in consecration and experience.

There is a camp meeting atmosphere around. The evangelistic center is packed at meeting time with eager students. The cookhouses at *bello kai-kai* resound to the buzz of joyful conversa-

tion, and abound with the odors of wholesome foods cooking on open fires.

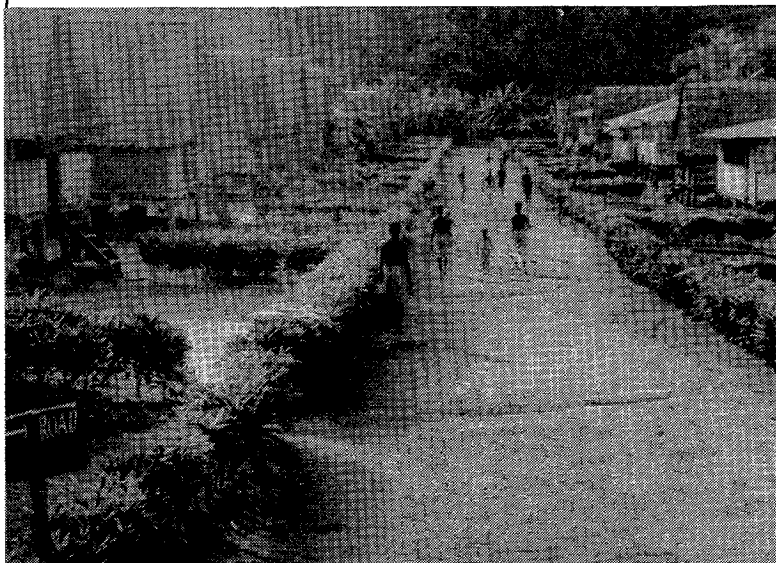
There are scores of little ones, all happy and clean. There are fathers and mothers who have given their sons and daughters as missionaries to foreign fields. There are stories of their exploits in faraway villages and islands. There is over all a sense of the sacredness of the hours we spend together, and a determination to go forward unitedly till Jesus comes.

But now the New Britain teachers are taking their places on the platform. Before R. A. Harrison came here, two years ago, to endeavor to develop the work in this the largest of the islands of the Bismarck-Solomons Union territory, there were only four teachers in the area. Today there is a group of fourteen workers on the platform. Some others even now are out in the villages, and four are on board ship on their way to take up new appointments.

Only yesterday urgent word came in from the northwest coast calling for at least three workers to be sent without delay. In an area gripped by Catholicism the natives have seen the glimmerings of the Advent light, and are calling for the full radiance of the gospel. Buaniloe is telling his story now. A Mussau lad, he has been working in the hills behind Kambubu. He is disclaiming responsibility for what has been accomplished, but with typical self-effacement is (Continued on page 17)

E. J. JOHANSON

A clean little Adventist village in the South Pacific Islands testifies to the transforming power of the gospel of Christ.



Contents

COVER - - - - Camp Meeting Time in New Britain

GENERAL ARTICLES - - - - - Page 3

Signs and Wonders—The Guiding Hand of God—Character Building With Poetry and Pictures, 2—Power to Make Decisions—The Enduring Word—"The Stones . . . Cry Out"—God's Spiritual Abundance—"Decent, Godless People"—The Triumph of Righteousness—Dish Gardening for Convalescents—Four and Twenty Elders—The Godhead in Redemption

EDITORIALS - - - - - Page 12

From the Editor's Mailbag—The Joyful Christian—What Happened to the Dinosaurs?—Judged by Our Works

NEWS FROM THE WORLD FIELD - - - Page 15

The Manila Evangelistic Effort—The Need of a More Rapid Work—In the Gold Country of New Guinea—Devils Driven Out in Kenya—African Laymen on the March!—Literature Soul Winners—Victories in Rawalpindi, Pakistan—The Wisconsin Camp Meeting—Brief Current News—Church Calendar for 1953

POETRY

Walk Softly Before God, p. 3; Tarry Long Upon the Mountain, p. 9

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The Religious World



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

► Old Testament Scholars Hold International Congress

One hundred seventy-five theologians of various denominations met in Copenhagen for the first international congress of Old Testament scholars since re-establishment in 1950 of the International Old Testament Society. Scholars came from all European countries, the United States, Canada, Israel, and South Africa.

► Catholic Bible Scholars Discuss Dead Sea Scrolls

Fragments of manuscripts discovered in the Judean desert during the past six years and considered by experts as "perhaps the most sensational archeological find of our time" were among the items discussed by 90 of North America's top Roman Catholic Biblical scholars who met at St. Paul's Seminary in Ottawa. The priests came from many parts of the United States and Canada to attend the 16th general meeting of the Catholic Biblical Association of America. They leafed back through 2,000 years of history in discussions aimed at furthering their knowledge of the Scriptures.

► Seven Thousand Attend Religious Music Festival

Busses, trains, and motorcars brought more than 7,000 persons from all over the Midwest to the religious music festival given annually in Winona Lake, Indiana, by the Rodeheaver School of Sacred Music. The festival each year marks the close of the school's special summer session at this religious conference center and coincides with the Winona Lake Christian Assembly's annual Bible conference. Dr. Homer Rodeheaver, director of the school, said that the 300-voice choir heard this year was "probably the finest chorus we have had in our 25-year history." He personally led the choir and orchestra in the rendition of the Hallelujah Chorus from Handel's *The Messiah* which was a feature of the program.

► Australian Leaders Issue Call for Missionary Advance

Leaders of six major Protestant communions called in Sydney on Australian churches to back a special plan to evangelize Southeast Asia and strengthen the churches already established there. The appeal was made by the heads of the Anglican, Methodist, Baptist, Lutheran, and Congregational churches and the Churches of Christ. Declaring that "tomorrow may be too late" to aid the Asian churches, they said: "To us is given the opportunity of opening areas hitherto unevangelized and also of strengthening the indigenous Church and its leadership. We call on members of our respective Churches to support whatever moves may be necessary to extend the missionary enterprise in Southeast Asia."

► Vatican and Spain Sign New Concordat

A concordat recognizing Roman Catholicism as the only religion of the Spanish people was signed in Rome by Spain and the Vatican. The treaty replaces the 1851 concordat canceled 22 years ago when the anticlerical Spanish Republicans were in power. Article I of the new concordat declares that the Catholic religion remains "the only one of the Spanish nation." But the treaty recognizes the validity of Article VI of the Spanish constitution, which provides that "no one will be molested on account of his religion, creed or the private practice of his cult. . . . It commits the Spanish government to see that the Catholic religion is taught in all schools, except that non-Catholic students may be exempted on request of their parents or tutors."

Signs and Wonders

By CLAUDE E. ELDRIDGE

Years ago a group of scientists were investigating Spiritualism, attempting to prove that its manifestations were trickery. They were interviewing a spirit medium in an upper-story room of a high building. Suddenly—so the story goes—the woman lay over on her back in the air, suspended perhaps two feet above the floor, with absolutely no visible support, and in this recumbent position, floated out an open window in the air over the street and around and back again into the room through another open window, when she put her feet down on the floor and resumed her normal position. Those investigators had to admit that it was something more than trickery. Undeniably it was a miracle.

But this experience—if it actually happened—was not the work of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). It is the way the advocates of error speak that identifies the source of their power. Here was a woman whose teachings were in conflict with the definite statements of the words of Scripture: "The dead know not any thing" (Eccl. 9:5). She did not speak according to the Word of God, and therefore we may be assured that the miraculous power in her demonstration was not of God.

The spirit medium was pretending to hold communication with those of whom the Bible says that their thoughts have perished (Ps. 146:4). Thus she was really preaching against the Word.

"The spirits of devils working miracles" in the last days were shown to John in vision (Rev. 16:14) and Jesus Himself, giving the signs of the end, said, "There shall arise false Christ's and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Many modern miracles of healing are simply so much more evidence that Jesus is coming soon.

Full well we know that "by the hands of the apostles were many signs and wonders wrought among the people" (Acts 5:12). Still more we know that even in this our day it has pleased God to intervene miraculously to restore the sick. But when the sick have been divinely healed, vastly more than the relief of the sufferer has been achieved. It has usually been under circumstances, not to exalt some individual, but to bring glory to God and to promote the proclamation of the gospel.

Through the years there have been reports of marvelous healings of the sick

and afflicted, by certain traveling evangelists who have drawn immense crowds and stirred up great excitement. Sinners have been invited to accept Christ, and enthusiastic multitudes have acclaimed the wonderful success of these widely publicized campaigns. But let us not forget how the people of Samaria were almost unanimous in saying of Simon the sorcerer, "This man is the great power of God" (Acts 8:10). But inspiration declared that he was "in the gall of bitterness, and in the bond of iniquity" (verse 23).

Many a cure has been credited to practitioners or to a visit to some famous shrine. Do these healings prove that the instrumentality is the representative of God, that the religious teachings connected with these cures are the truth?

We may challenge the genuineness of these healings. Perhaps we would like to believe that the ailments were mostly imaginary, or that the cure was soon followed by a relapse. On these points we need to be very careful. If possible, the very elect will be deceived. We read:

"Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."—*The Great Controversy*, p. 588.

"No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do."—*Ibid.*, p. 553.

Walk Softly Before God

By Bertha Morris Wilkins

I would walk softly before my God
Lest I do not hear
The words that He speaks to me
Midst the tumult and the roar
Of the storm
That thunders
At my door.

I would have no barrier
Between my Lord and me,
No secret sin
No gross iniquity;
With confidence I would commune
With Him each day,
Knowing that He will hear me
When I pray.

I may have peace, sweet peace,
If I but pause and listen to His voice,
The still small voice
That guides me on the way,
The way that leads through night—
Through darkest night—
But ever toward the light
Of endless day.

Suppose a long-time neighbor, who, to our personal knowledge has for years been bedridden, should be carried to a healing service where, in the presence of a multitude, at the command of the healer he should rise, take up his bed, and walk, and after returning home should resume normal activities—would we conclude that the messages of that healer were from God?

Some might reply, "Of course, for only God can heal the sick." Many would be ready to denounce as blasphemy any doubt as to the divine authority of the healer and his messages.

But with the Bible-believing Christian such miracles are not conclusive evidence. The important question is not, Does this healer heal the sick? The real question is, What does he or she speak? What is his doctrine? His life and example? Does the healer's ministry lead souls to Christ and obedience to the Ten Commandments?

God's people little realize what they are going to have to face in the near future. We must be prepared to endure scorn, ridicule, and hatred, when we decline to endorse popular miracle workers. In *Testimonies*, volume 9, we read:

"Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. . . . The worshipers of God will be especially distinguished by their regard for the fourth commandment."—Page 16.

Yes, God's own seventh-day Sabbath is the indisputable sign of the one and only true God and His presence with His people.

The power and deceptiveness of the miracle-working capabilities of Satan, when permitted by God, are seldom considered although clearly set forth in the Scriptures. In Matthew 4:1 we have the account of how "Jesus was led up of the spirit into the wilderness to be tempted of the devil." In the sixth verse we read that Satan tempted Him to cast Himself down from the pinnacle of the Temple of Jerusalem. But how did Jesus happen to be on the pinnacle of the Temple? Satan carried Him there. The prince of evil was permitted to go that far, but he was not permitted to drop Him or push Him over the edge.

After Jesus had refused to leap from the top of the Temple, how *did* He get down? And how did He get to the top of "an exceeding high mountain"? And how

was it possible for Him to see "all the kingdoms of the world and the glory of them" "in a moment of time" (Matt. 4:1-8; Luke 4:5)? Here we have a succession of astounding miracles—almost incredible signs and wonders, wrought upon the very person of Christ Himself, by satanic power. We read in *Testimonies*, volume 1:

"He who dared to face, and tempt, and taunt our Lord, and who had power to take Him in his arms and carry Him to a pinnacle of the temple, and up into an exceedingly high mountain, will exercise his power to a wonderful degree upon the present generation, who are far in-

ferior to their Lord, and who are almost wholly ignorant of Satan's subtlety and strength." "Satan will go to the extent of his power to harass, tempt, and mislead God's people."—Pages, 341, 342.

Thank God, notwithstanding the power and subtlety of the enemy, Jesus came off victorious, and His victory will be ours in every conflict, if we are fully and daily surrendered to God and are prepared to wield the invulnerable weapon that Jesus used: "It is written," "the sword of the Spirit, which is the word of God" (Matt. 4:4; Eph. 6:17). "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The Guiding Hand of God

By Lauretta E. Kress, M.D.

When we study our Bibles and read the history of Joseph, Esther, and others, we can see that it did not just happen that young Joseph was cast into the pit to learn how God was moving the lever of circumstances that led him to be prime minister of Egypt. He said to his brethren that it was not *you* who sent me down here but *God* who sent me to save you from starvation. And Esther came into the kingdom just in time to save her people from destruction. There are many things in our world today that do not just happen. God's ways are not our ways, and "God never leads his children otherwise than they would choose to be led, if they could see the end from the beginning."

Many years ago my husband and I started from Michigan to go to Australia. Our tickets were purchased for ourselves and two children to travel by train to Victoria, British Columbia, where we were to go by boat to Sydney, Australia.

We had arranged with the steamship company to remain one month in Honolulu, and we expected to retain our deck cabin only to Honolulu and have another reserved on the next boat a month later en route to Sydney.

After a few hours' rest in Honolulu I said to my husband, "How do you feel about remaining in this lovely spot for a month?" We talked the matter over and prayed over it, and we both felt impressed that we had better go on this boat if it could be done. I visited the boat's purser at the harbor, and he told me that our cabin was not engaged for the rest of the trip, we could continue on it to Australia, and he would cancel the reservation for the next boat. So we boarded the *Aurangi* again at eventide and sailed out into the Pacific, arriving in Sydney, November 13, one month earlier than we were expected.

Our first inquiry of those who met us was, "When will the medical board meet?" The reply was very significant. "They meet tomorrow, but it will do you no

good at all to see them, for you must get your applications in two weeks before their meeting."

With faith and hope we took our certificates and diplomas to this meeting of the medical board. They received us kindly, looked over our credits, and told us they knew of our college and it had a good standing; but they could not understand a certificate we had in Illinois which gave us reciprocity with twenty-two states in the United States. They said they would like to write to Illinois and find out what that meant. We were also told to go ahead and set up practice until the next meeting in December and come back to see them again.

They could not understand the idea of reciprocity, for in Australia there are only five states and each had its own separate board and each state granted its own jurisdiction to practice medicine in its own state. December 14 we were back again to visit the board, and we learned that on December 7 a new law had passed forbidding any American to register on an American diploma. He was required to get his degree from England or Scotland before coming to Australia. Since we had been before the board the previous month and they had looked over our credits and found them all that they required then, they decided to let us go on as doctors of medicine in Australia. *We were the last Americans to register in Australia on an American diploma.* Question: Why were we both *impressed* that we ought not to stay a month in the city of Honolulu?

God has His hand on the lever of circumstances. Had we remained in Honolulu, we would have had to return to the United States at once instead of remaining there and working nearly eight years.

During our many years of practice of medicine, we can think of so many people who have come to us for relief. We did not urge them to come; they came. You

often hear people say, "They just happened to come." No indeed! God sent them! God knows our needs and He sends us to someone who can tell us what we need most and when we need it most.

At this moment I think of a woman who was so restless and nervous she could not sleep. The nurse said to me, "Doctor, you will have to give her a sedative tonight, for she hasn't slept for two nights." I went to her room and asked her whether she believed in prayer. She said she did, so I knelt beside her bed and prayed for her. I can't remember what I said, but the next morning when I made my rounds I stopped at her room and learned she had slept six hours. A matter had been troubling her for five years, and my prayer helped her to give her heart to God. She was happy after that, and her sleep was sweet.

A few years ago a young woman twenty-three years old came to our home to see us about some treatment for the cigarette habit to which she was a slave. Her history was pitiful. She had been married twice and divorced. She smoked heavily and drank cocktails. Life in her calm moments was useless. She wanted to get away from these things that enslaved her. We talked with her and prayed with her and for her. She left us, and we wondered what would become of her. She went to New York City, and we almost held our breath for fear she would go with her old associates and get into a worse condition—but, no! God's hand was on the lever of circumstances. She went home to her godly mother, to her church, joined it, and was active in church work. She later joined the Army as a WAC, and I have learned by correspondence with her regularly that she remained true.

A Seriously Ill Child

Some years ago I was called to see a child who was very ill with a temperature of 107°. The parents were poor, but I persuaded them to let me carry her to the sanitarium. I found a godly nurse and placed her in charge of the child. She worked over her with careful hydrotherapy for days. The child had cerebrospinal meningitis. She had no food for a month but orange juice with the white of egg mixed with it. This was given her frequently throughout the day and some at night. With the faithful care of this nurse that child is a grown woman with three children of her own to care for. It did not just happen that we found such a skilled nurse.

I can think of many such experiences with women and men. Our institutions are full of them today, and there are many others that have returned to their homes and to their business who can say with deep feeling, "It was that providential visit to the sanitarium a few years ago that gave me a new impetus in my life. I learned how to live, and I have followed that rule ever since."

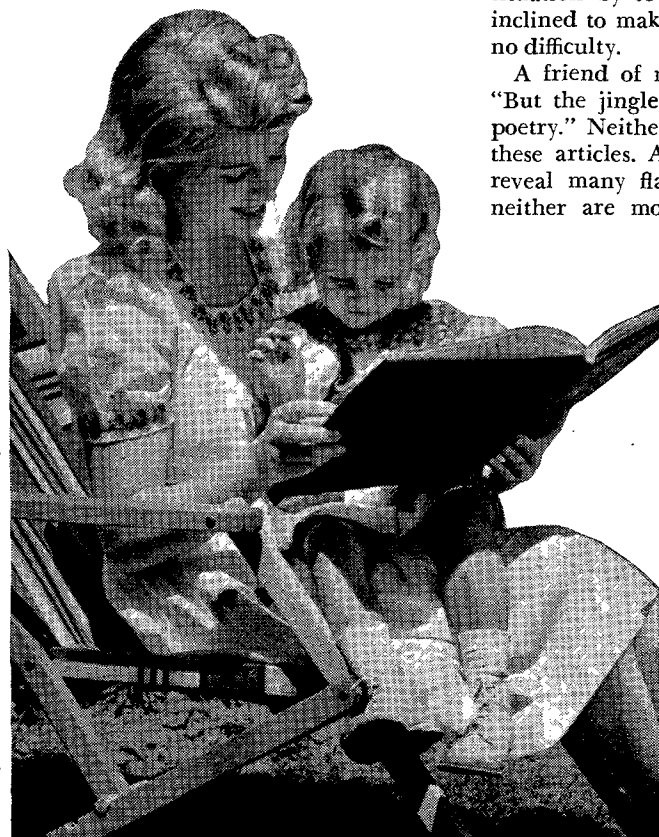
Character Building With Poetry and Pictures—2

By Mrs. Kay Cash

Simple lines that rhyme, with the use of repetition, seem to make it easier for child minds to grasp precious truths and helpful lessons than does prose. I have found that the use of the nursery rhyme that I make myself, especially with an appropriate picture, is exceedingly beneficial to a child of tender years. Before Billy was three he would see a picture once and hear the verse that matched it, and the connection of the two would stay for months.

I have used the rhyme and picture system for a number of things: for pure enjoyment for all of us, for developing the boys' minds as I am busy working (for I can sing and repeat nursery rhymes while I wash dishes or do other household tasks), for helping develop good habits, and for a simple method of teaching important truths of the Bible. I have found that it pays more dividends than I could have dreamed.

Peekaboo, oh, peekaboo!
Mother, can you see me too?
Here I am—right over here;
Now you're closer—very near.
Peekaboo, oh, peekaboo!
I can find you hiding too.



H. A. ROBERTS

Children often understand and retain much more than adults give them credit for.

But there's sin that I can't hide,
Jesus knows that it's inside;
Mother might not even know,
But the Saviour knows it's so.
All I do and all I say
Jesus knows from day to day.

I teach my boys the verses, reading them and discussing the pictures they represent; and I also say them at random, as opportunity presents itself. I learn the verses myself, especially those that are habit developing or that teach Bible truths.

Snow-white, snow-bright,
The snow outside is nice and white.
It covers up the cold, bare ground,
A nice white blanket all around.

Snow-white, snow-bright,
Jesus makes my heart snow-white.
If I'm naughty or if I'm bad,
It makes the gentle Jesus sad;
I ask Him every single night
To make my little heart snow-white.

Do Your Own Composing

If you want to make a neat little rhyme book such as was mentioned in the first article of this series, it isn't necessary to compose the rhymes yourself, though often you can better meet a specific situation by so doing. If you are at all inclined to making rhymes, you will have no difficulty.

A friend of mine recently said to me, "But the jingles I make up aren't really poetry." Neither are the ones I quote in these articles. A close look at them will reveal many flaws. On the other hand, neither are most of the Mother Goose rhymes real poetry. Some are poorly rhymed, but this doesn't seem to matter a bit to the little Mother Goose fans.

Even if you have never written a couplet in your life, you might be surprised at what you can do if you spend fifteen minutes with a definite subject in mind, trying to put a little rhythm into four or eight lines.

There are some good sources of poems suitable for Seventh-day Adventist youngsters. In the public library are many books of poems for children, from which you can select those that per-

tain to everyday happenings. If your tots are under three or four, the words must be very simple, so that as you continually repeat them they will gradually take on fuller meaning. But do not think for a moment that every word of a poem must be understood in order to be usable.

If a word or two or three (as long as they are not key words) are meaningless to your two-year-old, do not reject the poem solely for that reason. Sooner or later the child will learn that word, but even before that time comes, the poem may serve a useful purpose. Often you can substitute a simple word or two in place of a harder one.

From *Our Little Friend* I copied this poem by Mildred Wood Harris, which aptly illustrates this principle:

My Kitty

"My kitty's just a ball of fur,
All fat and round and yellow;
His music box runs day and night,
For he's a tuneful fellow.

"He doesn't like it when I sing
A pleasing melody,
But puts annoyed expression on;
He wants to sing to me!"

Children always like poems about their pets, some of which teach valuable lessons, while others describe their habits, such as the one here, which was a long-time favorite of my Billy.

Poems to Fit the Age

A two-year-old will miss several words of this poem, though some can be described and explained sufficiently. You can tell him that fur is the kitten's clothing that Jesus gave him to keep him warm. And if he has his own kitten or a cuddly toy kitten, it can be still more vividly pointed out. A music box can be explained by saying that when kitty says "pur-r-r," it is his way of singing. But words such as "tuneful" and "annoyed" are beyond the average two-year-old's comprehension. However, this still does not make the poem less desirable to him.

What cannot be explained in simple language to a tiny child can often be made clearer by using a substitute word. With apologies to the author, I have made a few substitutions in the poem quoted here, using the language of a younger child, for this poem was no doubt intended for a child four or five years of age or even older. The words in italics are those that I have substituted:

"My kitty's just a ball of fur,
All fat and round and yellow;
His *singing* box runs day and night,
For he's a *happy* fellow.

"He doesn't like it when I sing
A *lovely* [or *happy*] melody,
But puts a *cross* expression on;
He wants to sing to me!"

(When you copy a poem in which you have made some changes, be sure that you indicate such at the bottom of the

page, so that should you ever need it for other purposes you will be reminded of the change and check the original.)

I should like to emphasize again, however, that most children understand and retain much more than we adults give them credit for doing. The logic and reasoning a child of three actually demonstrates is sometimes amazing.

Some months ago the Sabbath school lessons for children were on the life of Christ. Like thousands of other youngsters, Billy learned the memory verse the week the lesson dealt with the shepherds' going to Bethlehem to see Baby Jesus: "Glory to God in the highest, and on earth peace, good will toward men." About a month later I was singing to myself as I prepared supper a stanza of the well-known gospel song, "In My Heart There Rings a Melody." This song describes the joy of "heaven's harmony" that fills angels' hearts.

Billy was nearby, playing with some toy, when he interrupted me.

"Mommy, what is mel'dy?"

"Melody is a song," I replied.

"Oh," was his satisfied reply. A moment later came the next question, "What is heben's hurmony, Mommy?"

For a moment I hesitated before making my reply, "Heaven's harmony is the song that the angels sing in heaven, sweetheart."

Another pause. Then, "Heben's hurmony be glorbia in the highest, Mommy?"

"Yes, dear," I assured him, quite amazed that he had connected these two thoughts, more than a month apart, into a more appropriate answer than I had been able to give him. ("Glorbia" is his own mixture of Spanish and English, and he uses the same word, in whichever language he is speaking.) So you see, even some seemingly difficult words and phrases can be beautifully explained to a child of three; and thus clarified, the poems and songs take on new and deeper meaning.

For Seventh-day Adventist tots perhaps the best source of poems is *Our Little Friend*. The editors of this wonderful little paper are to be commended for including several poems in each issue. If you give your papers away and so do not want to cut them up, it is quite simple to copy the ones suitable for your preschool child. If you have no typewriter it is better to print the poems than to write them in script.

Always bear in mind, when selecting poems for your children, that every child is different. Not all the poems will suit any one individual child. A little girl of three or even of two already begins to favor little-girl subjects. The little boy is more thrilled with a poem about a boy helping his daddy or mother than one about a little girl doing the dishes. Before a child is three, he usually doesn't care too much whether the subject is feminine or masculine, though there are some exceptions. Select (or adapt) poems to suit

your child, taking into consideration his desires, his pets, his family, his toys, his habits, his faults, and his virtues.

Billy, who is just now concerned about days of the week and months of the year, is very enthusiastic about our "Friday" poem. When I first made it up it apparently did not appeal; but now he asks for it every day, and on Friday jumps up and down to think that at last Friday has come:

We mop and we scrub;
We polish and rub
On Friday.

We clean everywhere;
Dust table and chair
On Friday.

We cook and we bake;
A good bath we take
On Friday.

We want to be ready the sundown to meet
With clean house and bodies the Sabbath
to greet.

Pictures are abundant. Colored pictures are always preferable to black-and-white ones; but if a certain large black-and-white picture exactly illustrates the little verse you have in mind, and you are unable to find a colored one that is to the point, it will serve the purpose quite as well. Be sure it is large and the subjects are sharply and clearly outlined, or you will discover your child quite consistently passing up that page of the little book. Old magazines are invaluable sources for colored as well as for black-and-white pictures.

The dime-store picture books of even-

the most careful child will eventually become torn and discarded. If you are on the alert and save the torn-out pages from such a picture book not worth mending any more, they will often be just the ones you need for illustrating some little verse. Trim it down so the jagged edges are smooth, and there you are.

If you are particularly desirous of having a picture that gets to the very heart of a poem (and the more nearly this can be accomplished, the more vivid will be the impression upon the child's mind), it may be worth ten cents to buy a picture book that contains the desired picture and cut it out for your purpose. The rest of the pictures in the book can be filed for future use.

Calendars often have excellent story-telling pictures.

Last but not least is the dime-store color book. When all other sources fail, a big all-purpose color book will usually have a variety of scenes from which you can almost certainly select one that will fill the need. If it is neatly colored (or better still, painted), the child will be as thrilled with it as with an expensive painting, sometimes more so, as he proudly points to the picture his "Mommy made."

It will not be long before you will have enough material for a neat booklet. The next article of this series will give you more details on appropriate methods of making a booklet for your own child.

[This series of articles appears in the *Review* through the cooperation of the Parent and Home Education division of the General Conference Department of Education.—EDITOR.]



Power to Make Decisions

By Arthur L. Bietz

Question

I have asked my pastor to make certain decisions for me on what is right or wrong, but he seems to evade making clear-cut answers. Don't you think that ministers should give us the answers?

Answer

The answer to your question is not easy to give. It is true, of course, that ministers should have an understanding of the difference between right and wrong. This does not mean, however, that it is always wise for them to make decisions for someone else. The wise minister, as well as the wise parent, will seek to help young people make their own decisions. Even if the answers given are right, it does not follow that they will be of great value to a young person unless the decision is also the inner conviction of the one who has the problem to solve.

Superficial people are always trying to solve other people's problems, but they usually do more harm than good because their solutions are seldom accepted. The wise minister will seek to lead young people to the place where they will come to grips with their own problems and solve them in the light of the answers as they are in Jesus Christ.

God does not make decisions for us; He stands by to help us make our own decisions. In certain instances it may actually work out better to make a wrong decision, and learn something worth while from it, than never to learn to make decisions at all. Many young people have had all decisions made for them; and when the time comes that they are no longer under the direct control of others, they follow an undisciplined course of action because they do not know how to make decisions themselves.

The Enduring Word

By W. L. Emmerson

There are two types of personalities, namely, the group that has its buttressing within and the group that has its control on the outside. The latter personality wants the backbone on the outside. It is unable and unwilling to develop its own will and its own propulsion. Such a person wants to be controlled from the outside. In such a person there is the desire to put external power and control in place of inner love and decision, which make rightdoing a pleasure and satisfaction.

Pure Institutionalists

Many people are what may be called pure institutionalists; that is to say, the church for them takes the place outwardly of that which should take place inwardly. To such churchgoers there is no inner strength that helps them to do the right gladly. Their strength, if such it be, is an outward fitting, like a brace, that holds them together.

The religionists at the time of Jesus' stay on earth were such externalists. They had ready answers for everything. Their external control on many things was excellent, but they lacked the inner spontaneity that alone gives joy to Christian experience.

God does not make decisions for us; He stands by and helps us to arrive at proper decisions ourselves. Only thus can our service to God be of any real significance. Too many people want the backbone on the outside instead of having it on the inside where it really ought to be.

Jesus speaks again and again of the danger of external signs or answers. He speaks of a wicked and perverse generation seeking for signs. The reason for this seems to be quite clear: He does not want coercion, but He desires to see motivation arising from within.

If signs are flashed with sufficient brilliance, men may do many things because of this external wonder, but the action is quite apart from any real personal significance in terms of character growth.

Red and Green Lights

Parents and ministers who flash only red and green signs for young people, telling them when to stop and when to go, do not understand that the object of all living is the gaining of inner strength so that decisions can be made from within. The apostle Paul says that he can do all things because Christ makes him strong to do them. Note that Paul is making the decision himself. Christ makes him strong to do so. Christ never blots out individuality; He redeems it.

Learn to make your own decisions through prayer, thought, and personal devotion. The mature Christian receives his guidance from within through the indwelling Christ. At best, ministers and parents must stand by to provide an atmosphere of strength while such decisions are made.

The Bible has been attacked with much virulence throughout its history, yet it has survived all opposition and is today accomplishing the final work for which it was sent forth by its divine Author, that of giving the last gospel message to all the world before the end shall come (Matt. 24:14).

God declared that His Word would be more enduring even than the material earth itself, that it would abide forever (1 Peter 1:23), and the indestructibility of the Bible demonstrates that it is the living word of the ever-living God (Heb. 4:12).

Before the days of Josiah the children of Israel had so departed from the counsels of God that the part of the Sacred Book which had been written up to that time was forgotten and lost. But God had His hand over His Word, and in the days of this good king it was brought forth by Hilkiah, the high priest, to produce a reformation throughout the land (2 Kings 22, 23).

One wicked king of Israel, Jehoiakim,

"The Stones . . . Cry Out"

By Ernest Lloyd

Among the astounding declarations made by our Lord Jesus when He mingled with men in old Galilee is one recorded by Luke, the physician disciple. It was the occasion when the Lord was riding into Jerusalem on the back of a colt, and "the whole multitude . . . began to rejoice and praise God . . . for all the mighty works that they had seen" wrought by His hand.

That praise, of course, greatly displeased the self-righteous Pharisees, and they requested the Lord to rebuke the people, declaring that such noisy demonstrations were not lawful. But He replied in these words: "I tell you that, if these [people] should hold their peace, the stones would immediately cry out" (Luke 19:40). "That scene of triumph was of God's own appointing. It had been foretold by the prophet [Zechariah], and man was powerless to turn aside God's purpose."—*The Desire of Ages*, p. 572.

In recent months we have been reminded of this remarkable statement of our Lord, as given by Luke. The world has heard again inanimate voices cry out in support of Bible records. It remained for the archeologists of our time, a time of waning faith in God and in His Book, to uncover numerous inscribed stones and papyrus long buried in the ruins of Bible lands and decipher their messages. In this sense, the stones have cried out in unmistakable language, telling the world again of the truth and dependability of God's Word, strengthening the faith of the believers, and helping the doubters to see the accuracy of the Bible records.

determined that he would counter the Divine Word addressed to him by destroying the record of condemnation. He tore up the prophetic roll and dropped it into the fire. But before very long a new roll had been penned, and "many like words" had been added by the prophet (Jer. 36:32).

When the Jews were led captive to Babylon, Jerusalem was given to the flames and the Temple, with all its sacred records, was razed to the ground. But the Scriptures survived the fires of destruction and rose phoenixlike from the flames to continue their witness.

When Antiochus Epiphanes overran Palestine he vented his wrath upon the Jewish Scriptures when he heard that his own life was condemned by them. A decree was issued pronouncing death upon any found in possession of the sacred rolls. But again the Word outlived its assailant.

The miracle of the preservation of the Old Testament Scriptures is linked with the preservation of the nation of Israel, the keepers of the "oracles of God." Ancient Israel were a very small and weak people during most of their history. They were surrounded by peoples far greater numerically than they, and to the north and south were the great empires of Egypt, Assyria, Babylon, Persia, Greece, and Rome. Why did Israel survive when all these nations disappeared from the map of the Middle East? Borrowing the language of Rab-shakeh, we may ask, "Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah?" (2 Kings 18:34).

Surely there is no other explanation than that Jehovah was the true God and that He preserved those into whose keeping He placed the Sacred Oracles until the birth of the Christian church, which was to carry on the work that literal Israel failed to do.

In the great persecutions leveled against the Christian church in A.D. 303, Diocletian bent every endeavor to destroy the sacred writings. Many under threat of death gave up the manuscripts they possessed, and in so doing earned the opprobrious name of *traditores*. Diocletian actually erected a monument to commemorate his destruction of the Christian church and struck a medal to celebrate his destruction of the Scriptures. But the Scriptures still lived on after his passing!

During the later Roman Empire the pagan philosophers again turned their pens to the work of destroying the Word, but the message of the Bible continued its conquering way while the philosophies of ancient Rome sank into oblivion.

During the Dark Ages the Roman

Catholic Church sought to keep the Bible out of the hands of the common people, but not even the threat of death by the vilest tortures could prevent earnest Christians from printing, distributing, and possessing the Sacred Book.

It was secreted by itinerant Waldensian merchants in their cases of merchandise. Wycliffe's men carried his version throughout the length and breadth of England, and Bibles from Holland, smuggled by the linen merchants of Edinburgh in packages of sheets, started the Reformation in Scotland! The Word of God could not be bound.

In the eighteenth century the Encyclopedists of France promised the early doom of Christianity and its Bible. Voltaire declared that the Bible would be an unknown book in less than a hundred years from his time. Hume predicted the extinction of Christianity within two decades, and Thomas Paine boasted, when he landed in New York, that within five years there would not be a Bible in the United States.

Hume died in 1776, Voltaire in 1778, and Thomas Paine sank into a dishonored grave in 1809. According to their prophecies, the Bible should have been a forgotten book soon after the middle of the nineteenth century. But what actually happened?

Five years before Paine died the British and Foreign Bible Society was organized by a group of devoted Christians in London "to encourage the wider circulation of the Holy Scriptures without note or comment." In 1806 the Dublin Bible Society was inaugurated, in 1809 the Edinburgh Bible Society, and in 1812 the Glasgow Bible Society. With appropriate irony the first meeting of the Edinburgh Bible Society convened in the very room where Hume died.

Soon Bible Societies began to spring up on the Continent, beginning with one in St. Petersburg in 1812 and one in Paris in 1818. The house where Voltaire died was taken over as a depository by the Geneva Bible Society and the press on which his infidel publications had been printed was used to print copies of the Bible.

In America the same story can be told. The Philadelphia Bible Society was formed as early as 1808, to be quickly followed by societies in Connecticut, Massachusetts, Maine, New York, New Jersey, and other States, and in 1816 the American Bible Society was established.

As a result of the work of these and many other societies that came into existence in the nineteenth century, the entire Bible had been published by the end of 1951 in 195 languages, the complete

New Testament in 252 more, and some part of the Bible in no fewer than 1,049 out of the 2,796 languages and dialects of the world.

Contemporary with the rise of the Bible Societies the great missionary societies came into existence. When William Carey, the first missionary of the first of the modern societies, reached India his first concern was to put the Bible into the language of the peoples of India. And all who followed in the noble succession have had as their prime object the placing of the vernacular Scriptures in the hands of every nation, tribe, and people to the earth's far ends.

As a consequence of the parallel activities of the Bible and the missionary societies, the Bible has been scattered far and wide in every continent and island, and today is going swiftly into the last unreached corners of the earth.

Unprecedented Circulation

The American Bible Society reported 1951 as the greatest in its history, the total of 6,000,000 volumes in 1950 being passed in the first nine months of 1951, and the production program for last year was no less than 14,599,750 Bibles, Testaments, and portions.

The British and Foreign Bible Society likewise reported, in spite of all Britain's economic problems, the production and distribution during 1951 of 3,629,752 Bibles and portions, while almost an equal number were printed for the society in Australia, Canada, Europe, Cairo, Hong Kong, and elsewhere.

In the 147 years of its existence this society has circulated 580,000,000 copies of the whole or a part of the Bible. This works out at 10,000 copies for every day since 1804.

As H. L. Hastings wrote many years ago:

"The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world."—*Will the Old Book Stand?* p. 11.

In the light of all these facts about the Bible what only can be our verdict concerning this amazing Book? Can its contents be regarded as the product of human genius? Can its effects be paralleled by the influence of any human composition? Has any other book met such opposition and survived? The answer in each case must be No. Then the reason must be that the Bible is derived from a Source different from all other books. It is because it is the very Word of God.



Minute Meditations

By Harry M. Tippet

God's Spiritual Abundance

"Lay up for yourselves treasures in heaven"
(Matt. 6:20).

Spiritual poverty is the most tragic of human misfortunes because it is so needless. With the resources of heaven open to our asking, and with divine instructions showing us the way to God's favor, it is appalling that millions do not know the Saviour of the world and the way of eternal life. Untold multitudes live tense, fretful lives because they seek the vanishing treasures of this world instead of the peace and golden eternity that Christ offers the believer. A confident heart and a serene mind are the pledge of spiritual security and more satisfying than the world's most precious riches, but only the Christian understands Christ's teaching that "a man's life consisteth not in the abundance of the things which he possesseth."

Out of Mark Twain's memoirs comes the story of the gold seekers of '49 who passed through his home town of Hannibal, Missouri, on their way to the El Dorado of the west. Boylike, he and his companions, seeking adventure, went down the river on Saturday holidays to a cave hollow where they

staked out claims and pretended to dig for gold. In their imagination they discovered vast fortunes. Never did they suspect that what they were sure were only dirt hills would someday really turn to gold. For today this cave hollow and its environs boast a Portland cement mine worth millions. Young Twain and his companions grew up in poverty and struggled years for bread, unaware of the hidden secret of the Missouri hills.

The failure of those boys to capitalize on the riches under their feet has a parallel in spiritual things. In so many ways we miss the secret of life's best treasures. The true values of life are in the opportunities to serve God in the passing hour, but through failure to grasp them the vast majority of men remain poor in the things that matter most. In life's noontide Mark Twain found his opportunity in another direction, but by the great multitudes who people the earth the treasures of faith are by-passed and lost forever.

That amazing promise Jesus made, "Ask, and it shall be given you; seek, and ye shall find," is negotiable just where you are, for God is not an opportunist. He is not bound by time, by space, or by a man's environment. He sends His rain on the just and on the unjust, but He saves His richest blessings for men of good will. And if you are blind to the potential riches there are in Him, ask Him for vision today, for as He opened the eyes of the men of His own generation He will open yours. He may not reveal Himself to you as He did to Paul in the flashing glory of the Damascus road, but you have only to say, "Lord, I believe," and a new day of spiritual abundance will be yours.

"Decent, Godless People"

By Thomas A. Davis

There in the midst of the paragraph I was scanning was one of those unforgettable, pithy phrases, almost like a slogan, which occasionally catches one's eye and mind with its verity and aptness and luminosity: "decent, godless people."

How well it seemed to fit a certain class—the morally correct people who wrong no one, commit no crime, work honestly, pray assiduously, attend church faithfully, and perhaps say, "I am doing the best I can. I think I have as good a chance as anyone." Some of the group may even hold church offices, but are godless in the sense that they have no real experience with God.

You may stand such people alongside others who make no profession of Christianity, who, in fact, would be horrified at the thought of sitting in a church pew, or even angry at the suggestion, and find little or nothing in their lives of great or meaningful contrast. Infidelity, or even heathenism, has cultivated specimens in many respects as admirable. Both types, the "decent, godless" professor of religion and the "decent, godless" infidel, are like cut flowers. "They carry the bloom of the earth in which they grew, the perfume of the plant on which they blossomed. But it is only for a moment. They are broken off from the parent stem."

A Change Comes to Saul

Think of Paul in the days when he was known as Saul of Tarsus—an eminently decent man, a member of the Sanhedrin, the acme of pharisaical virtue. Read his own description of himself:

"If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:4-6).

But something happened to the young man Saul. He beheld a great light, and in the heavenly brightness that which he thought was lily-white righteousness suddenly appeared tarnished and worthless. His decency wilted like the cut flower, and he realized clearly for the first time that he had no connection with the life-giving parent stem.

The Bible bears record of many such people, and Jesus had contact with not a few. In fact the Jewish nation as a whole was composed of "decent, godless people." Were they not Abraham's seed, honored by God as a chosen, separate nation above every other people upon the earth? In such thoughts they found room for great spiritual complacency.

One moonless night a veiled figure made its way silently through the sleeping streets of Jerusalem. With purposeful steps it passed through the city gate, down into the shadowy valley, across brook Kidron, and up the starlit slopes of the Mount of Olives. There Nicodemus found the object of his search, Jesus. And as they talked Nicodemus began to see something of his real condition. He began to see himself as a decent, but godless, man.

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness."—*Steps to Christ*, pp. 32, 33.

The church books list some who, like Nicodemus, have no vision of the real meaning of Christianity. The solid symmetry of the message appeals to them;

they are intellectually persuaded and take the necessary steps to become church members. But they emerge from the baptismal font unchanged, to take their place in the church family as members "in good and regular standing," but being merely morally respectable. They have experienced no profound change of character; they have not Christ within.

Another type of "decent, godless" church member is sometimes to be found in the group who are born into a Seventh-day Adventist family. They learn the message in the home and church, the Sabbath school and church school. The theory of the truth becomes an integral part of their thinking. It is only natural that when they reach the proper age they are baptized, but the baptism may be little more than a form. They are recorded as church members, but are unconverted.

Like Paul these persons are, in a sense, "free born." But often it is the person who, like the chief captain, can say, "With a great sum obtained I this freedom," who finds his way into the church through a tangle of difficulties, and with much travail of soul, who has realized his great need of Christ, and has experienced His presence.

Again it is very easy, on the road of daily Christian living, to slide from the solid surface of a genuine experience into the well-worn rut of professionalism. We become "weary in well doing," or take our attention from the road for a moment, and slip into a rut so easily that

Tarry Long Upon the Mountain

By Paul W. Kemper

Tarry long upon the mountain,
Talk to Him in prayer,
Thank Him for His saving grace
And ever-loving care;
Ask Him for the strength you need
To fill your life with power,
And He who governs suns and moons
Will hold you hour by hour.

Tarry long upon the mountain,
Climb into its sacred peak;
And there you'll see the Saviour
And receive the strength you seek.
He'll anoint your eyes with eyesalve
And your lips with living fire;
What a thrill to speak His goodness
And lift men from sinking mire.

Climb up higher in the mountain,
Only there you'll see His face,
And with holy, loving-kindness
You'll behold amazing grace.

Grace abounding and o'erflowing,
Mighty, wonderful, and free.
He, your Saviour and Redeemer,
You, His chosen child can be.

O dear friend of mine, He calls you
To the mountaintop of prayer,
To the place of sweet communion—
Meet the blessed Saviour there.
Heavenly power awaits your asking,
Divine strength to meet the need.
There you'll catch a glimpse of heaven
If you'll pray and cry and plead.

What a joy and sweet communion
May be yours and mine each day
If we learn the blessed secret
Of the prayer life on our way.
Oh, 'tis sweet to talk to Jesus
On the mountaintop of prayer.
'Tis so sweet to hear Him whisper,
"Come up higher; I am here."

we hardly notice it. There driving seems so much easier. You don't have to be on guard nearly so much. And, anyway, the road appears to be going in the same direction as before. So very soon we forget that we are in a spiritual rut, if we ever recognized the fact at all, and we join the other "decent, godless people."

It is very easy to get into such a condition, so easy that we need to be constantly checking whether we are up on the road or in the rut.

"Determine to know the worst of your case. Ascertain if you have an inheritance

on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing, will Jesus present to His Father."—*Testimonies*, vol. 1, p. 163.

"Eternal vigilance is the price of freedom," is a political axiom that applies doubly in the spiritual realm. Unsleeping guard must be kept, or the enemy steals through the gates of the soul. The bulwarks must be kept in good repair. The weapons of our warfare must be kept bright and keen for earnest battle in the struggle with sin and self.

Great Doctrines of Our Faith—10

The Triumph of Righteousness

By Harry W. Lowe

We often talk of the growth of evil and forget that therein lies a great danger. We must not think and talk and preach about the overspreading wickedness to the neglect of that greater truth, the triumph of righteousness. We are not to be haunted by fear of satanic fury; we are to be consumed with the love of an all-conquering Christ. Because Christ is greater than Satan, it follows that truth is greater than error and righteousness is greater than evil. Ultimately Christ, truth, and righteousness must triumph over Satan, error, and wickedness.

When God established His standard of righteousness in His holy law, it became certain that He must at some time terminate the conflict between right and wrong, and vindicate Himself as a just and holy God before the universe. "He hath appointed a day," said Paul, "in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). Here we have the specific day of judgment, the standard of righteousness, and the Judge, Christ Jesus (cf. Acts 10:42).

All the major Christian churches agree that "we shall all stand before the judgment seat of Christ" (Rom. 14:10); but most, if not all, of the liturgical groups have deferred the day till it is beyond human history. Yet the whole teaching of Scripture locates the judgment in time, and impresses its proximity on man over and over.

The ancient Hebrew understood each year at the typical day of judgment that the priest's atonement for the individual was made "that ye may be clean from all your sins before the Lord" (Lev. 16:30). Forgiveness of sin was the prerequisite to life and happiness with God's people (Lev. 23:29, 30). "'On the Day of Atonement it is sealed who shall live and who are to die.'"—*Jewish Encyclopedia*, vol. 2, p. 286.

We are to stand before the judgment seat of "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). This appearing is the great Second Advent which begins the last events in the judgment of wickedness and the triumph of righteousness. God is always prepared, and obviously "when the Son of man shall come in his glory, and all the holy angels with him," heaven has decided previously who are the sheep and who the goats, who the saved and who the lost, among the assembled nations of the earth (Matt. 25:31, 32).

This decision is not arbitrary. It is heaven's investigation of its own account of men's deeds recorded in the books of remembrance (Mal. 3:16), iniquity (Isa. 65:6, 7), and life (Rev. 20:12). The witnesses are the angels (Matt. 18:10), and the law of God the standard of judgment (James 2:11, 12). The mediator is our high priest Jesus, "who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1).

This investigation began in A.D. 1844, when the cleansing of the heavenly sanctuary from sin began (Dan. 8:14; 9:25). To prepare for the next great event, the triumphant appearing of Christ with the settled destiny of all men in His hands, God sends His last judgment-hour message to the world (Rev. 14:6-12).

We know not the hour, but we are certain of the events. Above all, we know that the "Judge of all the earth" will arise and vindicate His justice and His righteousness in judgment before the world so completely that "every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). It is because of the redeeming love of Christ that all men and angels shall bow "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Dish Gardening for Convalescents

By Lois Snelling

"Sara," said Nell Reed's voice over the telephone, "I've found the answer."

"You mean the answer to the problem of how to keep this measly offspring of mine from driving me to distraction?"

"Right. Let him plant a garden."

Sara's nervous laughter came peeling through the phone. "My dear, please don't tease me when I have measles in the house! Bill always loves to help in the garden, but a sick-bed gardener isn't much good."

"Mine is. Come over and I'll show you."

Sara went. Nell led the way to little Peggy's room. Opening the door, she whispered triumphantly, "See!"

Peggy, faintly splotted with measles, sat in her bed, her hands gloved. Across her knees was a tray, and on the tray and the table beside the bed was scattered a varied array of objects—a box containing black leaf mold, a cupful of small pebbles, tiny green plants, a wee white celluloid crane with very long legs, and a two-inch high sundial.

Ready to Fill the Pool

"I'll soon be ready to fill the pool, Mother," Peggy cried, when she saw her guests. "I've got the little cedar planted."

"Oh," Sara murmured, when she had grasped the situation. "So this is what you meant by a garden. Dish garden!" She looked on with interest as Peggy, very happy and proud of her work, showed the miniature garden which she had designed and planted in a big tin biscuit pan.

"I got the idea from a garden magazine the other day," Nell explained when they had left the child to her work. "Dish gardening seems to be very popular right now. Peggy, like Bill, loves working with plants, so she was delighted with the thought of making a garden. Then I brought in the leaf mold and all the tiniest plants I could find. Her pool is made from a low jelly glass, but won't that ten-cent store crane look grand standing in it when it is filled with water? The little sundial also came from the ten-cent store."

A Real Course of Study

"The garden has not only kept Peggy happy and contented while confined to her room, but it has been a real course of study for her. She had it all laid out in her mind before she commenced work, and you can't imagine the pains she has taken to have things right. She was as careful in laying those little pebbles to form her stepping-stone walk as a seasoned landscape gardener would be. And how she will love watching the things grow! I am quite sure that when she gets out into the open garden she will have some excellent ideas of her own."

"Of course, when you start Bill to work on his garden you will want to be careful that he does not tire himself, strain his eyes, or get his hands wet and cold. If he is like Peggy he will be so enthusiastic he will want to do it all in one day. Of course he shouldn't. You see," she broke off, laughing, "I'm taking it for granted

that Bill is to plant a nice dish garden!"

"And you're right, too! Why didn't you tell me before? Poor Bill has been so discontented under quarantine and has fretted until I'm almost distracted. I'll go right now and get him started on his garden."—National Kindergarten Association.

A Story for the Children

BY ARTHUR W. SPALDING



Wake-up Stories—24

Four and Twenty Elders

Dolly had a secret that sister Eleanor had just shared with her, and she wanted to puzzle the other children. "Who wath the longeth man that ever lived?" she asked, getting it a little twisted.

"Methuselah!" they all answered. And Mary added, "Everybody knows that. He lived for 969 years."

"But hith father ith older'n that," said Dolly triumphantly. "He ithn't dead yet. He'th thtill living."

"Oh, Enoch, of course. He's one man," said Sam, "that God didn't have to wake up."

"He didn't have to wake up Elijah either," said Annie. "He just had to take him up. When Elijah got to heaven, there was great rejoicing, wasn't there, Miss Marian? Enoch and Moses must have been glad. What do you s'pose they did to keep them busy, Miss Marian? You have to keep busy to be happy, even in heaven, I s'pose."

"That's right, Annie. Or we might turn it around, and say, When you're happy, you're busy. Well, I think Enoch went to heaven to do some teaching. And when Moses arrived, he was added to the faculty. And Elijah made a third teacher. You see, their school kept growing."

"But what could Enoch and Moses and Elijah teach in heaven?" Phyllis wanted to know. "The angels know more than they do; and God knows everything."

"Yes, God knows everything; but the angels don't. They don't know by experience how men feel, and what makes them act as they do. They need someone to advise them in their ministry. And God saw that Enoch was just the man; so He took him to heaven to teach the angels and also the inhabitants of other worlds who might visit there."

"And Moses," said Sam, "is the only man in heaven who died and was raised again."

"Was, Sam," said Miss Marian, "not 'is.' For now there are at least twenty-four redeemed men in heaven, who died on earth and were raised to everlasting life. They are the promise of Jesus that there will be a resurrection of all the righteous, and a place in heaven for them. And then there is Jesus Himself, who was born a babe in Bethlehem, who grew to be a man, who died, and who was raised again, and went to heaven. He

is the chief teacher, because He knows all that men know, and all that the angels know, and what God knows. But He has these others to help Him teach, and by and by He will have millions more of redeemed men who will be teachers under Him.

"Do you remember that when Jesus was crucified on Calvary, there came a great earthquake, and darkness covered the earth for three hours? And the graves were opened, and many of the saints that were sleeping in death came out at Jesus' resurrection, and went into Jerusalem, where many people saw them. That was the greatest wake-up so far on earth. Then Paul tells us that when Jesus went to heaven, He led a host of captives—that is, those who had been Satan's captives, but whom Jesus had freed from death. And John, in Revelation, tells that he saw twenty-four elders sitting on thrones around the throne of God, and ministering in the temple, like the priests of old. They are helping the great High Priest, Jesus, in His ministry."

"Who do you suppose they are, Miss Marian?" asked Mary.

"We are not told their names, and we don't know," she answered; "but it will do no harm if you want to guess. Do you remember the names of any who died and were buried at Jerusalem or near there, even as far away as Hebron on the south and Shechem on the north?"

"Abraham," said Chris.

"Isaac, Jacob!" The children awoke to a lively exercise of memory, and the names came fast: "Joseph, Joshua, Gideon, Elisha, Isaiah, John the Baptist, the good Samaritan!"

"I think Daniel and Esther ought to be among them," said Eleanor; "but they were buried in Persia, weren't they?"

"We suppose so," said Miss Marian. "But remember, we are just supposing all this. God knows who they are, and we may be sure He has made such a varied list that they well represent all of us. The four and twenty elders bow down every day and worship Jesus, the Lamb of God. And they cast their golden crowns before His throne and sing a lovely song of praise to His dear name." And with that the story of the twenty four elders came to a close.

The Godhead in Redemption

By M. E. Loewen

The complete unity of the Eternal Godhead is shown in the work of salvation. Each One had His special part in bringing man back to fellowship with God.

It is the love of God that provided for the reconciliation of humanity. It is the sacrifice of Christ that provides the means of redemption. It is the power of the Spirit that enables the sin-cleansed child of God to live the life of perfection.

The infinite love of God would not allow the fallen race to perish. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."—*Testimonies*, vol. 5, p. 740.

The sacrifice of Christ effectively brought the love of God to man. "Nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope."—*The Desire of Ages*, p. 660.

The love of God and the sacrifice of Christ, infinite and complete, could only become dynamic in the life as the Holy Spirit did His work. "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—*Ibid.*, p. 671.

Each One is indispensable; each One effectively works for salvation. "Let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."—*Testimonies*, vol. 8, p. 254.

In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer for help, for light, for strength, for knowledge.—*Testimonies*, vol. 4, p. 459.

EDITORIALS



From the Editor's Mailbag

One of our Adventist soldier boys stationed overseas writes a long letter in which he asks four questions. Some of these questions undoubtedly are of concern to many of our youth, and perhaps to some who are not so young. We give here our reply:

Our Reply

1. First, your question about buying cigarettes for a soldier friend. You say tobacco is rationed and that he wishes you to use some of your ration coupons to buy extra cigarette packs for him. You add that though you don't smoke, you don't like to let your cigarette ration go to waste. You wonder whether you will be doing wrong in using those coupons to buy cigarettes for someone else.

My answer must be that I think it is wrong to buy the cigarettes. It is a very good thing to let some things go to waste. I would pour out all the liquor in the world into the ocean if I had the privilege to do so. The waste would be enormous in terms of dollars, but I think it would be a very worth-while waste. I'd set a match to all the storehouses of tobacco if I were privileged to do so. The fire loss would be very great in dollars, but I think it would be a worth-while loss. Paul spoke of some things that he had formerly counted gain and now counted loss, and such things he was very ready to have go to waste. In a matter like this we should ever remember that one of the most effective ways in which we can preach the truth we believe is by the witness of our lives. Certainly our witness against tobacco is hopelessly blurred if we buy cigarettes for a friend.

2. You ask, "When I refuse a drink, or a woman that is offered to me, how can I still keep on good terms, as we call it, with my friends here at camp?" I'm not sure that you can always "keep on good terms" with others if you fail to go along with them in their program of life. The Bible and sacred history alike bear testimony to the fact that godly men have not always been able to keep on good terms with others when they refused to do what others did. So don't expect always to be able to do what even the greatest of saints have not been able to do. True, it is a real handicap not to be on good terms with those you must associate with constantly, but that is part of the price we must ever be ready to pay in order to live godly lives in Christ Jesus in this present evil world.

However, the testimony of history is that a godly man has frequently been able to command the highest respect of others, even though he declined to go with them in all their practices. Though men may themselves engage in evil habits and practices, they generally know, deep down in their hearts, that they are not following the best course of life. Such men, even if they may not openly admit it, have a real measure of respect for the man who does live up to the highest standards of conduct. If you must choose between having a sense of close fellowship with your associates or having their profound respect, always choose the latter, and you'll be on a safe road.

Right here let me offer a bit of counsel. Some church members who have lived uprightly before evil associates

have had only themselves to blame for their failure to win the enthusiastic respect of those associates. The reason is they were proud of their goodness, and that pride was evident always in their very manner and in the overtones of their speech.

What poor children of the dust we are. If the devil cannot tempt us to sin in the matter of gross things like drunkenness and immorality, he may tempt us to sin in the matter of pride. And never forget, a man may be as sinfully proud of his good habits as some people are of their bad ones. If you go about with a "holier than thou" attitude, you will have no one to blame but yourself if other soldiers around you refuse to be "on good terms" with you. A Pharisee is never a very lovable person, even though as touching the law he may be blameless. A smug, self-righteous pose will at best irritate your fellow soldiers, and at worst infuriate them.

A man who would live godly in Christ Jesus and bear the best witness before men must do at least two things each morning. First, he must make the resolve, by the grace of God, to live that day in righteousness and holiness before Heaven. Second, and of equal importance, he must realize anew each day that of himself he can do nothing, that whatever success he has in living the good life is because of the mercies of God, who has imparted to him strength for that day. This very real consciousness of our complete dependence upon God for holy living and that of ourselves we can do nothing, is the one true antidote for pride and pharisaical self-righteousness.

We May Be Happy and Also Holy

Let me offer you another and related suggestion. Sometimes those who are resolved to live godly lives in the presence of ungodly companions feel that they must, as we say, work very hard at their religion. They mistakenly think that they should constantly have a grave countenance and that even the most healthy, wholesome laughter is out of place. This view of religion is a false one. If you go about looking as if you had lost your last friend, you probably soon will.

You need not be glum in order to be good. You can be radiantly happy and still be holy. Indeed, the one who is in true fellowship with God is a radiantly happy person. There is a sparkle to the eye, an expression to the face, an overtone to the voice, that is appealing and infectious. The Christian who goes about with this kind of atmosphere surrounding him provides the perfect answer to those children of earth who, deceived by the devil, would confuse debauchery with a good time.

A worldly acquaintance of mine once asked me what I did for a "good time," seeing that I didn't smoke or go to drinking parties, and so forth. I explained that among other things I had a good time going to prayer meeting. He looked at me incredulously. Then I added that one of the things I liked about going to prayer meeting was that I never had a splitting headache or a bad taste in my mouth the morning after. That was a new idea to him. I smiled when I said it, and he smiled in return. Thus we were both happy and on good terms. I think he saw religion in a new setting. At least he realized that a person could enjoy life without becoming drunk.

(To be continued)

The Joyful Christian

Joy is second in the list of the fruits of the spirit. It is no doubt next to the grace of love in importance in the life of the Christian. It follows naturally that where true love is, there also will be joy.

And yet strange to say, too few Christians manifest that quality of exuberant joy that should be evident in the life of one who knows he is right with God and man. This is a grace that is quickly recognized by the world, for the countenance reflects the joy that fills the heart. It cannot be hidden.

When the spirit is heavy, the eyes dull, the shoulders drooped, the steps slow, one may wonder as he observes such a Christian, Where is the God in whom he trusts? Has He abdicated? Has He been overthrown? Why, then, this gloomy mood?

Events of Our Time



What Happened to the Dinosaurs?

Our world was inhabited at one time by a race of reptile monsters known as dinosaurs. These ponderous creatures attained the incredible length of seventy feet, and probably weighed as much as thirty tons or more. Evolutionists inform us that they thrived at a time in the remote past known as the Jurassic and Cretaceous periods. (See *Life*, Sept. 7, 1953.) They are purported to have roamed for millions of years in the cool swamps of a world strangely different from our world of today—with Europe largely submerged beneath the warm seas and much of North America under water.

Life describes Tyrannosaurus as a meat-eating reptile, a huge engine of concentrated fury—the terror of his time—with rows of teeth six inches long in his wide, gaping jaws, and powerful hind legs with taloned feet, three toed and awful looking.

One of the greatest perplexities of the modern evolutionary scientist is to find a suitable explanation for the puzzling question of what happened to the dinosaurs. Lincoln Barnett informs us that the reign of the carnivorous Tyrannosaurus “was relatively brief” and that “he vanished with the rest of the dinosaurs when their death knell suddenly and mysteriously tolled.”—*Life*, Sept. 7, 1953. (Italics supplied.) Sudden disappearance of sea monsters is also noted by Mr. Barnett. “One of the fiercest of them was *Tylosaurus*, who flourished in the teeming waters of Kansas, growing up to twenty-five feet in length. These giant sea lizards were late comers among the aquatic reptiles; they appeared in the latter part of the Cretaceous period and *vanished as dramatically as they came.*”—*Ibid.* (Italics supplied.)

Mr. Barnett then proceeds to state that “the extinction of the dinosaurs of the land, the swimming reptiles of the sea and the flying reptiles of the air at the end of the Mesozoic era represents one of the deepest enigmas of evolution. *Why should creatures so diversified, so great and powerful, so well adapted to their spheres of existence, vanish almost simultaneously from the face of the earth?*”—*Ibid.* (Italics supplied.)

Evolutionists have propounded several theories to explain the sudden extinction of the dinosaurs. But they are still looking for a satisfactory answer. Creationists offer as an explanation the cataclysmic Deluge in Noah's day, which covered the earth with flood waters and wiped out the race of dinosaurs. If evolutionists would accept this solution they would understand why the “death knell” of the dinosaurs “suddenly and mysteriously tolled.” The creationists believe in a creation of living things after their kind in six days. They also believe in Noah's Flood. Thus an explanation for the beginning as well as the ending of these gigantic reptiles of antediluvian times. In this, as in every other perplexing question of life and death, the Bible supplies a satisfactory answer.

True, the Christian has heavy burdens and deep sorrow to bear, perplexing problems to annoy him, as has any other person in this world of trouble. But he has more than this, and that is what makes the difference. He has a Saviour with whom he can share his burdens, a God of wisdom who will help him with his problems. He does not stand alone facing a dark and uncertain future.

The Christian may lay hold upon the promise: “My God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19). Why, then, should he not have joy in his heart even though his way is hard?

This may sound like a wonderful theory to some, but it has been translated into practical life by many widows and orphans, by the poor, the sick, the forsaken, and the lonely. And seeing such persons, the non-Christian turns his head to observe them and then asks, “How can that poor soul look so serene and cheerful?” Thinking only of material things and earthly pleasures, he cannot comprehend the source of the true Christian's joy.

When the countenance of the Christian is clouded it is not because God has forsaken him but because he has lost contact with God. God never hides away, never goes on vacation, never is indifferent to one's needs. His door is always open, and He is always in the place of access.

The joy of which we are speaking is not mirth or frivolity, as some would interpret it, and excuse themselves for participating in all manner of worldly pleasures. It comes from a deep sense of thankfulness for forgiving grace and protecting mercies. It comes from a consciousness of being right with God and man, and the prospect of the eternal hope that awaits the Christian.

This joy is not dependent on circumstance and substance, human prospects, or pleasures. Though man naturally longs for companionship and feels lost when it is denied him, yet the Christian does not need a continual round of social activities to keep him happy.

Joy that springs from the Holy Spirit finds its fullness in leading others to righteousness. Jesus said, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:11). Here He was speaking of fruit bearing, for He said, “Herein is My Father glorified, that ye bear much fruit; so shall ye be my disciples” (verse 8).

The Bible often connects the word joy with soul winning. The psalmist said, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps. 126:6).

Jesus said that this joy is manifested in heaven too. “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10).

Paul writing to those whom he had won to Christ refers to them as “my joy and crown.” To the Thessalonians he said, “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy” (1 Thess. 2:19, 20).

In Hebrews we read that Jesus “endured the cross, despising the shame” “for the joy that was set before him” (Heb. 12:2). That joy was referred to by Isaiah when he declared that the Messiah would “see of the travail of his soul, and shall be satisfied.” All of earth's sorrows and agony are forgotten by our Lord when He considers the souls that will be redeemed from this sin-cursed earth by His labors to live eternally in the kingdom of glory to come.

Thus it will be with the true Christian. His happiness will be found in helping others, and his joy will be made full as he leads others to accept Christ as their Saviour.

The apostle John expressed it thus: "I have no greater joy than to hear that my children walk in truth" (3 John 4).

"The joy set before Christ, the joy that sustained Him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every follower of His, the spur to his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness."—*Prophecy and Kings*, p. 172.

The joy of the Christian, found in love for God and man, will be his greatest drawing power. The praises that he sings in church will be daily manifested in his life. The words of truth that he teaches will be fortified by the joy that he reflects. Thus will the fruits of soul winning be multiplied in the church. When the church members are truly joyful and happy in the Lord, then will thousands want to join their ranks. F. L.

Judged by Our Works

A thoughtful study of the great judgment theme will reveal as nothing else can the necessity of *works* in the life of every Christian. We are justified by our faith, but we shall be judged by our works. When God investigates the record of each life He will look for evidences of faith. And only works can reveal this. "A man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). It is as the apostle Paul said, "Faith . . . *worketh* by love." It is obedient, witnessing faith that reveals the saving presence of Christ in the heart.

Our faith represents our profession as Christians—and this is important—but our works speak for our possession of Christ as Saviour and Lord, or of the absence of the Saviour in the life. God will not judge us by our profession of faith, only by our confession of Christ in the life or by our failure to confess Him. The deeds done in the body constitute the record by which we shall be judged. If these fail to stand the test, we cannot be saved no matter what creed we have professed. This is an elementary truth that we repeat here only because it is so easy to forget that a mere profession of religion cannot save anyone—not even if he professes the true religion, not even if he professes the Adventist religion. We shall be judged by our works, brethren and sisters—by works that reveal the tenor of our thoughts and our allegiance, by deeds that show clearly who has our hearts and our affections.

"I beheld scenes in the coming judgment," declared God's messenger as she described a vision that came to her nearly seventy-five years ago. So vivid is her language and so forceful is her description of this scene that we repeat her vision at some length here:

"The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: 'Ledger of Heaven.' One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every

direction. But this did not seem to rest upon my mind with the greatest force.

"Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins."—*Testimonies*, vol. 4, pp. 384, 385.

Then are listed the various sins of the flesh and spirit of which mankind is guilty. These may be called sins of commission. In the following words the messenger of God makes mention of those sins of neglect that we so often refer to as sins of omission:

"One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. . . . Like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them. This class had made *self* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. . . . They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. *Said the Judge, 'All will be justified by their faith, and judged by their works.'* How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But, like Meroz, the curse of God rested upon them for what they had not done. *They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank.*"—*Ibid.*, pp. 385, 386. (Italics supplied.)

"Weighed in the Balances"

As these cumberers of the ground were judged the decree went forth:

"You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters. . . . The privileges He died to bring within your reach have not been appreciated. You would not be partaker of His sufferings, and you cannot now be partaker with Him of His glory.' Then were uttered these solemn words: 'He that is unjust, let him be unjust still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' The book then closed, and the mantle fell from the Person on the throne, revealing the terrible glory of the Son of God."—*Ibid.*, pp. 386, 387.

When Mrs. White later recorded this vision she expressed in the following language her gratitude that life still remained in which to prepare for the judgment: "The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time is still granted us in which to prepare for eternity."—*Ibid.*, p. 387.

These solemn words we repeat here with the hope that love for Christ will prompt us to greater works for God—and better works. If the presentation of the judgment scene prompts anyone to serve God because he is afraid, then pause and consider—Will God accept such service? Surely God wants only the service of love. The fact that the judgment is now in session, and has been for over a century, should arouse us to make the best use of the fleeting hours of probationary time that remain before the day of the Lord's wrath. D. A. D.



News From the World Field

The Manila Evangelistic Effort

By J. O. Bautista, President
Central Luzon Mission

January 11, 1953, will undoubtedly go down as an important date in the history of Seventh-day Adventists in the Philippines. It was on that day that the first large-scale city evangelistic program ever to be held in Manila was launched. After several months of preparation a tabernacle 75 by 150 feet, named the Flight of Time Auditorium, was erected at 1019 Taft Avenue, which is about the center of the city south of the Pasig River. The construction was supervised by R. E. Dunton, director of the Voice of Prophecy.

The campaign was held under the supervision of the North Philippine Union Mission. After conducting evangelistic efforts in the Malayan and Indonesian unions, F. W. Detamore, speaker, and R. M. Turner, singing evangelist, in the employ of the Far Eastern Division, came over to Manila to take charge of the effort. Associated with them was a large group of energetic and consecrated workers, including many ministers and lay workers.

The tabernacle was constructed to accommodate twenty-two hundred people. Two services were held on the opening night with the auditorium filled to overflowing during both meetings. Several

prominent government officials were in attendance at that first meeting. For the first few weeks meetings were held every night with two sessions on Saturday and Sunday. On Saturday evening there was a short sermon followed by a young people's program. On Sunday night the first meeting was conducted in English and the second was translated into Tagalog. A. A. Alcaraz and H. L. Reyes acted as translators.

In order to give the workers more time for visiting, the Monday night meeting was later omitted and still later Tuesday night was also made open. In response to popular demand from Tagalog-speaking people who attended the English meetings on weekdays, a running translation into Tagalog was provided for the group who were gathered at one end of the building.

Many Obstacles Overcome

From the very beginning the ire of the enemy was aroused, and various means were employed to hinder the work. He put up much competition to keep people away from the meetings. For instance, four days before the opening date, the first plenary council of the Catholic hierarchy of the Philippines was convened. July 18, the second Sunday of the campaign, was

pope's day. In celebration of the day thirteen temporary altars were built at the Rizal Memorial Stadium, where a mass rally and communion were held attended by an estimated 300,000 people.

We learned from someone who attended our meetings later that during the rally people were warned by the officiating priests not to attend the meetings that were being held at the Flight of Time Auditorium. Then on February 1 the Philippines International Fair was opened, which was scheduled to last to April 30 and was later extended to May 31. Every Sunday special programs and shows were featured at the fairgrounds, which attracted many people away from our meetings. But in spite of all the efforts of the enemy, a rich harvest of souls has been gathered for which we are thankful to the Lord.

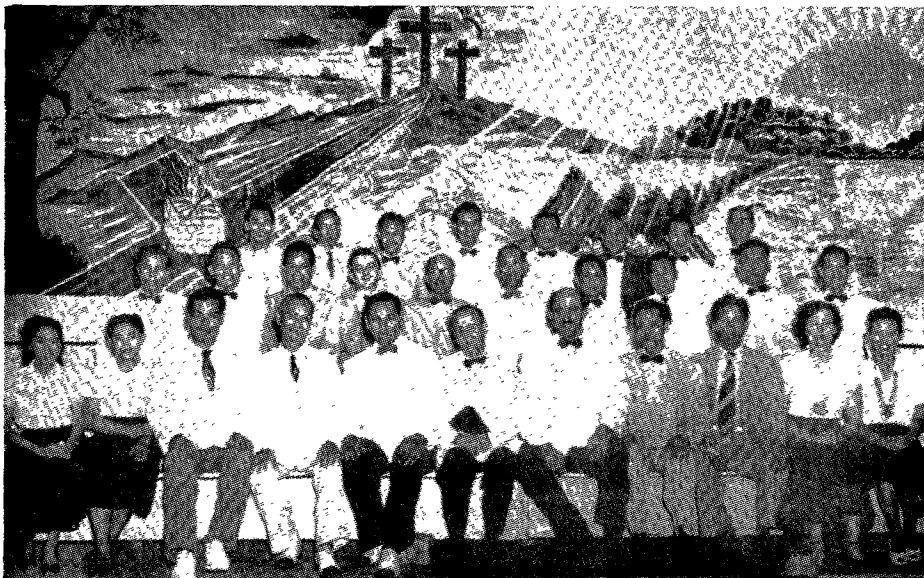
An article appeared in the February 14 issue of the *Sentinel*, official organ of the Catholic Action of the Philippines, in which the writer called the meetings at the Flight of Time Auditorium "a symbol of wasted effort to fill man's spiritual void." However, rather than discourage the people from coming to the meetings, quite a number have been led to attend out of curiosity, and some of them have found their way into the truth.

Large Number Baptized

During the five-month campaign a total of 438 persons were baptized. All six members of a certain prominent family were baptized. Before the extended meetings were over sixteen other people whom they have brought along to the meetings regularly were also baptized. Two children in the family, a young man and a young woman, are now attending Philippine Union College taking the theology and Bible instructor courses, respectively.

The meetings closed on June 7. Elder Detamore left at midnight, June 8, followed by the Turners two days later to Singapore on their way home to the United States. We are sure that they left carrying with them the happy thought that their labors were blessed with a rich fruitage of precious souls in Manila. And our prayers go with them that the good Lord will continue to prosper their work wherever they may be called to serve next.

For the sake of the more than two hundred persons who had come forward in answer to altar calls but had not requested baptism, it was decided to extend the meetings under the supervision of the Central Luzon Mission. The person who



Evangelistic workers associated with Fordyce Detamore and Ray Turner in recent soul-winning campaign in Manila, Philippine Islands.

bought the building consented to allow us the use of the tabernacle for six additional weeks. In charge of the extended meetings were A. E. Gibb, radio secretary of the union, and A. A. Alcaraz, of the theology department of Philippine Union College. They were assisted by the original twelve workers of the Central Luzon Mission connected with the effort and Miss Nena Zarate, of Mountain Province Mission.

Later six more workers joined the group who remained in the work until the close of the campaign on July 19. R. C. Mills and F. Dalisay, Jr., served as singing evangelists and in charge of directing the music during the extension of the meetings. Elder Gibb had the meetings in English on Wednesdays and Fridays, and Elder Alcaraz conducted the Thursday and Saturday meetings in Tagalog. On Sunday night two services were held—the first in Tagalog and the next one in English.

The attendance continued to be good during the extension. On the first night,

June 10, there were 405 in attendance by actual count. Four baptisms were held during the six weeks with a total of 105 going forward in the sacred rite, making a grand total of 543 for the entire effort. The workers assigned to the Manila-Rizal district are studying with upward of a hundred people, who for one reason or another could not follow in the footsteps of the Saviour. To care for these, together with others who are interested or who began attending about the close of the effort, meetings are being held every Wednesday, Friday, and Sunday night in several big churches in the city. So a good number more are expected to be gathered in in the days to come.

The holding of this effort filled a long-felt need in this country. As early as the 1920's it was felt that an effort such as this one should be held not only in Manila but in the other big cities in the provinces as well. Our people are only too glad that at long last our dream has been realized, but we hope that this is but the beginning of big attempts for God and His work.

time. Among the neighbors whom the colporteur asked concerning his customer was a tailor. While talking with the tailor the colporteur explained that he was looking for this man, so that he might deliver to him a book he had ordered. Briefly the colporteur explained the book. When the worker mentioned religion the tailor said, "I have been listening to a religious program for two years. What church it belongs to, I don't know. It is called the Voice of Prophecy." The colporteur quickly informed him that it was sponsored by Seventh-day Adventists, and shortly afterward led him to our nearby church for Sabbath services. I was present on the Sabbath the tailor and his wife were baptized. He had for years been living but a few blocks from our headquarters, yet knew nothing of Seventh-day Adventists. It took the radio to get hold of him and prepare him to come into the church.

In another country a man and his wife were searching for truth. In their quest they tried a number of different denominations. They even tried Spiritualism. Unsatisfied, they decided that they must find the right church and join it provided it was not the Seventh-day Adventist Church. That was one church they would not have anything to do with. For some reason they were deeply prejudiced. About then they began listening to the Voice of Prophecy program. Later they enrolled in the Bible school. They learned to love and trust the Voice of Prophecy. One day they wrote the Voice of Prophecy office asking whether some church could be recommended for them to join. One was recommended to them—the Seventh-day Adventist Church. This was a bitter disappointment, but since it was recommended by the Voice of Prophecy, they felt there was nothing else to do but join it. They soon found our church, and today are happy in church fellowship.

As one contemplates the wide and effective influences of the radio work, one cannot help believing that here is one of the means the Lord is using to speed up the preaching of the third angel's message. It reaches into millions of homes in many lands. We must support it in every way we can, that many more may be reached as quickly as possible. An offering for the radio work is to be taken in our churches on October 10. A liberal offering will not only guarantee the continuance of the work already under way but enlarge our present activities.

The strength acquired in prayer to God, united with individual effort in training the mind to thoughtfulness and caretaking, prepares the person for daily duties and keeps the spirit in peace under all circumstances, however trying. The temptations to which we are daily exposed make prayer a necessity.—*Testimonies*, vol. 4, p. 459.

The Need of a More Rapid Work

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

We have come to the time when the work of God is to move forward with increasing rapidity to its final and glorious triumph. For nearly six thousand years God has dealt with infinite patience and long-suffering with this erring and wayward world. When sin entered the universe "in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government."—*The Desire of Ages*, p. 759. Time has run on, and the evil results of Satan's system are abundantly evident over the face of the whole earth. "It is done," will soon be spoken over this world and the way cleared for the coming of the Son of man.

Although much has been accomplished in the carrying out of the mandate given the Advent people since it first came to recognize its responsibility to carry the message to every nation, very much still remains to be done. Great barriers of superstition and prejudice that have shut millions away from the gospel truth must in some way be surmounted before the church's task is completed. The latest statistical report shows that we have entered countries representing 98.5 per cent of the world's population. But this by no means indicates that we are 98.5 per cent finished with our task. The great majority of people in these countries do not yet know what Seventh-day Adventism means or stands for.

That there has been a speeding up of the work in recent years, one can readily

see. In 1952 there were baptized into the church 75,775 persons. This was just about our world membership around 1915, thirty-eight years ago. The increase is most encouraging, but it is not the miracle of a short work that is referred to in Romans 9:28. We look for an advance beyond anything that this world has yet seen that shall bring to a glorious conclusion the church's world task. If this is brought about, there will be utilized, without doubt, the means and organization that God has given His church.

The Voice of Prophecy

One of the effective agencies in use today that is reaching millions is the Voice of Prophecy—its broadcasts and Bible schools. We are now broadcasting 1,050 times weekly over 983 stations. Some of these stations are very powerful, reaching halfway round the world and penetrating great barriers. Surely this is one of God's ways of reaching many of earth's 2,400,000,000 inhabitants. Here is a method by which one speaks to thousands, yes, to millions. In addition, hundreds of thousands are enrolled in Bible schools, and are earnestly engaged in studying this message. Many are listening and studying secretly, and step by step are being led to take their stand. Others, regular listeners, perhaps not far from us, may still be ignorant of Seventh-day Adventists and what they stand for.

In South America a colporteur was looking for a man who had ordered a book but who had moved away before delivery

Camp Meeting Time in New Britain

(Continued from page 1)

calling to mind others who in past times endeavored to open the work in this area. Today there are nineteen baptized members from this community.

From among this number is a Baining lad who will be appointed at this meeting to go back to one of the villages in his own area as a teacher. This will release a more experienced teacher to go out into a newer Macedonia.

Thomas, another Mussau man, is thanking God for having sent him to Napapar as teacher and is asking for prayer that he might be made strong. He is encouraging all to be industrious in their home community rather than emulate the pigs who go everywhere seeking something better than that which lies close at home.

Sikoivi, a Bougainville lad, is telling of the opening of the work in the Vitu Islands northeast from New Britain. Sikoivi preached the gospel of gardening in a place where such activity was practically nil because of the ravages of pigs. He taught his villagers how to build pig fences, and reports good gardens and in addition fruits for the kingdom. He has recently transferred to Nodup, where Brother Harrison first began the new approach to public evangelism, and where the threat was made, a year or two ago, to throw the mission truck into the sea and to kill the two "masters," R. A. Harrison and T. F. Judd.

Levi, a local Tolai, who is being used of God to open the work in the Duke of York Islands, is telling that the opposition has ceased the violence with which it first met our work about nine months ago, but has now settled into a stolid, passive resistance to the inroads of the gospel. Pray for Levi, won't you?

Tombual is holding the work at Matupit, the hallowed spot where G. F. Jones first opened the work in New Guinea, some twenty-four years ago.

A Manus lad, Paeap, our press boy, tells of a call that has come from down the southeast coast where a leading Luluai has sanctioned the building of a church on a piece of land that he wants to give to the mission. The story brings us a pang of regret, for, alas, we have no one whom we can send to answer the call!

And to complete the report, Brother Harrison tells of his recent visit to the Talasea area, of his ready reception, of his placing a teacher with a lad to help him, of the erection within one day of a house for the worker, and of letters that have come recently, as mentioned before, calling for additional workers without delay. As I write, Brother Harrison is pleading with the assembled people to work, to pray, to give of their means, and to give of their sons to "speed the message glorious."

There has never been a district meeting in New Britain that presented a report so encouraging or as challenging. Please pray for the work in New Britain.

In the Gold Country of New Guinea

By J. H. Newman
President, Morobe Mission

A new mission field on the mainland of New Guinea, known as the Morobe Mission, was set up soon after the reorganization of the Coral Sea Union, and my wife and I have been called to lead out in this field. This is entirely virgin country as far as the preaching of the Advent message is concerned. Apart from the natives employed at our union headquarters at Lae, we do not have a native representative among the thousands upon

thousands who inhabit the hills, valleys, and coastal area of the Morobe district. This territory includes the coastal area of the Huon Gulf, the Markham Valley, and the hinterland known as the Bulolo-Wau area. It is planned to establish our headquarters at Wau.

On April 16 H. White and I visited Wau to "spy out the land." The journey of one hundred miles from Lae was made by car. The mouth of the Markham River was crossed by barge, and then began a very interesting trip. The road was in good condition, but the unbridged mountain streams worried us and at times temporarily halted us, as did a landslide between Wau and Bulolo.

Our first call was at the home of Brother and Sister J. Crainean, in Wau. This family have faithfully held high the torch of truth in the township, where Brother Crainean works in a sawmill owned by the New Guinea Gold Company. The Craineans are held in respect by all who know them.

We Visit a European Woman

We were happy to visit a European woman who has been taking the Voice of Prophecy Bible Correspondence Course. She told us that she had been praying for months that an Adventist worker would come and live at Wau.

In the course of our search for suitable land for mission headquarters, we called upon another European woman who many years ago had been a neighbor of Brother and Sister A. Lawson, early missionaries in Papua. It was a thrill for us to hear this long-time resident of Papua, New Guinea, speak appreciatively of our old workers. Her speech was couched in Adventist phraseology as she recalled the past and inquired concerning the present progress of the gospel and the prospects for the future. We felt that this dear soul was among those on the verge of the kingdom. God grant that she may be gathered in.

When the time came for us to turn our faces homeward our thoughts were with many native people who live in these gold-enriched hills, who have not as yet heard the message. To our north lay the Finisterre Range, its lofty peaks rising to thirteen thousand feet, with unwarned tribes in their shadows. To the southwest live the notable Kukukuku tribes. They extend from the nearby mountains right down into Papua.

As we journeyed on our way we passed by miles and miles of stones that were piled high by the elevator of the gold dredges. We thought of the gold that had been extracted and of the gold still held by mother earth, but the gold for which we will search is more precious than the golden wedge of Ophir. We will seek for souls for whom the Lord Jesus has given His life. We trust that our people will remember us as we take up our responsibilities in this area.



Native warriors of the Wau area, New Guinea, South Pacific Islands.



Megi, the African woman who was delivered from the special power of Satan.

Devils Driven Out in Kenya

By E. W. Pedersen, *President Kenya Mission Field*

Snugly nestled among waving coconut palms and golden cornfields lies the small Adventist village and school of Majaoni, some forty-odd miles north of Mombasa on the Kenya coast of East Africa. Here we have for a number of years held our annual camp meeting for the Changamwe mission district, mostly because the place is centrally situated, but also because it provides a peaceful and charming setting for these spiritual festivals and times of refreshing.

Once more the people of God had gathered at Majaoni for a few days of more intimate association with our heavenly Father. We were not many. Compared with most of the other eighteen camp meetings we now conduct annually throughout the Kenya field with their aggregate attendance of between sixty and seventy thousand, this one was indeed small. But the work at the coast is hard. Mohammedanism is widespread and strong, and our need for funds and for trained local workers is great. The result of our labor is like hand-picked fruit. Each new soul won for Christ becomes especially precious.

A baptism had been planned for the coming Sabbath afternoon. It was during the final examination of the candidates that I became better acquainted with Megi. She had already been examined by one of the evangelists, but he wanted me to see her as well. The mission director was on furlough, and I had taken his place. "Are you in doubt about her?" I asked.

"No, but we would like you to speak with her all the same. She has a history."

When she came in, she appeared a little nervous and busied herself unnecessarily with the baby she was carrying on her back. It was a cute, bonny-looking baby with large, sparkling eyes and

a ready smile, and I told Megi so. When she had been put at ease, I asked, "Well, Megi, tell me why you want to be baptized."

"Because I want to be born again."

"And why do you want to be born again?"

"Because I love Jesus."

"How do you know you love Jesus, Megi?"

"Oh, I do know!"

"Tell me what Jesus has done for your soul, Megi."

"He has healed me and delivered me from the power of Satan."

Briefly this is her story:

Her husband had been baptized in 1940. A couple of years later he left the truth. In 1943 he married Megi, who was then a normal, healthy girl with a Christian background. Not long after their marriage Megi began to be queer; she heard voices and acted strangely. Before the voices spoke to her, she would feel her heart begin to roll and beat violently, and her body would swell. "See how she swells up," people would say. "The spirits have got hold of her. Watch out." On such occasions she would use filthy language and sing the old heathen songs. Unhappiness moved into her home and settled down to stay.

In due course she had two children whom she loved with all the tender love of a mother. Yet at times she would treat them most cruelly. Thus one day the neighbors heard a child's heart-rending screams from Megi's hut. Thinking an accident had happened, they rushed in. There they found Megi sitting in front of the fire that burned on the floor. On the fire was a large cooking pot with boiling water, and in the pot Megi was standing her two-year-old child. The spirits had told her to do that.

"Scream, run and scream, make noise! Run to the river and drown yourself," the voices would urge, and so compelling was their command that she could not resist. Off she would rush to the river, and people after her. That she is still alive is something of a miracle.

Many strange things happened to this poor woman during those years. "It is the evil spirits," said the wise old heathen who knew a demon when they saw one in action. Charms were tried, one after the other, all to no effect.

In their misery the husband began to think how things ought to be. He gave himself anew to God and rejoined the church. Thus Megi had Christ brought right into her hut. She joined the Bible class and attended church. But the voices

were still there, and one day she disappeared with the smallest of her children. Next day someone found her under a tree.

"We must pray more," they said, and so they prayed. The husband prayed, the workers prayed, the church prayed, and poor Megi prayed—simple, sincere prayers, the kind that God cannot help hearing. And the strangest of all strange things happened. Another voice became audible in Megi's heart. And as she listened to it, it became clearer and louder. It spoke kindly, calmly, and reassuringly, for such is the voice of Jesus. Even today that voice has authority to command the unclean spirits to come out, and they do obey. In Megi's own words: "It is Jesus who has delivered me from the power of Satan."

The Indian Ocean was white capped for the occasion when on September 6, 1952, twenty-five white-clad happy people walked hand in hand out into the rolling waves to bury their former lives of sin and misery. Compared with more than nine hundred baptized in another of our districts on that particular day, twenty-five may not seem many. Yet it is our richest harvest at the coast in any one year. Megi was one of them.

There are voices and voices. Listen carefully and prayerfully, dear brother and sister in the homeland, and you cannot fail to hear the voice of dark Africa calling: "Help us ere it is too late."

African Laymen on the March!

By A. J. Mustard, *President Gold Coast Mission, West Africa*

It is a thrilling sight to behold a consecrated Christian layman set out to do battle for God. Multiply the number 140 times, and you have a spectacle that surely must stir heaven itself! Such a sight I have just witnessed.

Accompanied by D. V. Cowin, of the West African Union; H. J. Welch, of our Bekwai Training School; and all the African pastors of the Gold Coast Mission, I have just spent four soul-stirring days with 140 Adventist soldiers of the cross in a laymen's institute. It was held at Aguna, Ashanti, a stronghold of Adventism in this country, from May 21 to May 24.

The institute was the climax to a series of local laymen's councils held in every district of the mission last year. The program included sermons, Bible studies, workshops, promotion meetings, a communion service, and house-to-house work (or compound visitation, as it is called). An effort was made to strengthen the work of all departments of the church, and there was always a hearty response. The high light of the meeting, however, was the compound adventuring, as Elder

Cowin called it, and the experience meeting that followed.

The laymen were organized into bands, each led by one of the pastors, and they literally fell upon the poor heathen of Aguna, giving them no excuse, but offering them the mercy of God in bountiful measure. Their work done, they came back to relate the story of their adventures, and displayed such enthusiasm as I have seldom, if ever, witnessed in an Adventist meeting. They reported having gained sixty-six decisions for Christ, and the names were handed over to the resident pastor. The hope that there would not be one heathen left in Aguna that night was not quite realized, but they went a considerable way toward the goal!

One young layman, recently baptized, went out on his first adventure for God, and had the joy of bringing his first sheaf to Christ. His name, Ababio, which means "you've come again," is a good indication of the persistence with which he went after the heathen woman who eventually yielded to his plea for Christ. Brother Ababio intends to go to Bekwai Training School next year and equip himself better for service.

The closing meeting, seriously disturbed by a storm that flooded the church, was nevertheless a fitting climax to the gathering. On a tide of mounting enthusiasm these laymen on the march set their own personal goals for souls for 1953 and pledged themselves to win 988 for the Master. Last year the laymen of the Gold Coast actually did win 646; so with increased faith in God, and new zeal gathered from this institute, they no doubt will reach the new and higher goal.

Literature Soul Winners

By R. E. Delafield

On this page you will see a picture of Joseph Williams and Beatrice Cameron, faithful lay workers of the Georgetown (British Guiana) church. Four or five years ago when he was seriously ill Brother Williams was visited by a Seventh-day Adventist colporteur who prayed for him. God heard that prayer, and Brother Williams was restored. He became a Seventh-day Adventist and is now a faithful colporteur himself.

During coronation week in Georgetown, Brother Williams had a great burden on his heart to distribute our used *Signs of the Times*, *REVIEW AND HERALD*, and other periodicals to the milling crowds on the holiday nights. So the grand total of papers he distributed for the four nights was 1,453 papers. The exact record he kept of his work for the Master for the four nights is as follows:

| | | | |
|-----------|--------|-------|--------|
| Tuesday | June 2 | 310 | papers |
| Wednesday | June 3 | 770 | " |
| Thursday | June 4 | 163 | " |
| Saturday | June 6 | 210 | " |
| Total | | 1,453 | " |

What a wonderful work he has done for the Saviour, and some of the folks he visited those four nights have requested Bible studies.

Sister Cameron, an elderly sister, was recently baptized as a result of V. H. McEachrane's large tent revival on the Bourda Green. She too, during the coronation celebration, distributed hundreds



Joseph Williams and Beatrice Cameron, faithful literature soul winners of Georgetown, British Guiana.

of our papers. Last Sunday she distributed over 200 papers and solicited \$2.44 in gathering, to make the total that she has raised \$13. In visiting in our home the other evening she requested another 200 papers, which we gave her, and she is so happy in her missionary work for Jesus.

Would to God that every Seventh-day Adventist had the same zeal and burden to distribute our literature and visit people as these faithful missionaries have. Notice the call of God from the Spirit of prophecy:

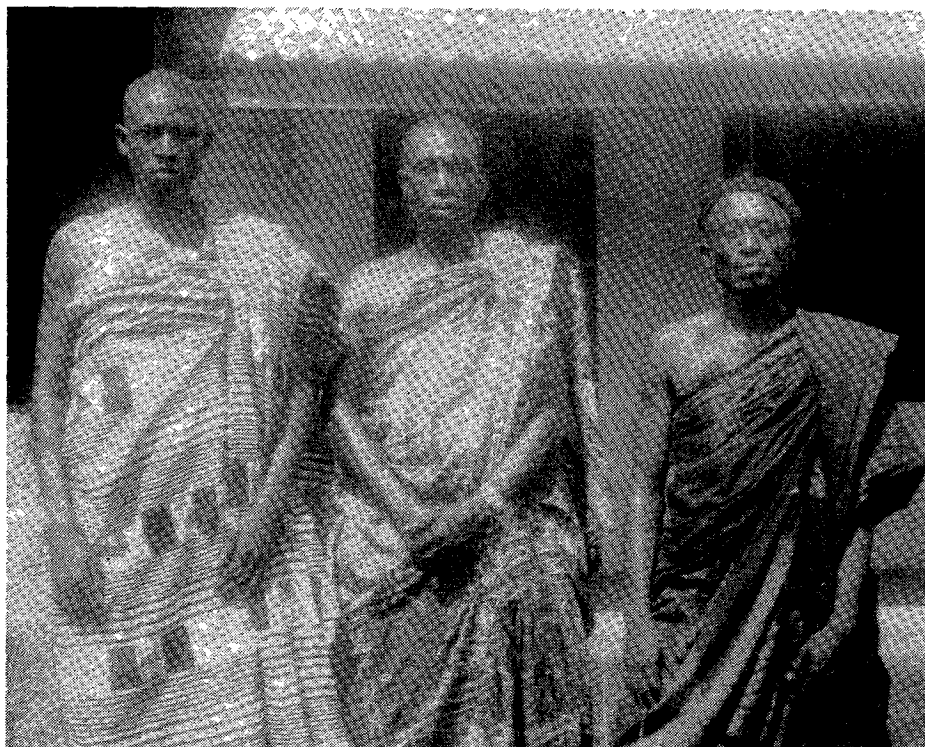
"It is now high time that we repent. All the people of God should interest themselves in the work of doing good. They should unite heart and soul in earnest endeavor to uplift and enlighten their fellow men. . . . There must be an awakening among the people of God."—*Testimonies*, vol. 6, p. 297.

Victories in Rawalpindi, Pakistan

By E. Robert Reynolds

Recently it was our privilege here in Rawalpindi to witness the baptism of an elderly couple and their son and his wife. S. C. Ghosh, the father, has been studying for quite a number of years. Missionaries from both Australia and America have had the privilege of sowing the seed that has resulted in his baptism. But until very recently the matter of keeping the seventh-day Sabbath was an obstacle in his way.

During the recent spring series of meetings held in the Masonic hall in this military center of Pakistan, Brother Ghosh came to his decision, and made it clear that henceforth he would obey the commands of God. The next week the same decision was made by the son, who was later baptized. One of the chief contributing factors to this decision in both cases was the reading of the *Signs of the*



Three successful lay workers of the Gold Coast Mission, West Africa.



Brother and Sister Ghosh, of Rawalpindi, Pakistan, as they followed their Lord in baptism.

Times week by week. We want to thank our brethren in the homeland that make this periodical available in this field by their subscriptions.

The younger Mrs. Ghosh had a remarkable and different experience that led her to take the final step. She is a Karen Christian from Burma, but having married into this Pakistani family, she now lives in our neighborhood. After she had surmounted the problems connected with the Sabbath and then with rebaptism, one more serious hindrance remained for this dear woman to take her full stand with the people of God. Mrs. Ghosh was most inordinately fond of her jewelry. She said that she understood what the Bible said, but she could not bring herself to yield on this important point. We prayed earnestly that God would help her to surrender, and that He did in a most unusual way.

As I was examining the candidates in their home before baptism, prior to presenting them to the church, I was questioning them on their knowledge and belief of the truth for these times. Just a few minutes before reaching the point where I was to ask questions regarding Christian dress, Mrs. Ghosh found it necessary to step out of the room to take care of the baby. My heart sank within me, but I offered up a silent petition to God that He would help the candidates to do what was right. Another member of the family also faced this problem to some degree. All of them still wore some jewelry, but I did not feel the concern for any of them that I did for this younger sister. After several minutes had passed, and Mrs. Ghosh did not return, I went ahead with the examination on these points, urging a complete surrender. When it was clear to all I suggested that before prayer was offered all take off their jewelry, signifying their surrender to God, and lay it on the table. Off came the rings and necklaces and earrings. When we rose from prayer I suggested to the husband that he tell his wife of their experience, and urge her to do likewise.

Later both husband and wife told me most eagerly of what had happened. The husband did as I suggested and the wife took off all her jewelry. But she was not happy. Her mind was clearly troubled. She had done it merely to please her husband. But the housework went neglected, and the children went uncared for as she went around in a daze for about four to five days. When anyone asked her what was the matter she simply said that she was not well. That probably best describes her condition.

Finally her husband said to her, "What is the trouble? Is it because you have taken off your jewelry?"

"Yes," she replied.

Immediately he went and got it and brought it all out and told her, "Put it all on, every bit of it. I want you to be happy and to wear all of it." But still she was not happy.

As the wife sorted over her jewelry she discovered that one of her prized rings was missing. For five hours she hunted in every nook and cranny, crack and crevice, for that ring, but she could not find it anywhere. Exhausted from all of her futile searching, she offered a prayer to God.

"Dear Lord," she prayed in a most unusual prayer, "if it is Thy will that I should no longer wear my jewelry, please help me find my ring that is lost; and if I find it, I will take off all of my adornment for Thee, and will never wear such things. For Jesus' sake, Amen."

Within five minutes she had found the missing article in plain sight in a place where she had looked a dozen times. And true to her promise to God, happily she took off all her treasures and surrendered them to the Lord. Since that day she has not regretted it one moment. She is now rejoicing in the Lord.

The Wisconsin Camp Meeting

By H. L. Rudy

The Silver Lake camp meeting at Portage, Wisconsin, August 13 to 22, was characterized by some unusual features that made it an outstanding gathering of our people. First of all, the campsite on Silver Lake afforded practical and aesthetic advantages not generally available. But that was not the most important factor. It was the Wisconsin people who

came to camp meeting that made it such a pleasant occasion. They came to get all that camp meeting had to offer. They settled down, most of them, to enjoy the whole camp meeting, and every day and every hour of it. Attendance at all of the meetings, regardless of the number of services, was exceptionally good.

One day I asked one of the campers who had been attending camp meetings at Portage for twenty-five consecutive years how he accounted for the unusual interest manifested in all of the services. He answered without hesitation: "We are getting much good from these meetings. I have never heard such good preaching in the twenty-five years that I have attended camp meeting here." It is most encouraging to hear such testimonies.

H. J. Capman, president of the conference, and his able group of conference and institutional workers put all their interest and strength into the camp meeting activities. Every age group, from the kindergarten through the primary and junior and senior youth to the adults, was provided with interesting and helpful services and varied activities.

General Conference help was well distributed throughout the camp meeting period. J. A. Buckwalter and Mrs. W. H. Williams remained throughout the entire ten days; T. E. Lucas, H. L. Rudy, and D. E. Rebok during the first half; and N. F. Brewer, W. H. Beaven, and S. A. Kaplan during the second half of the meeting. The Review and Herald was well represented by D. A. Delafield, R. J. Christian, M. R. Thurber, J. D. Snider, and D. A. Bailey. Faith for Today and Captain Joe Bielicki provided special features during the first weekend. A number of workers from the Lake Union Conference also gave strong help at the camp meeting.

The Wisconsin Conference set a goal of 350 baptisms for the past year. At camp meeting time 351 had been baptized. The same goal was renewed for the next twelve-month period.

Camp meeting offerings for missions and evangelism totaled \$5,000.02; for Sabbath school, \$2,059.52; and Book and Bible House sales came to \$12,300.00. In addition other camp meeting income from the store, cafeteria, and evening offerings helped to bring the grand total to \$30,034.43.

Weekend attendance came to about three thousand each week, and the daily attendance was about fifteen hundred, except in the evening services when both the youth and adult pavilions were well filled. There was also a good representation of German- and Spanish-speaking members present. Special services were held for them over the weekends.

Everyone rejoiced over the manifest presence of the Holy Spirit in all the services, and the people are looking forward eagerly to the next camp meeting at Silver Lake.



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Brief Current News



NORTH AMERICA

Atlantic Union

● The following Greater New York workers were ordained at their recent camp meeting: A. M. Potlin, H. S. Mendez, and Eric Norman. Also ordained at this time was W. H. Johnson, who will teach Bible at South Lancaster Academy.

● A. J. Purdey, pastor at West Lebanon, New Hampshire, for the past several years, has transferred to the Chesapeake Conference. J. C. Osborne, of Maryland, is to be the new pastor at West Lebanon, New Hampshire.

● September 27 was set aside by the Southern New England Conference Committee as E-Day (Evangelism Day). On this date practically every worker of the conference began an evangelistic campaign in either a hall or a church building. M. L. Mills, conference president, joined the ministers by launching a spearhead series of meetings in the Amesbury church.

Lake Union

● M. L. Rice, the Lake Union Conference president, has returned from a three-month trip through the Middle East and Southern African divisions. He was interested to note the progress of the work in those fields, and he especially enjoyed visiting a number of their large camp meetings where from 8,000 to 20,000 people were present.

● Attendance at Camp Reynoldswood in Illinois tops all previous records. There were 346 campers, 262 MV Honors awarded, 112 Red Cross Certificates issued, and 136 enrolled in baptismal classes.

● Indiana enjoyed a record attendance at the camp meeting this year. Approximately 3,000 people were present. The Sabbath school offerings received on the two Sabbaths of the session amounted to a little over \$7,000.

North Pacific Union

● Missionary Volunteers of Roseburg and Sutherlin, Oregon, have united in an effort at Glide, which opened on Sunday night, August 9, in a new metal machine shed 22 by 96 feet in size. Meetings are held Friday, Saturday, and Sunday nights, and are conducted entirely by young people under thirty years of age. They have named their meeting place Voice of Youth Auditorium. From the opening night the youth have provided the announcing, music, publicity, and speaking; and most of the sermons are given without the use of filmstrip

illustrations. This idea was born under the enthusiastic leadership of Mrs. Phyllis Jahn, of Sutherlin.

Northern Union

● J. N. Noble, the district pastor, baptized four persons on August 15 at Madison, South Dakota, and one more joined on profession of faith.

● On August 15 at the Iowa camp meeting Willard G. Zima was ordained to the gospel ministry.

● Arthur Opp has accepted a call to act as accountant and commercial teacher at Plainview Academy, Redfield, South Dakota.

● Special services were conducted on the Pine Ridge Indian Reservation, South Dakota, on July 31 and August 1. O. R. Rees, H. R. Kehney, and E. M. Hagele met with the Indian believers at Red Shirt Table, where Mr. and Mrs. R. A. Widmer are doing an excellent work.

● L. J. Meidinger is conducting tent meetings at Dodge Center, Minnesota; and E. F. Finck, home missionary secretary, and K. I. Foss, Book and Bible House manager, are conducting a short series of evangelistic meetings at Lindstrom, Minnesota.

Pacific Union

● A new church was organized in the Northern California Conference, August 22. Fifty-seven members of the Myers Flat-Miranda area were charter members of the new organization, which will meet at Myers Flat.

● Arthur Johnson, credit manager of the Glendale Sanitarium, has accepted a call to become the accountant of the Southern California Conference.

● D. N. Reiner, of the Oregon Conference, has accepted a call to the Central California Conference to serve as home missionary secretary.

● Twenty-one have united with the Victorville, California, church as a result of an effort conducted by Philip B. Knoche and Richard Serns. Doctors Horace Orr and Roy Sorensen gave health talks during the series, and at least two of those baptized were first attracted to the meetings by the health talks.

Southern Union

● In the past two years the laymen of the Southern Union have purchased audio-visual aid equipment for evangelistic work. In this equipment are 300 SAVE projectors. As a result, our laymen are doing a work unequalled in the past. All who own a projector or who have been commissioned belong to the Projector-commissioned Club, who report to the

local home missionary secretary each month. About a fourth of the members reported in June. These lay workers gave 1,520 Bible studies in a systematic way, with 6,019 people present, and 193 new Sabbathkeepers as a result!

● On August 30, 10 young people graduated as nurses from the Florida Sanitarium and Hospital School of Nursing.

● R. L. Osmunson, of the Nebraska Conference, has accepted a call to the Forest Lake Academy as principal and business manager.

● A. O. Dart, of the Southern Union, conducted a successful Vacation Bible School in Asheville, North Carolina, which was attended by 90 children, many of whom were not from Seventh-day Adventist homes.

● On Sabbath, August 29, seven members joined the Beverly Road church in Atlanta, Georgia, by baptism. F. E. Froom, pastor, reports that three of these are Voice of Prophecy students.

● In the Wilmington, North Carolina, area of the South Atlantic Conference 12 people have been baptized in the past 8 weeks as a result of the work of our laymen of the area.

● On Sabbath, August 29, the church at Plymouth, North Carolina, was organized with 14 charter members. They already have an attractive church building and are determined to increase the membership.

Southwestern Union

● The Texico Conference has 15 church schools as compared with 9 last year. Among their 23 teachers are 4 new pastorteachers: Gerald Fillman, Albuquerque; Don Sullivan, Las Cruces; John Littlefield, Dalhart; and Ivan Henry (at Odessa), Midland. Velma Holder, one of the Texico office secretaries, has rejoined the force of church school teachers. Two new school buildings—at Carlsbad, New Mexico, and at Plainview, Texas—are nearing completion.

● J. P. Palmieri recently baptized four people from Black Oak, Arkansas. These were the fruitage of labors of Bill Sublett, a faithful colporteur, who gave them Bible studies. A branch Sabbath school of 21 members has been organized in that northern section of the State.

● At Mansfield, Louisiana, four have been baptized, and others will soon be ready for this rite as a result of Sunday night meetings conducted over a period of several months by one of the laymen of the Mansfield church.

Church Calendar for 1953

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

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FIREWOOD ()

From the pen of this well-known poet-preacher comes this delightful treasury of inspiration and subtle humor—always reverent and revealing.

GO FORTH, PILGRIM ()

More than a book of poetry, this is a book you will keep on a lower shelf for days when the heart needs tuning with eternal verities.

IN THE BRIGHT SYRIAN LAND ()

This little volume weaves a happy symbolism from the names of Christ as they relate to the hills and valleys and sacred historic places of Palestine. Nicely illustrated.

LIGHT FOR LIFE'S TUNNELS ()

One cannot read this thoughtful book and put its precepts into practice and remain a failure in spiritual living. Its counsel is as inviting as a path through a flowery meadow.

LIVE AND HELP LIVE ()

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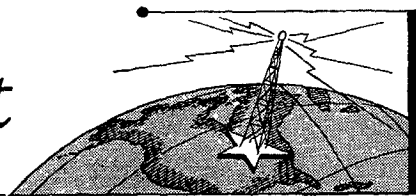
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Items of Special Interest



Baptism Among Servicemen in Korea

Chaplain Carl R. Holden reports that on Sabbath, August 8, in Seoul, Korea, there were approximately 225 servicemen in attendance at the services of humility, the Lord's Supper, and a baptism in the afternoon. Pfc Paul Poleschook, with the Headquarters Detachment, 163d Medical Battalion, and Robert R. Marshall, stationed with the Seabees in the southern part of Korea, were baptized. This is the first baptism of GI's in this battle area by a Seventh-day Adventist chaplain.

Recent Missionary Departures

Elder and Mrs. R. M. Reinhard, of Takoma Park, Maryland, sailed from New York, September 4, en route to Elisabethville, Congo, Central Africa, on the S.S. *United States*. Elder Reinhard will be secretary-treasurer of the Congo Union Mission. Both he and Mrs. Reinhard have served previously in Africa, but more recently he has been connected with the Columbia Union and Mrs. Reinhard with the General Conference office.

Mr. and Mrs. Charles O. Frederick and their two children, Cheryl Dean and Allen Lee, of Takoma Park, Maryland, sailed on the S.S. *Veendam* from New York, September 18, bound for England on their way to Southern Asia, where Mr. Frederick is to join the faculty of Spicer Missionary College in India.

Membership in South Africa Passes 100,000 Mark

The completed membership report from Southern Africa for the year 1952 revealed that there were 99,402 baptized Seventh-day Adventists in that division as of December 31, 1952. It was evident that it would not be long before the 100,000 mark would be passed. That event took place sometime during the first quarter of 1953, for at the end of the first quarter of 1953 the membership had reached 101,152.

This is the first of our world divisions outside of North America to pass the 100,000 mark. Two others—Inter-America and Southern Europe—are close behind South Africa with more than 90,000 each.

When one thinks back to the year when our overseas missionary program began in 1874, there were only 7,000 Seventh-day Adventists in the world, and practically all of these were living in North America. Now only a little more than

31 per cent of the Seventh-day Adventist world membership is found in the North American Division; nearly 69 per cent is in other lands.

What a striking evidence of the rapid fulfillment of the prediction of the Saviour that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations." W. P. BRADLEY.

Publicity of New Church Center in London

Leading British national daily papers have given very wide publicity to the purchase of the New Gallery in London by the Seventh-day Adventists for a religious center.

The London *Times* of September 7 in giving the announcement interestingly reviewed history of the New Gallery cinema from early transformations down to date when it is to be "a religious center, and to become a meetinghouse for the Seventh-day Adventists." "Now They Will Pray in the New Gallery," is the headline on the *Daily Mirror* story.

George D. King, Northern European Division press relations director, lists 13 prominent papers whose reports of the transfer of this building on Regent Street to the Adventists total 36-column inches. "It is all very high-tone coverage, and I am sure will mean much to us in our contacts in days to come," he says. "One other feature of this publicity break is that we have paved the way for a good press conference in the New Gallery itself as soon as the refitting and redecorating are done before the new series of evangelistic meetings begins." J. R. FERREN.

Publishing Gains in Japan

A good note of cheer comes to the General Conference Publishing Department from K. W. Tilghman, manager of the Japan Publishing House, indicating continued success and prosperity in literature distribution in that field. For the first seven months of the year he reports a gain of 47 per cent in book sales. An experiment has been tried in making the book *Education* a subscription book. The first edition of 5,000 which it was thought would last for about a year, was sold in less than four months.

There are more than 150 pioneer-spirited evangelistic colporteurs distributing Christian literature to the uttermost parts of the islands of Japan.

E. E. FRANKLIN.

Voice of Prophecy Offering October 10

The Voice of Prophecy has proved itself to be one of the agencies that under God and with the labors and support of His people swiftly sends forth the final word of hope and redemption. Through the years the influence of our radio endeavor has steadily increased. The broadcast is now carried by more than 800 stations around the world. We have come to depend upon radio as indispensable to the steady onward march of present truth.

So, according to what has become a yearly plan, we are again inviting our people throughout North America to bring a generous gift when the special Voice of Prophecy offering is received in all our churches on Sabbath, October 10. We rely upon your continued hearty support, brethren and sisters, that we may not fail to press on in what has proved to be one of the most effectual means yet discovered for the proclamation of the message in these closing days. It is a privilege to have a part in a movement that is geared to the timetable of heaven and cannot fail.

W. H. BRANSON.

Servicemen's Congress in Tokyo

The second youth congress for our servicemen is scheduled for Japan and the Far East, and is to be held in Tokyo, October 15-17. The Tokyo Chapel Center has been reserved for this meeting. The plan is to use our Central church at Harajuku for the Sabbath services. A number of servicemen in Korea and Okinawa are also planning to attend this congress in Japan.

If you have a son, or a husband, or a friend in the armed forces in the Far East, be sure to send his name and address to the International Service Commission of the General Conference, Washington 12, D.C., so we can send him an announcement of this meeting, also the address of our committee on arrangements in Tokyo.

The congress in Germany was a special treat for our servicemen in Europe. The services in English, the special music, and the social events were appreciated by all in attendance. We do not want to by-pass one boy in the armed forces of his country now serving in Japan, Korea, or Okinawa. Each one should receive an announcement of this special meeting in order to obtain his pass now to attend.

WILLIAM H. BERGHERM.