

INTERNATIONAL

W. A. Scharffenberg, secretary of the International Temperance Association, and R. H. Pierson, president of the Southern Asia Division, discuss the question of prohibition in India with correspondents at a government press meeting in Bombay.

The Temperance Message

By **W. H. BRANSON**

President, General Conference

WE ARE living in troublous times. The Scripture tells us that "in the last days perilous times shall come." The General Assembly of the National Council of Churches has called this "a stern and tragic moment." Great issues are before nations and individuals. Survival itself is at stake. Wise and intelligent decisions are possible only to those whose faculties and perceptions are keen. We are admonished by the Scriptures to "live soberly, righteously, and godly, in this present world," to "watch and be sober." This is a time of widespread intemperance and debauchery. Evil servants "eat and drink with the drunken," but the faithful and wise servant is found watching, with his lamp a shining light.

A great responsibility rests upon the remnant people of God to make known the warning message of a soon-coming Saviour, but the enemy of souls is determined to becloud men's minds until they are too stupefied to comprehend the issues involved. Benumbed with tobacco and alcoholic liquors, they become bereft of sound reason. With the body dwarfed, the mind hazy, the morals corrupted, men are a prey to the purpose of Satan, who delights to palsy the brain, confuse the judgment, and blunt the spiritual perceptions.

Our fellow citizens are spending billions of dollars for

alcohol, tobacco, and harmful drugs. The amount spent for these items is one fifth as much as is spent for food, one half as much as is spent for clothing, almost as much as is spent for medical care, more than is spent for education, and six times as much as is spent for religion and charity. As a result, the minds of many are drugged or anesthetized until they can scarcely be touched by the preaching of the gospel.

The temperance message is an integral part of our message to the world. When temperance principles are presented in their proper setting, many will see the need of reform. "Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the third angel's message as the right arm is with the body. We ought to make advancement in this work."—*Temperance*, p. 238. Let us be leaders in the temperance reform, helping stupefied minds to comprehend the claims of Heaven upon them, so that tidings of the day of judgment and eternal destruction will cause men to tremble and cry out to God for the salvation He waits to bestow.

[See last page for statement on date of offering for Temperance work.—EDITOR.]



Contents

FRONT PAGE - - - - The Temperance Message

GENERAL ARTICLES - - - - Page 3

The Respectable Sin of Our Times—Literature for the Jews—Alcohol, an International Problem—A Mother's Confession—New Covenant Promises—The Dress of the Christian—How Are You Using Your Talents?—The Well of Water Within—Little Brother

EDITORIALS - - - - Page 12

From the Editor's Mailbag—The Divine Attribute of Long-suffering

NEWS FROM THE WORLD FIELD - - - Page 14

"I Was in Prison, and Ye Came Unto Me"—Colporteur Work in Indonesia—Itinerating in East Africa, 3—Junior Camp in Puerto Rico—Canvassing in the Mau Mau Country—God Came to Our Rescue!—Northern Rhodesia Pioneers—Liberian President Stirs Adventist Congregation—Camp Meetings in the North Pacific Union—The New York Conference Workers' Meeting

THE CALL TO ADVANCE - - - - Page 20

Our Call to Prayer—Medical Cadet Training Commended—An Army of Young Temperance Workers—*Liberty* Scores Again—A Great Upurge in Lay Evangelism—Voice of Prophecy Workshop in Southern Europe—Our Far Eastern Division Colporteurs—Medical Work Advances Missions—Is the Young Child Safe?—Opportunities in Sabbath School Work—Welfare Publicity Results in Large Gift—Ontario-Quebec, Canada, Camp Meeting—Brief Current News—Obituaries—Notices—Church Calendar for 1953

POETRY

A Little Prayer, p. 4; The Jew, p. 5; The After Years, p. 8; Blueprint for Happiness, p. 9

REVIEW and Sabbath HERALD

FRANCIS D. NICHOL, Editor

FREDERICK LEE, Associate Editor W. H. BRANSON, Consulting Editor
D. A. DELAFIELD, Associate Editor J. L. McELHANY, Contributing Editor
PROMISE KLOSS SHERMAN, Editorial Secretary

SPECIAL CONTRIBUTORS

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

BRIEF CURRENT NEWS CORRESPONDENTS

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

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

CIRCULATION MANAGER - - - - R. J. CHRISTIAN

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

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

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

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington, D.C., under Act of Congress, March 3, 1879. One Year, \$4.75. Vol. 130, No. 42. Copyright, 1953, Review and Herald Publishing Association, Washington 12, D.C.

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.]

► University of Wyoming to Offer Religious Courses

Thirteen courses in Bible and other religious subjects will be offered this year at the University of Wyoming. The courses are to be supervised by the religious education committee of the university. The students will receive full credit for them. Nine hours of religious credit are acceptable toward a college degree. In addition, the university will again hold its religious emphasis week, during which outstanding leaders will appear for talks, panel discussions, and personal counseling.

► World Youth Conference Issues Ecumenical Appeal

A plea that Christian youth organizations throughout the Continent cooperate in promoting "ecumenical solidarity among Europe's new generation" was issued in Apeldoorn, Holland, by a world youth conference called by Princess Wilhelmina, former queen of the Netherlands. The conference also stressed the "urgent desirability" of holding annual meetings of "an ecumenical working community of European youth representatives for mutual consultation on present problems and on Europe's task in the world."

► Church-State Ties Too Strong, Says Swedish Archbishop

The Swedish Lutheran Church has "become drawn into the State administration more strongly than ever before," Archbishop Yngve Brilioth of Uppsala told a laymen's conference in Stockholm. "This is something that few of us anticipated and that many of us lament," said the head of the church. "We do not want the bonds between Church and State to be unlimited," he added. At the same time, the archbishop said, "few of us would want to break the ties" that have bound Church and State together through the centuries. The meeting, held under the chairmanship of Archbishop Brilioth, was attended by 11 bishops and 57 laymen from 13 dioceses.

► Waldensians Protest "Intolerance" Toward Protestants

A resolution protesting "repeated manifestations of intolerance" toward Protestant groups in Italy was adopted by the Synod of the Waldensian Church, the world's oldest Protestant body, at its meeting in Torre Pellice, Italy. It charged that a recent statement by the Interior Ministry indicates that the government, "in violation of the spirit and letter" of Italy's postwar constitution, "does not intend to apply" those sections of the constitution which specifically guarantee religious freedom. "The Waldensian Synod," the resolution said, "cannot conceal the apprehension caused by repeated manifestations of intolerance suffered by Christian evangelical churches in Italy, particularly those in central and southern regions, in spite of explicit constitutional guarantees of equal freedom to all religious confessions."

► Archbishop Warns on New Scientific Discoveries

Christians who denounce new scientific discoveries simply because they fear these advances will be "dangerous and unsettling to faith" were criticized in Liverpool, England, by Dr. Cyril Forster Garbett, archbishop of York. "It is deeply to be regretted," he said, "that Christians have sometimes forgotten that love of truth is as important as the practice of truthfulness." Dr. Garbett told members of the British Association for the Advancement of Science attending a service in Liverpool Cathedral that though Christians "have the right to criticize the validity" of any theories, "neither the Church nor the State must attempt to destroy the results of scientific inquiry." "However," he said, "the unrelenting search for truth does not carry with it an obligation that, when discovered, it must at once be proclaimed to all and sundry. Christian theologians recognize that there must sometimes be a reservation in imparting truth, for there are many persons who are still incapable of receiving it."

The Respectable Sin of Our Times

Gambling Has Become Big Business

By D. A. DELAFIELD

Social drinking and gambling have come to be known as "sins of respectability." The "best people" have their cocktail parties. They also gamble, wagering large sums of money on horse races, lotteries, and football games. Government officials play poker and shoot dice for large stakes. To top it all, the churches sponsor bingo games to raise money for charitable purposes—and all of this is done without shamefacedness or blushing.

Apparently few people who gamble have conscientious scruples about it. The urge to get rich quickly and the excitement associated with games of chance seem to paralyze the moral sensibilities.

For centuries men have gambled, hoping thus to enrich themselves with little personal effort or expense. To the gambler the divine command, "In the sweat of thy face shalt thou eat bread," involves too much hard work, yet this plan was intended to be a great blessing to mankind. Health and wealth, security and contentment, God intended should be earned by labor—healthful labor of body and mind. But millions today have abandoned God's program for the new dictum, "By the grace of Lady Luck shalt thou eat thy bread."

Gambling has been described as "the transfer of property from one person to another on the basis of luck or chance, without giving a just equivalent."—GEORGE DREW EGBERT, *Gambling! What About It?* p. 8. This transfer of property is dependent upon an uncertain event that no one but God can know for sure, unless of course the game or device is fixed by a crooked operator.

The largest element in gambling is chance. Certain innocent pastimes have an element of chance in them, but the larger factor is skill. In gambling the preponderant element is chance, not skill. He who gambles becomes the prey of robbers and the victim of forces working against God and society.

Ernest E. Blanche declares that "fifty million adult Americans gamble regularly, butting their heads and dollars against gambling odds and gimmicks that make it impossible for them to win. But even continued losses over long periods of time do not deter them from taking another chance or from pursuing the mythical Lady of Luck."—*The Annals of the American Academy of Political and Social Science*, May, 1950, p. 77.

Mr. Blanche further states that "twenty-

six million Americans play bingo, buy lottery tickets, take part in raffles, or attempt to beat the football and baseball game pools that are so widely circulated. Bingo, just as much a gambling game as the lottery, has such great appeal because there is a winner in each game; but the players fail to realize that the prize is usually worth less than half of the money paid by the players. Thus, the bingo operator pockets a profit of 50 to 80 per cent."—*Ibid.*, p. 77.

Horse racing is the most popular sport in America today, outdistancing professional baseball and football. This thrilling pastime of matching purebred, high-strung horses on the race track lures millions of enthusiastic fans. It is legalized in twenty-six States and has become an enterprise of major proportions. Thirty-three thousand people make their livelihood at the race tracks. Horse racing and the \$1,600,000,000 betting business conducted through the pari-mutuel betting machines is big business in America today. The bookmaking industry which thrives on horse racing receives an annual "take" of many millions of dollars. Bookmaking is illegal in forty-seven States. There is very little enforcement of laws against the "bookies." Too many policemen and municipal officials and State and Federal Government employees in high and low positions are placing bets with the bookies themselves. And do not the telephone and wireless systems carry the word along?

On January 5, 1950, United States Senator Estes Kefauver (Tennessee) called for a Senate investigation of interstate gambling and racketeering. Well-organized crime syndicates "heavily financed by the Nation's \$15,000,000,000 gambling bill" had become such a national menace that the Federal Government was forced to do something about it.

Kefauver's committee accomplished much good, but three years has given the crime bosses a chance to lie low, and now they are beginning to reassert themselves.

Organized crime has now reached the proportions of a national disgrace and must be combated by more stringent law enforcement methods. Attorney General Herbert Brownell, Jr., in speaking at the recent American Bar Association meeting, in Boston, declared that since 1933 the number of major crimes in the United States has jumped from 1,500,000 a year to 2,000,000 in 1953. This situation, said Mr. Brownell, "imperils our governmental system which has given us freedom under the law."



EWING GALLOWAY

Millions of Americans gamble regularly, staking large and small sums of money on card games, horse races, and other games of chance that rarely "pay off" in material rewards.

Gambling has always been associated with crime. The instinct to get something for nothing—to get rich quick—is a part of man's fallen nature. Yet gambling has never been wholly restricted in any society unless it might be segments of the Christian church. Man's attitudes toward gambling have always been uncertain. He has been attracted to and repulsed simultaneously by the magic of this evil art.

Morris Ploscowe and Edwin J. Lukas, outstanding students of this phenomenon, have said that "widespread condemnation and participation in gambling go hand in hand. The public press sporadically inveighs against gambling and its attendant evils, yet facilitates it by publishing the data essential to gambling in many forms. Churches condemn gambling, yet profit from raffles and lotteries. Legislatures enact antigambling statutes, yet make it possible for states to participate in moneys wagered at race tracks. Flurries of strict enforcement of gambling statutes alternate with long periods of quasi-official tolerance. The citizen who becomes outraged at revelations of police corruption in connection with gambling nevertheless patronizes the neighborhood bookmaker or the 'one-armed bandit.'"—*Ibid.*, p. vii.

This inconsistency has been characteristic of every age, yet more especially of the one in which we live, when man investigates everything, tolerates everybody, listens to every viewpoint, tastes of every pleasure, but rarely takes a position on anything. Paul wrote concerning our time, "In the last days grievous times shall come. For men shall be lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away" (2. Tim. 3:1-5, A.S.V.). Unfortunately those who are guilty of self-love are those who have "a form of godliness."

One great evil that contributes to the spiritual decline of the popular churches today is the subtle introduction of the idea that church members should receive some material or worldly benefit in return for money invested in the church. People recognize that the church is the dispenser of spiritual blessings, but even so they want something more tangible. And, sad to say, the leaders of the churches, bereft as they too often are of spiritual power, are prepared to offer their parishioners worldly benefits.

In bingo games and lotteries the player stands a chance of doubling or tripling his money, but even if he loses, he has provided for him the thrill of playing the game. He has received some gratification for his money. And his conscience is eased. He has satisfied his love for pleasure in the name of religion.

The old plan followed in so many Catholic and Protestant churches of providing suppers and entertainments in exchange for money surrendered by church members cannot be associated with gambling,

but certainly—if widely followed—prepares the soil in which the seeds of gambling grow.

Years ago God's messenger wrote concerning this situation in the popular churches:

"In this tide of worldliness and pleasure-seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. 'Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ.' But 'if funds are wanted now, . . . nobody must be called on to give. Oh, no! have a fair, tableaux, mock trial, antiquarian supper, or something to eat—anything to amuse the people.'"

"Governor Washburn, of Wisconsin, in his annual message, . . . declared: 'Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these chance enterprises, and easing their consciences with the reflection that the money is to go to a good object, it is not strange

A Little Prayer

By DONALD W. McKAY

O Lord, I know not how to pray,
But bless us all, I ask;
O give us strength to do Thy will,
And carry out each task.

Without the help of Thee, O Lord,
The end would be the grave;
With Thee there is eternity,
For Thou hast come to save!

that the youth of the State should so often fall into the habits which the excitement of games of hazard is almost certain to engender."—*The Great Controversy*, p. 387.

God's plan is that the church shall be supported by the tithe and freewill offerings. Love is always to be central in the gifts of the believers for the vast missionary program. This central idea of love for the Saviour—love that constrains sacrifice—has elevated Seventh-day Adventists to a unique position as the largest per capita givers of all Protestant and Catholic Christians. We will never lose this position if we continue to follow God's plan.

Some theologians have hesitated to condemn gambling as sinful. They have found it very easy, however, to trace the inevitable consequences of this "respect-

able sin" in idleness, sinful pleasure, bankruptcy, vice, crime, and suicide.

But need any Christian be rated as a theologian before he can pass judgment on gambling? This practice is a sin because it is a violation of the letter and spirit of the moral law. Gambling is a thief that robs a man of his time, his money, and his character. It is an idol, for it takes the place of God by substituting the worship of money. It is a base image stamped with the dollar sign at whose feet millions are paying homage today.

We deplore the state of the alcoholic inebriate, of sex fiends and dope addicts, but what about fifty million Americans who have become addicted to the narcotic of the roulette wheel, the slot machine, and the horse races. Wrote Mrs. E. G. White, "The liquor-drinking, the smoking and gambling, the horse racing, the theater going, the great importance placed upon holidays,—are all a species of idolatry, a sacrifice upon idol altars."—*Fundamentals of Christian Education*, p. 312.

The Federal Council of Churches once stated it was vigorously opposed to gambling because it considered it an "invidious menace to personal character."

In the beginning God put man in the garden; He gave him his work—to dress the garden and to keep it. After sin entered the world, man was still to find in labor the answer to his temporal needs. But gambling is the great usurper. It makes Lady Luck the great benefactor of life, not God and the law of useful labor.

"Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of oranges and lemons, and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers; they have not the courage and hope to educate them to till the soil."—*Ibid.*, p. 318.

If the church is to save itself—especially its youth—from this great evil, it must solve the problem of gambling before it arises, by employing wise preventive measures. Said Mrs. E. G. White:

"What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse racing, theater going, gambling and lotteries; the money spent in the public houses for beer and strong drink,—let it be expended in making the land productive, and we shall see a different state of things."—*Ibid.*

Not gambling but honest labor is respectable.



New tracts prepared by the General Conference for use among Jewish people.

Literature for the Jews

By W. E. Read

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. . . .

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—*Gospel Workers*, pp. 398, 399.

This is important counsel concerning a vital phase of our missionary endeavor. The messenger of the Lord tells of a task that has been neglected. She states that we are to take particular interest in the Jewish people; furthermore, that "many will accept Christ as the Messiah," and that this development is to take place "in our day."

Time is short; the coming of the Lord is near at hand. If anything is to be done for the lost sheep of the house of Israel, it must be done *now*. We are already late in this field of service. We have a message more likely to appeal to their hearts than any other message. Our principles of religious liberty, our teaching on clean and unclean meats, and the truth of the Sabbath make a strong appeal to the Hebrew people.

Through the generous financial assistance of the General Conference Committee, we have been able to prepare thirty-six eight-page tracts, written particularly for the sons and daughters of Abraham. This will enable us to sell these tracts at the same price as other

tracts, even though the editions we publish will be much smaller. These tracts will be used especially in the Bible correspondence course for Jewish people, but they may also be used in general distribution and in letters we write to our Jewish friends and neighbors. Twenty-four of the tracts are now ready, and the remaining twelve will be off the press in a few months' time.

The Sabbath Exponent

In addition to the tracts, we are expecting to publish a quarterly Jewish magazine, known as *The Sabbath Exponent*, which will be sold on the regular

subscription basis. This will give us an opportunity to subscribe for this, our latest journal, to be sent to our Jewish friends. This is available in clubs at sixty cents a year, or one dollar a year on regular subscription sent direct from the publishing house. All subscriptions, whether single or in clubs, should be sent to the Book and Bible House in the conference.

It will be an excellent plan for churches or small groups of individuals to send a year's subscription for this magazine to rabbis and prominent businessmen. This will help give the message a wide circulation, and we shall have the satisfaction in our hearts that we are disseminating the message among those for whom the Spirit of prophecy has counseled us to labor so earnestly.

On Sabbath, November 14, in all our churches in North America, mention is to be made of this special effort for the Hebrew people. A four-page letter to our church members will be distributed on that day, together with a sample card for obtaining enrollments for the special correspondence course.

A booklet of sixteen pages has been prepared, and will be available to all our workers or members who are willing to undertake this phase of our missionary endeavor. This booklet gives excellent instruction on how to approach the Jews—things to say, things not to say, et cetera. This is a valuable compilation of important data. Our conference workers and church officers and others in the church should certainly obtain a copy. It was prepared by S. A. Kaplan, who has spent many years in labor among his own people.

I would urge you to be in attendance on Sabbath, November 14, and secure your copy of the materials to be distributed, obtain some of the tracts, and then seek without delay to make contact with your Jewish friends and neighbors.

The Jew

Scattered by God's chastening hand,

Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Christian, do you love

The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.*

And then as years and ages passed,

And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name;
No, born of Abraham's seed,
Jesus, who gave His life for you—
The gentle Saviour—was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Christian's happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace.
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—Author Unknown.

[*According to tradition, Luke may possibly be the only one of the writers of the Bible who was not Jewish by nationality.]

Alcohol—An International Problem

By W. A. Scharffenberg, Secretary
International Temperance Association

The drinking of intoxicating beverages is an international problem. In some countries this evil appears to have reached the proportion of a plague. This fact was indelibly impressed upon my mind as I visited certain countries recently in Europe, the Middle East, Southern Asia, the Far East, and South America.

The British people are spending 16 per cent of their income on smoking and drinking. Britain has one public house where liquor is sold for every 592 countrymen. "The evil of drink in English life in 1952," according to Dr. N. J. McLellan, author of *The Evils of Drink in English Life*, "resides in the fact that 70 per cent of the population are moderate drinkers. These moderate drinkers, and they include many respectable Christians, have produced a problem at least as serious as the Victorian scourge of drunkenness."

Dr. C. Bernard Cockett, in the nineteenth Sims Woodhead memorial lecture delivered at Cambridge University, described conditions in England as follows:

"We are organized for social service and disorganized by dope and liquor. If ever the British Commonwealth collapses, it will be with the 'two old men of the sea' on its back—drink and gambling, consuming over £1,400,000,000 of our national annual income.

"It is time for a new crusade against the destroyer of civilization.

"The army of total abstainers and temperance sympathizers is larger than many people think. But we are waiting for marching orders in the crusade."

Conditions in France and Italy

In Paris I found that France has more running feet of bar space per inhabitant than any other country. There is one bar for every 68 citizens. In Paris there is one bar for every 11 persons. France has 588,000 bars, 12 bars for every bakery.

The average Frenchman drinks 159 quarts of wine a year. This is equivalent to about 65 quarts of 90 proof whisky. It's a world record. The second highest drinking record is held by the Italians, who drink on an average of 35 quarts a year.

"In France," boasted one Frenchman at the International Congress Against Alcoholism, "we never get drunk; we're just always slightly intoxicated."

The Paris correspondent of the London *Times* said: "The problem in France is not as in other countries one of drunkenness or of acute intoxication at intervals, but of slow intoxication through regular and intensive absorption of spirits in every form—apéritifs, wines, liqueurs, and brandy."

This heavy drinking on the part of the

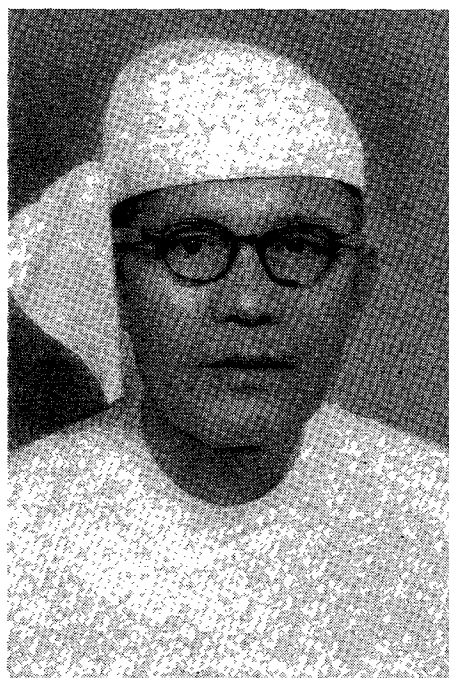
French is causing the minister of public health grave concern. During a recent debate in the French Assembly on what a government spokesman called "the appalling ravages of alcoholism" in France, it was stated that cases of illness due to the consumption of spirits trebled between 1945 and 1950, and that there are now about one million French people suffering from alcoholic poisoning.

Of those confined to asylums in France 60 per cent are confined because of alcohol. The monthly figure of entries exceeds five hundred. One out of every three madmen is an alcoholic. Of juvenile delinquency cases 75 per cent can be accredited to alcohol ascendancy. Fifty-seven per cent of road accidents and 17 per cent of work accidents are due to alcoholism. When admitted to the hospital 33 per cent of women and 65 per cent of men are under the influence of alcohol.

If the charges for hospital care, the upkeep of prisoners serving sentences for crimes committed while under the influence of alcohol, the cost of educating the children of alcoholics, the bill for road accidents, the cost of labor injuries and loss of working time were added up, it would be found that France is paying out at least ten times the amount it is taking in from alcohol taxes.

In the Philippine Islands

In the Philippine Islands, in addition to the beer, wine, and hard liquors, the people, especially in the rural districts,



The president of Burma, Sir Ba U, is a total abstainer from all alcoholic beverages.

drink *tuba*, which is the fermented sap of the coconut tree.

While I was traveling on the island of Mindanao by bus a stop was made at a small community for repairs and a brief rest. The bus was parked in front of a police station. I took advantage of the occasion to visit the chief of police. In my visit with him I asked him what his greatest problem in the community was.

"The greatest problem," replied the chief of police, "is fights, family fights, neighborhood fights."

"These people," I said, "appear to be a peace-loving people. How do you account for their fights?"

"Too much *tuba*," came the reply, "too much *tuba*."

In Japan the national beverage is called sake—made of rice. But the alcohol in sake has the same effect on men as the alcohol in beer, wine, whisky, or *tuba*.

At the great cherry blossom festival the Japanese prepared their picnic lunches with the thought of spending the day with their families in Miji Park. Some of them placed several bottles of sake in their lunch baskets. They were soon enjoying their lunches and, were it not for the sake, would have had a pleasant day in the park. Those who had brought their sake were soon in all sorts of difficulty, and the police were called to restore the peace. When the gates were closed, the police found 380 children who had become separated from their parents and who were lost. Upon checking the whereabouts of their parents, the police found that the parents of the 380 children had been arrested, owing to their drinking, and taken to the police department.

Yes, "sake," as one leading Japanese official expressed himself, "is the curse of Japan."

I had a very interesting visit with the president of Burma, Sir Ba U. In his younger days he was a total abstainer. It was part of his religion. When he completed his course and took up the practice of law, he became interested in politics. He discovered, as he attended social and political functions, that the top officials, mostly Westerners, drank freely at these meetings. He was made to feel that it was the thing to do. Since he was ambitious and wanted to advance politically, he gradually took to drinking, as did many other younger men in his set.

When Burma, however, received her independence, a change took place in the thinking of many of these men. They decided the cocktail party was a carry-over of a foreign regime. Ba U had been appointed chief justice. As chief justice, he decided to live a more exemplary life, so stopped drinking. He still permitted liquor to be served at social functions in his home. When he was elected president, however, he decided to ban all alcoholic beverages from his home, at social and state functions.

I found when visiting India that this

great nation had put a stigma on everything that had to do with the liquor traffic. When the constitution was drafted provision was made for the gradual introduction of prohibition throughout India with the understanding it would be introduced and enforced by the states.

Bombay was the first state to introduce prohibition. The program was begun in 1947. The importation, distribution, sale, and consumption of alcoholic beverages were reduced 25 per cent a year. State-wide prohibition was declared on April 6, 1950. I met the chief minister who was responsible for the introduction of prohibition in Bombay, and congratulated him on the position he had taken on this issue. I later had an opportunity to call on and encourage the chief minister of the Madras State, the second state to declare state-wide prohibition.

The president, as well as the vice-president, the minister of public health, and many other leading officials and influential men and women in India have given the National Temperance Society of India, which stands for total abstinence for the individual and prohibition for the nation, their wholehearted support. The International Temperance Association will do all it can to assist these leaders in their efforts to destroy this infamous traffic.

All through the Middle East I found the same general feeling toward liquor. One country after another is taking action banning the importation of alcoholic beverages. Now is the time to let our light shine and let these peoples know where we stand on this question.

Time for a New Crusade

We agree with Dr. C. Bernard Cockett that "it is time for a new crusade against the destroyer of civilization. The army of total abstainers and temperance sympathizers is larger than many people think. But we are waiting for marching orders in the crusade."

Is the world waiting for you and for me to give those orders? Let us heed the admonition of the messenger of the Lord:

"Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. . . . As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question."—*Temperance*, p. 251.

The following incident indicates that if we will do our part, the Lord will bless our efforts to the saving of many precious souls. While I was in the Philippines, I was invited to give two lectures at the Lucena Prophetic Hall in southern Luzon. P. H. Romulo, the temperance secretary of the Northern Philippine Union, ac-

companied me. Upon my return to Washington, I received the following letter describing the conversion of a drunkard:

"Sometime ago I received a very interesting story of a downright drunkard who was converted. Perhaps you still remember the time when we went to Lucena and there you lectured at the Lucena Prophetic Hall on the evil effects of alcohol. A man, prior to the night of your lecture, got hold of the handbill announcing your lecture. This man was known in that territory as a downright drunkard. Every evening his good wife would go out with a lantern in hand and look for him and always found him sprawled on a street corner or in the gutter. When he learned that you would lecture on the evils of alcohol, he decided to attend. He was one of those who sat in front and listened attentively to every word spoken. When you called for those who would take their stand, he was one of those who decided to quit drinking *tuba*, the native strong drink.

"After that he did not drink, but faith-

fully attended the meetings at the hall. His clean life has been a marvel to his friends and associates who are slaves of *tuba*. Now and then his friends and other people who know his past as a drunkard would ask him how he was able to quit drinking while they themselves have tried but failed. This man would lift his face and smile and tell them the simple story of Christ's power to save.

"That man is now a baptized member of the church. His wife, who, no doubt, was very happy to see the change in her husband, was baptized with him and both are enjoying the blessings of Christian living."

Let us heed the following admonition:

"Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the third angel's message as the right arm is with the body. We ought to make advancement in this work."—*Ibid.*, p. 238.

Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



A Mother's Confession

A heartbreaking letter has come to us describing the painful experiences that came to one of our Adventist sisters who lived in a divided home.

"I made my first mistake," she confesses, "by marrying out of the faith. My husband had five children by a former marriage, and I felt so sorry for them. For nine years we struggled along, then he left me with his family. My son by a former marriage had passed through this experience before when his father, my first husband, disappeared one night after having told me that he was through with me forever. This has hurt my boy very much. It has made him insecure and unsteady, and yet he is a good boy. Recently he married and served his country in the Air Force, where he tried to live a good life, but because of a nervous disorder he has been discharged. His wife won't have anything to do with him, and her people say that he is insane.

"We know that Tommy's nervous condition is the result of a brain injury and that he is not a typical mental case at all. Oh, how he grieves over his little wife. I dedicated Tommy to God when he was born, and now I am greatly distressed, for I know that my own broken home is responsible in a large part for his life of unrest. My heart is very sad. Oh, the curse of broken homes! Pray that God will save my boy and rescue him from his nervous affliction and at the same time save him from wandering away from the truth and losing his hold on our message entirely."

We know that our prayer circle will remember Tommy in their prayers and also

other children of praying mothers and fathers who live in divided homes.

A grandmother writes, "My heart is so burdened for four of my granddaughters, one of whom has married an unbeliever. Two of the younger daughters are going with worldly young men, and they are losing their interest in religion."

A letter from a young woman requests prayer for her sister, who, in her words, "quit the academy to go to public high school. Now she is engaged to a young man not of our faith. All that he is interested in is theaters. Soon he will be going to the Army. We are so burdened about it. Gladys won't listen to mother. I have written to her, but she won't answer me. She had planned to be a nurse. I had invited her to come and live with me, so that she could go to college. And now this awful infatuation has turned her head. I know the Lord will help her find someone who can make her happy and who will help her to be a true Christian, but this boy is absolutely uninterested in spiritual things. Please pray for Gladys."

Yes, pray for Gladys and Tommy and these four granddaughters. Pray for those who have stepped into the uncertainty of divided homes and for those who unavoidably live under such trying circumstances. God is still able to perform miracles. Prayer will accomplish what argument cannot do. Join the Parents' Fellowship of Prayer; and every day, especially on Friday at evening sundown worship, remember the scores and hundreds of children and parents who live in these unhappy homes.

New Covenant Promises

By Mark Bullock

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel. . . . This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

In Hebrews 8:6 this covenant is said to be established upon "better promises." It was ratified at the cross (Heb. 9:12) when Christ, "the mediator of a better covenant" (Heb. 8:6), gave His life as a ransom for a lost race. These "better promises" include the following: grace to renew the heart, forgiveness of sin, and power to obey the law of God. We may trace this new or "better covenant" back to the first promise of a Saviour and deliverer of a fallen race.

Let us consider the first of the "better promises" under discussion: grace to renew the heart. Paul tells us, "By grace are ye saved through faith" (Eph. 2:8). Webster defines *grace* as "the unmerited favor and love of God toward man in Christ." We do not deserve the love God manifests toward us, "but God, who is rich in mercy, for his great love wherewith he loved us" (verse 4), bestows it upon us as a free gift through His Son Jesus Christ. "It is the gift of God" (verse 8).

This divine influence cleanses man's soul temple from the defilement of his old, carnal nature. It is the power that sustains him in his new experience as he becomes a partaker of the divine nature, a "new creature" (2 Cor. 5:17) in Christ Jesus. "My grace is sufficient for thee," is the Redeemer's promise.

Another provision is the forgiveness of sin. How thankful we should be that God "hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10); but rather, "the Lord is merciful and gracious, slow to anger, and plenteous in mercy" (verse 8). Had God dealt only justice to fallen man, the human race would have perished long ago. But "thanks be to God," in place of wrath He has chosen to execute loving-kindness and forgiveness.

How wonderful it is that we have a kind heavenly Father. The bounties and beauties of nature teem with evidences of His love and care for His children. Who has not walked on an autumn pathway and beheld the myriad colors resplendent in earth and sky. One poet wrote: "There is a harmony in Autumn, and a lustre in its sky." But if we will give a moment's careful thought to it, we will see that the good Creator did not originally plan the beauty that we behold in the varied color schemes of the turning autumn leaves. The turning, falling leaf

is a symbol of decay and death—the death that came in consequence of sin. Had man never transgressed, the earth would not have been cursed, and the trees would always have retained the freshness of their original loveliness.

It is only natural, then, for one to inquire: "If the turning leaves symbolize decay and death, why are they of such rare and glorious colors? Why is something that reminds us of the curse of death so bright and beautiful?" And the answer is found in the lesson that nature herself teaches us: God's judgment is tempered with mercy. The Lord of heaven loves His creatures, but He cannot in justice revoke the penalty of death that fell upon the human race as a consequence of sin. Nevertheless He can and does show His mercy toward us and His willingness to forgive.

The size or color of our sins does not affect God's love. "Though your sins be as scarlet," He says, "they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). This, of course, is conditional. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). His promise is that "he will abundantly pardon" (Isa. 55:7). He will not even look upon our sins any more, but put them behind His back (Isa. 38:17). He will cast our sins "into the depths of the sea" (Micah 7:19), and remove them from us "as far as the east is from the west" (Ps. 103:12). He will remember them no more (Heb. 8:12). Such compassion on God's part should lead us to be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

The After Years

By GEORGE CLARENCE HOSKIN

In springtime life abounds in living green,
A show of glossy leafage to delight;
But autumn comes, and all resign their sheen
To richer hues more colorful and bright.
Those lovesome moods of autumn are
paraded,
The showing of maturity adored;
The robust beauty when the sheen has faded
Is life's bestowal of deserved reward.

The noble life well spent knows no repining.
When fading sight and halting steps assert,
It finds delight in tokens for enshrining,
Sequence of hearty days that were alert.
So may it ever be that life endears
With sweeter, kinder moods the after years.

The new covenant also provides the power to obey the law of God. "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10).

A look at the positive side of the law enlightens our understanding of God's promise to put His law in our hearts. Too often we read the "Thou shalt not" side of God's commandments. But when one is converted and the "old man" of sin gives way to the new nature imparted by Christ, the outworking of good and positive principles is seen in the life of the convert. The grace of Christ, working in the heart, brings the life willingly into harmony with divine requirements. The heart, the mind, and the soul love to obey what is plainly the will of God.

The man born anew loves to speak purely and truthfully. He finds joy in putting God before every earthly possession. He finds genuine happiness in keeping God's Sabbath day holy. He wishes no ill or injury to his brother. Thus he does not need the "Thou shalt not" of the law. It is in this sense that "the law is not made for a righteous man" (1 Tim. 1:9). He that is a "new creature" in Christ no longer needs the rebuke of the negative command. His life is now in accord with the positive principles of the divine precepts. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

Jesus' Victory Over Sin

Jesus did not fail in one point in keeping God's commandments (John 15:10)—a fact to which we owe much. Had He failed even in one point, there would be no hope for us; for He would fail in that same point when He lives out His life in us. But He did not fail, and He will live out His commandment-keeping life in us if we will invite Him into our hearts. He will impart power to live up to God's commandments.

The purpose or end to which the blessed promises of the new covenant serve is eternal life. How thankful we should be that we have a heavenly Father who is concerned with our eternal interests. True, He provides for our temporal needs, but His plans for our life and happiness do not center about this present existence. They reach into the ages to come.

Yes, our Saviour has made provisions through the new covenant for us to have eternal life in the city of God. There will be no night there. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (verse 4).

Thank God for these precious, blessed promises.

The Dress of the Christian

By Ida M. Johnson, M.D.

When man came forth from the hand of his Creator, he was beautiful in form and appearance. He was created in the image of God. However, as the result of sin, he became an imperfect being with his beauty largely gone and with great weaknesses in his character.

As God has sought to re-establish His image in men down through the ages, He has sent messages of reform to help them. The last and closing message going to the world in our day has one feature that bears a close relation to the truth we preach. The subject of proper dress for the Christian demands serious reflection and much prayer. Said the inspired apostle, "We are made a spectacle unto the world, unto angels and to men." The Christian is exhorted, "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).

God's message in 1 Corinthians 9:25 declares that "every man that striveth for the mastery is temperate in all things. Now

they do it to obtain a corruptible crown; but we an incorruptible." In 1 Corinthians 6:19, 20, we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Health, modesty, economy, and good taste are all to be considered when discussing this subject. In the beginning the real object of dress was to provide a covering, a protection.

"The outside appearance is an index to the heart." Simplicity of dress makes a sensible woman appear to the best advantage. God did not intend that her capabilities should be all absorbed in questioning, "What shall I eat or drink or wherewithal shall I be clothed?" There is a higher purpose for woman, a grander destiny. When her powers are cultivated and developed, God can employ them in

the great work of saving souls from eternal ruin. Love of dress endangers the morals, and weakens woman's influence for good.

God saw that ruin of character is frequently preceded by the indulgence of pride and vanity of dress. He sees that costly apparel stifles the desire to do good. Achan's sorrow and death came as a direct result of his having coveted and appropriated the beautiful Babylonish garment and wedge of gold. How often, as in the case of Joseph, jealousy, sorrows, and troubles have come to the owners and wearers of lavish garments.

"Thou shalt have no other gods before me." The woman representing Babylon adorned herself with gold, pearls, and precious stones, and decked herself with colors. As she boasts of her position, God says that her sins have reached unto heaven and that He has remembered her iniquities.

The prophet Isaiah in his description of the proud daughters of Zion gave the Lord's warning that if they continued their evil course of vain display, He would humble and punish them (Isa. 3:16-26).

Pride was one of the prevailing sins of the city of Sodom. It is the first of the seven sins that the Lord hates (Prov. 6:16-19). It is one of the prevailing sins of the last days (2 Tim. 3:1-5).

In *Early Writings* we read, "I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—Page 71.

The messenger of the Lord says also:

"I saw that God hates pride, and that all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. . . .

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions: 'Cut loose! Cut loose!'"—*Testimonies*, vol. 1, pp. 132, 133.

Dress Habits and Health

Perfect health depends upon perfect circulation of pure blood in a sound organism; therefore, garments are to be recommended that are loose enough for comfort, obstructing neither the circulation of the blood nor full, natural respiration. Tight, restricting clothing affects the lungs, stomach, and other internal organs, causing curvatures of the spine and an almost countless train of diseases. Proper dress reform provides for the protection and development of every part of the

BLUEPRINT for HAPPINESS

By Auda Boorum Hiebert

A bride and groom,
So I heard today,
Have announced their scheme
To make love stay.

Each vowed the nicest
Ways to find
To outdo each other
In being kind.

If grief should come,
Or chance misstep,
This plan would help
Them out of it.

How would it work?
Well, have no fears;
They've been happy now
For sixty-two years!



H. M. LAMBERT

body. The limbs should have special protection during the cold, damp weather. The dress should have the grace, beauty, and appropriateness of natural simplicity.

Modest apparel is indicative of Christian character.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10).

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves" (1 Peter 3:3-5).

Any device designed to attract admiration and applause is excluded from the modest apparel that God's Word enjoins. Virtue and modesty are rare in this fast age.

"In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. . . . Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display."—*Ministry of Healing*, pp. 287, 288.

"I saw that some professed Sabbath-keepers spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms."—*Testimonies*, vol. 1, p. 134.

Only one life is given to us, and the inquiry with everyone should be, "How may I invest my powers so that they may yield the greatest profit? What can I do most for the glory of God and the benefit of my fellow men?" Life is valuable only as it is used for the attainment of these ends. Let us meditate on these things that we, like Jesus, may be found doing good, dispensing better things in life than personal adornment and contagious pride. Then the inward sanctified life will shine forth through our dedicated lives to others.

The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmix'd with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people. The word of everlasting life must be given to those who are perishing in their sins.—*Christ's Object Lessons*, pp. 228, 229.



How Are You Using Your Talents?

By T. H. Jemison

In the parable of the talents there were three servants. To the first was given five talents with which to trade. We can imagine that he carefully charted the crop prospects and closely watched the rise and fall of prices on the grain market. He learned to know the leaders of the trading caravans and anticipated their arrival and departure. He moved quietly among the businessmen and in the market place, listening, inquiring, judging, deciding, acting. It was not long until his careful investments had brought him 100 per cent profit.

The second servant was given two talents. We may suppose that he lacked

some of the business ability of the first. It was not his to match wits with the traders. But he could get up a little earlier, drive his oxen a little harder, and work a little later than did any of his neighbors. He planted his seed at the right time to be sprouted by the early rain, and reaped it at the peak of its goodness in the time of harvest. By hard work and faithfulness he doubled the value of his investment.

The third servant was of a different nature. He was fearful and cautious. There was nothing wrong with the method he used for saving the one talent entrusted to him. Burying in the ground was a frequent way of saving money. But when he brought his talent back to the master his greatest satisfaction seems to have been that he had not lost it. He had kept it carefully—too carefully. But the master had not given him the talent to save but to use. And to fail to use it was to misuse it.

Human Inequality

We need not be very old before most of us recognize the truth of the statement of human inequality presented in this parable. Despite the fact that God is no respecter of persons, and despite the historic statement to the contrary, all men are not created equal. No two have equal abilities. We are unequal in our endowments of ability, and unequal in the opportunities that come to us. But strangely, and happily, this gives no one advantage over another in his struggle for success.

In order for the five-talent man to be a success, he had to produce five additional talents. Four would not have been enough. Three would have condemned him as slothful. But the two-talent man is successful if his labor produces only two more. Each had an equal opportunity to prove himself a success by doing the best he could with what he had. To be recognized as successful by his master, the one-talent man, because of the little he has to work with, need produce only one more. Each is responsible only to the extent that he is gifted. Are we so foolish as to wish we had another's talents, thinking that we could have those without the accompanying responsibility?

"Brought by Faithful Hands"

In 1874 David Livingstone was buried in Westminster Abbey. On that memorable occasion a native African stood at the head of his casket. He was Jacob Wainwright, who was one of the faithful five who had been responsible for directing

The Well of Water Within

Water, as we all know, is an essential of animal and vegetable life. We are constantly seeking it. Our bodies must have it. And in the soul of man there is also a craving for that which will maintain and revive his inner life. It is like the thirst of the body for water. Man seeks everywhere for inner satisfaction. But the spirit of man is not satisfied with the passing things of earth. God made the soul of man so it would desire something superior to the transient joys of this life.

The Lord Jesus knew what man must have that truly satisfies. Pointing to the water in Jacob's well, He said to the woman of Samaria, "Whosoever drinketh of this water shall thirst again." Then He told her of the "living water" He would give which would truly satisfy the soul. "The water that I shall give him shall be in him a well of water" (John 4:13, 14).

The old Middleham Castle in England contains a well in its inner sanctum. The castle was independent of outside supplies. If it was besieged, it had an everflowing spring. The changing seasons made no difference. And that is the purpose of the Master in placing the "well of water" within us. He wants to make our souls independent of external circumstances. His gift is the gift of a well, "springing up into everlasting life." Thus we are renewed "by his Spirit in the inner man."

The eternal spring! This "living water" is the Lord Jesus, the Father's wonderful gift to man. He comes to dwell in men's hearts, and the resulting life is a living spring of holy desire and holy activity. As He dwells within we are possessed by a new life principle, which rises in our souls like a fountain, "springing up into everlasting life." New powers and new motives are in control. The human wilderness blossoms like the rose. The life that is occupied by the Lord's "well of water" is a constantly refreshing oasis in the desert of worldliness and materialism to all who come in contact with it.

ERNEST LLOYD.

the carrying of the great missionary's body fifteen hundred miles out of the heart of Africa. From the middle of May, 1873, till February, 1874, they had trudged through jungle and swamp to bear the body of their beloved friend and restore it to his own people. Jacob Wainwright alone of the group had been chosen to accompany the body to England.

A part of the inscription on Livingstone's grave reads, "Brought by Faithful Hands Over Land and Sea, Here Rests

David Livingstone, Missionary, Traveler, Philanthropist." There could hardly have been a greater contrast than between the abilities of Jacob Wainwright and those of David Livingstone. The missionary was unusually rich in talents. Of the servant we know little other than that his were among the "faithful hands" mentioned in the inscription. But one can hardly conclude other than that the far-reaching vision, the intrepid courage, the loving self-sacrifice, the medical and other scien-

tific skill of Livingstone, and the faithfulness to duty of Wainwright qualify both for the commendation, "Well done, thou hast been faithful."

The skillful administration of an anesthetic may be as essential to the success of a surgical operation as the careful hand of the surgeon. Wise business management is as necessary to the success of a school as is superior teaching. The hands that dig for foundations of buildings may be less skilled than those that carve the wood or stone that cause one to catch his breath in admiration, but they are none the less essential. The work of the college professor is made more successful if the students have been taught to read well in the first few grades. No pastor can succeed without the cooperation of the consecrated laymen in his church. The physician depends much on the laboratory technician for information to guide him in his diagnosis. He entrusts the carrying out of his instructions into the hands of the nurse. The secretary, by her efficient service, contributes much to her employer's effectiveness. The spotlight is focused on one whose success is largely dependent on the cooperation of others to whom no attention is given. Are they less successful than he? Not one whit!

Our estimates of success are largely artificial and false. Our distinctions between the value of small and great talents are illusory. The success of the two-talent man is as important as that of the ten-talent man. The failure of a man of one talent may be as disastrous as that of a man of five talents. The value of inconspicuous, quiet service is immeasurable.

The talent rightly used is the coin of the realm of success.

Men whom God favored, and to whom He intrusted great responsibilities, were sometimes overcome by temptation and committed sin, even as we at the present day strive, waver, and frequently fall into error. Their lives, with all their faults and follies, are open before us, both for our encouragement and warning. If they had been represented as without fault, we, with our sinful nature, might despair at our own mistakes and failures. But seeing where others struggled through discouragements like our own, where they fell under temptation as we have done, and yet took heart again and conquered through the grace of God, we are encouraged in our striving after righteousness. As they, though sometimes beaten back, recovered their ground, and were blessed of God, so we too may be overcomers in the strength of Jesus. On the other hand, the record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty. He sees sin in His most favored ones, and He deals with it in them even more strictly than in those who have less light and responsibility.—*Patriarchs and Prophets*, p. 238.

A Story for the Children

BY ARTHUR S. MAXWELL



Stories About Joseph—1

Little Brother

Joseph was born on his grandfather's farm in Padan-aram. He was still only a little boy when his father, Jacob, decided to move back to Palestine.

Joseph sometimes rode with his mother, Rachel, on her camel. Sometimes, for a change, the two would walk, Joseph perhaps carrying a little lamb in his arms.

At last, moving very slowly, the long caravan came to a place called Shalem. As everybody was tired of traveling, and the place looked rather nice, Jacob decided to settle there. So he bought a piece of land just outside the city, and set up camp.

But it didn't work out well. Some of the children—not Joseph, of course—got into trouble with the children of the city, and God told him to move away from there to Bethel.

"Dwell there," the Lord said to him: "and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

There was need for them all to remember God. Things had been slipping. Some of Jacob's servants had been getting interested in the idols that the people of the land were worshipping. The girls too were dressing themselves up with ornaments, just like the heathen. They all needed to get back to Bethel, to "the house of God" and "the gate of heaven."

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. . . . And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears."

For a while there was quite a reformation.

Then something very sad happened. Rachel died. Just as she was having her second baby too. Jacob was heartbroken, for he loved Rachel best of all.

As she was dying, Rachel named her baby Benoni, meaning "son of my sorrow," but Jacob changed it to Benjamin, meaning, "son of the right hand," which showed how much he thought of him. From now on Rachel's two boys, Joseph and Benjamin, became specially precious to their sorrowing father and to each other.

Jacob now had twelve sons, and you really

should know all their names. Here they are: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher.

As was the custom in those days, the boys all helped with the farm chores, spending much of their time minding the sheep and looking after the other animals belonging to their father. They were shepherds, cowboys, and farmers all in one. And a husky lot they were, as you can imagine.

Somehow Joseph did not fit in with his older brothers. They looked on him as "little brother" and a bit of a nuisance. Once he told his father some of the bad things they were saying and doing, and they found out about it. After that they didn't like to have him around lest he should tell on them.

Because Joseph was Rachel's son, Jacob favored him more than the others, and this helped to make things worse. One day he had a beautiful coat made for Joseph. It was of many colors and made him stand out from all the rest. At this the older boys became more jealous of him than ever. Quite likely they said their father had never given them coats as good as that. They began to be suspicious too that Jacob might be planning to give the birthright to Joseph instead of to Reuben.

One day Joseph told his brothers about a dream he had had. He said they were all binding sheaves of corn in a field when suddenly all their sheaves bowed down to his sheaf. You can imagine how they liked that!

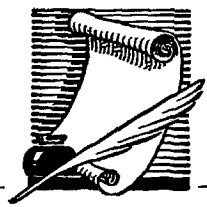
Then he told them of another dream—how the sun, moon, and eleven stars bowed down to him, and they liked that still less.

Joseph might have been wiser to have kept these dreams to himself, or told them only to his father. But the fact that he told them to his brothers shows how innocent he really was. He never thought they would mind. Perhaps he hoped they would tell him what the dreams meant.

But the ten bigger boys did mind. Very much. They had no intention of bowing down to this little sneak, as they thought he was. Indeed, they became so angry with him that they even began to talk of killing him.

And they might have killed him. But God had other plans for this dear boy.

EDITORIALS



From the Editor's Mailbag

A brother writes that at communion service in his church certain members always choose particular friends, generally on their own social level, as partners for the ordinance of humility. He observes that this means some poor members, who lack money, education, or social standing, and who may be little acquainted in the church, are left conspicuously alone. He asks, "What do you think about this?"

What we think should be evident. And our thinking is fortified by numerous Scripture statements. If there is one thing above another that the Bible stresses, it is the equality and fellowship of all believers. Paul announced what was to many in his day a most startling truth: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). In the apostle's day the Jews considered themselves better than every other people, the Greeks thought other races barbarians, and all men foolishly imagined themselves superior to women. They were mistaken, and doubly so in the setting of the Christian faith. We are Christians, not because of any good thing in ourselves, but because of the unmerited favor of God.

The apostle James faced this problem in New Testament times and left on record both counsel and warning:

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:1-5).

The church should be the great exhibit to the world of true equality, and the ordinance of humility one of the choicest of opportunities to express the spirit of heavenly brotherhood that God has implanted in our hearts.

Heartless Criticism Condemned

A sister writes of having adopted a child and of how this child has been a source of heartbreak to her and her devout husband who has long been an active church officer. To make the burden heavier, various church members have been free to offer critical comments to the effect that the child probably had not received a good home training or he would not have turned out so poorly. The mother writes that because of their adopted child's conduct and the harsh criticism, both she and her husband are broken in health. She wishes that our people could realize what damage heartless criticism can bring.

We wish so too, for this is not the only such letter we have received. We have no way of knowing in this particular instance how well these parents cared for the child they adopted—perhaps only God and they truly

know. Certainly other church members are scarcely able to pass accurate judgment. In this case how could they know the inherited weaknesses that probably were resident in the child that this couple lovingly adopted? The critics, almost certainly, had little or no experience in adopting children and discovering in dismay, perhaps, that the children seem most difficult to understand, because their natural tendencies may be alien to those of their new parents.

The Sources of Most Criticism

Speaking personally, the longer we live, the more we are persuaded that most criticism springs from one or the other of two sources, or perhaps from a combination of both, ignorance and conceit. We often criticize because we do not know all the facts. If we really knew more, we would generally say less. Indeed, if many of us would say less, we would have opportunity to learn more. Is there a reader who has not found himself occasionally embarrassed, at least inwardly, when further facts about a matter made his earlier, and perhaps dogmatic remarks, seem a little silly? All of us need to remember the admonition of James: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).

Again, our criticism often reflects that deep-seated pride and conceit that so taint the children of men. Some are conceited about their looks, some about their accomplishments, and almost all of us about our opinions. When we criticize the conduct of someone else, we are generally saying in effect that if we were in that person's place, we would do much better than he did. But how do we know we would? Do we certainly know why he did what he did? What makes us so sure that our judgment in the circumstances would have been better, our conduct superior? Our sureness almost always proceeds from the innate conceit of the human heart that leads a man to think that he is better than others. When we begin to see criticism in that light it will help us mightily to check the display of this vice.

"Rarity of Christian Charity"

A poet exclaimed, in one of the saddest of all poems written,

"Alas! for the rarity
Of Christian charity
Under the sun!"

As members of the body of Christ we will wish to refrain from criticism and harsh judgments, not simply to conceal our ignorance and our conceit, but also to give expression to true Christian ideals. We cannot help with criticism; we may sadly hurt. Compassion and a loving desire to help are the true motives that should actuate us in a situation that seems in need of correction. Love one for another is still the mark of true discipleship. And let us remember that this principle applies whether we are tempted to criticize an individual in the local church, a leader in the movement, or the collective decisions of the movement. In a day when the devil is seeking with intensity to tear the world apart we need to press together. Thus only can we reach the ideal heaven has set for us. Thus only will we ever reach heaven itself.

The Divine Attribute of Long-suffering

When Moses asked to see God's glory, God replied, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee" (Ex. 33:19).

Moses was unable to see God's glorious face, but he was given a deeper insight into His glorious character.

The time came for Moses to have his wish fulfilled so far as God was able to do it for sinful man. As Moses stood in the cleft of a rock on Mount Sinai the Lord passed by and proclaimed:

"The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. 34:6, 7).

This was a new revelation of God for Moses. In the wilderness he had been impressed by the unapproachableness of God as a voice said to him, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5).

He had seen the fearful justice of God heaped upon Pharaoh and his armies. He had just witnessed the hot wrath of God against Israel as they worshiped the golden calf. It was only the pleading of Moses himself that had saved them from being wholly consumed.

But now Moses hears "the Lord God, merciful and gracious, longsuffering." This is God's true character: He was not as He had been pictured as a stern judge, one who must continually be appeased. God was yet to show to Israel how long-suffering He could be.

Saved by the Forbearance of God

Long-suffering is a special attribute of God. It is good that this is so, or else sinful, wayward human beings would long since have been wiped from the earth. The forbearance of God is well-nigh past belief, when we consider how long judgment has been withheld from man. We see the wicked prosper. Men defy God and seemingly are never checked in their blasphemies. Whole nations are taught not only to ignore Him but to heap insult upon Him. Still little happens to them.

God knows how to bide His time. Now is the day of His mercy, but as in the days of Noah this will come to an end, and His Spirit will not always strive with men. Then will be seen the other side of His character, when His long-suffering will no longer "clear the guilty."

This divine attribute of long-suffering is to be witnessed in the Christian. It is one of the fruits of the Spirit. It means to bear long with the frailties and provocations of others. Just how long these should be endured must be left in the hands of God. He alone knows when to bring forbearance to an end.

So it was that Jesus answered Peter's question as to how many times he must forgive his brother. "I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:22). By this Christ meant that there are no predetermined number of times that we should have forbearance for our brother. No one knows how many times God will have to forgive us. No one should specify the number of times he will show this same virtue toward any soul.

The Experience of Paul

Paul had much to say about long-suffering because he knew by experience the blessedness of this divine attribute. There is one good way to lessen the sharp pangs of injustice and false accusations, or to help one bear long with the weaknesses of those who make a high profession. It is to cultivate the divine virtue of long-

suffering and to consider how God has borne long with us. No man whose history is recorded in the Scriptures met with more trials, persecutions, and abuse by false brethren than Paul. He knew what it meant constantly to have to reveal this fruit of the Spirit.

To Timothy, Paul wrote:

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured" (2 Tim. 3:10, 11).

To the Corinthian church where he met with many disappointments he related a long list of sufferings he had met in his ministry and he told them how he had endeavored to endure these things "by longsuffering," that he might give "no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

Paul prayed for the Colossians that they would be "strengthened with all might, according to his glorious power, unto all patience, and longsuffering with joyfulness" (Col. 1:11). Here is revealed the source of this virtue. We can only be strengthened to that end, as we seek God's help.

The apostle wrote to the Ephesians to exercise "all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2).

How to Rebuke the Wayward

To the young minister Timothy, Paul wrote, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

Paul knew how easy it would be to reveal harshness toward the weaknesses of others in the church. He knew how hard it would be to rebuke with gentleness and kindness when that was called for. Herein is a lesson for every member of the church, for every officer of the church, whose duty it often is to help the weak members and to call back the straying.

We are admonished by the messenger of the Lord:

"Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe."—*Testimonies*, vol. 7, p. 265.

"It is true that some have committed errors, and made mistakes, but it is equally true that these errors and mistakes are not nearly as grievous in the sight of God as is the harsh and unforgiving spirit of those who are criticizers and censors."—*Testimonies to Ministers*, p. 186.

We are told:

"It is the nicest and most important work that ever yet was done to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he also should be tempted."—*Testimonies*, vol. 1, p. 166.

Paul looked upon himself as the chiefest of sinners, and thought always of the grace and mercy of the Lord Jesus Christ. Therefore, he desired that in himself "Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (2 Tim. 1:16).

It should be the aim of every Christian that he might reflect the divine virtue of long-suffering in all his dealings with men. Only thus may we be the means for strengthening the church and making it a more powerful witness to the message we have to bear.

F. L.

This world is a training-school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the heavenly courts. Here we are to receive and believe and practice the truth, until we are made ready for a home with the saints in light.—*Testimonies*, vol. 8, p. 200.



News From the World Field

"I Was in Prison, and Ye Came Unto Me"

By E. L. Longway

Several times this year I have had opportunity to take part in a ministry of mercy to certain prisoners serving terms in the new Bilibid prison near Manila, and among those suspected of subversive political activities and detained in Camp Murphy, on the outskirts of Manila.

Brother and Sister David Dee and their dear children have taken a burden upon their hearts for those who are in prison, and the faithful and long-sustained efforts to win these unfortunate people to the Master should be an inspiration to all of us.

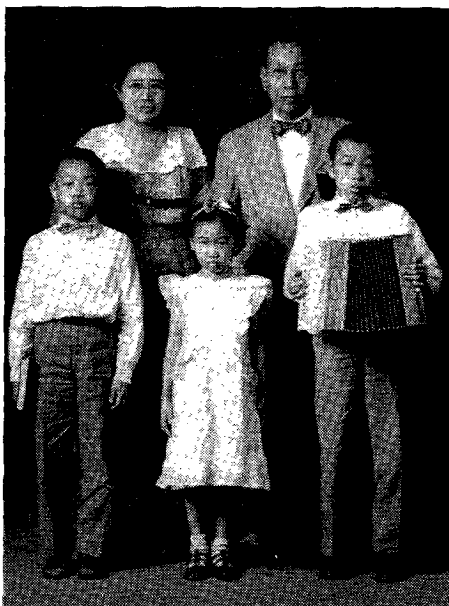
Brother Dee is a merchant of modest means. Some years ago he was kidnaped by a band of robbers and held for ransom. Shortly after the ransom was paid, the ringleader and several other members of the bandit gang were arrested and imprisoned. Brother Dee made arrangements with the prison authorities, and began work among the Chinese prisoners in Mungtinlupa on January 7, 1950. The leader of the bandits that kidnaped Brother Dee was converted, and, with others, was baptized in the prison by A. N. Nelson at the end of October, 1950.

About a month after his baptism this man was executed for his crimes. Brother Dee witnessed the execution. What an impression it made on him to see this man, who had so wronged him in the past, and had since through Brother Dee's ministry been converted to the Saviour, walk with uplifted head and steady step to the electric chair, and to hear this poor man's last testimony to his faith in the forgiving love of the Saviour and the hope of the resurrection!

M. C. Warren, president of the North Philippine Union Mission, and long a worker in China, made arrangements for me to spend Sabbath, the fourteenth of March, accompanying Brother and Sister Dee and their children on a round of visits to Camp Murphy and Mungtinlupa. We left the mission compound before six o'clock in the morning, and about 8:30 A.M. made our first call at Camp Murphy. The major in charge recognized Brother and Sister Dee, and their guarantee was sufficient to give me entrance to that well-guarded stockade. It was a new experience to stand on one side of a wired enclosure,

with the audience standing on the other side, and no direct contact permitted between the two sides of the wire. But Sister Dee has mimeographed some of the *Songs of Zion* in the Chinese, and these mimeographed sheets she was permitted to hand through the wires to the prisoners. Then, with her little girl playing the accordion, Sister Dee led a song service such as I had never heard before. The sermon was given in Mandarin, and translated into the Amoy dialect by Brother Dee.

Immediately after this service for those under heavy suspicion of subversive activities, I was taken to a larger building in Camp Murphy, where those only indirectly implicated were being detained. About three hundred men were in this group. When the prisoners saw Brother and Sister Dee and the children coming into the large room where they were detained, there was a roar of welcome and a rush to gather at the front of the room. About one hundred came bringing gallon-sized biscuit tins to serve as stools, another third sat on cots and beds near the front of the room, and another third stood all about, as again we tried to bring the com-



Chinese family who have been holding meetings in prison camps around Manila, Philippine Islands.

fort of the gospel to those in prison. For many of these men their first knowledge of the Saviour came through the ministry of the Dee family.

After a pleasant dinner at the Dee home we left for the thirty-mile drive to Mungtinlupa, to hold services with the prisoners there. Brother and Sister Dee were loaded down with packages of fruit, cookies, books, and medicines for the members of their parish. All these packages were thoroughly searched by the prison guards before we were permitted to enter the prison. It wasn't difficult to spot our brethren among the fifty-odd Chinese prisoners who gathered for the service. A few of them are well-educated men. One acts as Sabbath school secretary, and others help their fellow prisoners find the Bible texts under study. After the service we had to vacate the prison chapel immediately, since some Filipino youth from the college at Balintawak hold weekly services for the Philippine prisoners in the same chapel. Brother and Sister Dee found a shady nook in one corner of the prison yard, and it was almost an hour after the close of the service before we were ready to leave the prison. That time was spent in offering personal counsel and comfort to those in distress and writing down requests for personal errands for the families of the prisoners.

On our way home from the prison I asked Brother Dee, "How long have you been doing this work for the prisoners?"

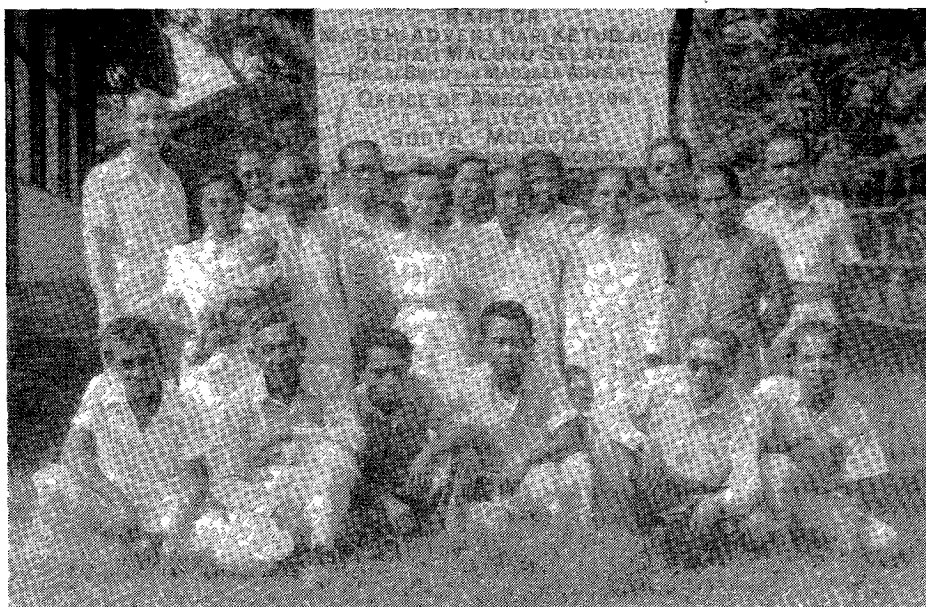
He answered, "Ever since that first Sabbath in 1950, and I don't remember that we have missed a Sabbath since."

Then I asked him, "What about all these errands and messages, and what about the expense involved in this sort of work?"

His reply was, "Usually it takes all day Sunday to care for the interests of these poor brethren, and then Sister Dee also has to spend some time Friday to buy the things we need to take them on the Sabbath day. We have done this work at our own expense, and expect to keep on with it as long as the way is open."

Up to the present time nineteen of the Chinese prisoners at Mungtinlupa have been baptized, and eight or ten more will probably be baptized before the end of this year. Two of these men have been released from prison and repatriated to China. One, as noted above, has been executed. Does it pay? One day soon the Master will say, "Come, ye blessed of my Father . . . : I was in prison, and ye came unto me." Please pray for this prison work in Manila.

REVIEW AND HERALD



Missionary E. A. Brodeur and colporteur evangelists of the Ambon Mission in Indonesia.

Colporteur Work in Indonesia

By E. A. Brodeur, *Secretary
Publishing Department, Indonesia Union*

The colporteurs of the Ambon Mission are among the most progressive of all the colporteurs in Indonesia. They are raising up monuments to the Advent message throughout the many islands of their large mission field.

The colporteur institute conducted in the Ambon Mission this year was the first institute held in Ambon since Indonesia became a republic. The island of Ambon was the scene of bitter fighting for many years. The Japanese bombed and conquered this island in the early months of World War II. In 1945 the Americans bombed this small island again, and as a result very few buildings were left standing.

Just as reconstruction was begun at the close of World War II, the Indonesian people took up arms against the Dutch in a bitter struggle to gain their independence. As a result of this war, our people in Ambon were cut off from church fellowship for many years. This did not, however, keep them from witnessing. The members of the Ambon Mission are among the strongest in all of Indonesia.

Before World War II there were nineteen churches of all faiths in the city of Amboina, the capital of Ambon. At the close of the war for independence only two places of worship were left standing. The other seventeen churches were totally destroyed. The Mohammedan mosque was slightly damaged, but the Amboina Seventh-day Adventist church was untouched by the ravages of three major battles. This can only be attributed to an act of Providence in view of the ex-

tent of the damage surrounding the Amboina Adventist church.

The Moslems of the city of Amboina say that the Adventist Church is the true Christian church because its members alone of all Christian church people do not eat pork, and their church was the only Christian church left standing after the war. This experience has been a most impressive witness for the Advent message in Ambon.

At the end of the fighting our people opened the church for other religious groups to use for their own services. This has broken down prejudice among the people, and when F. W. Detamore and R. M. Turner conducted a series of meetings in Amboina, they were most enthusiastically received by the local people.

Our colporteurs travel from island to island, by small boats, selling our truth-filled literature. They have been faithful to the task committed to them, and throughout these islands there are churches, companies, and Sabbath schools witnessing to the power of the printed page to win souls to Christ. There is a great need for a mission boat to work the islands and bring to fruition the labors of our colporteurs. Many calls come from islands where our colporteurs have sold books and magazines.

From one island came the message: "Do not send any more colporteurs. We have many of your books. What we want you to do is to send a worker and build us a church, so that we may become Adventists."

Calls of this nature come from many places, but the shortage of laborers delays the advancement of the work. Here in Indonesia as we see the tremendous need, our constant prayer is that God's people will give of their means to a greater degree than ever before to provide workers for the harvest field.

Itinerating in East Africa-3

By L. K. Dickson, *General Vice-President
General Conference*

Nairobi is the chief city of Kenya Colony, and is the center around which much of the recent activity of the Mau Mau terrorists has been carried on. Every day I was there dastardly crimes were being committed with terrifying suddenness, and most of the land owners, as they came into the city, were heavily armed in constant readiness for any eventuality.

Our East African Union Mission has its headquarters in Nairobi, and I am glad to report that the trouble by the terrorists has not affected our work, nor have our people been molested so far as I could learn. The government is using every forcible means possible to control the crimes of the Mau Maus, and is having considerable success.

E. D. Hanson, president of East Africa Union Mission, was absent at the time of my arrival; but C. T. Bannister, the secretary-treasurer, met me. I found a happy group of European workers at the well-arranged union office, and it was a pleasure to meet with them for divine service before leaving on a safari to Suji Mission.

As soon as R. S. Watts, the president of the division, and F. G. Reid, president of Tanganyika Mission, arrived from Kisii, we started out by auto for the headquarters of Suji Mission high up in the Pare Mountains. It took us two days to make this trip, and we arrived at the mission the night of the second day out.

We found this part of Tanganyika very fertile and prosperous. Here we saw much beautiful country in which a large population of African people reside, and a very friendly and promising people they are. On the way over we passed through the territory of the Masai tribe, a warlike people and quite primitive. They are feared by most of the African tribes, and have given ample reason for such apprehension because of their warlike ways. We have nothing established as yet in our work among this people; they must ere long be reached by the gospel of Christ.

Suji Mission is established on a beautiful mountain at an altitude of around five thousand feet. It is quite cold much of the year at this height, and still a successful school has been carried on for a number of years. The mission was established by the Central European Division in 1905 by the German brethren, although work was first done in 1903. All the buildings on this mission are built in a substantial way, which is the usual method of building by the German people. Here is built a nice church of stone, and it is one of the earliest churches established in Africa. An excellent group

of school buildings and teachers' homes make up this very interesting mission station now in charge of Brother and Sister J. C. Schoonraad, from South Africa. Here we met a very fine type of ministers and teachers who are valuable workers in this great cause.

The following morning we started our safari on foot through the steep mountains to the Vugarna camp meeting, where we met our believers of the Wapare tribe. These people number about eighty thousand, and are very intelligent. It would do your heart good to hear them sing the songs of Zion. They are among the best singers in all of Africa, and we are told that they are 90 per cent literate. It was a great blessing to meet with them in camp meeting and to see such a fine response to the call to accept Christ. The cause of truth is in good hands with the Wapare people.

Twenty-six Years Among the Wapares

Work began among the Wapare people only about twenty-six years ago and was started under the blessing of God by S. G. Maxwell, who is now president of the Zambesi Union Mission. The foundation laid by God's servant has survived this more than a quarter of a century, and the calls for teachers and preachers among these people are far too numerous for us to supply at present. The Wapare people escaped from the attacks of the Masai warriors and fled to these high mountains where God found them with His last gospel message.

We broke camp on Sunday morning and started down and around the mountain to our next appointment, which included a workers' meeting and a jubilee camp meeting for the Momba district of the Wapare tribe. The celebration was because of fifty years of missions in this part of the Pare Mountains, and was a very colorful meeting indeed. The schools from all the surrounding territory turned out en masse with their songs and banners and presented before us a host of young people who are in our mission schools being trained for the Lord. Besides these young people and boys and girls, a fine crowd of our own adult believers and many heathen attended these meetings, and when the call was made, a large number took their stand for Christ.

Something like three thousand gathered for this jubilee celebration, including the chief of the district, who is himself a Seventh-day Adventist. He could well remember when the mission work was established in the Pare Mountains. He is a kindly man and presides over a large territory in this mountainous country.

We were glad to see the strong native leadership that is developing in these outstations in Tanganyika and speaks so well for the leadership and training that our faithful missionaries are giving to the work. This is as it should be in every

mission land, for we know not when our work will have to be left in the hands of these faithful native leaders as has already been the case in some of our world missions.

After going back to Suji for a weekend of meetings, we returned by auto to Nairobi, where we took a plane for Entebbe, Uganda, and on to Usumbura and the Belgian Congo, where we were scheduled to meet with a number of other camp meetings and visit some of our larger missions.

As I travel through Africa I am made aware of many misconceptions that the average individual in America has regarding Africa. So many who describe Africa paint the wildest and most fanciful tales about this great continent, especially about French Equatorial Africa. Though there are wild animals to be found here, yet it is remarkable how many miles one travels without seeing anything wild. The culture of the country has so developed during recent times that civilization is pressing the wildlife of the jungle back farther and farther, and one must seek it out to see it at all. It is a great country, which impresses one as just awakening and with promise of opening up to every effort of man to develop it.

As one travels from mission to mission throughout the Belgian Congo, he sees a country as large as the United States east of the Mississippi River. It presents beautiful, cool, rich forests; lofty mountain peaks mantled with everlasting snow; many waterfalls and cascades; exquisitely blue, clear lakes nestled in the midst of misty mountains. There are widespread plains with all sorts of beautiful wild growth and rivers and streams everywhere.

A new way of life is influencing the natives of the Congo, and they are responding to all such influences. All of these things make mission work among these friendly, happy people a pleasant work though fraught with many demands

and problems. God has used many means to prepare Africa for the important work of the missionary forces, and we are seeing a great harvest in the reaping, and a much larger one in prospect, as we enter boldly into the opening providences of God.

Junior Camp in Puerto Rico

By Eloy Acosta
President, Puerto Rico Conference

From July 17 to 24 sixty-seven boys and forty-nine girls, ranging from nine to fifteen years, met in the largest Junior camp in the history of our work in Puerto Rico. Juan Rodriguez, MV secretary for the conference, with fourteen counselors and teachers, led in the different activities in behalf of our children, several of whom have been baptized since the camp. Order and discipline were excellent, and many expressed their opinion that it has been one of our best camps. The only sad thing is that we don't have our own grounds.

Some of the Juniors were baptized on the eighth of August, when nine persons were buried with their Lord in a baptismal service held at Guánica, on the southern coast of our island. On account of the heavy rain many others who were to be baptized on that occasion could not be present. So we arranged to hold another baptismal service August 22. On that date we were glad to baptize a fine group of twenty-five candidates, ranging from eleven to ninety years, but most of them from eleven to twenty years. On Sunday morning, at another place, it was my privilege to baptize three more candidates.

Last year our baptisms reached 274. This year we hope that we will go over the three-hundred mark. Puerto Rico moves "forward and upward" "looking unto Jesus."



Group of twenty-five baptized during the past summer at Guánica, Puerto Rico. Most of them were juniors who attended the junior camp.



H. S. du Plessis, who has been canvassing in the Mau Mau country of East Africa.

Canvassing in the Mau Mau Country

By F. Unger, Secretary
Publishing Department
Southern African Division

H. S. du Plessis is one of our hard-working, consecrated colporteurs in the Southern African Division. He is a foreign missionary in that he moved from his home—South Africa—to Kenya, East Africa, where the Mau Mau uprising is bringing death to hundreds.

Recently our brother had a very narrow escape when a Mau Mau gang attempted to take his life. He was driving home after a visit with some people he had interested in the truth. He writes:

"My family and I ascended the escarpment about thirty-five miles from Nairobi, leaving the Great Rift Valley depression behind us. It was just dark enough so that very little could be seen outside the glare of our headlights. I realized the danger of traveling through this country, but said little on the subject lest my family become alarmed.

"For a moment I dismissed the thought of danger from my mind and drove along peacefully in the darkness. I noticed that my wife was silent as she was looking out into the night, when suddenly there was a terrific, deafening report. My wife shrieked, and I called out to her, 'What was that, a blown-out tire?' I had one thought in my mind, and that was to stop the car. With the screeching of tires I attempted to bring the car to a stop.

"But while gazing out into the darkness just a few seconds before, my wife had apparently seen more than I had, and it was this that was instrumental in saving us from further disaster. She cried, 'Don't stop! It is not a flat tire! Go on, go on!'

I did notice as I pushed on the accelerator that the car held steady to the road—an indication that no tire was deflated. We were experiencing what had taken place just a few weeks prior to this when a man was fired on and barely escaped while he was traveling in his car along the same stretch of road at night.

Car Struck by Concrete Slab

"An examination later revealed that a piece of concrete weighing two or three pounds had been violently hurled, and it struck the car about four inches from my head. It had fortunately struck the door frame of the car, shattering the plate-glass window. Had this stone struck me, I would no doubt have been severely hurt, if not killed, and no doubt would have lost control of the car, bringing disaster to my family. I reported the incident to the police immediately upon my arrival in Nairobi, and a patrol went out to the scene, but no Mau Maus were to be found. A large number of regular reserve police searched the area with bloodhounds, but rain hampered the operation, and attempts to catch the guilty ones were abandoned.

"Satan was trying to destroy us, but the angel of the Lord thwarted the spoilers' purpose. Surely the love of God is great, and that love never fails."

In spite of danger and opposition, this faithful soldier of the cross delivered about nine thousand dollars' worth of truth-filled literature in 1952. With every order delivered one large religious book and a subscription to the *Signs of the Times*, at least, are included. Surely out of this mountain of literature that is going into the homes there will be many who will find their way into the kingdom.

God Came to Our Rescue!

By A. Z. Roda, President
Southern Mindanao Mission

We recently faced a dilemma in the Southern Mindanao Mission. We were going to hold our first general meeting, and had planned long so that we were sure everything would spell success when the great meeting came.

We chose our new academy church, the largest in the field, in which to hold the great gathering. The members of the church gladly welcomed the plan, for they believed they could accommodate our people. The church elder had counted much on the buildings of the public high school for quarters during the meetings. We felt secure!

Then our troubles began. The buildings were not available, for the government ruled that the school session was to be extended even beyond the date of our general meeting. This unexpected ruling cast our people into confusion, and they withdrew from being host to the general

meeting. It then became a herculean task to find a spacious building and accommodation for the delegation in so short a time. Where were we to hold our meeting?

We decided quickly to hold the session in Davao City. We went looking for the largest meeting place. But the prospect was dark. No building was in sight, and the time for the meetings was fast approaching. We brought our case to God.

We were losing hope when unexpectedly someone suggested the women's club building! To our surprise the acting president of the club was so friendly she leased the building to us right away at a very low rent!

But our problem was only partially solved. We were sure it was not large enough to accommodate the expected crowd of four thousand. There was no meeting place for the young people and for the children. With this difficulty still before us, we took the women's club building as the best opportunity.

The time for the meetings finally arrived, and with its arrival came also the difficulty of accommodation. Our people came in such great numbers that many were kept outside in the streets. On the opening night the hall was so full we were packed like sardines. And it was Philippine summer at its worst. The impact of the heat was so great that a sister was taken outside fainting. And so with the great overflow of attendance the problem was how to provide more space. If the first meeting had brought difficulty of accommodation, how much more the following meetings and the Sabbath climax?

A Remarkable Providence

God knew our predicament. In our extremity He came to our rescue—and in a mysterious way! He used the president of the Philippines to come to our aid.

Coincidentally it was commencement time for the largest college in the city. The president of the Philippines was the speaker. He was to speak in the auditorium of the college, the most spacious in town. It was this building that we considered at the beginning; but since the college president was a staunch Catholic and a Knight of Columbus, our hope was frustrated. But God used the coming of the president of the Philippines to supply our need—this very building, which was sufficient to house all our people even if they all came! And we had it in God's own way!

Presidents' lives are insecure. The assassin always haunts these leaders. With this in mind the security officers discovered that the college auditorium was not safe. An assassin could easily sneak in somewhere to kill the president. And so a more secure building was sought. And they thought of and sought for the women's club building! It was just the building in town fit for a dignitary such as the president of the Philippines.

But the crux of the matter was that

Seventh-day Adventists had rented it at the time! They were busy in it with their first general meeting. What were the government men to do?

An exchange was sought. Fearing that we would not agree to the exchange, someone in the office of the mayor was entreated to make the contact. Imagine our spontaneous welcome to the negotiation! Imagine the happiness and gratitude we felt, for a critical situation was solved! There was enough space for our people. Spacious rooms also were provided in the same building for the young people and for the children. There was a large platform both for choir and pulpit. There was a good piano too. Surely God provides for His children in time of need. He works in a mysterious way His wonders to perform!

Northern Rhodesia Pioneers

By W. W. Christensen

In the year 1943 a native camp meeting was held at Rusangu Mission. During this camp a young European mother was baptized.

Ellen van der Walt with her family lived at Mufulira, near the Congo border. During the years that followed her baptism, she conducted Sabbath school for her little girls. Although her husband was not a member, he joined in welcoming missionaries and colporteurs who came that way. Several sisters moved in from the Union of South Africa from time to time, and increased the size of the little group that worshiped together on the Sabbath.

The first appearance of a European lay member was many years before this. In 1914 W. G. Webster entered from the south and settled at Kalomo, ninety miles north of the Victoria Falls. Ten years before this W. H. Anderson had passed through this area as he pioneered the way to establish Rusangu Mission. The country was then wild and full of game.

Couple Baptized at Rusangu Mission

The prayers and letters of a faithful mother followed this young man who went north. His bride was from a pioneer family. Soon after marriage the young couple journeyed ninety miles still farther north to be baptized at Rusangu Mission by Elder Anderson. They returned to Kalomo to set up the family altar and become witnesses for God. The intervening years have proved that their home, which they call the Wanderer's Home, is indeed a haven of rest. Many of our overseas visitors have stopped at this hospitable place. From this homestead carved out of the jungles of Central Africa have gone forth three sons and two daughters to serve in various parts of this great division field.

For six years the Websters conducted a home school, paying the teacher and boarding her. From this school the children passed on through Helderberg College and into God's work.

The Sabbath school was largely a family affair with occasional visitors. Imagine their joy when W. N. Bell and his family settled on a tract of land just twelve miles away in 1947. With them came a sister, Miss Mary Bell, who is now doing Bible instructor work among the neighbors as far as thirteen miles away. Later J. A. Bell and his family joined this group. Now the Sabbath school is held in a different home each week.

A few evangelistic meetings were held in this area in 1950. These faithful lay members have continued to spread literature and give Bible studies. Twice the evil one has attacked Miss Bell. Once he nearly took her life by directing a bolt of lightning into the thatch of her room. She lost everything, but was roused from her daze in time to escape being burned herself. Many people are now studying the Voice of Prophecy Bible Correspondence lessons. Our members visit and encourage them as they proceed. Two women are already keeping the Sabbath, and their husbands are showing interest.

At the close of 1950 Dr. J. G. Foster and his family settled at Lusaka, the capital, to begin a private practice. The Lord has blessed them materially, and because of their work the name Seventh-day Adventist is becoming known throughout Northern Rhodesia.

Two families of carpenters settled in Lusaka before the Fosters' arrival, and others are now moving in. So Lusaka has a live Sabbath school of fifteen or more. This group already has a bank account, for they plan to purchase a lot and erect a house of worship.

The company at Lusaka and also the one at Kalomo will soon be large enough

to be organized as churches. Chapels should be erected in each place, for as yet we have no church building for Europeans in Northern Rhodesia.

But the prospects are brightening. Two Europeans were baptized in 1953, one at Luanshya, in the copper-mining area, and one at Kalomo. The Spirit of God is at work, and it will not be long before another baptism. Pray for these faithful lay workers who bravely carry on.

Liberian President Stirs Adventist Congregation

By David H. Hughes

On the morning of June 7, 1953, the readers of *The Listener*, a daily newspaper in Monrovia, Liberia, read with keen interest an impressive article headlined "Seventh-day Adventists Dedicate New Church Building." Then follows a description of an address by President W. V. Tubman of Liberia.

I was an eyewitness of this unforgettable event, and I am going to share with you the things I saw and heard. It was four o'clock on the Sabbath afternoon of June 6, and a fine group had assembled in front of the new church building on Camp Johnson Road. One could see, without a doubt, that this was an auspicious occasion. Men and women of high rank in society and in the fields of education, religion, politics, and government were pressing their way through the doors into the Lord's sanctuary. As the congregation was seated, an atmosphere of anticipation settled upon everyone. There was an ardent feeling of expectancy that the unusual was about to take place.

The service began with the opening of the main doors, and the opening of the windows and interior doors, and was climaxed by the unveiling of the pulpit



Pioneer family of believers in Northern Rhodesia, Africa.

and chairs by Dr. John B. Falconer, head of the Baptist Convention in Liberia.

There was an impressive array of men of the cloth sitting on the rostrum. There were doctors and bishops representing the Methodist, Baptist, Presbyterian, and other denominations.

P. E. Giddings, president of the Konola Mission, and Mrs. Giddings, the director of the Konola Choral Group, were present. The music rendered by their group was as equally impressive as was their transportation in an open truck from Konola to Monrovia, approximately sixty miles of almost impassable roads caused by heavy rains, to render the beautiful selections that thrilled and quickened the heartbeats of all who listened.

The moment that all awaited came when Mr. Tubman, president of the independent republic of Liberia, stood behind the new pulpit to preach. The president, who was a preacher before he became president, slowly, distinctly, and solemnly made his introductory remarks. Then with great earnestness he made a statement that thrilled the assembly: "Seventh-day Adventists believe ardently, and correctly too, that this is the only Sabbath and that Sunday is not the Sabbath. We all realize and endorse their doctrine insofar as their belief in the Sabbath is concerned." He went on to say that there would never be peace among the nations through diplomacy or military might, but that peace will come to the church when Christ comes to establish His kingdom upon this earth.

A Rebuke and a Challenge

President Tubman's opening remarks were a rebuke and a challenge to the Protestants present, and his closing remarks were a challenge to the Seventh-day Adventist Movement. In the following words he said, "In this church dedicated to the worship of God may the laws of God and the doctrines of Seventh-day Adventists be enforced *and not remain a dead letter.*"

The principle upon which Adventists labor for God is that our work shall not be a dead letter, and with this in mind the program committee, under the direction of C. D. Henri, president of the Liberian Mission, planned for the dedication of the Monrovia church.

The climax of the service came when the offering was taken. The Honorable Ernest Yancy, secretary of the educational department, and the Honorable James E. Dennis, secretary of the treasury department, Mrs. Doris Banks-Henries, and Mrs. Ora Horton made the appeal. The congregation came forward and placed their gifts on the table in front of the pulpit. Mr. Dennis, in his appeal, made this statement: "It is unorthodox for us to be here today [Sabbath]; therefore let us give an unorthodox offering." The complex congregation of Baptists, Methodists, Presbyterians, and Adventists re-

sponded to the appeal by giving more than six hundred dollars. Then the president stepped up to the pulpit and said that the offering should be one thousand dollars, the goal that had been previously set. The congregation rallied, and with the president's very liberal offering, the total amount received was well over one thousand dollars. This offering cleared the church completely of all debt.

Adventism is far from being a dead letter in Monrovia, Liberia. The proof of this statement is in the content of this report. This event is a challenge to Seventh-day Adventists throughout the world field to attempt great things for God.

Camp Meetings in the North Pacific Union

By W. B. Ochs

Camp meetings in the North Pacific Union this year were well attended by believers from all sections of the five conferences. Evangelistic preaching, soul-winning instruction by the various departments, and reports of progress all combined to inspire our believers in the Northwest to return to their home churches dedicated to greater efforts for God during the coming year.

C. A. Scriven, union conference president, and all other union officers visited each camp meeting, giving counsel to our workers and believers, as well as participating in the numerous meetings. Walla Walla College was well represented by its administrative officers and leading faculty members. A. S. Maxwell and M. L. Neff represented the Pacific Press and R. E. Finney attended from the Southern Publishing Association. R. J. Christian represented the Review and Herald Publishing Association.

Attending from the General Conference were H. L. Rudy, L. E. Froom, H. F. Brown, A. H. Rulkoetter, C. E. Guenther, Wesley Amundsen, Cecil Coffey, and the writer. The Voice of Prophecy and Faith for Today groups each visited two of the camp meetings. Other speakers included returned missionaries and the officers and workers of each conference.

Elections Held Preceding Camp Meetings

Preceding the camp meetings conference sessions or business meetings of the constituency were held, at which officers and departmental secretaries were elected for the ensuing two-year period. In all cases the officers were re-elected.

Reports given during the conference sessions indicate that several large building projects are under way. In Oregon, for example, a new academy is being built; in other places, churches, schools, and welfare centers are being erected.

In Idaho A. J. Gordon was re-elected conference president and J. O. Hanson continues as secretary-treasurer. O. T.

Garner was re-elected president of the Montana Conference and J. W. Griffin remains the secretary-treasurer.

Officers re-elected in the Upper Columbia Conference were C. Lester Bond, president, and H. J. Perkins, secretary-treasurer. In Oregon, L. E. Biggs returns to the office of president of the conference and R. T. Emery is the secretary-treasurer. Officers of the Washington Conference for the coming two years, also re-elected, are Theodore Carcich, president, and L. R. Alexander, secretary-treasurer.

Strong plans for the advancement of God's cause were laid at each camp meeting. In some places evangelistic centers are being set up; in others, evangelism is the keynote of local church activities. Laymen of the conferences are being asked to carry a greater responsibility in winning souls, and that is how it should be. In all, God's program is going forward in the Northwest as both worker and layman strive to finish the work and hasten the coming of Jesus.

The New York Conference Workers' Meeting

By W. E. Read

The New York Conference workers' meeting convened during the early days of September at Union Springs Academy, which overlooks beautiful Cayuga Lake. This is certainly an ideal location for educational activities and gatherings of our believers and workers.

There was a full attendance of the working force. They came from all parts of the conference. Quite a number were young workers growing up into the work, and such meetings are a real blessing to them, as they are also to our workers who have labored for a number of years. J. J. Reisinger had the meeting well planned, and everything moved along with precision and dispatch. This meant a good deal for the smooth running of the meeting. H. L. Rudy and the writer were present from the General Conference, and together shared in the spiritual and practical phases of the matters which came under consideration.

D. R. Gibbs, M.D., the medical secretary of the conference, together with his associates in the clinic, joined with the workers and gave helpful instruction in the workers' health program.

Considerable stress was laid upon a larger soul-winning program, and it was encouraging to see the earnest response to the appeals which were made.

Everyone attending the meeting rejoiced over the fact that the conference, for the first time in its history, attained this year the Minute Man goal in the Ingathering. This is something for which all are deeply grateful to God.



The Call to Advance

The General Conference Staff Tell of Plans and Progress

Our Call to Prayer

By W. B. Ochs, *President*
North American Division

Soon we shall enter upon another Week of Prayer. For many years our denomination has set aside a special week each year for the purpose of seeking God in a very definite way. We believe that we should seek God every day of the year. Without this daily communion with our heavenly Father, our spiritual lives will soon wither. Prayer keeps us close to the throne of God and to the message that He has given us.

The time of the Week of Prayer this year is November 14 to November 21. It is most fitting that during this designated week we should seek the Lord in a united way, all praying for the great objective of quickly finishing the work, and for that preparation of life that will enable us to stand in the final struggle.

Anciently God said to His people:

"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:13, 14).

In these words God brings a special message to His people, for He says, "If my people, which are called by my name." The Lord speaks to us in various ways. He speaks through His Holy Spirit, His Word, His servants, and through church organization. Yes, God speaks oftentimes through sickness, sorrow, trials, hardship, calamities, and wars. We read: "The judgments of God are in the land. They speak in solemn warning, saying: 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.'" —*Testimonies*, vol. 8, p. 252.

Our world is in a deplorable condition socially, politically, and morally. With the prophet of old we can say, "The whole head is sick, and the whole heart faint." These world conditions are but a fulfillment of that which has been prophesied. The times in which we live, the uncertainty of life, and the evil conditions all about us demand that God's people as never before seek the Lord for help and for deliverance.

Facing a world that is in need and

conditions for which there seems to be no remedy, humanly speaking, we turn our eyes heavenward, and there we find hope. God has a remedy for the ills of this troubled world. He desires to bring about a change through His people. What are we to do to bring about this change? The answer is clear. We are to do four things:

1. Humble Our Hearts

"If my people, which are called by my name, shall humble themselves."

Christ is our example in humility. He could say, "For I am meek and lowly in heart." Again we read, "He humbled himself." It was a voluntary act. The human heart is proud; the converted life is humble. Pride is the cause of all sin and misery. Humility is the first step toward the kingdom.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

World conditions should humble us, cause us to fall upon our knees and plead for divine help and guidance.

2. Pray

"If my people, which are called by my name, shall . . . pray."

Millions of people today pray, but the majority know little about the real meaning of prayer. Prayer is a Christian duty; it is an obligation. We are bidden to "watch unto prayer." We pray too little. With the disciples of old we need to say, "Lord, teach us to pray" (Luke 11:1). The secret of all our failure can be traced to the failure in secret prayer. We are defeated so often because we pray so little. The serious times in which we live call for earnest prayer. The call that should be sounded is, "Back to God, back to our knees, back to the inner chambers of intercession."

3. Seek God's Face

"If my people, which are called by my name, shall . . . seek my face."

Seeking God's face goes deeper than merely saying a prayer. To seek reveals

a real desire. It means to turn our thoughts, our will, our affection to Christ with a sincere desire that our lives shall be ordered by Him.

Prayers can be superficial, but the seeking of God's face carries with it the thought of heart searching, of self-examination, of holding on until the answer to our requests is assured. This is no time for formalism. God asks for genuine experiences in Him. He calls for a faith that will move heaven, that will bring deliverance to His suffering children; a faith that will open doors now closed to the gospel.

Through the prophet the Lord said, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

Seeking His face changes our lives, and it assures us victory. Seeking God's face by faith brings tremendous results. Someone has said: "Romanism trembled when Luther saw God. The Great Awakening sprang into being when Jonathan Edwards saw God. The world became a parish of one mind when John Wesley saw God. Multitudes were converted when Whitefield saw God. Thousands were fed when Mueller saw God." If everyone in the Advent Movement sought the face of God most earnestly, the unusual, the unexpected, would happen. The coming of the Lord would soon become a reality. The seeking of God's face calls for fasting, weeping, and mourning.

4. Forsake Sin

"If my people, which are called by my name, shall . . . turn from their wicked ways."

When we do the first three—humble our hearts, pray, and seek God's face—then the fourth, turning from our wicked ways, follows naturally. Sin separates us from God. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). David said, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

When we pray and seek God's face we must come to the Lord with a determination to obey. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). When we do our part God will do His. His promises will be fulfilled, and the promise that He has given us is,

"Then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

We are the salt of the earth. Through us God wants to spare the world long enough to finish His work. Oh, that we might recognize not only our true relation to God but also our responsibility to help those who are suffering in this sin-sick, sad, doomed world.

Prayer is only one phase that we are to enter upon during the Week of Prayer. Let us remember that it is also the Week of Sacrifice. The more we pray, the more we love to give. A praying church is always a giving church. Our work began in sacrifice, and it will end the same way. Sacrifice is based on wholehearted consecration. It enriches the giver, and it is the foundation of the plan of salvation. When we are willing to sacrifice self and thus yield all to Him, then no sacrifice of our means will be too great.

May the Lord abundantly bless His people during the coming Week of Prayer, and impress us with the greatness of the unfinished task. As we yield ourselves in a more definite way, may we demonstrate by the sacrifice we make our loyalty to Him and the cause we love.

"Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*The Desire of Ages*, p. 504.

War Service Commission

Medical Cadet Training Commended

The favorable impression that our medical cadet training is making on Army officials and the influence for good it exerts will be plainly seen from an article that appeared in the *Lakeview News and Battle Creek Record*, under date of July 16, 1953:

"Major General George E. Armstrong, of Washington, D.C., the army's surgeon general, spoke last Sunday before several hundred guests at the graduation ceremonies of the National Medical Cadet Corps Training Camp. The camp is located at Grand Ledge and is operated by the Seventh-day Adventists.

"General Armstrong's speech covered two phases of interest. In the first part of his speech he noted the progress made by the Army Medical Corps. He stated that in World War I, 8.5% of the war wounded died. In World War II, 4.5% died, and in the Korean conflict only between 2.2 and 2.5% have been lost.

"He credited this progress not only to the advancement of medical science, but

stated it was greatly due to the efficiency and excellent training of the Medical Corps. In the second phase of his speech, General Armstrong reviewed the record of the Seventh-day Adventist program for training young men in the Medical Corps. He stated emphatically that they were all '100% men' and among the bravest he had ever known."

The paper went on to state that General Armstrong commended the program that Seventh-day Adventists have carried on, at their own expense, for the past nineteen years. He said that the medical cadet program trains key personnel for all medical phases of the armed services. These key personnel then return to the various institutions and churches to give their young men the best of training for the services that they will perform when called into the Army Medical Corps. Many Adventist doctors have dedicated their services.

Further Words of Commendation

This journal continued its excellent coverage of the medical camp in the following words:

"Colonel Leedham, the Director of Medical Training of the U.S. Army, was also a speaker. Such a program, that trains young men in advance of their call to duty, and at no expense to the U.S. Government, meets with the highest approval of the U.S. Army.

"The whole idea of this advance training in life saving was conceived by the Adventists that their young men might be of the greatest value to their country without violating the dictates of their consciences.

"The high military personnel reviewed dress parades and drills. They also saw demonstrations of the medical cadets' skill in rescuing the wounded under actual conditions of combat.

"The camp at Grand Ledge is named the Desmond Doss Camp after the Medical Corps hero who was credited with saving 75 lives under heavy combat fire during the last war. He was the only noncombatant ever to receive the Congressional Medal of Honor."

CARLYLE B. HAYNES, *Secretary*.

Temperance Department

An Army of Young Temperance Workers

In more than seventy academies and in all our colleges in the United States and Canada, hundreds of earnest young people are now organizing into chapters of the American Temperance Society. Each year at this time they pay their annual membership dues, and volunteer for one or more of the activities of the chapter.

Throughout the year these young people maintain a steady program of temperance projects, designed to aid our own church members as well as those outside our church. In their zeal and youthful vigor they engage in projects that older members may hesitate to undertake. Perhaps it might be an encouragement to us all to better understand the work and achievements of our college and academy temperance chapters.

At organization time in the fall, officers, elected during the preceding school year, make plans for an intensive membership and organization campaign. Launching a special program and often fostering most interesting promotional activities, members of the school chapter may call on every student and teacher to join the American Temperance Society. Frequently every resident of the community is visited and invited to join. Some schools attain a membership goal of 100 per cent; many succeed in getting 85 or 90 per cent of students and faculty to join the organization.

Plans are early laid for participation in the annual oratorical, essay, poster, cartoon, and jingle contests. Sometimes there are so many entrants in the oratorical contest that more than one preliminary screening must be held to select the five or six outstanding orators who will appear on the big public program later in the year. In one college forty-three contestants appeared with orations to seek places in a final contest which could accommodate only six orators. These contests are more than merely tests of skill or training grounds for youthful talent. They have as an objective the striking of telling blows in the battle against alcohol.

There is conclusive evidence that drinkers have stopped drinking as the result of hearing schoolboy temperance orations. The winning contestants not only receive cash awards but have their work entered in a national contest, which may bring them not only national distinction but the printing and/or publication of their works in national journals.

Many school chapters conduct a temperance week in which chapel and worship periods are devoted to discussions of various aspects of the alcohol problem. Distinguished citizens, legislators, doctors, judges, and educators appear on the campus to lend their influence to the cause of true temperance. Alcohol workshops are conducted in the classes and in special seminars. Radio programs are produced, and widespread favorable publicity is secured.

Temperance teams are organized and programs prepared. These teams are of many sizes and give a wide variety of programs. Some schools may have as many as ten such teams organized, each prepared to give a specific program to churches, schools, and civic groups.

Temperance billboards are kept attractive and up-to-date. Teams are being

organized to distribute copies of *Listen*, the antinarcotics number of *Our Little Friend*, or other temperance tracts or pamphlets. Groups are planning displays for fairs or conventions. Altogether it is a busy and worth-while program.

One college chapter last year distributed more than twenty-two thousand copies of *Listen*; more than fifteen thousand pieces of temperance literature were given away at the State fair. Every school child in the county received a copy of the antinarcotics issue of *Our Little Friend*.

We all should take courage as we see our youth engaging so successfully in temperance activities. We should give them our prayers and our support. Above all, from them we may take renewed courage, and by their example strengthen our own determination to stand for right, letting our voice be heard in these last days.

WINTON H. BEAVEN,
Associate Secretary.

Religious Liberty Department

Liberty Scores Again

Recently the Religious Liberty Department of the General Conference ordered from the National Archives and Record Service of the United States Government a brochure entitled *Charters of Freedom*. For these documents the Government makes a nominal charge. A check was enclosed for the amount as stipulated in the Government price list.

The interesting thing about this transaction was that the following day, when the National Archives received the order and the check carrying the name Religious Liberty Association, one of the workers called this department at the General Conference. Miss Clark, one of the secretaries in the Religious Liberty Department, answered the phone. Upon identification, she was asked whether this was the Religious Liberty Association that publishes the magazine *Liberty*. Upon being told that it was, the speaker stated that two copies of *Liberty* are being received (it is, of course, a large office) and that the workers are extremely pleased with the work that *Liberty* is doing, and the principles for which it stands.

He also complimented the editor for the splendid account published in a recent issue of *Liberty*, describing the removal of the original Constitution and the Declaration of Independence from the Congressional Library to the National Archives, and then commented, "We think a great deal of *Liberty* magazine, and as we recognized your name on the

order, we discussed the matter and felt that in view of the excellent work that you are doing, we should not make a charge to your organization for the documents requested. Consequently we are returning your check uncashed." The mail the next day brought the documents and also the returned check.

This experience should encourage our members in their efforts to increase the circulation of *Liberty* magazine, and thus bring these important principles of religious liberty to the attention of an ever-increasing number of private and government personnel.

Everyone will be particularly interested in reading two editorials by Heber H. Votaw appearing successively in the next two issues of *Liberty*. These articles disclose the fact that Government tax funds are being used for the support, operation, and control of schools that are supposed to be public schools, but which the Missouri courts have declared to be in essential details Roman Catholic parochial schools. The schools are taught by nuns wearing their distinctive religious garb, teaching and practicing the religious dogmas of their order, and subject only to the superiors in their church.

These facts are not hearsay, but were all revealed in a recent opinion rendered by the circuit court of the State of Missouri in the case of *Berghorn et al., v. School District Number 8, Franklin County, Missouri, et al.*, and upheld by the supreme court of the State. This case was the result of a taxpayer's suit.

You will want to read these thought-provoking articles. One is reminded of the reference to the Roman Catholic Church given to us by the pen of inspiration which says, "She is silently growing into power."—*The Great Controversy*, p. 581. Surely we must put forth every effort possible to defend our liberties while there is still opportunity.

ALVIN W. JOHNSON, Secretary.

Home Missionary Department

A Great Upsurge in Lay Evangelism

Ever since the Laymen's Congress at Grand Ledge, Michigan, in 1951, there has been a great upsurge in lay evangelism. It has become a mighty tide, a rising tide, that is lifting idle lifeboats of the church out of the muddy slough of indifference and the quicksands of unconcern and sweeping them into action. Every conference in the North American Division is feeling the effect of this great stirring among the church members. Church after church is doubling its mem-

bership as the laymen swing into action and unite their talents and efforts with ministers and church officers.

It is a great day to be alive. We are witnessing the "final movements" in the church as well as in the world. Soon we will see the work "spread like fire in the stubble." The Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

The pastors of the church as well as conference officials are giving wonderful support to this growing laymen's movement. It is a new day of cooperation between the departments also. There is a feeling of love that is beautiful to behold.

Another important factor in promoting this mighty laymen's movement is the publication of the new magazine *GO*, the journal for Adventist laymen. It is inspiring our laymen with the missionary spirit. As one layman wrote: "I read *GO* from cover to cover, and I will never be without it. It helps me wonderfully in my missionary work."

Sometime back a letter from T. E. Unruh, president of the East Pennsylvania Conference, was encouraging. The following is quoted from it:

"Until recently I had found very little time to spend with the new laymen's journal entitled *GO*. However, I determined to get acquainted personally with this new publication. My acquaintance with it has come to be a precious experience. I shall use my constant influence to have it placed not only in the hands of our missionary leaders but in the home of every Adventist family." (Italics supplied.)

Yes, *GO* is another very effective means in promoting this growing laymen's movement. Certainly *GO* should be going to "every Adventist family." It would greatly aid in stirring and arousing and inspiring our laymen to step into line in the onward march of the laymen's movement.

The greater emphasis given to welfare evangelism is another important phase of our service for God that is enlisting thousands of our laymen in a type of greatly needed Christian help work. It is challenging our people to fulfill Isaiah 58. It is taking our Dorcas Societies and welfare rooms out of the dark, hidden basements of our churches and placing them up on Main Street, where the whole city can see what Seventh-day Adventists stand for as they interpret the gospel of Jesus to the world.

Our Home Visitation days present us with another wonderful opportunity to enlist the church in an active program of personal evangelism. On November 7, 1953, which will be our next Home Visitation Day, we hope every church in the North American Division will plan definitely to enlist the active participation of every member of the church.

ADLAI A. ESTEB,
Associate Secretary.

Radio—TV Department

Voice of Prophecy Workshop in Southern Europe

A radio and Bible correspondence course workshop was held June 25-29 in our Paris studio. It was the first of its kind. About forty-five delegates from the various fields of our division were assembled, not only to report on what had already been done, but more particularly to study new methods through which this work can be more fully developed.

Paul Wickman, then secretary of the General Conference Radio Department, attended the workshop. Other representatives of this branch of our worldwide work from neighboring divisions were Max Busch, Central European Division radio secretary; C. R. Bonney, Bible correspondence course supervisor in England; and F. J. Voorthuis, of Holland, representing the Northern European Division.

From the Southern European Division there were R. Gerber, treasurer; F. Charpiot, home missionary and publishing department secretary; G. Cupertino, associate ministerial association secretary; as well as the writer. W. R. Beach, our division president, also spent a few hours with us before leaving for a two-month mission trip to Angola, Portuguese West Africa, and the islands of the Indian Ocean. F. Lavanchy, president of the Franco-Belgian Union, whose guests we were, expressed his joy that this first workshop was taking place in Paris, and also conducted the first worship hour. The Italian radio quartet as well as members of the French quartet gave of their best, and their lovely songs were enjoyed by all.

The radio and Bible correspondence school work in the Southern European Division began in 1947 on a very modest scale. Today the Voice of Hope is being broadcast in eight languages over thirty-seven stations. Some forty thousand persons have been enrolled in the twenty Bible correspondence courses, and about seven hundred souls have been added to the church by this means. Last year 198 baptisms were reported as a result of the radio and Bible correspondence course work. We hope that even this figure will be surpassed in 1953.

Gifts for the radio work are constantly on the increase. In 1952 more than ten thousand dollars was received from our churches and from students of the Bible correspondence courses.

During the four-day workshop the delegates devoted their attention to the varied problems of this branch of our work, conscious that in radio and Bible correspond-

ence course work, every detail is important and only the best is good enough. Thus the script, the voice, the enunciation, the music, and the choice of subject were all given careful study, in order that we may succeed in captivating the attention of our listeners and may attain the best results.

Our radio workers returned to their fields, after these days of blessed fellowship, with more courage and with the determination to do a more effective work in the salvation of souls.

M. FRIDLIN, *Secretary,*
Radio Department,
Southern European Division.

Publishing Department

Our Far Eastern Division Colporteurs

Whether it be in Singapore, Korea, Berlin, London, or New York "there are many, many, who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them. . . . He [God] calls upon His church to arouse and become acquainted with the situation. . . . Let them send forth laborers into the field."—*Colporteur Evangelist*, pp. 32, 33.

In the Far Eastern Division we have approximately eleven hundred colporteur evangelists and publishing house workers publishing and selling literature in twenty-four languages and dialects. The following are a few soul-stirring experiences from these gallant men and women.

Indonesian colporteurs state, "People awaken us all hours of the night to buy books and have us speak [preach] to them!"

In Malaya one becomes aware that language barriers are being broken down. Recently I observed an Indian colporteur selling Chinese literature to a Chinese family by conversing with them in the Malay language. There are no opposing language or geographical barriers to our earnest colporteurs.

Recently a subscriber to the *Signs of the Times*, subscription edition, wrote to the editor and said, "I would like to subscribe for this journal eternally." The messenger of the Lord writes:

"I saw them holding papers . . . in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth. . . . And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a

new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy."—*Ibid.*, pp. 28, 29.

From the Philippines comes a story telling the climax of a colporteur's sale of *The Great Controversy* some twenty years before. This came to full light when another colporteur working in the interior found three groups of command-keeping people. They were happily surprised to learn that there are approximately forty thousand people in the Philippine Islands who believe the same Bible truths. Just recently eighty-nine of these were baptized into the great Adventist family.

Today there is need for thousands more of our people to separate themselves from worldly enterprises and enter the growing bookman army. Approximately five thousand Seventh-day Adventists have already separated themselves from worldly interests, and are now engaged in this specialized phase of God's service for man. They have found that the promises of God are sure. They invite you to join them now. A need made known and the ability on your part to meet that need constitute a call.

The pen of inspiration records the following stirring challenge to the church of God:

"My brethren and sisters, remember that one day you will stand before the Lord of all the earth to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?"—*Ibid.*, p. 33. (Italics supplied.)

B. M. WICKWIRE, *Secretary,*
Publishing Department,
Far Eastern Division.

Medical Department

Medical Work Advances Missions

Dr. William Taylor, just returned with his family on furlough from Central Africa, tells us the thrilling story of the role of our medical work in opening and holding open for evangelism some of the difficult fields of Tanganyika.

Seven years ago Dr. Taylor pioneered the way into this wild west of Tanganyika with an unpretentious, but very effective hospital unit. The Adventist hospital program grew with the addition of leper work, and subsequently with the addition of strategically located dispensaries. All

of this work was conducted on the very finest level, and our Seventh-day Adventist hospital and its work were recognized as among the best in Tanganyika. Local chieftains and government officials came to hold this work in high esteem. The villagers from over a wide area had the highest confidence in the fine work of the hospital. But such achievement, such progress, could not go indefinitely unchallenged.

Those who had reason to wish ill for our work attempted pressures against our people and against our evangelistic endeavors; but the people, the chieftains, and the government officials have been fair and loyal to us. Efforts to embarrass our work have all failed, and baptisms continue to multiply in this difficult but increasingly fruitful area. To the excellent medical work and welfare work of the Heri Mission Hospital, we may credit the continued loyalty of the people of Tanganyika.

The equivalent of this story could be told by our people in other parts of Africa, in Ethiopia, Pakistan, India, Burma, Siam, Malaya, the Philippines, yes, in many parts of the world.

It was not merely the medical work that produced this good will. Perhaps of almost equal significance was the welfare work, the fact that no one was turned down, and the fact that everyone who came in need received sympathy and help.

Adventist welfare centers are accomplishing the same purpose in many places. Adventist churches and their work have been brought very favorably before the community by their welfare work, their Red Cross first aid and home nursing training classes. Enthusiastic welfare and Red Cross endeavors have prepared communities for a more appreciative acceptance of our message through the evangelist and Bible instructor. No church can afford to be inactive.

Is your church doing systematic welfare work? Have you had Red Cross first aid or other training? Is your church conducting such a course? Write your conference medical secretary or home missionary secretary for suggestive plans for this important work.

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

Department of Education

Is the Young Child Safe?

"Is the young child safe?" These were the words of a worried parent, a parent torn with anxiety and fear that his child might be lost.

From time to time we read in the papers of lost children, and the concern felt by all for their recovery. Everything else is forgotten as the parents and friends take part in the search. Even the need of food and sleep is secondary. And, oh, what joy and relief when the child is found and brought back to the grief-stricken parents!

Another school year has begun. Does it find your child in the church school—a place of safety—or in a school of the world with all the dangers of being eternally lost? This is a most serious question, and vitally important. It faces us, first as parents, and then as a church. Are our children, in their most impressionable years, being subjected to the temptations and influences that would break down their spiritual life?

We know from our own experience and denomination-wide survey (See *S.D.A. Youth at the Mid-Century*, Review and Herald Publishing Association, 1951)

that if we send our children to our schools, and they continue in these schools through their years of educational training, 88 per cent will remain true to God, and be safe. On the other hand, if we neglect to safeguard the training of our youth, 84 per cent will leave the church. We also know that of the children from Adventist homes who become church members, 71.5 per cent were baptized before the end of the church school years, and 19 per cent were baptized during the academy years. With these facts before us, it is of vital importance to us as parents to determine whether our children's life training is for God or for the world. Where they get their education will largely determine where they will spend eternity.

Rarely does the child who attends public school become a member of our church, and almost never a worker. The reason is simply this: the public school does not train our youth to be Seventh-day Adventists, nor to be workers in the cause of God. As we think on these things it becomes a vital matter to us as parents, and as church members, to answer the questions: Where are our youth? Are they safe? Are they in the schools of God's planning? To many of our homes and churches the alarm should go out: Lost, a child! We need only to look about us and begin to count the tragic losses among our youth who have missed the way, in most cases because they were not educated in our own Christian schools.

E. E. COSSENTINE, *Secretary.*

Sabbath School Department

Opportunities in Sabbath School Work

For a long time there has been a need for special help for our senior teachers. Most of our teacher training material is geared to the needs of children's divisions. It is good news that by the end of this year it is hoped that a senior teaching manual will be ready in manuscript form. The material has been tested out in workshops in various places this year, and the response has been highly encouraging. We hope to have a practical manual on senior teaching ready for use in the new year. This will open the way for short training courses which should be of immense help to our senior division teachers.

Training Native Workers in the South Seas

The Thirteenth Sabbath Offering for the fourth quarter comes during the Christmas season, December 26. Names

ORDER YOUR FAVORITE PERIODICALS NOW!

(Clip and Mail)

Church Missionary Secretary, or _____ Book and Bible House

Please enter subscriptions for one year as checked below:

<input type="checkbox"/> New subscription	<input type="checkbox"/> Renewal	Amount enclosed \$ _____	
		U.S. & Canada	Countries Requiring Extra Postage
<input type="checkbox"/> REVIEW AND HERALD		\$ 4.75	\$ 5.25
<input type="checkbox"/> REVIEW and INSTRUCTOR		9.00	10.00
<input type="checkbox"/> BIG THREE		6.50	7.40
(Review, Life and Health, Liberty)			
<input type="checkbox"/> FAMILY GROUP (Review, Instructor, Life and Health, Liberty, Worker)		10.95	12.70

To _____ To _____
Address _____ Address _____

Names and addresses for additional subscriptions may be written on a separate sheet of paper and enclosed with this order. If you would like a gift card mailed with the subscriptions, print your name as you would like it to appear on the card _____

Order from your Book and Bible House.

REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

famous during World War II—Lae, New Guinea, Guadalcanal, Port Moresby—will be before us as we study Australasia's needs. One of our great needs in mission lands is the development of native leadership, and this time our special project is the building of the Coral Sea Union College. The counsel given us in the Spirit of prophecy is that we should give special gifts to God's cause at Christmas time, as well as to one another. Here is a great challenge to give to a great cause.

Winter Work Awaiting You

Thousands of Adventists have during recent years moved out of the cities. Why? To be out of bomb range? To be quiet and comfortable? To spread the influence of God's truth?

If you live in a rural area, the autumn and winter bring a good opportunity to open a branch Sabbath school in your vicinity. Hundreds of these small ventures for God are now fully organized churches. There are well over two hundred such churches in North America alone. Our aim is to have each parent Sabbath school open at least one branch school. Here is rewarding evangelistic work for individuals and for parent schools during this winter. Get our leaflet on branch Sabbath schools, and consult your nearest parent school superintendent. Then work it out and get a great blessing from God as you join the evangelistic forces of this growing cause.

HARRY W. LOWE,
Associate Secretary.

Welfare Publicity Results in Large Gift

By Cecil Coffey

Mrs. Marie Bruland, active welfare leader in the Central church of Fresno, California, will never doubt the value of newspaper and radio publicity tied in with a church welfare program.

After the church's welfare work was featured in a series of newspaper stories and radio news programs two years ago, Mrs. Bruland found herself in the local limelight. She had become a recognized community and church leader because of her part in a well-planned welfare program.

One day her telephone rang, and a man's voice on the other end of the line asked whether she was the Mrs. Bruland he had been reading about in the newspapers. When she said she was, the man said he was a member of another denomination, but that he wanted to help the Adventist welfare work in a financial way.

A One-Hundred-Dollar Check

Mrs. Bruland gave him the name of the church treasurer, and suggested that he send his check through the proper channels. The next Sabbath the treasurer reported that a one-hundred-dollar check had been received for the welfare work. Later the man told Mrs. Bruland that so long as the Adventist church continued to do the kind of work it was doing, checks would be forthcoming.

During the two years that have passed since, checks of one hundred dollars or more have been coming to the church treasurer periodically.

Just recently the welfare-publicity combination in Fresno paid its largest dividend. H. B. Westcott, Central California Conference press relations secretary, reports that the man who has been sending

the checks in support of the welfare work has now given five thousand dollars toward the construction of an eighty-thousand-dollar auditorium being built by the Fresno Central church, mainly because he learned that Adventist welfare headquarters will be housed there.

Ontario-Quebec, Canada, Camp Meeting

By James I. Robison

The annual camp meeting of the Ontario-Quebec Conference was held in beautiful summer weather on the grounds of the Oshawa Missionary College, August 21-30.

Dr. M. G. Hardinge, of the College of Medical Evangelists, gave a series of helpful studies on integrating practical religion and healthful living in the lives and homes of our people. J. A. Buckwalter, field secretary of the General Conference, led out in a series of greatly appreciated evangelistic meetings during the last half of the meeting. S. A. Kaplan ably presented the opportunities for work among the Jews, and the writer led out in a series of daily Bible studies. In addition to these from outside the union, W. A. Nelson, D. L. Michael, L. E. Smart, and J. M. Bucy, from the union conference, joined the conference workers in spiritual uplift ministry. G. Eric Jones, conference president, gave strong leadership to the camp.

On the last Sabbath nine were baptized, and two were ordained to the gospel ministry: A. M. Spenst and W. A. Sowers, president of the college. On Sunday morning all were thrilled as the final Ingathering report was given for 1953. More than \$55,500 was reported—the best record ever achieved by the conference, for which all gave praise and thanks to God.

Brief Current News

OVERSEAS

South American Division

● Robert Rabello, the speaker of the Voice of Prophecy program in Brazil, is now engaged in a series of 22 radio rallies in the South and East Brazil unions. In the interior city of Goiania he had an audience of 700 people in one of the theaters. In Uberlandia, a smaller city of some 60,000 inhabitants, his audience was 300. In this latter place Elder Rabello expects a goodly number of families to begin to attend our church services as a result of these meetings. In Castro, a smaller town, 250 came out to hear the lecture. In Curitiba, the capital city of the state of Paraná, a family of 9 is about ready for baptism.

● A clinic in downtown Porto Alegre, Brazil, has recently been opened by the Rio Grande do Sul Conference. This institution, called the Good Samaritan Clinic, occupies an entire upstairs floor of an office building in the center of this growing city of some 300,000 inhabitants. Dr. G. N. Vieira is the medical superintendent. Miss Dora Feiock, a graduate of the River Plate Sanitarium, is in charge of the physiotherapy department.

● The Peru Mission has been working on a program to attain a Sabbath school membership double the baptized church membership. We are glad to report that this goal has almost been reached. Their church membership now stands at 4,187, and the last report is that there are 7,992 Sabbath school members, just 382 short of the goal. We rejoice with Andrés Achata, the Sabbath school departmental secretary, in this good success.

NORTH AMERICA

Atlantic Union

● Nine were baptized in Eagle Lake the last Sabbath afternoon of the Greater New York camp meeting, after an appropriate message by W. H. Beaven, of the General Conference. At the close of the baptismal service all those on the lake-side joined hands and entirely circled the lake as Charles Keymer and the choir, directed by O. S. Beltz, sang the old Advent hymn "Never Part Again."

● The Northern New England Conference workers met together at Camp Lawroweld for three days early in September for study and recreation. F. H. Yost, of the Theological Seminary, conducted the studies each day.

● New welfare centers being opened in Southern New England include one in Clinton, Massachusetts, by the South Lancaster church; one at 148 Chandler Street, Worcester, Massachusetts; and one at the church in Bridgeport, Connecticut.

● The building housing the book display at the Greater New York camp meeting was said to be the nicest-looking building on the grounds. It had been enlarged to twice its original size. A. E.

Randall has charge of the Book and Bible House of the conference.

Canadian Union

● Immediately preceding the annual camp meeting held at Oshawa, Ontario, August 21-30, the ministry of the Ontario-Quebec Conference assembled at Oshawa Missionary College for a special series of lectures. Health evangelism was the keynote of the five-day council. Guest speaker was Mervyn G. Hardinge, M.D., Associate Professor of Pharmacology, CME.

● Twenty young people from the Atlantic to the Pacific attended the summer school session at Oshawa Missionary College, July 5-August 14. Aside from their studies a number of field trips were enjoyed, which included a visit to the city of Ottawa, which is the capital of the Dominion of Canada, and Niagara Falls.

Central Union

● There are four new members on the staff of Union College. They are P. C. Jarnes, instructor in the Bible department; Lloyd Leno, instructor in the music department; Mrs. Marjorie Williamson, instructor in the home economics department; and Miss Iris Donaly, teacher in the elementary school.

● Sabbath, September 26, was the official opening day for the new evangelistic and youth center in Sheridan, Wyoming. C. F. Kearbey and Earl Patton, union evangelists, had charge of the first morning worship hour. G. R. Fattic, Central Union MV leader, assisted the conference workers in the workshops and projects.

● In one week a group of 17 Nebraska colporteur scouts concentrated in two dark counties and influenced at least 3,000 souls for Christ by personal contact. In 760 hours \$2,852.63 worth of literature was delivered, and 94 families were enrolled in the Bible correspondence course.

Columbia Union

● M. K. Eckenroth, of the Theological Seminary, is leading out in a new series of evangelistic meetings in Baltimore. After four meetings in the Lyric Theater the crusade will continue at the new Baltimore First church. Several Seminary teachers and students, as well as local pastors and laymen, are associated with Elder Eckenroth in the campaign.

● Seven church school teachers led out in organizing six Vacation Bible Schools in four of the larger cities in Ohio during the summer vacation period. More than one third of the 169 boys and girls attending were neighborhood children who have had practically no previous contact with the Seventh-day Adventist Church.

Lake Union

● In Indiana 208 boys and girls attended the summer camp, August 23-30. In response to an appeal made by L. A. Skinner, associate MV secretary of the General Conference, 118 boys and girls went forward requesting baptism.

● H. G. Rutherford, of the Flint, Michigan, church, baptized eight new members in a service on Sabbath, August 29.

Northern Union

● A new State welfare center has been opened at Pierre, South Dakota.

● The workers in the Iowa Conference report 28 baptisms during August: W. R. Caviness, 10; T. A. Nickum, 8; A. R. Hagen, 4; W. C. Anderson, Paul Gregoroff, W. R. Howard, and W. G. Zima, 1 or 2 each.

● A group of 20 regular and student colporteurs gathered at Carrington, North Dakota, for a week of intensive canvassing from July 26 to August 1. They sold \$3,000 worth of our books and periodicals and enrolled 173 in the Bible course. This should help prepare the whole area for the series of meetings to be held there by N. J. Johnson, conference evangelist.

● A series of revival meetings was held at Lindstrom, Minnesota, August 16-23. E. F. Finck, conference home missionary secretary; K. I. Foss, manager of the Minnesota Book and Bible House; Howard Anderson and Neil Hadley, conference publishing department secretary and assistant; teamed up for this series of meetings that were well attended by the townspeople. To follow up these meetings, a community Bible school will be conducted each Sunday evening.

North Pacific Union

● Elder and Mrs. Frank T. Munsey and their two children have recently transferred from Alaska to the Montana Conference, where Elder Munsey is in charge of the Butte-Helena district, which also includes the Boulder and Anaconda churches.

● Several new believers were baptized at Kalispell, Montana, on September 5. Two of them were members of the Columbia Falls branch Sabbath school. One sister from Whitefish had learned the truth through the Voice of Prophecy Bible School. Several families from Yaak made the trip of 320 miles to attend this service, and two were added to the Yaak church by baptism.

● Over the Labor Day weekend 150 men and women participated in the first conference-wide MV Pathfinder training course in the Washington Conference. Ome Daiber of Seattle, a mountaineer of national renown, thrilled the delegates with the challenge of living in the great out-of-doors.

Pacific Union

● Something new is being tried in San Diego, California—a simultaneous city-wide evangelistic program. Eight pastors will speak in their respective churches or in auditoriums that have been secured for the purpose each Sunday night, each speaking on the same subject.

● A total of almost 2,800 attended MV summer camps in the 4 California conferences this summer. In addition more than 100 were in camp in Arizona, and there were brief camps in the other fields that were attended by enthusiastic youth. An unusually large number of the campers requested baptism and were referred to their home churches.

● Growth of membership has necessitated the formation of a new district in

the Central California Conference. The former Arroyo Grande-Paso Robles district was divided, with Clyde Bradley becoming superintendent of the northern section and E. G. Annofsky taking the superintendency of the southern section. This will make possible better care of the churches and greater opportunity for evangelism.

Southwestern Union

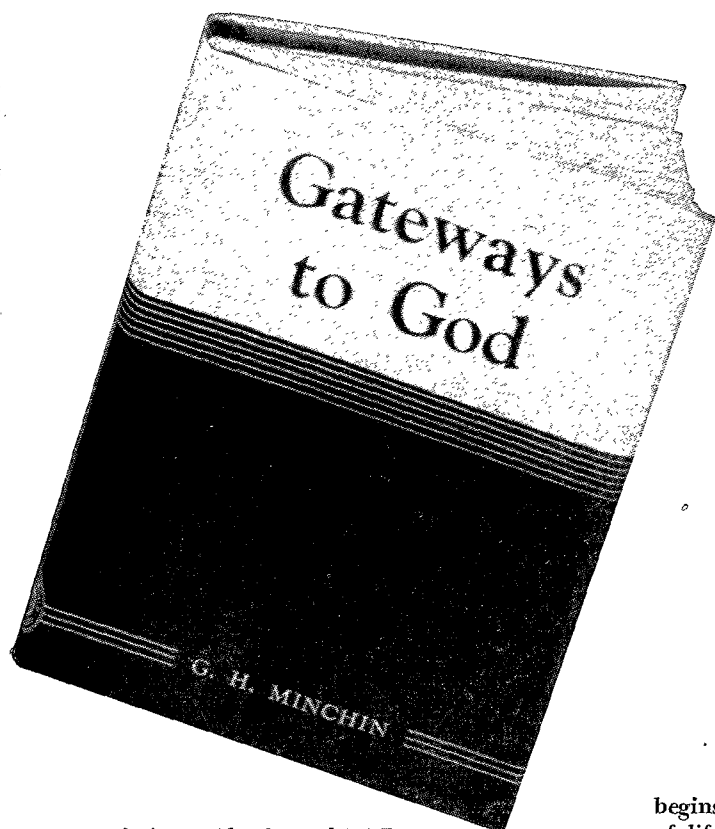
● F. D. Rusche, of the Arizona Conference, is now the pastor of the Carlsbad-Roswell-Hagerman district in the Texico Conference. The vacancy in this district was caused when W. R. May accepted a call to the Alabama-Mississippi Conference.

● The San Antonio Missionary Volunteer Society leads all the Senior societies in the Texas Conference in literature distribution during the month of August. This society reports 16,594 pieces of missionary literature distributed.

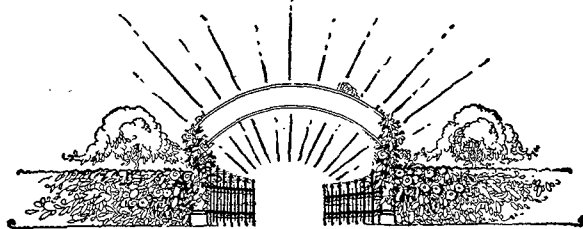
Obituaries

HARE.—Robert Hare, born in northern Ireland, Dec. 21, 1858; died Aug. 20, 1953, at Wahroonga, N.S.W., Australia. He came to Kaeo, New Zealand, with his parents when but a few years of age. In 1885 the first little group of Adventist workers traveled from San Francisco to Australia by steamer and called at Auckland en route. Soon after getting the work established in Victoria, Pastor Haskell decided to go to New Zealand, and at least arrange for the distribution of literature. Robert, who was then a local preacher for another church, embraced the truth under the preaching of S. N. Haskell, and, relinquishing all his former plans, sailed in less than one month for America, where he attended Healdsburg College. After two summers in tent work Robert Hare was ordained to the ministry, and the next year was married to Henrietta Johnson by Pastor Haskell who, by this time, had returned permanently to the States. In 1888 Pastor and Mrs. Hare joined the growing work in New Zealand, where their first child, Reuben, was born in Gisborne. They subsequently moved to Australia, where other members of the family were born, and where they have since labored in all the states of the Commonwealth, and also in the South Pacific Islands, including nearly a year on distant Pitcairn Island. For a number of years Robert Hare was the efficient editor of the *Bible Echo*, now known as the *Signs of the Times*. He also served 2 terms as Bible teacher at the Australasian Missionary College, under whose fine tutelage many young ministers learned the science of preaching; our respected and now retired president, C. H. Watson, being among them. Few workers in the cause of God have made such a contribution to the spiritual life of the church in Australasia as Robert Hare, who by pen, voice, and deportment has ever inspired God's people. Monuments to his ministry are found in many places. His books, his articles, his poems, live on in the lives of many. He is survived by his devoted wife and 5 children: Reuben Hare, Mrs. E. J. Johanson, and Mrs. R. W. Lane, in Australia; Mrs. L. V. Wilkinson, in New Zealand; and Eric Hare, of the Sabbath School Department of the General Conference, Washington, D.C.

STEWART.—Emily Jean Stephens Stewart, born April 20, 1880, in Springburn, Mount Somers, South New Zealand; died Aug. 15, 1953, at Wahroonga, N.S.W., Australia. She was a girl in her early teens when her parents purchased *The Great Controversy* from an Adventist colporteur. After perusing its pages Mr. and Mrs. Stephens began keeping the Sabbath, joined the Adventist Church, and remained firm in the faith until their death. Jean and her sister Mary also accepted the teachings of this church. At the age of 21 Jean accompanied Pastor and Mrs. E. W. Farnsworth to Australia, where she entered the normal course at Australasian Missionary College, then known as the Avondale School for Christian Workers, qualifying as a teacher in 1905. Her first appointment was to the church school at Egugorra, N.S.W. From her pupils in that school 4 were ordained to the ministry of this church. In 1907 she was married to Andrew Graham Stewart, also a graduate from Avondale, who was under appointment to mission work in Fiji. Jean Stewart was one of the pioneer women of the Australasian Division to engage in foreign mission service. In the absence of a schoolhouse, she accommodated the children



Aids to Daily Devotions During 1954



GATEWAYS TO GOD

By G. H. MINCHIN

Price, Cloth, \$1.25

De Luxe, 2.00

(GIFT BOXED)

One of the best yet issued, this page-a-day devotional book begins where most of us are and leads step by step toward a new way of life free from worry and frustration into the peace and spiritual well-being that come through surrender to God. This daily guidance into God's sustaining poise and victorious power gives meaning and direction to life and shows those who want to walk the Christian way how to meet the practical problems of spiritual living. Order a personal copy and additional copies as gifts for your friends.



THE MORNING WATCH for JUNIOR YOUTH

The utility of the senior *Morning Watch Calendar* has been adapted in this new publication, an aid to daily worship for junior boys and girls. The Bible verse selections are from familiar scriptures, easy to memorize, and of special significance in the building of character and the cultivating of all the cherished Christian virtues. It will serve the long-recognized need for a daily devotional guide in church schools, JMV Societies, and the family circle. Printed throughout in attractive colors. Mailing envelope included.

PAPER, 10c



CHRISTIAN HOME CALENDAR

What more appropriate date and Bible text reminder could be hung on your kitchen or bedroom wall than this attractive four-color church calendar with a different picture for each month and an appropriate scripture promise for each day. Its overall size is 11 by 18 inches and its pictures 8 by 10 inches. The cover picture this year is a beautiful reproduction of Calderon's *Ruth and Naomi*. It has Sabbath sunset tables and the special campaign dates of the church.

PRICE, 50c

MORNING WATCH CALENDAR

Increasingly popular as a daily memory verse guide and as an excellent substitute for holiday greeting cards, the annual *Morning Watch Calendar* is fulfilling a unique service in Adventist homes. The 1954 edition has a lovely four-color reproduction of a garden scene from the old Sunny Lea Farm on the Mohawk Trail. Kept alongside your Bible, it will prove as always a stimulus to methodical daily worship.

PLAIN, 10c; DE LUXE, 25c



Prices 10% higher
in Canada

Add State sales
tax where
necessary

ORDER OF YOUR BOOK AND BIBLE HOUSE

REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

OCTOBER 15, 1953

on the front veranda of the mission home in Fiji, and at least 2 couples from those students entered foreign mission work in Papua. Mrs. Stewart specialized in work for girls, aiming to make them good wives, able to sew and to keep their homes neat. In 1916 a call was made for someone to go out to the New Hebrides and carry on the work begun by C. H. Parker. Pastor and Mrs. Stewart went to Atchin, and there with some of the most vicious heathenism right at their back door, Mrs. Stewart took up her work for the women and girls as calmly as though she were in the homeland. She was one of the first white women to live among the wild Big Nambus tribes of west Malekula. In 1926 Pastor and Mrs. Stewart were recalled to Australia, where he served in various executive posts. In 1941 the mission field again called, and with her husband she returned to Fiji, where they were connected with the founding of the Fulton Missionary College at Tai Lavu, returning to Wairoonga after an absence of almost 3 years. Mrs. Stewart took an active part in all church work, particularly that of the Dorcas Society. Rugs made by her have been sent to many countries in Europe as well as to New Guinea and the islands of the Pacific. She leaves to mourn her husband, Pastor Stewart.

GAEDE.—Gerhard P. Gaede, born in Russia, Feb. 25, 1870; died at Marion, Kans., Sept. 6, 1953. He came to America with his parents in 1879, and they settled on a farm near Hillsboro, Kans., where his parents accepted the Adventist faith. Elder Gaede was converted at the age of 21 and entered colporteur work in western Kansas, earning 3 scholarships and attending Union College 3 years. After this he moved to Ohio, continued in the colporteur work, and became the publishing secretary of the Ohio Conference, where he remained for several years. In 1907 he was married to Mary Kuhn. He then entered the ministry, and was ordained at the Wilmington, Delaware, camp meeting with Carlyle B. Haynes. His wife passed away in 1911. The following year he was married to Katie Weibrecht, and they went into evangelistic work, laboring 4 years in Buffalo, N.Y., 6 years in Milwaukee, Wis., and 6 years in Detroit, Mich. He raised up German churches in Sheboygan and Watertown, Wis. He was much interested in Christian education, and helped many young people to enter our schools. He built a church school at Detroit and also a church. Elder Gaede was called to North Dakota in 1927, where he labored as a district pastor until 1935 when he was called to the Kansas Conference, becoming pastor of the Marion district. Brother and Sister Gaede have raised thousands of dollars for missions and have sold and scattered thousands of dollars' worth of Bibles and other religious literature. They lived in Marion 17 years. He leaves to mourn his wife; 3 brothers: David P. Gaede, of Loma Linda, Calif.; John P. Gaede, of Columbus, Ohio; and J. P. Gaede, of Canton, Okla.; and a sister, Mrs. John Cox, Dresden, Ohio.

WESTPHAL.—Henry G. Westphal, M.D., born in New London, Wis., July 6, 1881; died at Glendale, Calif., Sept. 2, 1953. He graduated from the American Medical Missionary College at Battle Creek, Mich., in the class of 1905. After a brief practice at Battle Creek he opened his office at Porter, Wis. In 1918 he moved to Glendale to become medical superintendent of the Glendale Sanitarium and Hospital. It was he who was largely responsible for the decision to move the sanitarium from the downtown location to the beautiful wooded hillside where it is now situated. After 7 years in charge of this institution he opened his office for private practice in Glendale. Dr. Westphal was a member of a well-known family in denominational circles; his two brothers, Frank and Joe, pioneer workers in the mission fields of Argentina and Chile, both preceded him in death. He leaves to mourn his wife, Mrs. Doris Westphal; and four sisters: Mrs. A. H. Herman, Mrs. Franklin Fisher, and Mrs. Alice Long, of Battle Creek, Mich.; and Mrs. J. W. Rich, of Redwood, Calif.

COLBY.—Phoebe M. Chapman Colby, born July 4, 1870, in Petaluma, Calif.; died Sept. 1, 1953, at Sanitarium, Calif. She was a member of the pioneer Chapman family that settled in the 1850's near General Vallejo's old adobe fort in Petaluma, and were among the first to embrace the Seventh-day Adventist faith under the labors of J. N. Loughborough, when he began his work on the Pacific Coast about 1868. Phoebe was married to Hiram Colby in 1895, and 2 children were born to this union. After the death of her husband in 1925 Sister Colby spent a number of years as matron of the Loma Linda Sanitarium. Later she served in similar capacity in the White Memorial Hospital in Los Angeles until her retirement in 1938. She is survived by her son, Dr. Elliott Colby; her daughter, Mrs. Mary Monteith; and her sister, Mrs. Lucy Chapman Berringer.

SLAYBAUGH.—Rose Amelia Hanson Slaybaugh, born at Racine, Wis., Feb. 21, 1895; died at Forestville, Calif., Aug. 15, 1953. As a child in Washington State she became acquainted with Roy Slaybaugh, whom she later married. They were baptized into this message in 1941. The story of her conversion and the healing of her husband through prayer is told in the book *Escape From Death*. Besides her husband she is survived by 3 brothers: R. E. Hanson, Walter Hanson, and Arthur C. Hanson.

BRANSON.—Lenna F. Simkin Branson, born in Battle Creek, Mich., near the turn of the century; died Sept. 5, 1953, in Orlando, Fla. She was baptized in Melbourne, Australia, at the age of 11 and

served 15 years as secretary in 2 union conference offices in this country. She married Ellis M. Branson in Berrien Springs, Mich., and later they made their home in Florida. She leaves her brother, Lloyd W. Simkin, and his family to mourn her loss.

NELSON.—Bessie May Edwards Thatcher Nelson, born in Marshall, Iowa; died in Sequel, Calif., Sept. 3, 1953, at the age of 70. She was a graduate of the St. Helena Sanitarium School of Nursing. She is survived by her husband, a daughter, and 5 brothers.

RICE.—Mary Josephine Moore Rice, born near Charlotte, Mich., March 23, 1861; died suddenly July 29, 1953, while visiting in Takoma Park, Md. After working in the Battle Creek Sanitarium some time she was married to Frank J. Rice. To this union were born 5 children, 2 of whom died in early childhood. Elder and Mrs. Rice labored in Missouri and Kansas, where they raised up several churches, but death came early to their home, taking the husband and father and leaving the wife and 3 small children. She became matron in one of our schools in Battle Creek, where she worked diligently to educate her children in our own schools. She had a long prayer list for whom she prayed morning and night and remained an active worker for God till the end. She is survived by a son, 2 daughters, a brother, 6 grandchildren, and 7 great-grandchildren.

DODDS.—Fred A. Dodds, born in Illinois, Jan. 1, 1875; died at Sanitarium, Calif., Sept. 12, 1953. He is survived by his companion, 8 children, 17 grandchildren, 9 great-grandchildren, and 1 brother.

ALLEN.—Annie I. Allen, born Jan. 4, 1868, in Missouri; died at Sanitarium, Calif., Sept. 3, 1953. She is survived by a son and a daughter.

OBLANDER.—David Leon Ohlander, born at El Paso, Tex., May 11, 1943; died at Woodward, Okla., Aug. 6, 1953. He leaves to mourn his parents, 3 brothers, and his grandparents.

NOPPER.—Ernst Nopper, born in Kiselwitz, Germany, May 11, 1869; died in Newark, N.J., July 27, 1953. He dedicated his life to the Lord in early youth, canvassed for many years in Germany, and led many others into the same field of activities. He was also active as licensed minister and assistant publishing department secretary in the same country. In 1893 he married Wilhelmine Pohle, and to this union were born 6 children, all of whom survive: Mrs. Charlotte Badinski, Mrs. Martha Snow, Mrs. Erna Blanke, and the sons: Rudolf, Heinrich, and Wilhelm. Since 1931 Brother Nopper has been a great strength to the New York German church.

COLLINS.—Jessie Pauline Woodruff Collins, born Feb. 13 at Elsmore, Kans.; died at Irrigon, Oreg., Sept. 8, 1953. She was baptized into the church in 1940 and clung fast to its doctrines. Surviving are her husband, 2 daughters, 3 sons, 4 grandchildren, a brother, and a sister.

STARRETT.—Rosa L. Concannon Starrett, born near Muscatine, Iowa, March 14, 1872; died Aug. 21, 1953, in Lodi, Calif. She was married to Charles T. Knowlton in 1889, to which union 2 sons were born, and her husband died in 1917. Three years later she was married to Charles Starrett who preceded her in death in 1934. She is survived by 1 son, 5 grandchildren, 7 great-grandchildren, and 2 brothers.

JOHNSON.—Dr. Karl O. Johnson, born in Portland, Oreg., May 19, 1912; died at Bakersfield, Calif., Aug. 3, 1953. He was a graduate of Walla Walla College and the College of Medical Evangelists. From 1944 to 1946 he practiced medicine in Hanford, Calif., and since that time in Bakersfield. He has been a devoted Seventh-day Adventist since 1937. He is survived by his widow, Dr. Millicent Grant Johnson; 2 children, Neil and Karlette; his parents, Mr. and Mrs. Walter M. Johnson; and a brother, Dr. Paul A. Johnson.

GRANBOIS.—Anna Kristine Hansen Granbois, born in 1875, on the island of Falster, Denmark; died in Glendale, Calif., Sept. 13, 1953. She was always an active church worker. She is survived by 2 daughters, 2 grandchildren, 2 sisters, and a brother.

McCULLOCH.—Emma Clough McCulloch, born in Illinois, Dec. 8, 1862; died in Glendale, Calif., Sept. 8, 1953. She was a staunch supporter of the cause of God. She leaves 2 daughters, 2 sons, 17 grandchildren, 33 great-grandchildren, 2 sisters, and 1 brother.

LINDSAY.—Virginia Metzger Lindsay, born in Little Valley, N.Y., May 13, 1879; died at Burt, N.Y., June 22, 1953. She accepted the Adventist faith about the turn of the century and was a skilled nurse. She is survived by her husband, 2 daughters, 2 grandchildren, and a brother.

WEYMAR.—John Weymar, born June 6, 1866, in Ohio; died at Yucaipa, Calif., Aug. 13, 1953. He had been a loyal Seventh-day Adventist more than 50 years. His one daughter survives him, besides several grandchildren, great-grandchildren, great-great-grandchildren, and 1 sister.

WISSINGER.—James H. Wissinger, born in Rayne Township, Pa., Oct. 21, 1903; died July 27, 1953, in Mount Clements, Mich. He is survived by his wife, a daughter, a son, 3 grandchildren, and 3 sisters.

BROWN.—Albert S. Brown, born in 1868; died June 25, 1953, at Azusa, Calif. He has for many years been a member of the Burbank, Calif., church. He is survived by 1 brother.

MESSER.—Clinton E. Messer, born Aug. 22, 1867; died Aug. 22, 1953, at the home of his daughter in Kalamazoo, Mich. He accepted the faith of Seventh-day Adventists 6 years ago.

HAWKINS.—Lena L. Hawkins, born Dec. 22, 1865, at Mound Valley, Kans.; died Aug. 14, 1953, in Vinita, Okla. She was baptized into the remnant church about 2 months before her death. Survivors are 2 sons, 2 daughters, 15 grandchildren, 24 great-grandchildren, 1 sister, and 2 brothers.

GILBERT.—Harry J. Gilbert, born Aug. 14, 1885, at Wewoka, Okla.; died Aug. 10, 1953, in Oklahoma. About 40 years ago he accepted the Adventist faith. He is survived by 3 daughters, 2 sons, 21 grandchildren, 6 great-grandchildren, and 5 brothers.

POTTER.—Florence Agnes Burkey Potter, born Dec. 22, 1882, in Mercer County, Mo.; died July 27, 1953. She was reared in the Adventist faith and was a member of the church in Enid, Okla., since 1923. She is survived by her husband, 1 daughter, 1 son, 5 grandchildren, 1 great-grandchild, and 2 sisters.

MORRIS.—Albert A. Morris, born Dec. 2, 1896, in New York City; died July 25, 1953, in Denver, Colo. He accepted the faith in 1940, and it proved a source of great joy and comfort to him during his long illness. He is mourned by his wife, Martha.

BLOSSER.—James B. Blosser, born in Page County, Va., Aug. 6, 1867; died in Virginia, June 8, 1953. He was a member of the church for more than 50 years. He is survived by 2 sons.

LOWE.—Alberta S. Lowe, born March 5, 1899, at Kirby, Oreg.; died July 11, 1953, as a result of a tragic automobile accident. She is survived by her husband, C. Herbert Lowe, and her daughter, Winona Lee, of Loma Linda, Calif.

MAXWELL.—Lavina Estella Oppe Maxwell, born near Brookston, Ind., Sept. 28, 1868; died Aug. 5, 1953, at Nowata, Okla. She is survived by her husband, a daughter, 2 sons, 8 grandchildren, 6 great-grandchildren, and a sister.

NOTICES

Literature Wanted

Walter Parris, Reserve Trace, El Socorro Road, San Juan, Trinidad, B.W.I., thanks those who have sent literature and desires to receive more used papers and books to forward the work in that part of the vineyard.

Riverside Sanitarium and Hospital Corporation

Notice is hereby given that the biennial constituency meeting of the Riverside Sanitarium and Hospital will be held in Washington, D.C., in connection with the Autumn Council of the General Conference of Seventh-day Adventists, Thursday, October 29, 1953, at 10 A.M. The purpose of the meeting is to elect trustees for the ensuing term, to receive reports, to effect changes in the constitution, and to transact any other business that may properly come before the membership.

A. L. HAM, Chairman.
C. A. DENT, M.D., Secretary.

Oakwood College Corporation

Notice is hereby given that the biennial constituency meeting of the Oakwood College Corporation will be held in Washington, D.C., in connection with the Autumn Council of the General Conference of Seventh-day Adventists, Thursday, October 29, 1953, at 10 A.M. The purpose of the meeting is to elect trustees for the ensuing term, to receive reports, to effect changes in the constitution, and to transact any other business that may properly come before the membership.

A. L. HAM, Chairman.
F. L. PETERSON, Secretary.

Church Calendar for 1953

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 of <i>Herald</i> Campaign
Nov. 14-21	Week of Prayer and Sacrifice
Nov. 21	Week of Sacrifice Offering
Nov. 26	Thanksgiving Day
Dec. 26	13th Sab. Off. (Australasian Inter-Union)

What Can a Man Believe?

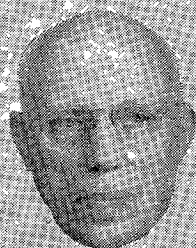
The "Know-How" of
Christian Living

Bible Paradoxes

The Coming King

BOOKS

BY WELL-KNOWN AUTHORS



What Can a Man Believe?

M. L. ANDREASEN

All the main Bible doctrines are discussed in logical style with human-interest stories and illustrations to make them clear and understandable. A valuable aid for those who are searching for Bible truth.

Price, \$2.00, cloth
\$2.75, de luxe



The "Know-How" of Christian Living

ARTHUR L. BIETZ

Religion is so often preached over the heads of moderns. This volume gives the everyday, working blueprint for living like the Master. The approach is sensible, logical, clear, and challenging.

Price, \$2.50, cloth



Bible Paradoxes

TAYLOR G. BUNCH

Has anyone ever told you he doesn't believe the Bible because it contradicts itself? The apparent contradictions of the Scriptures are explained in this new book so the authenticity of the Bible remains unified.

Price, \$1.50, cloth



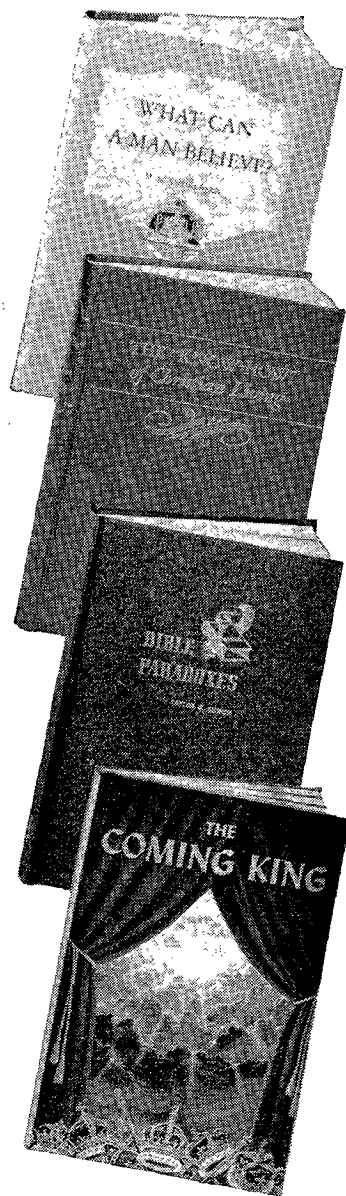
The Coming King

ARTHUR S. MAXWELL

The need for a new up-to-date book on the second coming of Christ has been felt for some time. The most recent material is included to explain the ten great signs of Christ's return in the light of modern-day world conditions.

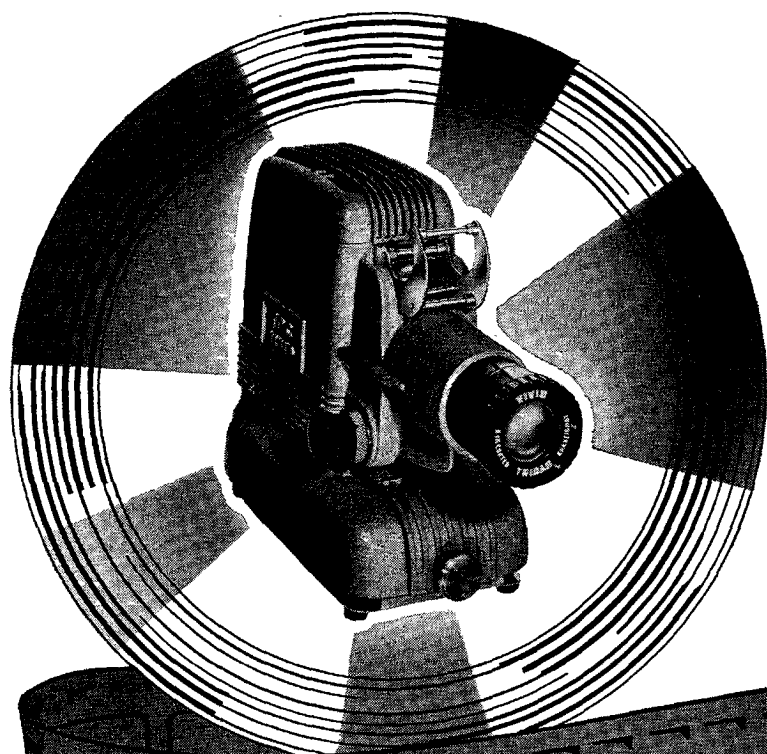
Price, \$.50, paper
\$1.50, cloth

Add sales tax where necessary.
Prices higher in Canada.



PLACE ALL ORDERS WITH YOUR BOOK AND BIBLE HOUSE

Pacific Press Publishing Association, Mountain View, California



WIN MORE SOULS

30 LESSONS

20th Century No. 1 BEAUTIFUL BIBLE
35 mm Filmstrips with complete lesson plans

Best that money can buy!

30 Filmstrips Only

(for use with your projector)

Cash Price \$59.50

\$9.61 Down, \$5.00 per month
for 11 months

30 Filmstrips With

\$40. Projector

and 30" x 30"

**DAYLIGHT
SCREEN**

Cash Price \$89.50

\$15.23 Down,
\$8.00 per month
for 10 months

ORDER NOW FROM YOUR
BOOK and BIBLE HOUSE or
VISUALADES CONSOLIDATED

P. O. BOX 448, LA MESA, CALIFORNIA



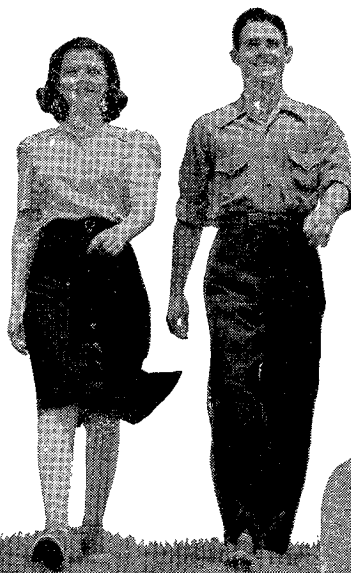
Gateway to Service

We Can Help You!

School days are here, and perhaps you are one of the many that need help, real financial help, and need it *now*, and each week through the school year. Many students earn extra money selling *Life and Health*. It's easy, simple, and educational. Cash is ready at the time you need it.

LIFE and HEALTH

- *Opens doors . . .*
- *Breaks down prejudice . . .*
- *Makes friends . . .*
- *Wins souls . . .*
- *Puts zest in living . . .*
- *Has more than a million monthly readers . . .*
- *Carries ads for our books . . .*
- *Provides many tie-in sales . . .*
- *Makes a Christian education available to every Seventh-day Adventist youth.*



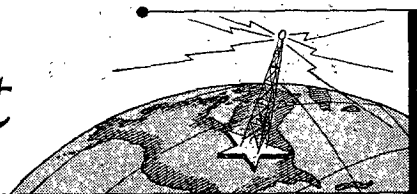
*See your publishing department secretary
for territory and selling aid, or write to*

R. J. Christian

LIFE and HEALTH

Washington 12, D.C.

Items of Special Interest



Pioneer Work in Greenland

In the middle of last June, Andreas Nielsen, of the East Denmark Conference, left his home in the Faroe Islands to engage for a short period in pioneer work in Greenland. Now, after two months in that new field, he has returned to his home base.

During his stay Brother Nielsen visited and canvassed from home to home in the towns of Holsteinsborg, Sukkertoppen, and Godthaab. He also visited other places on the way to these larger centers of population. He sold a large quantity of literature in the Danish language and also distributed more than 1,000 copies of the pamphlet *Survival Through Faith*, translated into the Greenlandic language. In addition to this work, he conducted a number of public meetings that were well attended, at which he used the services of an interpreter. He found warm support in his work from certain officials, but met considerable opposition from the state church.

As the outcome of this visit, a very excellent foundation has been laid, upon which it is hoped later more constructive work can be built. E. B. RUDGE.

Recent Missionary Departures

Mr. and Mrs. William F. Hawkes with their little daughters April Lynn and Diana Lynn, of Brookfield, Illinois, left Miami, September 27, en route to Maracaibo, Venezuela, where Mr. Hawkes will take charge of a school for English-speaking children.

Elder and Mrs. E. H. Wallace and their two children, Karen and Stephen, sailed September 27 from San Francisco on the S.S. *Steel Fabricator* bound for Saigon, French Indochina. They are returning after furlough to the French Indochina Mission of which Elder Wallace is president.

Dr. and Mrs. E. E. Bottsford and their children, Ronald and Donna Jean, left New York, September 29, en route to Belém, Brazil, where Dr. Bottsford will be director of the new Belém Hospital. For some years they were in Bolivia in self-supporting medical missionary work, and after a furlough in the homeland they are returning to South America.

Mr. and Mrs. V. D. Dortch and their son Kenneth, of the Northern California Book and Bible House in Oakland, sailed September 29 from San Francisco on the S.S. *California Baer* on their way to Manila. Mr. Dortch is to serve as

manager of the Philippine Publishing House.

Miss Marie Guinn, of Lucas, Ohio, sailed from New York, September 30, on the S.S. *Sir John Franklin*. She goes to India as teacher-preceptress for the Vincent Hill School.

Temperance Day Offering, October 31

The American and International Temperance Societies are putting forth every effort to carry out the instruction in the Spirit of prophecy to warn the world of the evils of intoxicants and related indulgences. Millions of homes are affected by this scourge. The lives of many women and children are made miserable by the demon drink, which has fastened itself upon so many fathers. And altogether too many mothers have been swept into this evil.

We view with anxiety the excesses of the youth of our country in the use of intoxicants, which has resulted in appalling increases in youth crime and juvenile delinquency all over the land.

In view of the condition, with which we are all well acquainted, there is urgent need to do all in our power to acquaint the people in our land with the growing evils of intemperance and help them to a better way of life.

I am confident our people will wish to contribute a liberal offering on October 31 to make possible the continued and strong promotion of this good cause. The goal has been set at one dollar a member. Many, of course, will wish to give much more. May the Lord bless each one with a willing heart as the appeal is made for the Temperance Day Offering on October 31, 1953. C. L. TORREY.

South African Youth Congresses

In a letter received September 21 from P. H. Coetzee, Missionary Volunteer secretary of the South African Union Conference, we have the following report:

"We just finished a wonderful youth congress with almost 2,000 people in attendance from all over South Africa. We ran two congresses simultaneously, one for the Bantus and one for the Europeans. We appreciated the splendid help of L. K. Dickson and H. M. S. Richards. Our division president also gave us much help and pledged his support to our work.

"Nearly 70 Master Guides were in-

vested, including our union president, the Cape Conference president, and a few from the division office. The Missionary Volunteer work in South Africa is on the onward march."

E. W. DUNBAR.

Literature for the Jews

We are very fortunate in being able to publish at this time a series of tracts for circulation among our Jewish friends and neighbors. (See this issue of the REVIEW, p. 5.) A committee has been working for many months on these tracts, and we believe that the Lord has blessed as we have endeavored to prepare literature that can be and should be used by all our churches in bringing the message to the Jewish people. We have been told by the messenger of the Lord that before the end of time literally hundreds from among the children of Abraham will accept God's message for this time.

We are asking that on Sabbath, November 14, a concerted effort be made in all of our churches to place these wonderful tracts in the hands of our people, so that they may use them in missionary work among their Jewish neighbors and friends, and also among the multitudes of Jews living in our cities. W. B. OCHS.

Continuity of Mission Service

We recently received a letter in the General Conference office dated September 9, 1953, and signed by M. C. Warren, president of the North Philippine Union. Prior to his appointment to the Philippines Brother Warren carried responsibilities of leadership in many parts of China. Perhaps the most interesting part of Brother Warren's letter is this sentence:

"The date on this letter reminds me that forty years ago today we arrived in Shanghai with R. C. Porter, James Shultz, A. L. Ham, O. Grundset, B. Petersen, H. J. Doolittle, and J. P. Anderson who was returning from furlough."

Of the list mentioned by Elder Warren, several have retired from active service, one has passed away, and several are still actively engaged in the work. A. L. Ham is a field secretary of the General Conference; J. P. Anderson is engaged in evangelistic work in the Hong Kong area.

We salute Brother Warren and those with similar periods of mission service, who are courageously in the forefront of the advancing line of this message.

W. P. BRADLEY.