

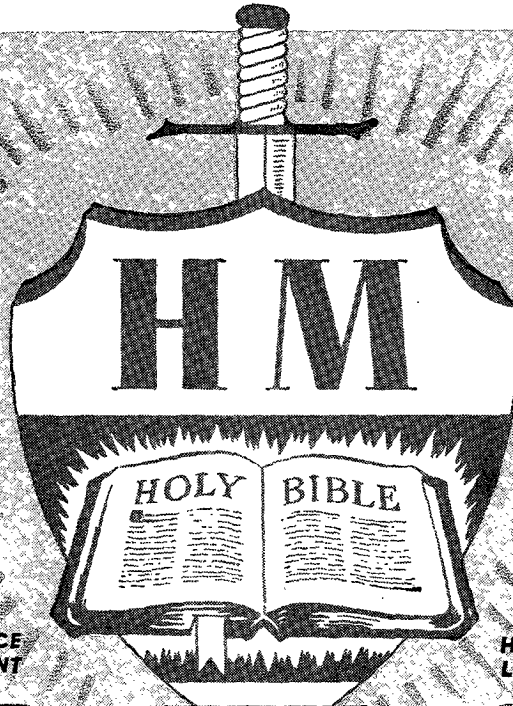
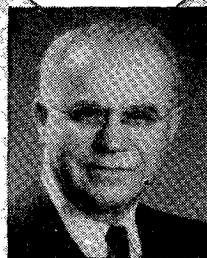
The Advent

REVIEW

and Sabbath
HERALDGENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

1903

1953

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

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Birth and Growth of a Great Department

The early Adventists were zealous in the distribution of tracts and papers. They were firmly convinced of the doctrines they held and were eager to carry their beliefs to others. Their zeal and faith led them to prepare suitable literature for missionary work. Tract societies of various kinds, suited to the local needs, were established. Our people were taught how to carry out a systematic distribution of literature.

As the work of the denomination grew in magnitude and complexity, the need was felt for a more definite organization of the lay members of the denomination for missionary endeavor. Accordingly, at the General Conference of 1913 action was taken placing the promotional work on a departmental footing. Miss Edith M. Graham, who had been a successful worker in Australia, was appointed general secretary of the Home Missionary Department for the world field. F. W. Paap, who was associated with her, was asked to give special attention to the work in the North American Division.

The plans that were adopted called for not only home missionary secretaries in union and local conferences but a thorough organization of the work in each church. In the carrying out of these plans there was developed a comprehensive reporting system, a home missionary manual, a series of lessons for church missionary institutes, and material for monthly programs in the churches. As a result of these forward steps the home missionary work developed rapidly, not only in America, but throughout the world.

After the death of Miss Graham in 1918, C. V. Leach was elected secretary of the department and H. K. Christman and E. R. Numbers as assistant secretaries. In 1921 J. Adams Stevens was called from his work as home missionary secretary of the Pacific Union Conference to take the secretaryship of the General Department. E. F. Peterson and E. F. Hackman were associated with him. Elder Stevens ably served the department as secretary until 1936. At the General Conference session in 1936 Steen Rasmussen was elected secretary of the department. With him were associated W. A. Butler and W. H. Bergherm. Elder Rasmussen gave able leadership to the department. His untimely death was a great loss to the work. At the General Conference session in 1941 R. G. Strickland was elected secretary. His associates were W. A. Butler and W. A. Scharffenberg.

Throughout all these years the Home Missionary Department has made excellent progress. In the General Conference offices it now has a secretary, three associates, and one assistant. God is blessing the work in the department, and we believe that the brightest days are still ahead of us.

T. L. OSWALD, *Secretary,*
Home Missionary Department, General Conference.

IT HAS now been fifty years since the Ingathering plan was first tried out by Jasper Wayne in 1903. In those days our foreign mission program was getting well under way. A good beginning had been made in Europe, particularly in the north. Workers had been laboring for some years in Africa. A number had been sent to China and the Far East. South America was beginning to develop a constituency. Mrs. E. G. White had made an extended visit to Australia. Her labors there, together with those of A. G. Daniells and others, had done much to place the work on a firm foundation.

The vision of a worldwide missionary endeavor was becoming clear to the denominational leadership. Our organization was becoming settled according to the pattern adopted at the 1901 General Conference, a pattern that is still being followed today and that is the admiration of other church bodies.

The financial structure of our cause was sound, but it was inadequate for the incessant demands of a rapidly growing movement. The total raised annually for missions from all sources, including the Sabbath school, was less than \$150,000. As we labored to gain a foothold in new

territories, the need for schools, hospitals, church buildings, publishing plants, with all the equipment required for their operation, continued to rise before us. Then in many of these mission lands there was no housing where our workers and their families could live in any degree of comfort or with safety to their health.

In 1909 a special appeal was made for what was called the three-hundred-thousand-dollar fund, from which it was planned to purchase land, erect buildings,

supply equipment, and provide workers' houses. Naturally three hundred thousand dollars was only a beginning. The conferences were encouraged to pass on to the mission treasury an extra portion of their tithe, a plan that has continued to this day. By 1903 more than one hundred missionaries had already been sent abroad, and during the next few years the annual average was more than this. During the ten years, from 1908 onward, the average climbed to one hundred. As this staff of missionaries increased, the faithful believers in the homeland loyally assumed the burden of their financial support.

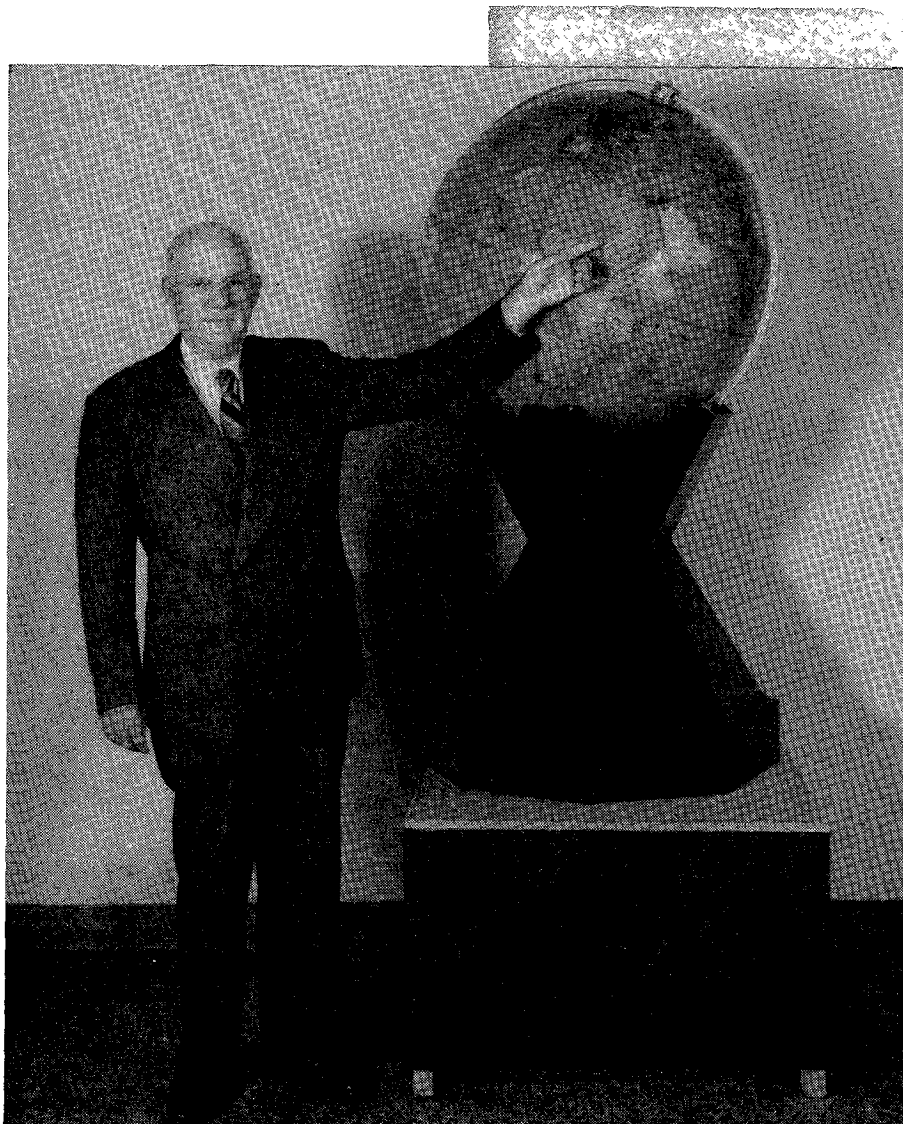
It was in such an atmosphere of progress that the Ingathering work grew and flourished. In 1908 the Ingathering campaign received official recognition, and in 1910 the General Conference Committee voted for it to be a regular feature of our church program. And so it has proved. Year by year our devoted people have rallied to the task, bringing in a steadily growing sum for the support of missions the world around. During the first few years the Review and Herald published a special Ingathering paper of thirty-six large pages, profusely illustrated. This was distributed among the general public and presented our world work in a comprehensive way. Later the *Signs of the Times* was the printed medium of publicity, and then the *Watchman*, which has since been renamed *These Times*.

Millions of dollars have come into the Lord's treasury as a result of the Ingathering. Untold thousands of people have learned of our message and work. The light of gospel truth for the last days has shone brightly from the literature placed in the hands of the people by willing workers from our churches. The Ingathering has shared substantially in sending nearly seven thousand devoted

(Continued on page 32)

CHARLES CAREY

W. H. Branson, president of the General Conference, is seen pointing to Africa on the globe, a part of the world that has been "blessed" by fifty years of Ingathering efforts.



The 50th Year

of Ingathering for Missions

By T. L. OSWALD

WHEN the plan of the Ingathering Golden Jubilee was voted at the 1952 Fall Council and sent out to the world field, it caught fire. Every division at its winter council laid definite plans to celebrate the Ingathering Golden Jubilee by setting higher goals and attempting greater things for God.

In the church's first twenty years of Ingathering the church received through the Ingathering channel \$3,485,746. At this writing our General Conference treasurer's books for the first six months of this year show that we have received in the North American Division alone \$3,669,818.10. Think of it! We gathered more in the North American Division in 1953 than we received during the first twenty years in our Ingathering throughout the world field.

There has been such willingness on the part of our workers, laity, youth, and children as we have never seen before. One of the outstanding records made in

the 1953 Ingathering campaign was at Emmanuel Missionary College under the leadership of the president of the college, Dr. Percy Christian. Teachers and students had a part in the Ingathering field day. More than \$11,500 was gathered in. Everybody was happy to do his very best to make it the most successful campaign that the school had ever had.

There is no easy way in Ingathering. In the Arkansas-Louisiana Conference two of our young people in the Baton Rouge church gathered nearly \$650 during the golden jubilee campaign. Miss Carol McMurphy received more than \$500, and Miss Charlotte McKnight received \$150. Charlotte is only nine years of age, and Carol has just finished her academic work. These two girls received the entire amount by using cans on the main street of Baton Rouge. Many long hours were spent gathering the nickels, dimes, and dollars in accumulating this large amount. Truly we are very grateful

to these young people for this wonderful record.

In the outskirts of Chicago is situated our academy of the Illinois Conference. The young people in that academy in three nights brought in \$2,752.03, and faithfully did their part to make possible the church goal of \$3,500.

R. H. Wentland, home missionary secretary of the Southern Union, writes:

"All day today I did Ingathering with Louis W. Spitzer, of the Chattanooga church, who himself was recently a convert because of an Ingathering contact. About two years ago W. W. Walker, the pastor of the church, called on Mr. Spitzer for a donation. He gave him a Minute Man goal willingly, but asked Elder Walker a few questions. A Bible study was arranged, and in a short time this prosperous businessman and his wife were baptized. Now about two years from that time he has a long list of friends he is calling on in the Ingathering and is enjoying it very much. He raised a number of Minute Man goals."

Scores of experiences come to us telling us how our people each year go out in Ingathering work and of their soul-winning experiences. J. D. Dobbs, a minister in the Kentucky-Tennessee Conference, gives us these experiences.

"A woman came home from town one day about two years ago and found an Ingathering paper in her door. She read it, and found the application blank for the Bible course. She sent for it, and now she has finished the two courses and is enrolled in the Sabbath school lesson course. She is a great prospect for church membership.

"Then there is the merchant who found an Ingathering paper in the street. He read it, and was favorably impressed. When he was called on he told the solicitor he already knew of our work and gave her five dollars. When we called again this year he said, 'I have been looking for you, and if you hadn't come, I planned to mail in my contribution.' Now he is attending church."

Another story comes from S. S. Will, the home missionary secretary of the



T. O. SANDERS

Miss Carol McMurphy (left) and Charlotte McKnight who between them gathered \$650 during the jubilee Ingathering campaign.



W. W. Walker (center) and Brother Rideout (left) who led Louis W. Spitzer (right) to Christ through Ingathering contact.



Mrs. Elizabeth Simon, of the Trenton, New Jersey, church, who raised \$1,218 this year in many long days of street soliciting.



A group of students from Broadview Academy, in Illinois, who in three nights raised \$2,752 for Ingathering. The smiles on their faces testify to their keen enjoyment of this work.

Florida Conference. In it he shows what the children can do. A little boy about twelve years of age spent a number of evenings each week during the Ingathering at a special drive-in restaurant. This boy not only gathered in funds but was in search of those who wanted a better understanding of the Bible. He gave a certain woman literature. She enrolled in the Bible course, and she is a good prospect for church membership. She believes the Lord sent the little boy to them at the drive-in. This woman writes:

"My husband and I are members of another church. One night recently, at a local drive-in restaurant, a small boy from the Seventh-day Adventist church approached us offering us a booklet. We accepted it and made a contribution. I read the booklet, liked it, and used the coupon provided to apply for this Bible correspondence course, and I am very glad I did. These first lessons have been educational and inspiring, and I am looking forward to others."

Curtis Morton, a young worker in the Kentucky-Tennessee Conference, recently wrote this thrilling story to J. O. Marsh, the home missionary secretary of that conference.

"Martha C. and Mrs. H. were working house to house. Mrs. H. got a little behind on her side of the street, so Martha crossed over to help her catch up. Martha rang the doorbell at a nice stone home, and the woman of the house admitted her and asked her to be seated in the living room. She sat down, keeping a lookout for Mrs. H., whom she feared might not know she was there and might come in too. Well, after several minutes the woman returned and asked her to come into the husband's room. He was recovering from a heart attack. They asked our sister many questions about our work, never having heard

of it before. Then the doorbell rang, and the woman went out to admit Mrs. H. She was still out there talking to Mrs. H. when her husband called to her and told her to make out a check to the Seventh-day Adventist Church for twenty-five dollars. Martha and Mrs. H. were happily surprised. When I saw the check I was also surprised. In my experience, limited as it is, I had never heard of receiving a gift so large as twenty-five dollars in house-to-house work. Does it happen very often?"

To this question the answer would be, "Yes, if rightly conducted, Ingathering can be made the most thrilling soul-winning activity of the year."

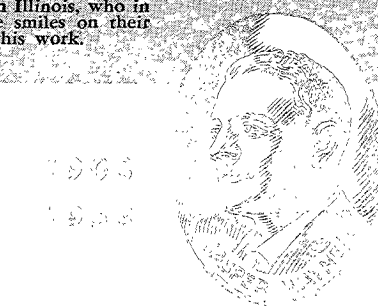
A letter was recently received from H. E. Voorhees, home missionary secretary of the Northern New England Conference. He writes:

"The Rutland church school raised over five hundred dollars, nearly one half of the amount the entire church raised. This is a per capita of \$35.75 for each child in the school. Their teacher received the Jasper Wayne award. One boy and two girls received the golden ribbon; and two girls and three boys, the silver ribbon. During two years' time these children have distributed six thousand pieces of literature. One sister, Mrs. Marian Dow, aged eighty-five, from Bordoville, the first church built by Seventh-day Adventists in Vermont, raised her Minute Man goal. She said that she did it with prayers, tears, her cane, and the Lord."

Yes, that is the spirit that has been manifested this year on the part of many of our people throughout the world field.

This word comes in from the Chesapeake Conference:

"During the 1953 Ingathering a family was visited in Martinsburg, West Virginia, who had been listening to Faith for Today telecast. At first the woman refused to



admit our representative into her home, but on finding that we were the Faith for Today people, she invited him in. In the conversation that followed, she expressed doubt regarding the teachings of her own church, and said that she really held some beliefs similar to the Seventh-day Adventists.

"From this Ingathering contact came the opportunity to begin Bible studies in this woman's home. Four studies had been held up to the time our Ingathering campaign closed, and at this moment the

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Mrs. Marjorie Stewart, of the Northeastern Conference, who rejoices over her soul-winning experiences during recent campaign.

Laymen ON THE MARCH

By ADLAI ALBERT ESTEB

FIRST, terms used in this article should be defined. Webster defines *layman* as "one of the laity," and the *laity* as "those not of a certain profession as law or medicine." In this article laymen will include believers engaged in *all* professions except the clergy. Therefore, the term *laymen* will be understood to refer to *all* church members as distinguished from the ministers or paid denominational workers.

March will not refer specifically to "the third month of the year containing thirty-one days," for a mighty laymen's movement that involves *every month* of the year is being considered. Nor does *Marches* refer merely to the "border or frontier between England and Scotland and Wales," for this great laymen's movement involves *every border and frontier*

as well as all the land of every nation on earth. Nor does *march* refer merely to "a piece of strongly rhythmical music designed or fitted to accompany marching," or, as in musical parlance, "a fast tempo," for this article deals with a mighty army of laymen who are quickening the tempo of progress regardless of the music of the hour. Some are marching forward to the doleful music of persecution. In all lands, under all circumstances, these laymen are marching forward whether bands play or music is heard or not.

Rather, in this article *march* has more the significance of the military definition: "to advance in step or in military order or in regular formation or body, as soldiers." The laymen of the Advent Movement are becoming better organized in our churches, and are truly getting in step

in this advance move all around the world. They are training to move forward. Yes, "like a mighty army moves the church of God!" The laymen are learning how to keep in step with the onward march of the movement. They are marching forward in soul winning.

Laymen have been on the march ever since Andrew, the fisherman, went forth to find his brother Peter, and "brought him to Jesus" (John 1:42). Laymen were on the march when those first Christians went from house to house filling Jerusalem with the doctrine, and turning the world upside down. Laymen were on the march when Saul, the persecutor, turned his back on a political career to become God's mighty messenger, and changed the history of the world while, as a tentmaker, he engaged in his self-supporting ministry.

Laymen were on the march when a seventeen-year-old schoolgirl, Ellen Harmon, yielded her life as a beautiful channel for the Spirit of God. Laymen were on the march when Joseph Bates, the former ship captain, having sold his interest in a sailing ship and retired from sea life, devoted a large portion of his eleven-thousand-dollar fortune to the promulgation of the Advent faith.

Laymen were on the march when Jasper Wayne, the nurseryman, went forth with faith and a vision, to "sell" the Ingathering tree to the denomination. Now that tree has taken root everywhere. Its fruit enriches the cause of God all around the world. Laymen are still on the march doing Ingathering exploits in every one of the world divisions. However, there are still thousands of our church members who need to get in step with the onward march of the laymen of this mighty Advent Movement! We pray that this special issue of the REVIEW AND HERALD will inspire these to join this growing army of Advent laymen who are on the march for God!

Now is the time for the members of our churches to march. It is time to



R. C. HICKMAN

Texas welfare workers "on the march." Thanksgiving baskets bring cheer to many. This is one way in which Adventist laymen may help the needy.



Mr. and Mrs. George Widdicombe, of Foxwarren, Manitoba—new members who went out Ingathering and raised nearly two hundred dollars through business contacts.

accept the ringing summons from God, "Arise, shine." Now is the time for our members to march forward in this great laymen's movement. Every indication points to the fact that this is the hour for us to do a mighty work for God. We are God's men of destiny!

On one occasion in an ancient day when the enemies of God's people had come up against them, they were given explicit instruction from the Lord as to how they should meet the problem of the hour. "And let it be, when thou hearest the sound of a going ["marching," A.R.V.] . . . , that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines" (2 Sam. 5:24).

"When thou hearest the sound of a marching." Surely we are hearing a sound of a marching today. In the world we hear the tramp, tramp, tramp of millions of feet—the marching of armies around the world preparing for earth's final titanic struggle. We hear the marching of millions of youth and of men and women in their pleasure-mad dance of death to the raucous music of jazz bands, not knowing that they are dancing over the trap door of hell and underneath is the abyss.

We hear the marching of vast armies of refugees and displaced persons. We hear the marching of the slave gangs in the labor and concentration camps. We hear the marching of whole populations of hungry, famine-stricken people who with hollow eyes, hollow stomachs, and hollow voices plead for bread. We hear the marching of millions in their quest for fame and fortune.

But at this time we also hear the marching of the armies of the Lord. We hear the marching of the Advent laymen around the world as they go forth to feed the hungry of heart and of body and to give the truth to the world before it is too late. We even seem to hear the marching of the angels as they go forth with us. God is urging us forward. God is calling us—all of us! God is pleading with those who have not yet been aroused as to the lateness of the hour and the greatness of the task.

God is calling every Seventh-day Adventist to march forward bearing the torch of truth—to "arise, shine" in this hour of darkness and destiny. He is pleading with everyone to participate in this great task. "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Christian Service*, p. 11.

We must recognize

Adventist laymen painting a house for a stricken painter. Mrs. Zinna seeks advice about the paint.

MINNEAPOLIS MORNING TRIBUNE

the fact that "to save souls should be the lifework of everyone who professes Christ."—*Testimonies*, vol. 4, p. 53. As church members we all profess Christ. Then our work is marked out for us. We are to win souls. And that includes every member of every church. Not all can do the same work, but all can do something. "To every man his work."

There are many types of work in which we may engage. There are many methods of soul-winning endeavor. But there is no method that adapts itself to so many people as the wise use of literature. Seventh-day Adventists have always been a literature-minded people. Ever since Joseph Bates, launching out by faith in 1846, published and circulated a Sabbath tract, our people have recognized the power of the printed page. We still believe that "a drop of ink can make a million think."

And we are using literature! We average close to one million pieces of truth-filled literature every week of the year. That includes books, magazines, and tracts. However, we expect to see far more literature distributed in the future. If every member would distribute one tract a week, we would circulate nearly one million tracts alone a week. At present the one million a week includes the magazines and books of which we circulate many millions every year.

The reprint of the *Look* article totaled 7,012,500 copies.

The Minneapolis *Evening Star* had this to say about this *Look* reprint:

"*Look* magazine's series on religion included an article on Seventh-day Adventists. The governing body of the church

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Every Man

AT HIS POST OF DUTY

By W. B. OCHS

THE remnant church of God has accepted the challenge, "Go ye into all the world, and preach the gospel to every creature." The task seems insurmountable, but it will be accomplished. The secret of carrying out successfully the commission of the Master is found in just four words: "but by my spirit." These words do not teach that God will do the work alone, for He has chosen to work through His people, His church. He works not only through those called into active service but through the laity as well.

There is ample work for all, for we read, "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, vol. 9, p. 47.

Those who are willing to accept their responsibility in soul-winning endeavor will always see opportunities that will bring them in contact with those who are seeking for light. All about us are hungry souls who are not satisfied with what they have. They long for that something that will bring peace to their troubled hearts.

No one has ever accomplished much without some definite experience in the things of God. Things don't just happen. God calls men. He leads them by His Spirit. He sees the need of the honest in heart. Through his human agents He reaches them. Before He can trust us with the

responsibility of being soul winners, we must recognize the prerequisites to this sacred and all-important work. The first one is a vision.

The wise man says, "Where there is no vision, the people perish." Nothing of any consequence has ever been done without a vision behind it. The word *vision* as used in the Scriptures means "ability to see and appreciate the values that are unseen by the physical eye." A true Bible vision enters the realm of the spiritual.

The vision God wants us to have enables us to see ourselves in the light of eternity. It helps us to discern between that which is right and that which is wrong. One of the tragedies of our times is that multitudes do not have this vision. Their conscience is dull, and the moral issues are not clear. How sad that this condition is found in many who are members of the church of God. No wonder they fail to see the opportunities to work for souls. There is much blind opti-

mism and dark pessimism in the lives of many of God's people. A spiritual vision is vital if they are to see the needs of our troubled world. It was after a vision appeared to Paul that he saw a man of Macedonia standing beseeching him and saying, "Come over into Macedonia, and help us."

The Macedonian calls can be heard all about us. What are we doing to answer them? The second prerequisite to this soul-winning work is to *know our duty and do it*.

Nothing we possess really belongs to us. Our time, our homes, our money, and our personalities, yes, our very lives, are given us as a trust. God has made us working partners with Him. He wants, above everything else, for us to help Him in His plan for the salvation of lost souls.

Workers and laity alike are united with the greatest work, the largest program ever given to mortals. The message God has given us is worth more than silver and gold because it is a message of salvation. We have been called to give that message to those who do not know it. God calls upon the laymen to have a clear vision of their responsibility in this great movement. They must faithfully perform their duties and see the opportunities all about them in the soul-winning work.

It was Edgar T. Welch who stated, "To be a leading layman involves receiving a vision of God's purpose and the opening of channels for the free flow of His blessing." When our vision is clear our duty is clear.

"If we are God's stewards and life be a trust,

Then is it enough to be honest and just?

'Nay,' says the Master, 'that is not all,

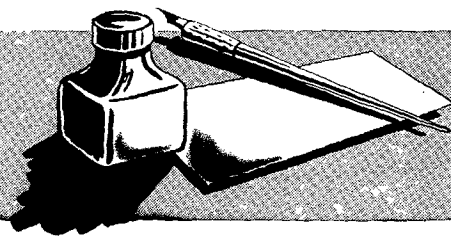
Thyself thou must give and answer the call.'"

Someone has said, "No man is born into the world whose work is not born
(Continued on page 40)

Layman giving Bible study in home of interested persons. This is one of the best means for leading people into the truth.



EDITORIAL



A Question of Degrees

A few weeks ago we published an article by L. H. Barnard on the work that he is conducting for the lepers in New Guinea. It was a good story of successful labor in treating one of the most distressing of all diseases. When the article appeared in print the letters "M.D." followed Brother Barnard's name. Probably those who know him are wondering where he suddenly acquired his degree. Let us explain, first, that Brother Barnard did not give himself the degree. The manuscript when it arrived carried no letters after his name. Somewhere along the way in the publishing house the title was added. Is he not in charge of a medical clinic for lepers? And obviously only a medical man would have that post. There must be an oversight in the manuscript. Thus it was reasoned, and hence the honorary degree awarded our hard-working brother on the highlands of New Guinea. But it was all a mistake, and a bit startling. The REVIEW should not presume to confer degrees, certainly not medical degrees.

Now we would not dispare degrees. We respect our brethren who hold them. And very particularly we are glad, when sickness enters our home, that someone is near who has an "M.D." after his name. But we are also glad that someone who has not received a medical degree can do such wonderful things for God in a hard corner of the earth that it seems logical to think of him as the possessor of an impressive degree. In other words, we are glad that medical missionary work need not be confined to doctors. We rejoice that so much can be done to alleviate the sorrows of man by those who have a nurses' course, for example. Brother Barnard lays no claim to being other than a nurse.

A False Conclusion

How often lay members are tempted to think they can do little or nothing because they are not highly trained. They reason themselves into a state of complete exemption from any duty or responsibility in relation to the great missionary program of the church. They conclude that the preachers should accept all the duty and burden of dispensing the word of life. But they forget several most important facts: first, that the Christian church began with the preaching of a group of men who would certainly be called laymen; second, that lay members played a most important part in the launching of the Advent Movement; third, that throughout our whole history faithful lay members, by distribution of literature, by Bible studies, by welfare work, and by other means, have done much to advance the Advent Movement. If this cause had to wait until it had a large corps of specialists, we would long delay the completion of the task assigned us by Heaven.

Those who are tempted to pass on the burden to others specially trained, who feel that there is little or nothing they can do, are invited to read this number of the REVIEW, which presents so clearly the place and the importance of lay missionary work. Here is given an unfolding story of accomplishments that is explainable only on the assumption that God goes before the honest lay

member who seeks to bear witness for Him and to promote His cause in the earth. We salute the onward-moving army of lay members and their ardent, far-sighted leaders, the personnel of the Home Missionary Department, from the General Conference on out to the local fields. Greater days are ahead for the cause. Enlistments in the laymen's army are invited.

Good Things to Read

Again the holiday season draws near. A veritable blizzard of suggestions for Christmas purchases will swirl about us. Radio, television, newspaper, store windows, billboards, will seek to persuade us that we should purchase everything from a necktie to an automobile as a gift for some dear friend. Certain advertisements will even suggest that we give ourselves a gift, surely a not unwelcome suggestion to the average heart.

There are at least two depressing facts that stand out in this matter: First, the whole emphasis is material and mercenary, when the world professes to be doing honor to our Lord and Saviour Jesus Christ. Second, most of that which is dangled before our eyes and our purses will help us in no way to secure more genuine satisfaction in living, will provide no lift for our spirits, no strength for our hearts. The most colorful proof of the intense concentration on the material in our civilization is the display in the Christmas store window.

Two Questions Demand Answer

Now, Seventh-day Adventists do not believe that our Lord was born on December 25, nor do we believe that there would be any spiritual virtue in setting apart the day of His birth, even if we could discover what day it was. But we do not therefore believe it is wrong to remember kindly our loved ones and friends at the time of year when others are thus doing. Two questions, however, demand our serious attention if we would make this season of the year an occasion of spiritual strength for ourselves and others. First, have I planned my largest and best gift for the cause of God? Second, have I planned gifts for my family and friends that will, if possible, help them more successfully to live the good life for God?

To help you answer the first question the REVIEW publishes, weekly, the story of the growth of the great mission program. If that would not pull on one's purse strings, we know not what would. To help you answer the second question, we publish in this issue a description of some of the best and most beautiful of the books that have come from the presses of our publishing houses. What better, more lasting gift, than a good book? There are books for old and young. There are books that can be given to those firm in the faith and to those who have but little or no knowledge of it, and whom you would like to have become better acquainted with it. Our literature has ever held a unique place of strength in this Advent Movement. Let it display for God some of that strength at this holiday season. We are happy we can render this service of presenting so wide a range of helpful books.



One disaster soon follows another these days. There is much need of Christian ministry. The church should be prepared to help in all such emergencies.

This Is

LOVE IN ACTION!

By **CARL E. GUENTHER**

WORCESTER TELEGRAM

This heap of ruins shows what was done to a large residential area in Worcester, Massachusetts, after a tornado suddenly struck it last summer.

ON TUESDAY, June 9, in the late afternoon, a tornado struck a new residential area of Worcester, Massachusetts. In four minutes the area was devastated. Hundreds of homes were destroyed, 92 persons were killed, nearly 500 hospitalized, and 15,000 left homeless.

A call was immediately sent out by radio for volunteers to extricate those trapped in the debris. Among the Seventh-day Adventist men who responded was Carl Anderson, welfare director of the Southern New England Conference.

"A group of us went to a large Government housing project," said Elder An-

derson, "and could hardly believe what our eyes saw. The building was only one year old and made of brick. It did not seem possible that wind could do such damage in so few minutes. We helped move debris off streets to let ambulances through, and helped families get what belongings were left. The sight was horrible. I never want to see another like it."

Early the next morning the Dorcas Welfare Society was in action, led by the energetic Mrs. Myrtle Meyer. Mobile units equipped with large signs bearing the words "Welfare Society, Sponsored by Seventh-day Adventists" entered the disaster area with drinks and sandwiches

for victims and rescue workers. From five hundred to seven hundred were fed each day. Newspapers and radio announced that the Seventh-day Adventist welfare center was open to receive and disburse clothing, bedding, food, and furniture. Tons of donated supplies poured in from the public and from thirty-seven nearby Dorcas Welfare units. Relays of Dorcas Welfare workers came in to Worcester to assist in the distribution of supplies. Signs were erected to direct people to the center, and the telephone was in constant use. New slippers and bathrobes were furnished to hospitals for disaster victims. Notices were given to patients inviting them to visit the center when discharged from the hospital.

As the people returned to their ruined homes and discovered that almost everything was lost, they came to the welfare center for help, telling heart-rending stories of tragedy. Two weeks after the storm a tag day was conducted by our Worcester church for the benefit of tornado sufferers. The response of the public was very generous.

This disaster that visited Worcester found Seventh-day Adventist Welfare Societies prepared. They were ready with an adequate organization—headquarters for relief operations; stored supplies for immediate distribution; and, with the confidence of the public established, the basis of an adequate source of additional sup-



F. J. Maloney, civil defense director for Worcester, Massachusetts, congratulates Mrs. Myrtle Meyer, Dorcas Welfare Federation leader for Southern New England, on the part Dorcas Societies played in bringing prompt and continuous relief to tornado victims.

plies needed. They immediately went into action, performing outstanding service in the alleviation of suffering. Thus they earned the gratitude of the persons aided and of all the people of Worcester.

What was done in Worcester is typical of what is happening in many cities and towns throughout North America. The name Seventh-day Adventist is becoming a synonym for humanitarian service in the public mind.

The present revival of welfare ministry among Seventh-day Adventists is a remarkable and heart-warming development. It dates from the close of World War II, when millions of persons were left homeless, cold, and starving. An appeal for help was made to the churches of North America. The response in terms of clothing gathered, food parcels sent, and cash contributed was overwhelming.

To help meet need abroad, Dorcas Welfare Societies organized house-to-house canvasses for used clothing. This program made the welfare workers increasingly conscious of needs in the local community. Then civil defense authorities began to appeal for workers and facilities in preparation for possible disasters. These developments pointed out the need for the establishment of a welfare center in each church territory.

Three other factors contributed materially to the impetus for such centers. The first was the action of the General Conference session of 1950 calling on each church to store local reserves of food and clothing for emergency distribution. The second was the Laymen's Congress of 1951 with its memorable welfare-evangelism workshop, which emphasized the need for welfare centers. The third was the publication, in 1952, of the book *Welfare Ministry*, by Mrs. E. G. White, which urges the establishment of a medical center in each city.

The gratifying result has been the establishment of hundreds of health and welfare centers throughout the United States and Canada. The Southeastern California Conference alone reports forty-two centers in operation, twelve of which are situated in structures apart from church buildings.

New York, Denver, Omaha, Washington, Pittsburgh, Milwaukee, Portland (Maine), Little Rock, Macon (Georgia), Montreal (Quebec), and Los Angeles are a few of the large cities now served by welfare centers. Hardly a week goes by without the opening of one or more new centers. The mayor and other leading officials are generally present to participate in opening ceremonies. The press gives excellent coverage. In this manner the work of Seventh-day Adventists is prominently brought to the attention of the public; in fact, no classification of religious news is so welcomed by editors as that dealing with welfare activities.

These centers are much more than

storage depots and workrooms. Many operate free medical clinics, and in most of them classes of instruction are held in home nursing, first aid, child care, or cooking.

It is easy to see why such work widely publicized wins many friends. Early in 1953 a retired Unitarian minister submitted an article about Seventh-day Adventists which was published as an editorial in a Massachusetts newspaper. It said, in part:

"We know some very nice things about members of the Seventh-day Adventist church in Amesbury—of their kindness and truly Christian courtesy. . . . To most of us their religion or their theology is comparatively unfamiliar, but if all of

us are to be judged by our fruits, the members of this denomination have a real hold on the things of the Spirit. . . . What has come to our attention of the practical Christianity of the Seventh-day Adventists might make those of us whose allegiance is with better known commissions think that our Adventist friends are not too far from the kingdom."

Among the valuable by-products of such acts of kindness in the community are special Ingathering solicitation privileges granted by public officials and more liberal gifts from the public. The revival of welfare evangelism has played a definite part in making possible large increases in Ingathering receipts in recent years.

(Continued on page 38)



As a result of a kind act at Christmas time in 1952, this fine family found the truth and are now passing it on to others.

THE KINDNESS APPROACH

One of our welfare workers in Tecumseh, Michigan, found a discouraged mother, Mrs. Floyd Wells, in the hospital during the Christmas season of 1952. Immediately the entire welfare unit took Christmas joy to her home with food, clothing, toys, and prayers at a time when they were needed most.

About two weeks later Mr. Wells came to our welfare representatives, Mr. and Mrs. Verl Stephenson, and said, "My wife and I do not know anything about Seventh-day Adventists, but we do know that the kind of religion that makes people do the things you have done for us is the kind of religion we would like to know more about. Will you please come and give us Bible studies?"

Mr. and Mrs. Wells and their two oldest daughters were baptized June 27, 1953, as a direct result of Christian welfare work.

Mrs. Froelich, the grandmother, who took

part in the studies, returned to her home in Wauchula, Florida, where she hopes to find the Adventist church and be baptized. The three oldest girls, Grace, Cleo, and Norma Jean, are planning to attend our church school and academy this coming year. Baby Esther in the mother's arms enjoys the songs and stories that she hears at Sabbath school every week.

Brother and Sister Wells have a very lovely and respectable family and home. It is good to have them in our church. They are already giving Bible studies to their relatives and friends, one of whom has already been baptized.

We need an active Seventh-day Adventist welfare unit for every church in America. May God help us to finish the work with the spirit of kindness.

J. B. CHURCH,

Pastor, Adrian, Michigan, Church.

The call today is for us to engage in face-to-face home-going service. In this work all can have a part.

CHARLES CAREY



"Arise, GET THEE DOWN UNTO THE HOST"

By J. ERNEST EDWARDS

RECENTLY one of the old chiefs, out in the highlands of New Guinea, sent a letter that was a length of grass tied in three knots. As the bearer of this unusual letter brought it to the mission station, he stated that he knew we could not read it any more than his chief could read our letters. He mentioned that he would be glad to read it for us. Then he explained that the first knot asked the question, "Why don't you come to see me?" The second knot stated, "We want the seven-day mission." And the third knot promised, "When you come to see me I will get all my people to help you."

We rejoice that our second-mile Ingathering service makes possible the answering of such urgent calls, not only in this fiftieth year of Ingathering but in every year that Ingathering service and funds extend the message, enlighten the world, and enlarge the church.

After a few weeks the Ingathering crusade closes, but the "follow through" of interests discovered continues. Before us lies the challenge of year-round activity for Christ. We have the responsibility of day-by-day ministry in making known the Bible message. Jesus commissions us, "Go

ye into all the world, and preach the gospel to every creature." We are thankful for the million pieces of literature that are being distributed by our faithful members each week and for the million Bible studies that are being given every four months. But even greater accomplishments await us in grasping the service opportunities in reaching every individual with our glorious message.

Let us follow daily the admonition found in Judges 7:9: "*Arise, get thee down unto the host; for I have delivered it into thine hand.*"

Jasper Wayne, who visited his neighbors and friends in the interests of missions fifty years ago, traveled a great deal in selling nursery stock. On his travels it was his practice to carry with him tracts and papers to give away as opportunity afforded. He was missionary-minded and made the sharing of his faith a daily practice.

Some time ago flames leaped through the roof of a historic church in St. Paul. By nightfall it was reduced to a heap of rubble. Among the treasures of the old church was a marble statue of *The Appealing Christ*, an exact copy of Thorvaldsen's

original in Copenhagen. This lovely Italian marble statue was unharmed even though it had fallen through the floor into the basement. Day after day it stood there against a background of complete destruction. Hundreds and thousands of people, as they came to view the ruins, saw this statue for the first time. They had never been aware of its presence in the city before. Christ was in the church, but the crowd passed on, knowing nothing of His presence.

Our main mission today is to reveal Christ and His message to the world. People will never be reached with our message by what takes place within the walls of the church. It is only as the church is turned inside out and the members "go down to the host" that scores of thousands of wistful folks, longing for peace and truth, will know this wonderful message of a crucified, risen, and soon-coming Lord. A church just cannot "dig in," thinking thereby to consolidate its gains. It must always be aggressively advancing. Church services alone will never save the world; but warmhearted, consecrated members going down the street, visiting homes, pointing men and women to God, will win souls and will gloriously finish the work.

The call today is for us to engage in face-to-face home-going service. Let us remember, Christ began His ministry in a home in Cana of Galilee, and He ended His ministry in the upper room of a home. We are called upon in this last moment for double-quick advance. Christ meant it when He said, "Preach the gospel to every creature." He expects that of us, for we belong to His regular army of soul winners.

The reason for the success of the Waldenses is that "he who has been a disciple for seven days looks about for someone to

teach, so there is a continual increase." In one city church during the month of November a thousand Bible studies were presented by the members. Now their objective is twenty-five souls baptized every two months. In 1929 this same church was organized with twenty-three members and has increased during these twenty-four years until today it has a membership of more than seven hundred.

How true:

"As workers and members we have a mission all our own,
And together we accomplish what we
couldn't do alone."

The early Christian church filled the city with the message of a risen Christ by using the method specified in Acts 5:42. The answer to these questions will be found as you carefully scan this text: How often did the church members teach the message of Christ? Where was this message taught? In how many homes? Did it include public evangelism as well as lay evangelism in the homes? Was it just a brief campaign? What did they teach in their evangelism?

In Bucaramanga, Colombia, a coordinated six months' evangelistic program was carefully outlined and enthusiastically

carried forward. The church was organized into nineteen groups to conduct lay meetings and home Bible studies in various sections of the city. This was followed by a three months' public effort in the church. In spite of stonings, threats of excommunication, and intense persecution resulting in the death of five members, outstanding success resulted as the members were willing to get "down to the host" and to accept the commission of Christ to take the message to every creature.

The pastor of this church writes:

(Continued on page 38)

Japanese Church REACHES HIGH GOAL

By **FRED I. SHIMOMURA**

Pastor, Japanese Church, Toronto

EVEN the seemingly impossible can be made possible by complete trust and faith in God and by hard and faithful labor on our part to accomplish the so-called impossible. We of the Toronto Japanese church found this to be true as we finished our Ingathering campaign this spring. Little did we dream at the beginning that our final total would be more than sixteen hundred dollars! Someone at the beginning of the campaign suggested one thousand dollars as our final goal, but everyone was doubtful that such a small group as ours, with only a membership of ten, would ever reach that mark.

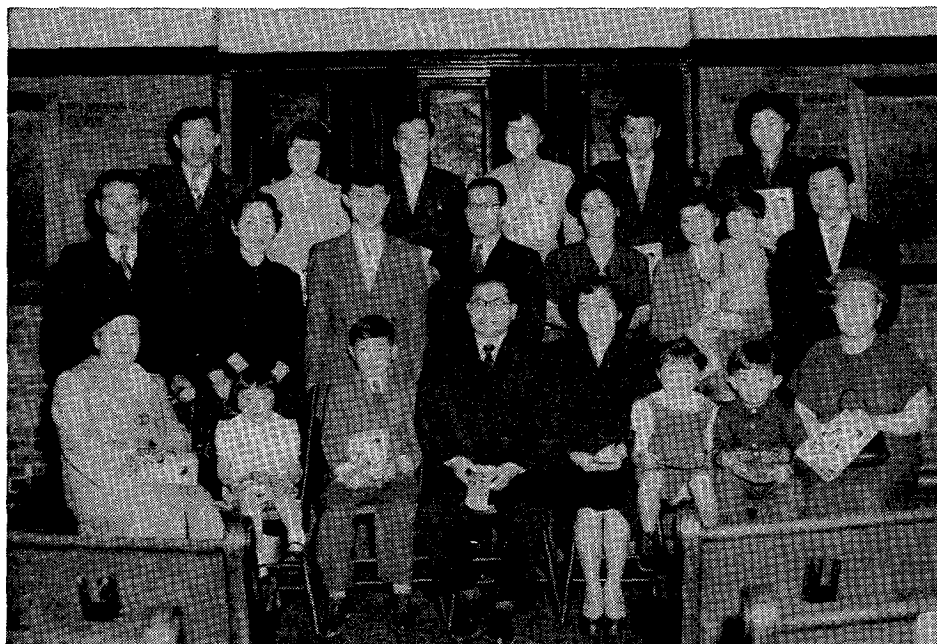
I was most happy and grateful that I had such an enthusiastic and hard-working

group. Everyone, young and old alike, plunged into the work wholeheartedly, eager to see the total raised each week. Our church home missionary leader did an excellent job in organizing the group into bands and assigning territories to the group. It was necessary, first of all, to consult the telephone directory to find the addresses of the Japanese families. The names then were placed according to the street or avenue, along with the house number. All this required an enormous amount of time and work, but it certainly simplified our Ingathering work, since the families were scattered over a large area in various parts of the city. Because most of the members lived from twenty to fifty

miles out of the city, Sunday was the only day the entire group could get together. They would bring their lunch and spend the entire day in Ingathering.

We found that, although it was the first time most of the people had been approached for Ingathering work, they gave readily and I would say quite generously. We met a number of people who were enrolled for the Bible correspondence course. One man, hearing about our work, took a taxi and went to the home of one of our members and gave a five-dollar donation. He had remembered their kindness to him during his recent illness. Many and varied were the experiences of our members as they went from house to house telling of our work and needs. All can truly say they received a wonderful blessing in this work. Perhaps one single example of a great achievement in Ingathering was accomplished by members of one of our families. Six members of this family received the Jasper Wayne award.

In Haggai 2:4 the word of the Lord came by the prophet, saying, "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." We certainly found this text to be true. Surely the Lord was with us and blessed us as we worked and planned big things for Him. The Lord expects even the small to be mighty, and as we work diligently for Him, He will bless our efforts and multiply them abundantly. We take no praise to ourselves for this great achievement, but give all the glory to the One who assured us, "Lo, I am with you alway, even unto the end of the world."



Members of the Toronto, Canada, Japanese church who joined in earnest work to reach a high Ingathering goal.

Australasia's "APPEAL for MISSIONS"

By REUBEN E. HARE

THE grand total of the money collected year by year by the members of the Seventh-day Adventist Church in Australia and New Zealand during the thirty-five annual Appeal for Missions campaigns conducted since 1918 to the present time amounted to £850,000 (\$2,380,000 at the present rate of exchange). Yes, that is a lot of money! Where did it all come from?

With the dawn of the century the responsibility of providing the necessary funds to carry on our mission work in the South Pacific was placed upon the Australasian Union Conference. At that time our mission field embraced those islands from Pitcairn westward to Fiji.

The large island groups to the north-east of Australia were a constant challenge to this mission board, and something had to be done about them. In 1908 the first move was made, and on June 26 of that year the first Seventh-day Adventist missionaries landed in Port Moresby, Papua, and work was begun about twenty-seven miles inland. Nearly three years later Missionary G. F. Jones was lowered over the side of a steamer in the Marovo Lagoon with his little boat the *Advent Herald* beside him, and the first work began in the Solomon Islands.

The opening of these new fields meant that a budget already strained to breaking point could not carry the additional expenditure without a great increase in the annual income. It was therefore decided in the year 1917 that the Seventh-day Adventist mission board in Austral-

asia would solicit the help of the public by medium of an annual Appeal for Missions. This plan had been working in other fields for some ten years and had proved that the general public were generous of heart and willing to help when the needs of others were placed before them. It was decided to print in this field a magazine known as *An Appeal for Missions*, outlining the work that was being done by our missions the world around. The late A. W. Anderson was appointed its editor.

A twenty-four-page magazine was decided upon for our first issue and an edition of seventy thousand was printed. Since the magazine did not come off the press until September of 1918 there was little time for any extensive organization in the field, and the home missionary secretaries of the various conferences were largely left to their own devices to do their best. The holding of a union conference too, toward the end of that year, meant that most of these men would be out of their field. Nevertheless, so wholeheartedly did the laity respond to the call that although the union conference had set an over-all aim of £2,500 for the appeal, before the end of the year the sum of £4,681 had been collected to augment the island field budget.

Right from the outset of the appeal work in this field it was decided that all of the proceeds, after paying for the magazine and printing costs for collectors' cards, et cetera, would be devoted to foreign missions. The first two numbers of

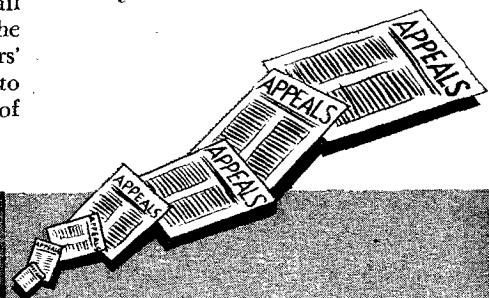
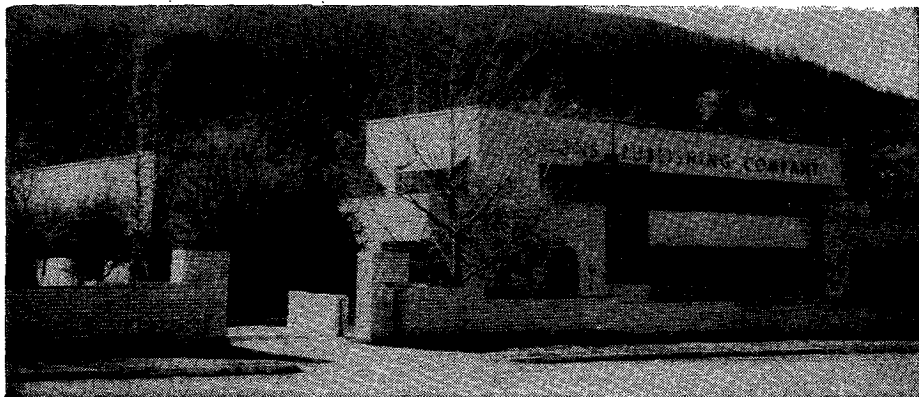
the magazine were printed on the college press at Avondale, and the students did their part by setting up the magazine as part of their manual training. Since then the Signs Publishing Company, Warburton, has handled the printing of the enlarged edition.

In 1919 the funds received amounted to £6,950, and so it seemed as though the appeal was launched to a flying start, and some idea of the potential help that could be given by it was beginning to be realized.

In the planning for 1920 it was decided that for that year the size of the magazine would be increased to thirty-two pages, and an edition of 100,000 was printed, with the result that the amount gathered in the previous year was almost doubled, a total of £12,741 being collected. This impetus carried over into 1921, when the appeal brought in more than £19,000.

In the five years ending 1925 a grand total of £82,607 had been gathered in. During the next ten years Australia and New Zealand entered and went through a period of deep financial depression, and yet in spite of this the ten years ending in 1935 revealed a further £143,564, or an average of over £14,000 per year for this needy work. The five years ending 1940 added a further £79,437 to mission funds.

It was realized by the mission board that the years of the war would be difficult, yet it was decided that we would carry on. It seemed wise to continue to present our mission appeal though the public were already groaning under the heavy burdens imposed upon them by the war. The size of our magazine was naturally curtailed, since it had to be printed in harmony with the amount of paper and supplies that were released to us, though on no occasion did its size fall below ten pages. During those five years of war £124,980 was given by the public for this



The Signs Publishing Company plant in Warburton, Victoria, Australia. A large amount of truth-filled literature has gone out from this place. The *Australasian Appeal for Missions* magazine is printed here. It has been the means of raising a large amount of funds for the mission fields.

work. The next five years saw the total steadily growing, and the five-year period ending in 1950 closed with the grand total of £238,161. All previous records were broken in 1951, with a total received of £79,811 for the year; however, at the time of writing, reports indicate that 1952 will show £81,000 as its total.

It is interesting to note how the number of magazines used each year is steadily increasing. From a beginning of 70,000 our presses this year are printing 390,000 in preparation for the 1953 appeal, and it will not be long before we will touch the half-million mark.

The magazine has found a ready welcome among people in all classes of the community. Visiting a contributor on one occasion, I was surprised when he reached into the drawer of his desk and pulled out a pile of appeal magazines that must have dated back a dozen years or more. Thumbing them through, he asked me, "Could you supply me with a copy of the magazine for 1946? Somehow I missed that one, and here is my check for 1946, as well as my check for today! Please don't miss me."

I asked him why he kept them in this drawer. He said that when matters were particularly difficult, he liked to take them out and browse through them because somehow he always got a feeling of restfulness as he read of the efforts being put forth by men and women for the good of their fellow men. He said it was so different from the many sordid stories of life to which he had to listen.

I considered it a very great privilege to be connected with the late A. W. Anderson in the editorial work of the magazine from 1931, taking over its sole responsibility at the end of the war.

We believe that we have set a high standard in our magazine and its appeal, and feel that one thing that the people do appreciate is the fact that our appeal is entirely made for foreign missions.

A retrospective glance over the period since its inception shows 5,674,504 magazines printed. As we have already stated, more than £850,000 has gone into mission work in the South Seas as a result of this annual appeal. Our members have long since lost their shyness and feel that there is no necessity to be apologetic today when they ask their friends for assistance in the greatest commission ever given to men, "Go ye into all the world."

Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed.—*The Great Controversy*, p. 316.

Christmas caroling is an activity in which all can take part, from children and youth to the older members of the church. This choral group is singing in the Schenectady, New York, railway station.



Christmas Caroling

By **MAYBELLE E. VANDERMARK**

THE Christmas season seems to open the heart and prepare the way for acts of kindness which, for some strange reason, are considered too sentimental at other times of the year. Caroling is a natural part of the Christmas season. It gives a means of expression to the most timid church member who hesitates to join in other Ingathering activities. It is a wonderful way to voice the praise and thanksgiving our hearts feel all the year for God's precious gift of Christ our Saviour. To pass this grateful praise on to others in joyful carols is a service we can offer our fellow men.

Seeing the carolers adds to the enjoyment and personal appeal of the music for those who listen. Not only did the little girls' choir that sang in the Schenectady, New York, railroad station receive joy themselves from being able to serve in this unique way, but their singing touched the hearts of all those who came within sight of their sweet and youthful faces and the sound of their young and happy voices.

A large group singing carols has the same appeal as a smaller group. This makes it possible for as many as will to take part. When recorded Christmas music is used, careful preparation must be made

to liven the setting as was done in a successful effort in Texas where the public-address system was entirely concealed in a truck, the music was low, and the Wise Men (a group of carolers who rode in the truck) sang along with the King's Heralds.

A trio, quartet, or sextet may work effectively as well as a larger group. One person accompanies the singers to individual homes. While they sing, this person presents them as a caroling group from the Seventh-day Adventist church. This method is especially effective in visiting large homes. It is also a practical way for churches with few singers. In large churches several trios and quartets, singing at the same time in different parts of the city, provide activity for more people. As in the large groups, accomplished singers are not necessary, but the participants will find greater satisfaction in the service they give by preparing and practicing thoroughly beforehand.

The openheartedness of the people who hear the carolers has made it possible for many conferences to receive more than half their goal in this way.

This too is a good time when we may share with others the feelings of joy and gladness in Jesus that singing of His first advent proclaims to the world.



A group of converts won as the result of the Salisbury, Southern Rhodesia, evangelistic effort. The African workers who assisted in the campaign are seated.

Evangelistic Efforts in the Zambesi Union

By C. A. SHEPHERD

IT HAS been my privilege during the two years my wife and I have been in Africa to conduct several evangelistic efforts both in the large city locations and in the bush country.

For many years our work has made slow progress in Bechuanaland. However, thanks to the work of our Adventist hospital at Kanye through the past fifteen years, much has been done to allay prejudice and open the way for more direct missionary and evangelistic efforts.

I received permission from the resident chief recently to hold an evangelistic effort in a large African location of several thousand people about fourteen miles from our hospital at Kanye. M. M. Webster, president of the newly formed Bechuanaland African Conference, joined forces with me in this tent effort. The interest and attendance of the people were good from the beginning, but it was not long before opposition developed. In spite of this, however, we went forward to a successful conclusion.

Today there are a beautiful new Seventh-day Adventist church and a medical dispensary in that location. More than 130 converts resulted from the effort and follow-up work by Elder Webster and the workers.

Salisbury is the beautiful capital city of Southern Rhodesia. During the latter part of 1952 the workers and I erected a tent in the African section of this city and conducted meetings. The interest was good, and attendance excellent. The big tent we are using will hold from eight hundred to one thousand people, and on many nights the tent was filled to capacity. The Lord blessed this effort with more than one hundred adult converts.

Many African peoples who make their homes in the city work in factories and as servants in many homes. For the African under such circumstances to accept the Sabbath often involves the loss of employment.

At this writing we are engaged in conducting another African city effort in Umtali, near the Portuguese East African border. Here we have found the interest of the people exceeding that in any other place we have been thus far in Southern Rhodesia. We hold meetings six nights every week, and the attendance is one thousand to thirteen hundred. Hundreds of pieces of literature in the local language are distributed each week. More than 120 homes are being visited by workers for Bible studies. The Adventist message is new to the people here in Umtali, and we have no church to which the new converts may come when the effort is completed.

One African pastor of another denomination who is attending the meetings came to me and stated that he and his small congregation of thirty people were so happy to know that there are white people who are keeping and teaching the true seventh-day Sabbath of God. He stated that he had been teaching for a long time that the seventh day is the Sabbath of the Lord, and that he had raised a group of seventh-day-keeping African people, not knowing that there existed a worldwide church organization of many other races over the world also keeping the true seventh day. He said the tent meetings had convinced him that he was teaching and leading people in the right direction. It is our fond hope that this pastor will accept the truth.

The opportunities for evangelism and soul winning are boundless in this section of Africa. However, despite the open doors, we find the work hampered by lack of funds. Dark clouds are upon the horizon in this part of the world field, and we will not always have the good opportunities for preaching the truth that we now have.

Light for Lepers

By Ruth Adams

COME with me to Mtenwa, a government leper colony in Southern Rhodesia in Africa. We arrive as the lepers are standing in line for their daily food ration. We are struck by the hopeless expression upon the faces of many. Here in this colony some eight to nine hundred lepers are confined. As we watch the young doctor moving among the lepers and see their friendly response to him we realize that he is a much-loved doctor.

He tells us of the new drugs and how superior they are to the old, but, shrugging his shoulders, he says, "Some recover wonderfully; others do not." It would appear that leprosy today is just as dreaded as in the days when a leper must call out "Unclean, unclean."

There is a school in the colony. Every pupil is leprous. Some are advanced cases, with noses eaten away, fingers shrunken up until they appear to be off, toes apparently missing, but other lepers appear to be in perfect health.

We find our little church. It is one of the neatest and nicest in the colony. The roof is of heavy thatch, that really keeps the rain out. The walls are straight and true, and even a few bright flowers are struggling to grow in the parched earth.

A few years ago a new convert to the Adventist faith, Eleanor Mabeka, came to the leper colony to work as a government employee, teaching the women to sew and to look after their homes. She saw in these poor lepers souls for the kingdom of God. She started to preach to them, and she led some to take their stand for the Lord Jesus Christ. She started to build the church. With her own hands she formed the bricks of mud and dried them in the sun. With the help of the newly converted lepers she built the walls. She had no rule or tape, but used her shoe. She told me she prayed to the Lord that He would help her to make the walls straight and true, that the church might be a place acceptable to Him, where He might meet with His people. Since she had no money for the roof rafters, she wrote to the mission field office. They voted a little money, with which she bought poles and nails and paid a man to help her with the roof.

As we step from the blazing sun into the cool, clean, quiet little church, we lift our hearts to God in all humility and thank Him for the light this faithful woman has brought to the leper colony.

Victories Gained During the Manila Effort

By F. W. DETAMORE

[The following is taken from a letter written by Elder Detamore when he was nearing the close of the Manila meetings in the Philippine Islands. He here tells of experiences of converts during the effort, and some of the trials they met when making decisions for the truth.—EDITORS.]

BROTHER TIGNO is a tall, dignified, lovable man. He is assistant manager and treasurer of the largest advertising company in the Philippines. His company seems to care for all the large billboards in this part of the country. Each night he came to the meeting with from twelve to twenty people packed in his pickup. Twelve of these have now taken their stand to be baptized. Brother Tigno's own family, his wife and four children, are already baptized. He has traveled in the United States. They have a lovely home. A few years ago he heard that Adventists give free Bible studies and sent word that he wished to study. Edwin Gibb arranged for studies in the home, but the Tignos did not accept. During the first call for surrender one of the daughters was first to take her stand, and one by one the others followed in other calls. They are a lovely family and are a grand addition to the English church here.

Brother Taliry has known the message for twenty years, but never accepted it for fear of losing his job because of the

Sabbath. He is in charge of the accounting department of a large insurance company. Two weeks ago he found the courage to face the president of the insurance company and to tell him frankly that he must keep the Sabbath. The president immediately granted him this privilege, and Brother Taliry took his stand two days later. Well, that next week another concern approached him, asking him to become manager of the firm for the salary of five hundred dollars (U.S.) a month, which is quite a salary out here; but he could not have his Sabbath free, and he was glad to turn the offer down.

Then there was the story told by Brother Valencia. When the meetings began, he was going to mass every Sunday morning. His wife had been baptized about two months earlier. He had tried everything possible to discourage her, mocking her religion, but she quietly lived the truth before him. She had shed many a tear mingled with prayers, but he refused to come to the meetings and threatened separation. His wife was left with relatives, and for a time she could not eat at home, for they put pork in everything to drive her away. Then suddenly her husband began coming to the

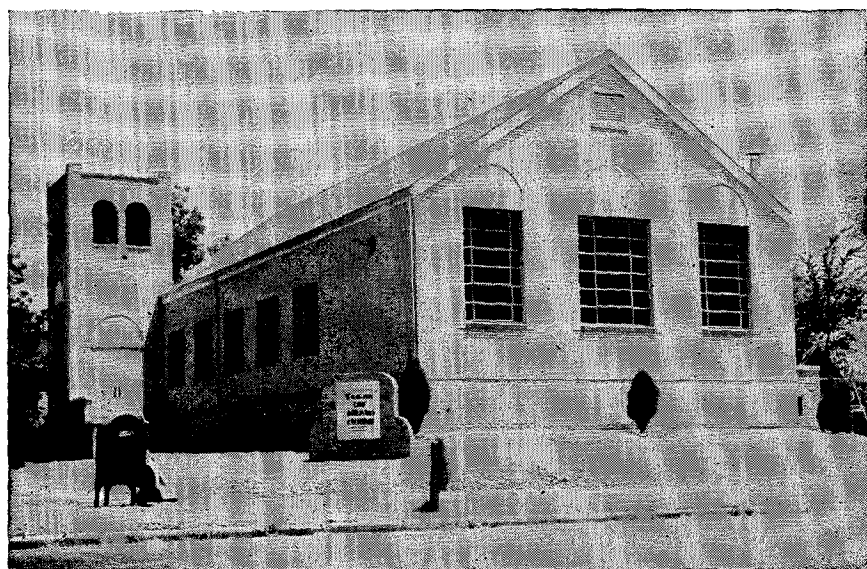
meetings. Little by little his face softened, and now he is a full-fledged Seventh-day Adventist. He has a very good education.

The wife of this man had cared for my laundry and dishwashing when I first came, but she was not well. Then she brought her cousin to be a substitute for her. She would not have anything to do with the meetings, and though Mrs. Valencia begged her, she did not come to the services. One day this quiet girl began attending the meetings. Her interest, however, was not great and her attendance spasmodic. Then she began reading my Bible when I was out visiting. So I gave her a Bible. She seemed very proud of it. Later she became very regular in her attendance at the meetings, and about four weeks ago she took her stand and was baptized.

The relatives of this girl, where she is staying, gathered her few belongings together and threw them out of the house. It was rather a pathetic sight to see the girl with a little cardboard box and her little suitcase. It was her whole little world. One of the missionary families took her in. Her angry relatives did everything to stop her from being baptized, but she went ahead. Now one brother and a sister have taken their stand and are preparing for baptism. Needless to say, Nita is very happy, and friends who have learned to admire her simple faith and courage are trying to work out a way for her to go to college.

Another experience has to do with Mr. Sumagaysay. He had been boxing for seven years, but came under conviction and gave his heart to the Lord. When he took his stand he asked his promoter to release him from his contract. His promoter refused to release him from his boxing contract, which runs for two more years. Mr. Sumagaysay now has to raise some money to buy his way out of the contract. He has fought in twenty-six professional fights. I told him that I hope that he will win this present battle with the devil.

Then there are the Vicentes. They surely look like good Adventists. They are a couple nearly fifty years of age. He has been a thirty-second-degree Mason and an elder in a large Protestant church. He attended all the time, but did not take his stand. In spite of this, his wife went boldly forward. She is one of the main leaders of the Girl Scouts of the Philippines, one of the chief officers of the Woman Voters League, and the national secretary of the Young Women's Christian Association for the whole of the Philippines. Besides this she has raised a family of six children, four of whom are preparing for baptism. This woman has also been active in church work, but nothing could stop her from following this message. After her baptism, to her surprise, her husband quietly decided to take his stand for the truth and told Pastor Gibb that he would like to take this step.



Church Dedication at Muskogee, Oklahoma

The Muskogee church was dedicated on Sabbath, July 11. L. C. Evans, president of the Southwestern Union Conference, gave the dedicatory sermon. H. C. Klement led out in the act of dedication. The membership of the church is 98. A church school is in

operation. G. I. Gantz is pastoring the church. It is our prayer that this beautiful new church may serve as a beacon light for God.

H. C. KLEMENT, *President, Oklahoma Conference.*

I must tell the story of Mrs. Mausopust, a widow for many years. She is forty-four years of age and has a grown son taking the law course. Her husband and one of her sons were tortured to death during World War II. Back in August, 1952, she was feeling very blue and desperate. She had lost faith in everything. She was on the edge of a nervous breakdown; her mind was in terrible turmoil. At about 4:00 A.M. she had a dream. In this dream she saw a building, the like of which she had never seen before. At this time she was in the hospital. A voice said to her, "I am going to take you." Needless to say, in her terrible anxiety this filled her with an awful fear. But then the voice spoke again, "I am not taking you in death; I am taking you to be united with this people in this building."

Mrs. Mausopust was a devout Catholic and went faithfully to mass. A strange revelation then came to her, telling her that God had a special blessing awaiting her on Saturday. So she began going to a special mass on Saturday, seeking that special blessing. She went up to the mountains for special novena, seeking peace of soul. She had struggled alone for many years, and now her heart longed for peace.

One day, as she was walking down the road, she found one of our handbills that someone had evidently dropped. She picked this up and came to the meetings. When she came to the auditorium, she recognized it as the building she had seen in her dream last August, nearly five months before the building was erected. When she heard the Sabbath question she immediately realized the special Saturday blessing that was awaiting her. She had a hard struggle to give up tobacco.

During the call for surrender, she held back quite a while and a voice seemed to say to her, "Mary," for that was her name, "are you not going to take your first stand today and be baptized?" The statement was so clear she told me at first she wondered why Mr. Detamore was so thoughtless as to call her by name in public to take her stand. Then she realized it was the voice of God calling her. She is now preparing for baptism. For years she has been seeking a closer walk with God and at last has found perfect peace and satisfaction, which her heart so long was craving. Her son says that he is losing interest in his law course and now wishes that he might take up the ministerial course and become a minister to preach this same message.

A middle-aged woman in a lovely home showed such joy when I called on her. "You know," she said, "I am so glad you have come to visit us. Over and over again I have wished that I might talk with you." I learned that she had wandered from God for many years. Her husband is also a backslider. They have another home down south, on one of the southern islands of the Philippines. They are in the lumber business and are well to do. This

sister was supposed to go home several weeks ago, but she said, "Somehow, I cannot leave town. I know that God has something special for me to do before I return."

"Do you pray regularly?" I asked.

"No, I feel that God wouldn't want to hear my prayer when I have failed Him so."

I assured her that God does want her to pray. We knelt and had prayer together. As we rose from our knees, one of the daughters stepped up and said: "I want to be baptized with my mother." And together they were baptized two weeks ago. Another daughter in the university assured us that she hopes also to soon follow her Lord in baptism. This mother now realizes that the Lord had been holding her here until she might take her stand again and be rebaptized.

One of the members of our church one day casually referred to a woman who is attending our meetings and had been attending church services. She was supposed to be favorable toward the Seventh-day Adventist Church, and our member hoped that I might visit this person. Her husband was formerly a senator and, of course, a Catholic. I had to pass the dogs, the maids, and the daughter, who is an active lay worker in the Catholic Church, before I found the senator's wife. She was not the type that I expected to find. She was a very plain-looking woman with a good face—the kind that you expect to be a leader of some church work. "How long have you known about our teachings?"

"Twenty years, but my husband has always been opposed to my being baptized." She kept on referring to the Adventist church as "our church." I pointed out to her the danger of procrastination in accepting the truth. Then I asked Pastor Turner to call on her. This woman went boldly to her husband and told him her desire to be baptized, and after studies with Pastor Turner and Pastor Magsalin she too was baptized.

This is just a very small portion of the wonderful victories we have witnessed during these meetings.

Exploring in the Laccadive Islands

By Robert H. Pierson
President, Southern Asia Division

THE Laccadive Islands are about 250 miles off the west coast of South India. As far as we know, the only attempt ever made to Christianize these islands was carried out by Portuguese Catholics many years ago. A few of the Moslems on one of the islands did accept the form of Christianity presented to them, but along with their Portuguese teachers were cruelly poisoned by their Moslem brothers.

This uncompromising spirit is typical of the Moslem population of the islands today. On one island alone there are forty mosques to care for the spiritual needs of two thousand inhabitants. Renowned even on the mainland for the zealous propagation of their religion, these fanatical followers of Islam claim this duty is the only purpose of their existence, and that the sword can be legitimately and freely used to liquidate any proselytizing element.

In full knowledge of this, two of our brethren from South India, L. C. Charles and N. J. Chacko, recently paid an exploratory visit to the islands to find out just what could be done in opening our work in this challenging field. After an arduous voyage in a small native boat, called an *odam*, which took five days to cover 123 miles, our brethren arrived at the island group.

They found that the islanders were generally kind and hospitable as long as no new religious faith was mentioned. Here, they discovered, were more than fifteen thousand people living together without a police force. Furthermore, there is very little currency in circulation on the islands—almost all local business transactions are carried out on the barter system. There are a few schools, but very few children attend; consequently, the standard of literacy is very low. Since there are no women teachers among them, girls are not permitted to attend school.

Before making the journey our brethren were warned by mainland officials that their lives might be in danger if they carried religious books with them to the Laccadives. For their first journey it was decided that it would be best to take books such as *Health and Longevity*, which has only one chapter on religion. A number of these books were sold on each of the larger islands. Later it was learned that at least two copies had been destroyed when the purchasers read the last chapter in the book.

On the return journey to the mainland Brethren Charles and Chacko had a thrilling experience. On the third day out a huge fish—the brethren say it was larger than their little *odam*—spent half an hour cavorting about their craft. Swimming up close, the huge fish would flick the boat with its tail or dive underneath and brush the underpart of the boat with its back, coming up on the other side. It seemed for a time that the *odam* would capsize, and all would be lost, but the Lord held His hands over His messengers, for finally the unwelcome visitor swam away and left them alone.

Despite the obstacles to be surmounted and the perils by sea to be encountered, our workers are planning another visit to the Laccadive Islands as soon as the monsoon period is past and travel once more is possible. They have further plans, which they hope will result in the establishment of our work in these islands.

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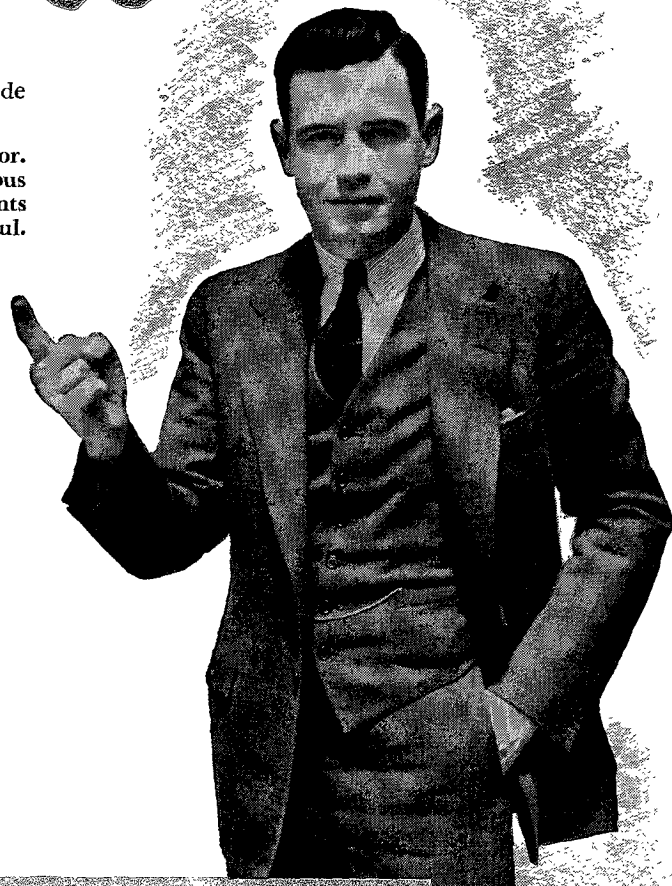
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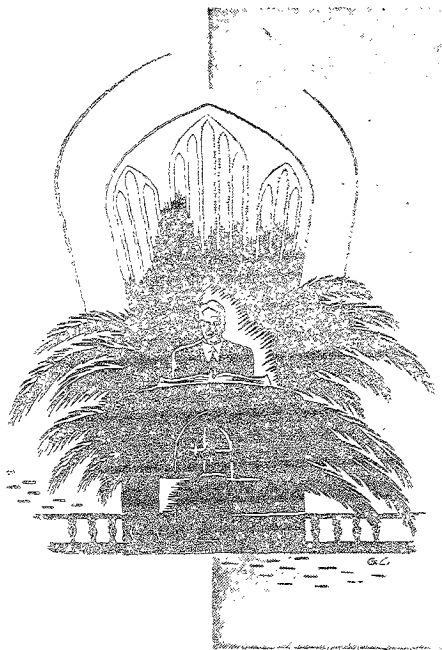
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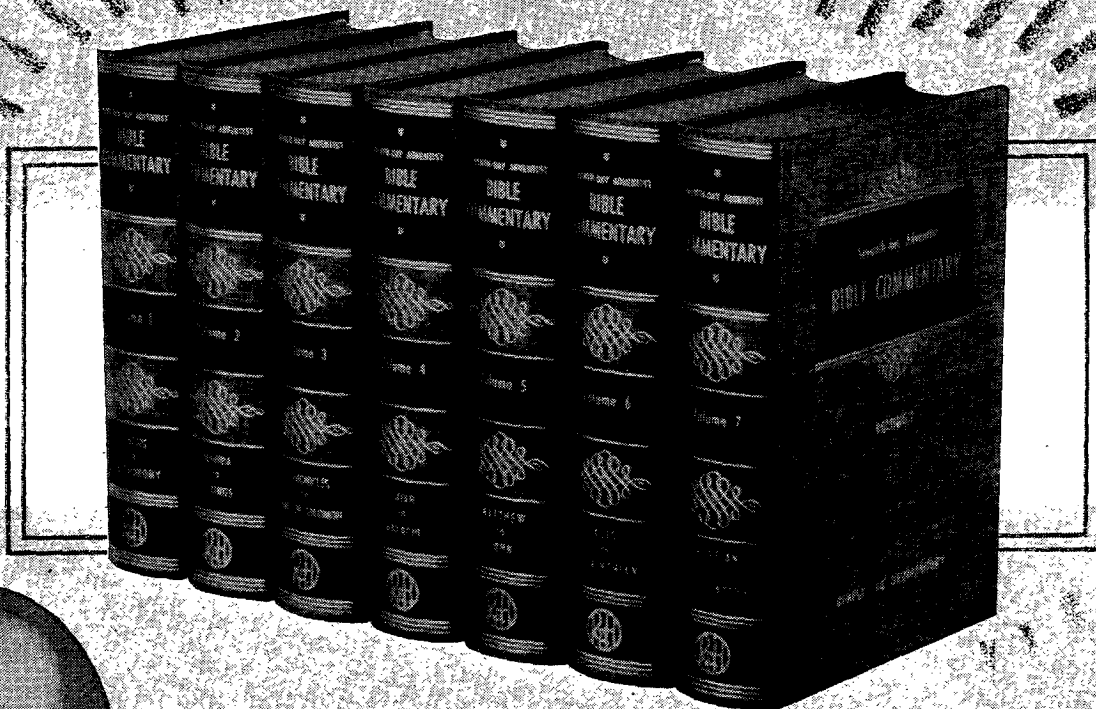
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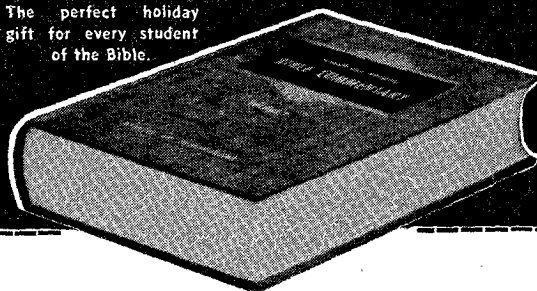
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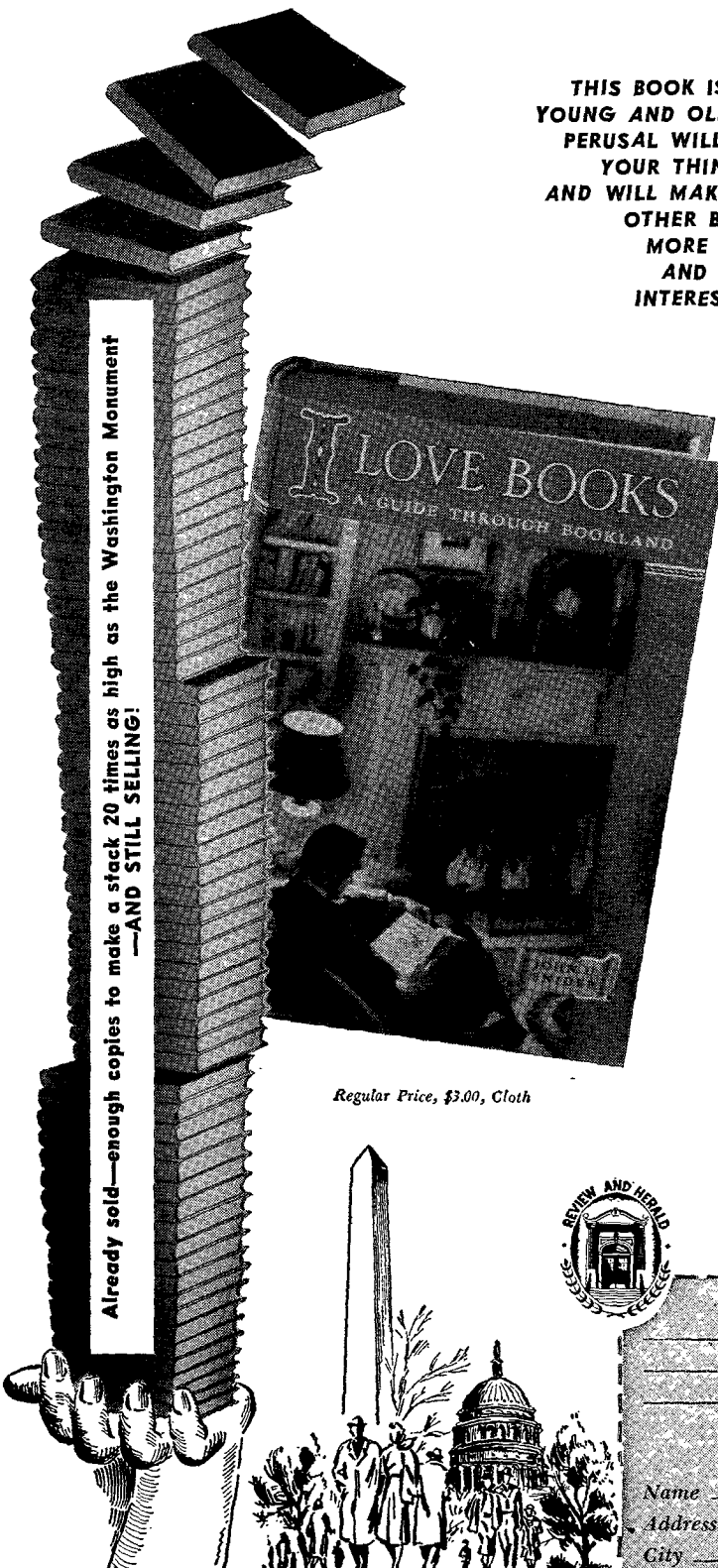
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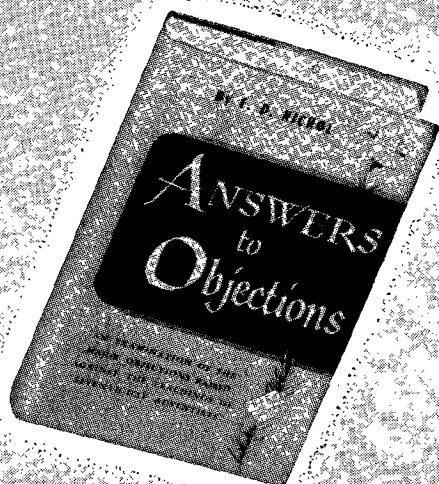
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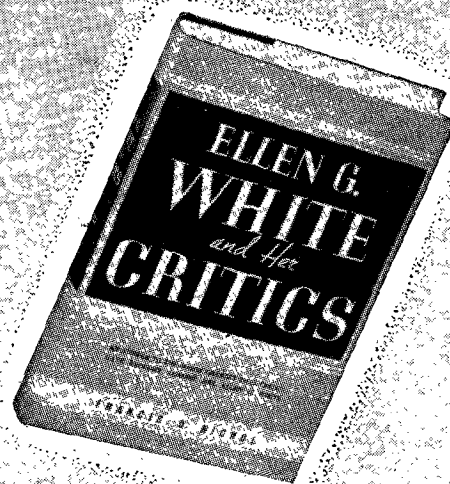
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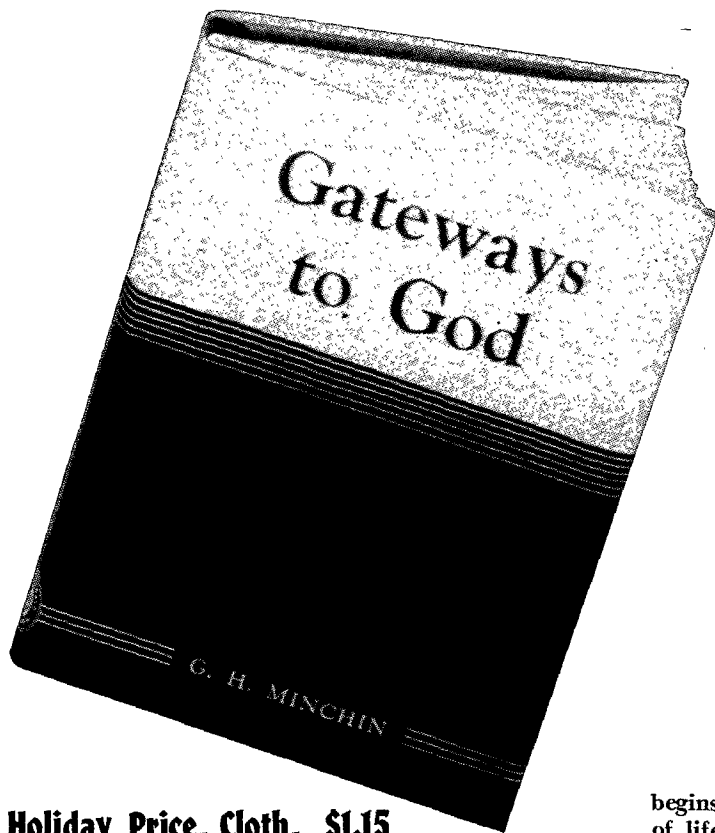
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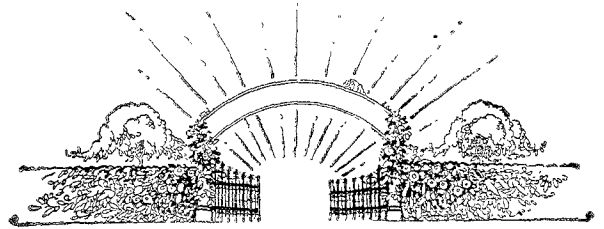
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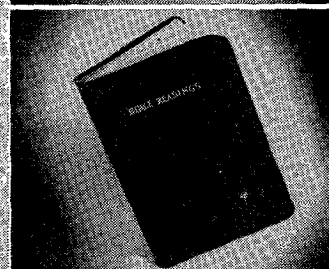
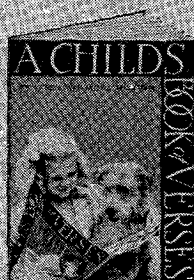
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The 50th Year of Ingathering for Missions

(Continued from page 5)

woman has kept her first Sabbath. This is an indication that all around us are hearts that are hungering for light and truth, just waiting for us to gather them in."

You will note from this experience that while we are going out to gather in funds for the worldwide work, souls are being won to this message right here in North America through the Ingathering work.

From the State of Ohio comes this experience:

"An Ingathering contact that began with antagonism toward the church and refusal to contribute to its support climaxed with a willingness to give and also to study the Adventist message through the 20th Century Bible Correspondence Course. Brother Long, elder of the Lima, Ohio, church, frequently patronized the corner market near his home. Often he would talk with the proprietor and his wife about spiritual things. The proprietor, whom we shall call Mr. Jones, was somewhat opposed to religion, though he often attended the large Methodist church with his wife. Mrs. Jones, however, manifested quite an interest, asking many questions and remarking that since Brother Long was a Seventh-day Adventist, he ought to know the answers.

"When Brother Long requested an Ingathering donation, Mr. Jones quickly responded with, 'Not interested,' but his wife handed our brother five dollars. The Ingathering paper he left began to work. The following Saturday night Brother Long again had opportunity to talk with Mr. Jones. This time the man began asking questions regarding the church and the Ingathering campaign. Shortly he got his billfold out and handed Brother Long ten dollars. The conversation continued, and as our brother was leaving, Mr. Jones followed him outside, still in serious thought and asking questions. Again Mr. Jones got out his billfold and gave another ten dollars saying, 'Before you leave for camp meeting, stop by. I'll have something for you.'

"After a few days, as Brother Long was getting ready to leave for camp meeting at Mount Vernon, he stopped by the market and was surprised to find the proprietor had still another ten dollars for him. Mr. Jones and his wife are both studying the Bible and are good prospects for membership in God's remnant church. Surely the Ingathering plan was ordained of God to bring His people into contact with those whose hearts will respond to the truth."

Mrs. Marjorie Stewart, who is one of our members in the Northeastern Conference in the Atlantic Union, tells about her soliciting experiences. She says:

"In soliciting funds that God's work might go forward throughout the world,

I had many wonderful experiences. I can truthfully say like the psalmist, 'The earth is the Lord's, and the fulness thereof.' Let me relate two experiences for you. While soliciting one day I met a woman who had lost both mother and husband at the same time. When I met her, she was quite discouraged and felt very much alone and that she had no one to whom she could turn. I was happy to meet her and for the opportunity of telling her of Jesus and His love, but at first she did not want to hear anything or converse in any way. However, I kept trying and finally won her over. We had a lovely visit together, talking of Jesus and His love for us all, and at the conclusion of our talk she felt happier. She then readily accepted the Ingathering paper and gave me a very liberal offering.

"On another occasion I met a young woman who was brought up in the Adventist faith but had never taken her stand for the Master. She was a housewife and mother, and I spent some time with her, bringing back to her remembrance the things she had been taught a long time ago of Christ's love for us all. After our visit she too gave a liberal offering. I also invited her to attend church, and I am happy to say that she, her husband, and child are now attending. By my going

out in the Ingathering she was able to find her way back to God."

May we all go out ingathering funds and gathering in souls for Christ. Sister Stewart has raised more than four hundred dollars in the Ingathering Golden Jubilee.

Here is a story from New Jersey, sent in by S. W. Burrows, the home missionary secretary of the New Jersey Conference. He writes:

"This story has been plucked neither from the mists of fantasy nor from the imaginativeness of fairy tales; this is a firsthand narration from the incredibilities of twentieth-century Ingathering. Conceive, if you dare, of one Ingatherer soliciting \$1,218 in twelve days with no offering greater than a dollar. It happened! If you are still disposed to follow our story, we shall multiply the wonders of this almost unbelievable narrative.

"Sister Elizabeth Simon is the mother of four children, three at home, including one little tot of four years. She is a good mother, wife, and keeper of the home. Mothers will understand without explanation that Sister Simon is a busy person any day in the year. But during the Ingathering season this worker devoted ten hours a day for twelve separate days to street solicitation, resulting in a



Ringling Doorbells FOR GOD

Seed Sowing With Literature

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word." —*Christian Service*, p. 146. As time passes, the truth of this statement is fulfilled many times over. Whenever the proper seed is sown, the right kind of fruit is reaped. This is brought to our attention by the following experience:

In the city of Mato Grosso, Brazil, a man bought a book and read it carefully. It was not long before he began to keep the Sabbath. He talked it among his neighbors, some of whom united with him in keeping the Sabbath. Twenty years passed before another colporteur visited that district. While showing his book to this same man, he was interrupted with the question, "What day do you keep?"

This was so abrupt that our brother hesitated to reply, but noticing the earnestness of the man, he said, "I keep the Sabbath."

"So do I," came the answer, and he jumped to his feet and embraced the colporteur. "Now," he said, "you must stay with us for a while, and tell us more of these things." Then the man sent word to his neighbors to come to hear the colporteur evangelist speak.

As time for the meeting drew near, people began coming from all directions until there were about fifty people present. The col-

porteur gave a Bible study to an attentive audience. At the close the man said, "We want everyone to come back tomorrow night to listen to this man." Then to the colporteur he said, "You must stay with us a month." While the colporteur worked in that section he held a number of meetings with that group. At almost every meeting the same fifty persons were present. Finally the time came when he had to say good-by. At the last meeting he asked how many were going to keep the Sabbath. Fifty people indicated their intention to do so. Four years have passed since that time, and this year a minister was sent to that place. He found fifty people still keeping the Sabbath, and we have since learned that twenty-nine of them have been baptized into the church.

It is most encouraging to learn that through the mighty instrument of the press God has ordained that many souls are to be brought to the truth that would never have been reached in any other way. The messenger of the Lord concludes, "In this work every disciple of Christ can act a part." —*Ibid.* What an unusual privilege is thus presented to every church member to join with the Saviour in the salvation of souls!

GEORGE A. HUSE, Secretary,
Publishing Department,
General Conference.

final accumulative total of 125 hours. Street solicitors, I am sure that Sister Simon deserves our unselfish salutatory recognition.

"How did this sister care for the needs of her household? While others greeted the dawn in slumber, this busy laborer was up and astir with the family wash and like tasks. How were the little ones kept during her long hours of Ingathering occupation? Cooperative sisters stepped in with helping hands, and even the pastor contributed as best he could to the care of the children. Sister Simon prefers quick lunches during her Ingathering solicitation, and the pastor made certain that such were delivered faithfully and on time. The result of this unusual venture was an average of one hundred dollars a day.

"Sister Simon holds the distinctive claim to the largest Ingathering total raised by any one person in the New Jersey Conference. The Trenton church is not unaware of her contribution to its outstanding success this year. Stephen Paully and his faithful leaders led the largest church in New Jersey, with a membership of 324, to a Minute Man victory in five weeks with an overflow figure of \$966.31 on the Sabbath of victory. The grand total at this writing is \$7,454.95, a per capita of \$23.01."

Here is another story that comes from the Chesapeake Conference. S. B. Olney writes as follows:

"The 1953 Ingathering paper featured in a very prominent way the mercy work as carried on in our own communities. This work of beneficence appeals to many people and causes them to give more liberally to our work. A businessman who had given rather freely in years past to our Ingathering and to our church needs observed the local nature of this year's appeal. He pondered the request to give a similar amount this year. It was feared that he was thinking of making it less as he sat in silent thought. Then suddenly he asked, 'How much did I give last year?' 'Two hundred dollars,' was the reply. Then, to the happy surprise of the worker, he said, 'Well, this year I will make it five hundred dollars.' The good deeds of God's people are to become, as it were, a fragrance that pervades the community with the true essence of Christlike love."

The stories that come in from overseas are just as thrilling as those that come from North America. E. R. Warland, the home missionary secretary of the British Union, writes:

"We know you will rejoice with us to learn that our 1953 Ingathering campaign has reached another record figure. Last year our total for the British Union was £39,080. This year we have reached £40,450 and still expect some further amounts; hence our final may be around £40,500 (\$113,400). There has been a really excellent spirit of cooperation

throughout the churches. Over here our collecting time is limited to exactly five weeks, or thirty collecting days. We have no precampaign collection as in some other fields, nor are our youth under sixteen years (eighteen years in Greater London) allowed to collect. There is no street collection, but all has to be done from door to door. As the average donation is about sixpence, you will see that our total will represent the gifts of over a million and a half donors."

Power for the Waiting Task

By ERNEST LLOYD

It happened when Jesus and a few of His disciples were on the mount of transfiguration. Our Lord had no intention of remaining up there long, however much Peter desired to do so. You will recall that Peter was ready to establish headquarters on the mount, and felt that the group should remain there.

What do you think made the Lord desirous of getting down again into the valley? He knew His work among men was not finished. And there was a poor father down there with a very sick son, perhaps his only son, and that father's heart was heavy with distress and anxiety. His cry for help went up to heaven. Did Jesus know the poor father was waiting for Him? I like to think that He was glad to come down from the mountain of glory to heal the father's sick boy in the valley.

We have all doubtless felt at times that we, like Peter, would prefer remaining on the mountain of a glorious experience, perhaps in some great conference or camp meeting where the Holy Spirit was present in a special measure and the atmosphere was pulsating with His power and blessing. But we remembered that we had to return to some ordinary spot to live and work. Duty was calling us to the routine program in the valley. The higher experience in the mount was granted us so that our valley work could be better done, and with more of His Spirit in our lives be better blessed of God in saving the lost.

Turning the £40,450 into American dollars, the British Union will average better than \$16 for every member of the church. That really is a very fine report.

From the Southern African Division comes this word:

"The report of the first week's work in Ingathering in the South African Union has just been received. It is as follows: £28,326. The goal of the South African Union is £55,500 (\$155,400), and this amount of £28,326 has been collected in the first week. This is an increase over the first week's results in 1952 of £4,406."

If these figures are an indication of what the Southern African Division members will do in 1953, it is certain that they

will go far beyond anything that they have ever done in the past.

From the Australasian Division the following telegram was received: "Ingathering to date seventy-thousand pounds Australian currency." It was signed by C. C. Weis, the home missionary secretary of that division. If that rate continues, the Australasian Division in 1953 will do the very best that has ever been done in that division.

From Japan comes the word that in spite of the economic conditions that are not good this year in that field, they have done much better in the Ingathering in 1953 than they did in 1952.

A report from the island of Puerto Rico states that in that small island mission in the 1953 Ingathering the members have already gone far beyond what they did in 1952. Our people on that island are poor. Their earning capacity is not what it is in the States, yet many of them endeavor to bring in one Minute Man goal for our worldwide work. Two brethren in that field worked together. One was a cripple and could not walk, and the other could not talk, so the man who could not talk pushed the wheel chair of the man who could not walk, and together as they went about in the Ingathering each received enough for one Minute Man goal. They had to work long and hard, but day after day they went out to solicit until they reached the goal of \$19.61 per person.

In North America two unions have gone beyond the \$600,000 mark—the Columbia and Pacific unions. Two of the unions have gone beyond the \$500,000 mark—the Southern and the Lake. Two local conferences gathered in more than \$200,000—Michigan and Southern California.

The Columbia Union has the largest number of Minute Man conferences. Six out of the eight conferences in the Columbia Union are on the Minute Man list. The Columbia Union stands at the head of the unions again in the North American Division. The per capita is \$19.00.

Canada has five conferences and two missions. Five of the seven fields are Minute Man fields. That is an extremely good record.

Every field has done excellent work in all sections of the world. The leaders greatly appreciate what has been done and thank our people for their splendid spirit of cooperation. Let us pray to the Lord that the funds may be used wisely for the development of God's work upon the earth.

The influence of the prayer of faith is as far-reaching as eternity. The Lord will bless all who will seek Him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ.—Mrs. E. G. WHITE in *Review and Herald*, Feb. 25, 1909.

Laymen on the March

(Continued from page 7)

asked *Look* for reprints, and agreed to pay the reprint costs. The first order was for one million copies. It was increased to two million, then to three million. And it's become the largest reprint order in publishing history—six and one-half million."

Our Ingathering contacts run up into the millions, and we hand out many millions of copies of the Ingathering magazine and singing band leaflets. Our literature sent through the Bible correspondence schools also runs up into the millions. Our radio programs circulate much literature. The lending library plan provides another valuable opportunity for our members to make contact with our neighbors and friends. Sending literature by mail has always been a favorite means of disseminating the message by many of our believers.

However, in recent years we have been led to reconsider the value and importance of the apostolic method of house-to-house visitation. For universal coverage of every home in a given community there is no other method that can so fully meet the situation and solve the problem so well. Furthermore, it is part of the divine blueprint for the finishing of the work. In vision the messenger of the Lord was shown the great reformatory movement among God's people in which "hundreds and thousands were seen visiting families, and opening before them the word of God. . . . On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Christian Service*, p. 42.

This great revival of house-to-house visitation is the prelude to a finished work. Of all the methods devised it is one of the most effective. Indeed, the pen of inspiration has this to say about the home-visitation plan. "This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Evangelism*, p. 431.

It is a wonderful sight to see the church fulfilling the vision given the messenger of the Lord. The laymen are on the march. They are on the march in Inter-America, where a thousand lay preachers are flooding the islands with light. They have set out to win the islands for God. In Jamaica nearly one thousand were baptized in one day. Nearly twenty thousand people came to behold the Adventist baptism. So many crowded to the riverbanks that scores of believers who came to be baptized could not even get down to the water to be baptized.

Yes, the laymen are on the march. They are on the march in Africa, in

What Is True Religion?

In the home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is thoroughness.
In play it is fairness.
Toward the fortunate it is congratulations.
Toward the unfortunate it is compassion.
Toward the weak it is help.
Toward wickedness it is resistance.
Toward the penitent it is forgiveness.
Toward God it is reverence, love, obedience.

—Anon.

the Philippines, and in many parts of the world. This is one of the last and one of the greatest signs of the coming of our wonderful Jesus in the clouds of heaven.

What Ingathering Has Accomplished

(Continued from page 3)

missionaries to many lands and in providing the material facilities needed for their effective labor. As they have gone forth in the power of the Holy Spirit, heathen darkness has been dispelled, the shackles of superstition and idolatry have been struck off from many a weary soul, so that today in place of blindness and bondage there is liberty in Christ Jesus. In place of fear and ignorance and the dumb dread of an unknown future, "the voice of prayer is never silent, nor dies the strain of praise away."

Never have the representatives of Heaven in any age been given such a heart-warming, soul-stirring message for the world as has been committed to this people at this time. We carry God's last appeal to sinners. Our message calls men and women face to face with the Judge of all the earth as He sits upon the throne and scans the open book of record. Our message calls upon men to repent, to believe the gospel, and to prepare to meet God by surrendering their lives to the control of His Spirit. It brings them face to face with the awful law of God by which every life will be measured.

The Advent message presents Christ to sinners as the only source of power to enable them to find pardon, peace, and the righteousness of the law as they prepare to stand before the great Judge. Our message is intended to halt men and women in their downward journey toward destruction and to startle them into attention as they hear the astonishing cry, "Behold, the bridegroom cometh; go ye out to meet him."

For more than one hundred years this people have been heralds of this soon-coming event. Millions of books, tracts, and periodicals have been printed and scattered over the earth. Millions of sermons have been preached by our evangelists. Medical and educational institutions have been established upon every continent and in scores of island fields, and these have been exerting a mighty influence in favor of the truth. Seed has been sown everywhere except, perhaps, in some of the most remote places. We have been long at the task. Surely now we should expect to reap a mighty harvest.

The harvest has been long delayed. Comparatively few have accepted the message. Millions have heard and have hesitated to step out and obey God. These must now be gathered in. Other millions wait in darkness because they have not yet heard the message. Many of these will respond. They must be reached without delay. Already we have waited much too long in garnering in the multitudes who must yet be brought to Christ. It is this generation that is to respond to God's call to the marriage supper.

The Lord tells us that this message is to go forth with a loud cry, and as an angel flying through the heavens calling the nations to repent and turn to God. It is to stir men's hearts everywhere. Thousands are to be converted in a day. In fact, the Advent call is to develop into the greatest religious movement of all time. It is to constitute God's final appeal to the nations.

The words of Jesus in John 4:35 apply in a very special sense to this hour: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

It was a wonderful thing, I am sure, to have been among the pioneers of this message who saw the work grow and develop slowly, but it is far more thrilling to be alive in the last hours of probationary time when God has promised to give us an immediate harvest. Now is the time to put in the sickle and reap, looking in confidence to God for an increase. The nearer we come to the end, and the greater the outpouring of God's Spirit upon His people, the more we can expect to reap simultaneously with the sowing of the seed.

We need to recognize the fact that we have come to the finishing hours. We cannot look to the next generation; we cannot look to the next decade; we cannot look to the next year or the year following as the time when this family and that family will be won into the truth. We must look to this present hour. This is the day of salvation. Tomorrow may be too late. Next year it may all be over. Today probation lingers and God is calling us to arouse and finish His work.

Seed sowing alone will not suffice now. Every evangelist who goes into the field must reap as well as sow. No colporteur, doctor, nurse, teacher, or layman should be satisfied with merely exerting an influence for the truth. He must work to bring the lost into the church. Every church member should be searching for souls as they that must give an account to God.

No longer can the gospel worker sow the seed, then wait long years before the harvest appears. That method may have been all right generations ago, but it will never do today. In these closing hours of probationary time we cannot wait through weary years for a harvest. We must immediately begin to reap. This is contrary to nature, I know, but the Bible gives us that very picture. We must reap even as we sow. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9:13).

One of the most glorious privileges of the heavenly kingdom will be that of learning what our feeble human efforts under the enabling blessing of Heaven have accomplished. What a joy awaits those who have done well their part as they scan the record the angels keep and discover that by faithful consecrated labor in the ordinary activities of the church they have been the means of helping to bring eternal salvation to many of the precious souls for whom Christ died.

This year shows the greatest ingathering returns of our history. The funds gathered and the contacts made will result in substantial and far-reaching benefits to the cause of God. On behalf of our leaders and churches everywhere we thank each one of you who did your part to make this wonderfully inspiring report possible.

"Take Me to Kendu"

By Karen Nielsen

ON THE plains of Kaboch, forty miles from Kendu Mission Hospital, in Africa, there is a large village belonging to an old respected man named Olo. It is a nine-hut village, since Olo has nine wives, and children are running around everywhere, naked and happy, for there is plenty of food in Olo's village.

Olo is a wise old man and knows how to handle his many wives; so they work well and do not quarrel.

On a certain morning just at the beginning of the heavy rains, something seemed to have gone wrong with village life. The cattle were still in the barns; the fire had not yet been started. All seemed afraid of something.

A strange, wailing sound came out of the favored wife's hut. Was somebody very ill? Inquirers were told that the girl Otieno had been taken ill suddenly the night before while fetching water. She complained of severe abdominal pain.

When Olo was informed about her condition he sent at once for his trusted medicine man to come. The girl would bring him fifteen head of cattle at her marriage; hence no chances could be taken.

In due time the medicine man arrived and he went straight to Otieno. After punching her abdomen several times, he nodded his old gray head very thoughtfully and went to work. From his bag he produced a cow's horn, a razor blade, and some herbs. The women were called in to hold Otieno tight while he proceeded to cut her abdomen all over, making a special, deep gash over the most tender spot. Then he took the cow's horn, placed it over the deep, bleeding cut, and sucked very hard. Suddenly he produced a piece of meat. "Ah," he said, "here it is. Otieno has been eating meat which has been bewitched. Now she must drink this medicine, and she will soon be well."

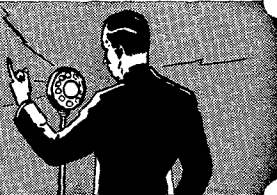
Otieno was so tired and weak after the treatment, that she lay very still. When she drank the medicine she became sick and brought it all back. The medicine man got as his fee a fat sheep, and went away, satisfied that he had done his best, but poor Otieno got no better. All she would say when asked anything was, "Tera Kendu," which means, "Take me to Kendu." She knew about Kendu Mission Hospital from her previous stay there with a large ulcer, which had healed marvelously. All day she wailed, "Take me to Kendu." Olo tried to talk her out of it, but nothing could stop her repeating, "Tera Kendu." Olo repeatedly countered with the suggestion that it was a long way to Kendu, and who should carry her? "Tera Kendu" was Otieno's cry.

Finally, at 9 p.m., Olo decided that something had to be done, for Otieno was definitely getting worse. All the sons were called together and sent out to cut poles and grass for a stretcher. Shortly after, everything was ready. Otieno was laid on top of the stretcher covered with a blanket, and the painful forty-mile journey to Kendu was begun. It was a dark, cold, and rainy night, and when the primitive ambulance arrived at 4 a.m., Otieno was more dead than alive. I knew by the intense knocking on my door that the matter was urgent. The operating team got together, worked fast and efficiently, and soon Otieno was on the operating table.

We knew from the seriousness of the doctor's prayer before the operation that the case was practically hopeless. But with God nothing is impossible, and after a short time Otieno could leave the hospital well, and with the desire to follow Jesus. Her old father was full of admiration for the hospital. "God is surely in this place," he said, "and I shall never again be so slow in bringing my sick."

Thus many have been helped during the years of Kendu Mission Hospital's existence, in spite of poor facilities and lack of equipment.

The Radio REACHES HEARTS



Lighting the Way of Life

The nine hundred radio stations that carry the Voice of Prophecy radio broadcasts are like so many lighthouses, sending beams of light to men and women who are in danger of shipwreck. They point out the danger areas and invite all to take aboard the Pilot, who can bring their ship into the harbor of eternal peace.

Arizona: "My health has improved much since I first heard your radio broadcast, the Voice of Prophecy, and enrolled in the Bible course. I have been surprised how much I have been missing and how happy I can be. I want to see the light and be worthy to follow Jesus and work for Him."

California: "My little granddaughter was visiting me. After we had listened to the Voice of Prophecy program, she said to me, 'Grandmother, why don't we ask the folks at the Voice of Prophecy to pray for my daddy?' Her daddy is very ill, but she believes in your prayers."

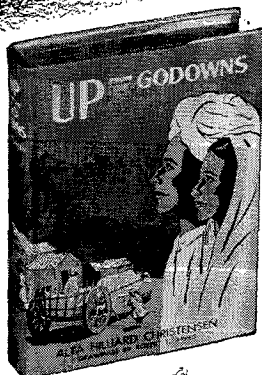
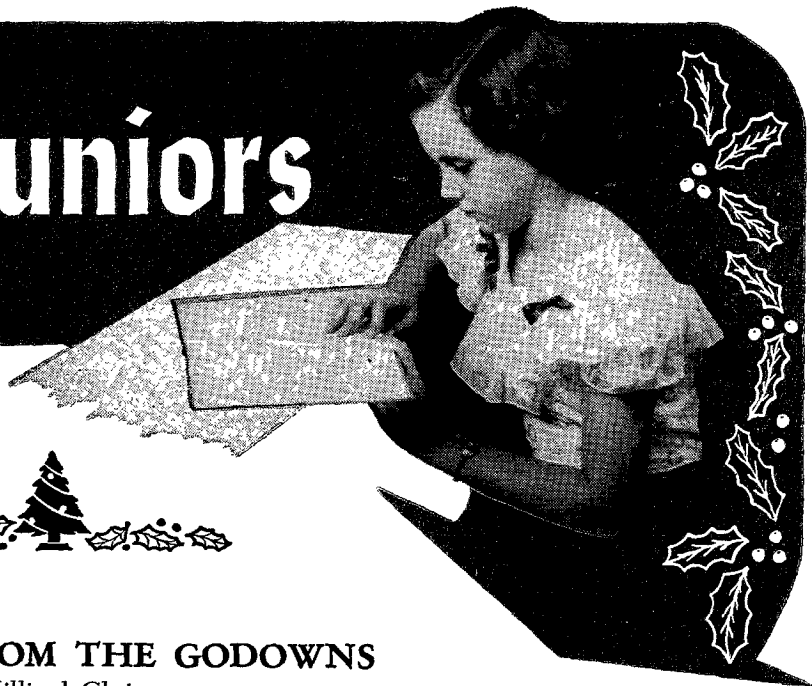
Australia: "The first time I listened to the Voice of Prophecy broadcast was some

months ago quite by accident, but I have listened ever since. I do find the sessions most comforting and strengthening. I also want to thank you for the Bible lessons. For the first time I am able to read the Bible with a glimmer of understanding, and I find myself quite excited to see what the next lesson is going to be. The appalling thing is, though, how many sins quite respectable people commit because they do not know what is written in the Bible—I had no idea that we should give one tenth of our increase to God."

Missouri: "I enjoy your half hour each Sunday, and I would miss it very much if it were not on the air. I tell my family at that hour that I am now going to my little church. I close my door, and I feel very close to God; and very relaxed and happy. I am not able to go out very much. I am enclosing a small donation, just call it 'the widow's mite.'"

ELMER WALDE, Secretary,
Radio Department, General Conference.

for the juniors



★ UP FROM THE GODOWNS

By Alta Hilliard Christensen

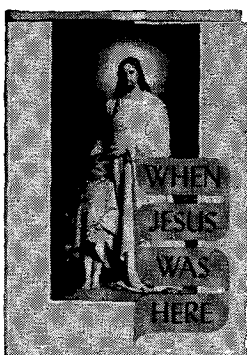
A heart-warming missionary story of a family that came "Up From the Godowns" in South India. Watch as two little girls grow into womanhood in a country where people are in the darkness of Hinduism and other Christless religions. Regular price, \$2.25

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★ SEEK-A-VERSE by Allan Tucker

Are you the parents of a lively boy or girl or the Sabbath school teacher for a group of children? These code puzzles will hold the attention of any energetic boy or girl while teaching him more about God's wonderful Book—the Bible. There are 52 puzzles, one for each Sabbath of the year. Four-color paper cover. Regular price, \$1.00

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★ WHEN JESUS WAS HERE by Ella M. Robinson

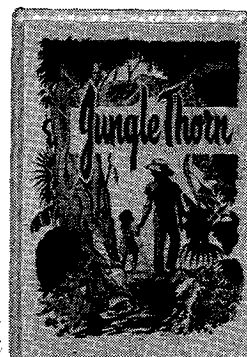
A heart-warming story of the life of Jesus. Through this simply written book the life and the teachings of Christ become a part of the child's world. The boys and the girls will learn to know Him as their wise and loving friend and Saviour. Regular price, \$2.75

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★ AFRICAN ANIMAL STORIES by Harry Lowe

Children love animal stories. Here is a collection about just the sort of thing that comes in the everyday life of a missionary among his native friends. They are written in general terms so that children will not be troubled with strange names of persons and places. The stories speak for themselves, without undue moralizing. Regular price, \$2.00

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Six baby skunks named January, February, March, April, May, and June were caught, de-scented, and offered for adoption by the writer and her family. The story of these skunklets, animals usually shunned, is amusing and informative.
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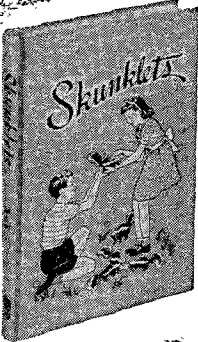
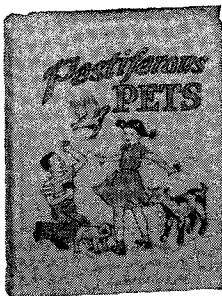
Bill and Jean who live on a farm are saving their money in a "help-others" jar. The children learn how their pestiferous pets, the dog, the chicken, and the goat, can help them earn money for investment and teach them many lessons as well.
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FOR THE YOUNG PEOPLE



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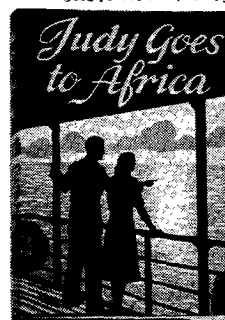
The conversion of Harry Orchard, one of the country's most notorious criminals, presents a never-failing appeal that illustrates God's marvelous love and grace for a fallen man. He murdered more than a score of men, among them an Idaho governor. The conversion of this killer, together with the forgiving grace and missionary spirit demonstrated by the governor's noble Christian widow, is a fascinating chapter in the modern Acts of the Apostles. **Holiday price, \$1.80**
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- ☐ Skunklets
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This Is Love in Action

(Continued from page 11)

People give to an organization that has earned their confidence and whose good work is evident.

Every year now brings remarkable gains in welfare activities reported. These reports would be considerably larger if the work of all churches and individuals was included. The following is a summary of items reported in North America during 1952:

Articles of clothing given	2,581,266
Cash donated	\$838,723.22
Food baskets given	400,652
Hours of Christian help work	3,304,569
Persons helped	1,080,845
Treatments given	171,089
Estimated cash value of above	\$6,407,249.54

No man can measure the impact made by these many acts of kindness on the public mind. Certainly it must be of tremendous consequence.

The overseas relief program of Seventh-day Adventists did not cease with the immediate postwar years. A continuous succession of famines, typhoons, floods, hurricanes, and other great natural catastrophes has presented many opportunities for relieving the distressed of many lands. During the past eight years the believers in North America have contributed in cash for overseas relief \$3,107,882.19, sent tens of thousands of food and clothing parcels, and in addition gathered and processed 3,590,199 pounds of clothing for bulk shipment abroad.

The war in Korea, probably the greatest human tragedy of modern times, killed innumerable helpless children, women, and men; separated thousands of families; destroyed almost all homes, possessions, and crops, and left many thousands of orphans. The Seventh-day Adventist Church members in the United States and Canada met this challenging need with a flood of clothing, food, and funds. Individual parcels were sent by mail and through CARE. Cash contributions and large concentrations of clothing made possible bulk shipments from our warehouse on the West Coast.

During 1952 alone the warehouse and processing plant at Watsonville, California, operated by the General Conference, shipped 1,139 bales of clothing weighing 224,532 pounds overseas. About half of these went to Korea. This does not include a large shipment for Korea made by the Columbia Union Conference from the East Coast. On one day in December, 1952, our Watsonville warehouse shipped 157 barrels and boxes of food weighing 34,060 pounds to Korea. Most of this particular shipment was contributed by the welfare units of the Pacific Union Conference.

Only eternity can reveal how much

these gifts of love have meant to people and to the progress of the work of God both at home and abroad. Italy, Réunion, Madagascar, West Africa, India, Pakistan, Philippines, Haiti, and many fields in Inter-America were among the places receiving substantial aid in 1952. Flood sufferers in Holland and England and refugees in West Berlin were included in those helped early in 1953. The Dorcas Welfare organization has indeed become a mighty world force for relief, and as calamities increase in number and destructiveness, the need for such aid will increase. What an opportunity for Seventh-day Adventist Christians! Our loving ministry to the helpless is to become an astonishment to all the world.

Such ministry unlocks the door of the heart. A poor woman in the southern part of the United States was recently given a used fur coat by a Dorcas Welfare Society. She put her face down into the coat and said, "No one has ever been this kind to me in all my life." Many are the individuals who have witnessed such Christian love in action in their behalf or in behalf of others and decided in their hearts, "The religion that leads Seventh-day Adventists to do this is what I want." Today, as in the days when Jesus walked on earth, meeting the physical needs of men provides an opportunity for ministry to the soul.

In a world in rebellion against His law, and suffering deep physical distress as a result, God sends Seventh-day Adventists on a dual mission. By preaching the everlasting gospel they are to be repairers of the breach made in the law of God. And by relieving the physical suffering of men, they are to give a living demonstration of that love that is the underlying principle of the law.

Isaiah 58 is a divine forecast of a revival of true Sabbathkeeping and a revival of welfare ministry through the work of the remnant church. We are called to give to the world a revelation of the will of God and a revelation of the love of Christ.

Seventh-day Adventists must therefore be to the world the outstanding exponents of Christian humanitarian service. We are to spend and be spent in this work of love, not because of its spiritual and material returns, but because we are Christians—followers of the Christ "who went about doing good and bringing the gospel to the poor."

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . The nearer we approach the end, the more urgent this work becomes."—*Welfare Ministry*, pp. 33, 34.

"Arise, Get Thee Down Unto the Host"

(Continued from page 13)

"The work here goes forward in spite of persecution. When the police and the mob returned from the massacre of five members in my district, they brought back Bibles, hymnbooks, and religious books as trophies of their labors. Their blood testifies to their love for Jesus and loyalty to holy law.

"A public effort lasting three months has just been finished in this city. The threats and persecution that looked as though they would be obstacles were not permitted by the Lord to do damage to soul-winning work. The yells of excommunication only brought more interested people. Every night the message had to be given twice to accommodate the crowd.

"In order to facilitate the great task of encouraging the many interested, the church has been organized into nineteen groups, each one with its leader and assistant and six responsible helpers to visit all of the addresses in a specified territory. Each group gives a report during the church missionary service. The lay preachers always gather the interested people in each of the assigned areas one night a week and give a lecture, so we have several meetings going on simultaneously in this district. We are working together, and we are sure that the Lord will give us a good harvest.

"I have in my office a map of the city of Bucaramanga on which are marked with yellow tacks the homes of the baptized members; green tacks mark the homes of those interested and red flags mark the places where lay preacher efforts are being carried on. You should see how interesting it looks. From way beyond the railroad station, which is another quarter of an hour by car beyond the city limits, you can see tacks clear to the airport at the opposite side of the city. You see them at the edges of the city, in the center of the city, and even in the aristocratic sections where the Adventist message is penetrating.

"There is reason for the furious denunciations from pulpit and newspapers. 'They have filled the whole city with their doctrine.' We have 436 interested people in the baptismal class; many of them are organizing their lives, business, and work to adjust themselves to the standard of the people of God."

Think of 436 in the baptismal class! Doubtless this church will double its present membership of over three hundred in six months.

In San Juan, Puerto Rico, our church of some three hundred members is organized into twenty-five active bands that are holding meetings in patios, street corners, homes, schoolhouses, halls, and so forth. During the first three weeks the total attendance at these twenty-five lay

efforts on one evening was over 3,000. Even though the Sabbath had not been presented, the people were so interested that 120 of the 3,000 are already attending Sabbath school at our central church.

Why should we be so earnest to get "down to the host" and give this message to everyone? There are three reasons:

1. The end is very near, prophecies are fulfilling, probation is closing. We are on the verge of the eternal world. The time of peace will not continue much longer.

2. Our eternal destiny depends upon the service, prompted by faith and love, we render God. The messenger of the Lord wrote:

"Faith and works are two oars which we must use equally if we [would] press our way up the stream against the current of unbelief. . . . The Christian is a man of thought and practice. . . . By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God."—*Welfare Ministry*, p. 316.

3. The outpouring of God's Spirit will come when the larger number of the members are active in service for others.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

"God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts."—*Ibid.*, pp. 253, 254.

Typical of our active lay workers around the world is Tavi, a lay preacher in New Guinea who visits the people in

the various villages and shows them his Picture Roll. Back in this cannibal country this native teacher is an earnest winner of souls. One day in his travels he came to a place where the people were sitting in a circle, crying. He discovered that a young girl had just died. What did Tavi do? With his sympathetic nature he sat down and cried too. He mourned with them.

Then after a while he said, "We must bury the girl."

He took a spade and began to dig a grave, but the mother of the girl jumped up and said, "You are not going to bury her! We are going to cut her up and cook and eat her."

In spite of the protest, Tavi kept on digging a very deep grave so the people would not dig up the body. When he finished digging the grave he spoke to the people. He told them that Jesus was coming soon and would bring her to life. He concluded by saying, "Don't you dig her up. You let her rest here until Jesus comes to raise her."

Every place Tavi visits showing the Picture Roll and telling the story of Jesus, the people ask for a teacher to be sent to their village. He cannot supply teachers, but he says, "I will mark this village." He plants a *tanket*, a well-known small shrub that grows in the highlands. As he plants this *tanket* in a certain spot he says, "This is where the church will be built." The people understand this. All over the island Tavi has been preaching the Advent message and marking the villages.

God is calling you to give your time to soul winning. This forward movement will begin with you and your response. No other plan will meet the needs of this hour. No other program will satisfy God. Every-member participation going to the host of people in need of this message. "All should go—go to all."

"We have never lost a man," explained the guide as he was conducting his party under the great Niagara Falls. "But," he added, "we would have lost many had we not the custom of joining hands."

Niagara is not the only place where people need to join hands for safety and progress. As leaders and members in God's cause, we need to join hearts and hands in a great soul-winning crusade to give this message to the *host of people* on the very verge of the kingdom. We need to seek the Lord for direction and unity of effort, to realize the objective of reaching every home with the message. Shall we not respond by exclaiming from our hearts: "The line shall not break where I stand, For I will answer the Master's demands, And pray with God's armor around me—The line shall not break where I stand."

We are to do all we can to remove the prejudice that exists in the minds of many against our work and against the Bible Sabbath.—*Testimonies*, vol. 9, p. 238.



On the RELIGIOUS LIBERTY Front

Adventist Barber Wins Appeal

Mention was made in the REVIEW recently of Michael D'Elia, a member of our church in Syracuse, New York, who was arrested for operating his barbershop in that city on Sunday. This particular arrest constituted the third time that he had been brought before the city officials on a similar charge. In the two former instances, after he discussed the matter with the city authorities, he was released. On the occasion of his last arrest on May 12, 1953, they refused to dismiss the charges held against him, with the result that he appealed his case to the courts. The hearing was held on June 23, 1953. It was most heartening to have the judge hold that since Mr. D'Elia is a bona fide member of a church that worships on and observes another day of rest, there was no criminal act performed when he worked at his trade as a barber on Sunday.

The judge further held that though he might operate his barbershop on Sunday, he felt that since the New York law recognizes that the day begins at twelve o'clock midnight and ends at midnight, in order for Brother D'Elia to be in harmony with the law he should not open his shop Saturday night after sundown. Though it is true that Brother D'Elia observes a full twenty-four-hour day, from sundown Friday evening until sundown Saturday evening, the day is generally considered to be the time from midnight to midnight. Thus to some people who would see Brother D'Elia have his shop open on Saturday evening and again on Sunday it might appear that his place of business was open and that he was working seven days a week.

When the city prosecuting attorney endeavored to belittle the defendant by stating that Seventh-day Adventists are a peculiar and strange people, that they hold strange doctrines, especially in connection with tithing and other points, and that they do not eat pork or drink coffee or liquor, the judge responded by saying, "I believe many of us would be better off if we didn't eat so much pork or drink so much coffee and left liquor alone."

J. J. Reiswig, president of the New York Conference, and M. N. Skadsheim, pastor of the local Seventh-day Adventist church, were put on the witness stand to attest to the fact that he was a member in regular standing of the Seventh-day Adventist Church, and that he observes the seventh day of the week as his Sabbath. Brother D'Elia became a member of the Seventh-day Adventist Church in 1942, and has been a regular member and faithful in his church attendance ever since.

We are glad that the court recognized the conscientious convictions of our brother, and gave a favorable decision, permitting him to operate his barbershop on Sunday, despite the fact that New York has a strong Sunday law, which doesn't make an exception for a business being operated on Sunday by one who conscientiously observes some other day of the week for his Sabbath, and the State also has a Sunday barber law, which doesn't contain any exemption for a person who may observe another day.

ALVIN W. JOHNSON, Secretary,
Religious Liberty Department,
General Conference.

Every Man at His Post of Duty

(Continued from page 8)

with him." This is equally true of those who are born again. They have a work to do. Too often we hear the statement, "I have no talents." Everyone has a talent. The question is, How are we developing it or using it to the glory of God?

The messenger of the Lord has told us over and over again that each member in the church has a work to do. We read: "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Ibid.*, vol. 7, p. 30. "God calls upon every church member to enter His service."—*Ibid.*, vol. 8, p. 47.

Furthermore, we are told that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Ibid.*, vol. 9, p. 117.

With such definite messages as these from the Spirit of prophecy we can better understand our lay members' place in the great program of God to help finish the work in all the earth. The Lord has been waiting for just such a work to be accomplished. We must not keep Him waiting any longer. We must be willing to do the work that He has for us to do.

We read of a man who rose in one of Moody's meetings and said, "I have lived on the mount of transfiguration for five years."

Moody asked, "How many souls have you lead to Christ?"

The man replied, "I do not really know."

Moody asked again, "Have you lead any to Christ?"

The man replied, "I do not know that I have."

Then Mr. Moody said, "Sit down, for we do not want that kind of mountain-top experiences in our church."

The Lord's work is more than lip service. He wants His people to win souls for Him. It is wonderful to know that He has a work for each one of us to do. We are to carry God's message of salvation to those who do not know it. If we fail to do this, it is because of mute voices and circumscribed lives. S. D. Gordon said, "Nothing locks the lips like the life." When we find our place and our work, whatever that may be, then vision sees the possibility of greater service for God.

We have not yet discovered fully the possibilities God has placed in the lives of the members of His church for a speedy finishing of the work in all the world. We must never be satisfied until we have given our very best to the Lord

for the salvation of mankind. It was Mr. Brooks who said, "Sad will be the day for any man when he becomes absolutely contented with the life that he is living, with the thoughts he is thinking, with the deeds he is doing; when there is not forever beating at the door of his soul some great desire to do something larger which he was meant to do, because he is a child of God."

If the Lord gives us one soul a year, we should be grateful but never satisfied. We should strive to win more for Him. Satan determines to keep God's people inactive. He does not want the members of our churches to work for lost souls. We read, "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Ibid.*, vol. 1, p. 260.

In order to keep our own spiritual life aglow, we must work for others. We must not belong to those of whom it is said, "Thou hast a name that thou livest, and art dead" (Rev. 3:1). Those who are engaged in soul-winning service enjoy rich experiences in God. They are ever awake to their responsibilities. God blesses them as they seek to bring His truth to those who are lost. This kind of experience is spoken of by God's messenger who said:

"Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that 'he that watereth shall be watered also himself.'"—*Christian Service*, p. 144.

The kingdom of God is complete with three persons—Christ, His disciple, and the other person. Here we have a king, a subject, and a field of conquest. Each person is an object of redeeming grace and evangelistic endeavor. The plan of salvation was announced when only one man had sinned. The gospel values the individual. We have a mission to "all nations," but equally to "every creature." God does value the individual.

The story of Philip and the Ethiopian shows the value Heaven attaches to the individual, and teaches us how God used four agencies to cooperate in the saving of just one soul—an angel, God's Spirit, the Word, and a man. Even the text of the Scripture being read by the Ethiopian was providentially timed, but its interpretation awaited Philip, the man. This we call personal evangelism. God's work will be finished through those who are actively engaged in His service and through each individual member in the church.

To win souls we must go to them. We read:

"We are not to wait for souls to come to us; we must seek them out where they

are. When the word has been preached in the pulpit, the work has but just begun. There are multitudes who will never be reached by the gospel unless it is carried to them."—*Ibid.*, p. 121.

Many years ago we were told:

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Testimonies*, vol. 6, p. 438.

If "this is the work that must be done," then it is up to the members of the church to do it. Will they disappoint God? Never! His people will respond to His call to enter the soul-saving work. The vision given by the messenger of the Lord many years ago will be fulfilled. She said:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, pp. 611, 612.

We are not in a defeated cause. There is nothing more sure than the triumph of God's eternal truth and His church. To the enemies of the church the Master says, "And the gates of hell shall not prevail against it." Victory is certain because Christ is our leader. He has never failed; He has never been defeated. "He went forth conquering, and to conquer." In order to share in the ultimate triumph of God's church, we must faithfully do our part in saving those who are honest in heart.

The reward comes after the conflict is ended. Of this eternal reward we read:

"When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf, the entreaties and earnest persuasions to flee to the Stronghold. Thus those who in this world have been laborers together with God will receive their reward."—*Testimonies*, vol. 8, pp. 196, 197.

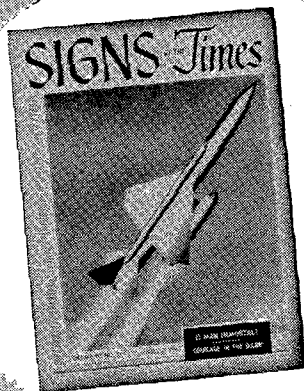
The long-suffering of God is wonderful. Long does justice wait while mercy pleads with the sinner. But "righteousness and judgment are the establishment of His throne." "The Lord is slow to anger," but He is "great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet."—*Christ's Object Lessons*, p. 77.

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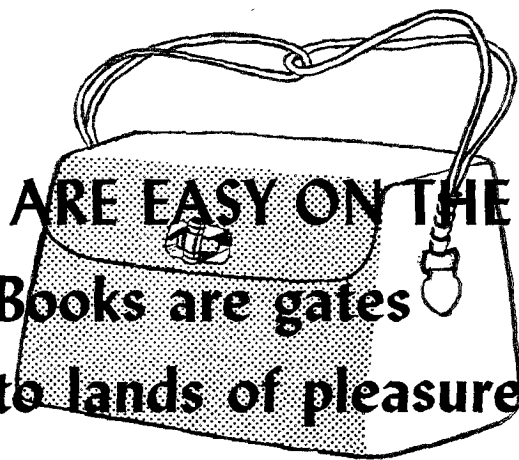
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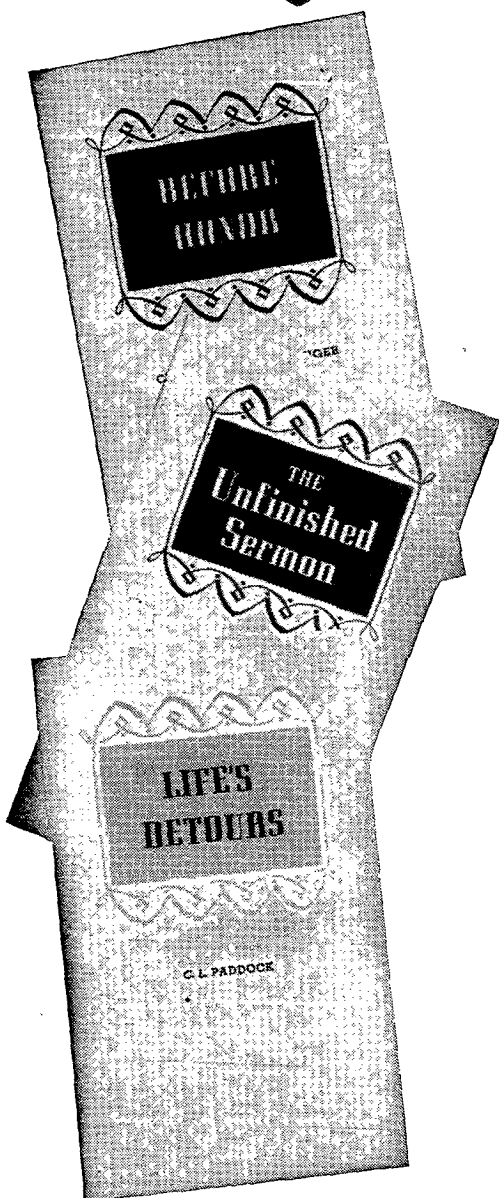
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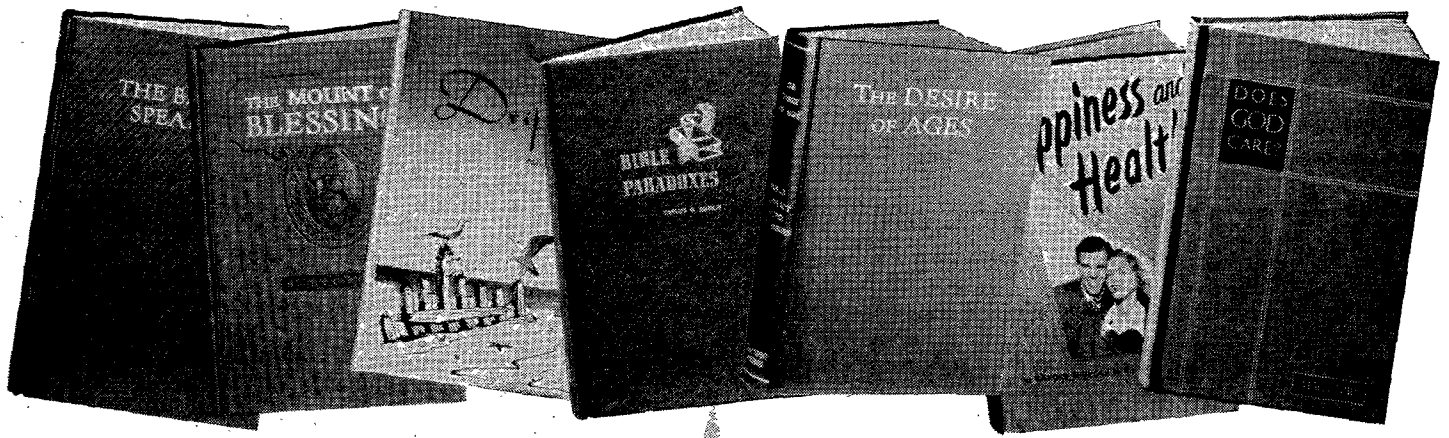
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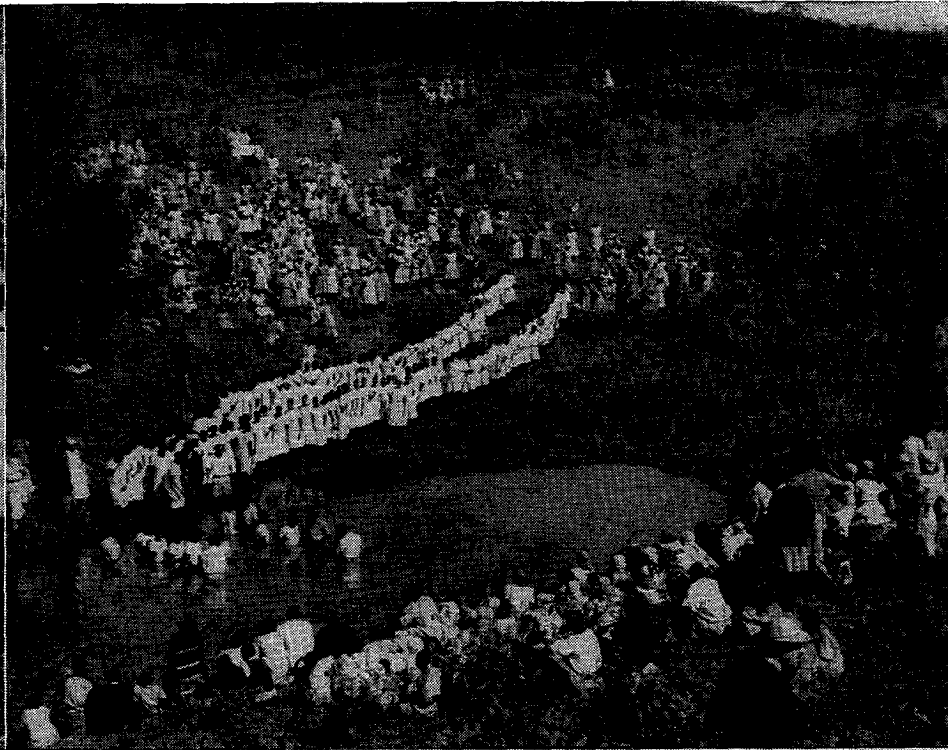
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Above left: Many are converted at such camp meetings as this held in Africa. Below left: Offices of our Central Pacific Union Mission destroyed during a hurricane that swept through Fiji some time ago. Above right: Large baptism being held at Nyanchwa Mission, Kisii, Kenya, East Africa.



The WONDERS of TOMORROW

IN THIS great hour to which the church has come, our great need is for complete consecration, and a renewed dedication of all we are and have to God and His cause. As in the days of Israel, so today He says, "Sanctify yourselves: for to-morrow the Lord will do wonders among you" (Joshua 3:5).

God has surely blessed this movement in a marvelous way from a small beginning to what we see today. He has performed His *wonders* among us. We cannot recount these in detail; but they are shown in the number of countries where this message is going; in the many languages employed; in the use of radio, television; and in the marvelous sale of our gospel literature. But God is not satisfied, and we are not satisfied with what has been accomplished.

We now live in the days when God has declared, "He will finish the work, and cut it short in righteousness" (Rom. 9:28). This is the time when the people of God should go forth in the "spirit and power of Elias and of John the Baptist" (*Prophets and Kings*, p. 716) to finish quickly the proclamation of the last warning message, which is to go to the whole world.

We ought to pray for needed preparation for our task. We should also remember the warning, "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463. We are also warned, "The days in which we live are solemn and important."—*Ibid.*, vol. 9, p. 11.

We look for His *promised wonders of tomorrow*. To perform these wonders, "He has a thousand ways" of which we know nothing. We all want to see those wonders and have a part in performing them. A similar call is sounded by Joel the prophet: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly" (Joel 2:15). This call is to sanctify the congregation. The elders and children, the priests and ministers—all are to take part in this service of prayer dedication. The way to this sanctification is through prayer and obedience to the will of God. We are told, "It is a part of God's plan to grant us,

in answer to the prayer of faith, that which He would not bestow did we not ask."—*The Great Controversy*, p. 525. Let us make this coming Week of Prayer the answer to this call to sanctification.

So let all of God's people plan early for this special annual season of prayer. May we then come to know God better and be prepared to have a part in His wonders of tomorrow in the speedy finishing of His great work. "The people that *do* know their God shall be strong, and do exploits" (Dan. 11:32).

"First a willing mind"—God does not want to compel either worship or liberal giving. He desires both, and both are pleasing to Him, when they are given by willing minds. "God loveth a cheerful giver." When "the love of Christ constraineth us," that love for Him and for those for whom He died will be the measure of our liberality. Again let us think of sanctification with relation to our giving.

"If all who profess to be followers of Christ were truly *sanctified, their means*, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world."—*Ibid.*, p. 475. (*Italics supplied.*)

Can anyone tell what wonders might be accomplished, and that quickly, if such true sanctification as is stated here should result from this Week of Prayer and Sacrifice to all our people around the world?

Surely the treasury would be filled, a great evangelistic crusade could be carried forward, the laymen would be inspired to great endeavors, and the long-standing calls for workers and facilities could be answered in the overseas divisions.

This is what we all want to see. What will you do, brother, sister, to bring it to pass?

The Week of Sacrifice Offering and Annual Thank Offering are combined and are to be taken on Sabbath, November 21. May God grant that this will be the very largest such offering ever to be given by this people in the history of our work.

GENERAL CONFERENCE OFFICERS.

