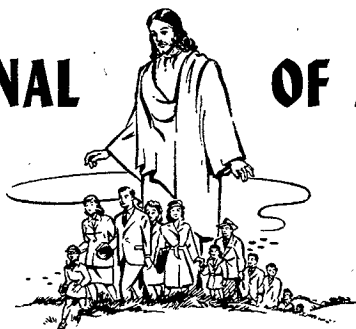


## THE SIGNAL OF ADVANCE



By MRS. E. G. WHITE

**I**T is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve Him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in His solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, He worked and is working for sinners. But many of those who ought to co-operate with Him are self-sufficient and indifferent.

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart longing for those outside the fold? And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? Heb. 13:17.

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are

watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.—*Testimonies*, vol. 7, pp. 13, 14.

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### ► Reports Attendance of 20,000,000 at Army Services

Attendance at religious services conducted under auspices of the Army totaled more than 20,000,000 during the last fiscal year, which ended June 30, 1953, the Department of Defense announced in Washington, D.C. The annual report of Chaplain (Major General) Ivan L. Bennett, Army Chief of Chaplains, showed that attendance by service personnel and dependents at services conducted by Army chaplains totaled 17,413,715, and services held at Army installations by visiting civilian clergymen drew 2,811,286. In the twelve-month period Army chaplains officiated at 324,005 services, and visiting clergymen led 38,632.

### ► Kikuyu Tribesmen Reaffirm Loyalty to God

Christian tribesmen in Kenya Colony, Africa, banded into a society called Torchbearers, which is pledged to fight the terrorist Mau Mau, reaffirmed their oath to "be loyal to God and always do right in His eyes." The pledge was made at a service held in the Church of Goodwill, which stands on the shore of Lake Elementeita at the foot of the Aberdare Mountains, where the Mau Mau have their strongholds. Despite the fact that the Mau Mau direct their most savage attacks at Africans who are Christians or in any other way "cooperate with whites," the Torchbearers Society has grown to number 408 Kikuyus since its founding six months ago by four natives. All wear a little round brass badge that has become popularly known as "the brass badge of courage" because it identifies the wearer as an enemy of the Mau Mau and marks him as a potential victim of the terrorists' worst savagery.

### ► Deaf-mute Runs Evangelism Project

Mr. and Mrs. Julius K. Hoffmann have sent out 35,000 Christmas cards in December in a unique evangelism-by-mail project. The total cost was more than \$1,000—almost a fifth of Mr. Hoffmann's annual income as a printer. Like himself, all the 35,000 people who are receiving the cards are deaf-mutes. Mr. Hoffmann, who has not heard a sound since he was stricken with scarlet fever at the age of four, claims most of America's estimated half-million deaf are "living in spiritual darkness." So he is attempting to reach as many of them as possible with the message of the gospel. With each Christmas greeting, he sends two religious tracts—both emphasizing the need for individuals to "take Christ as their personal Saviour." This year's cards went to deaf in all 48 States, Hawaii, Canada, Australia, England, Ireland, Scotland, Norway, South Africa, and New Zealand.

### ► Church Conference Scores "Divisive Nationalism"

A statement scoring "divisive nationalism" as "treason to that high citizenship which we claim in Christ's world Church" was adopted by 300 delegates from a score of Protestant denominations attending a conference on the church and peace in Detroit. "We believe it is God's will for His Church," the statement said, "that peace, with all that it involves of repentance, sacrifice, dedication and discipline, be the dominant witness of Christians amid the strife and violence of our times. We know anew that enmity or war among peoples divides the Church itself and renders asunder the body of Christ. Divisive nationalism has become treason to that high citizenship which we claim in the world Church of Christ. The Christian must constantly move from one situation to another, never making the culture of his place and time his abiding city but seeking to build a new life willed by God as the New Testament promises a victorious overcoming of the world."

# "Watchman, What of the Night?"

By FREDERICK LEE

The President of the United States, on December 8, 1953, made a dramatic appearance before the United Nations General Assembly and appealed for a saner attitude toward the problems of the world than is evident at present. He spoke of the stark realities of the tragic time to which we have come.

In the course of his remarks President Eisenhower presented a terrifying picture of the threat of atomic annihilation that hangs over the world. He said that "atomic bombs today are more than twenty-five times as powerful as the weapons with which the atomic age dawned, while hydrogen weapons are in the ranges of millions of tons of TNT equivalent."

The United States alone, he stated, has a stockpile of atomic weapons that "exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theater of war through all the years of World War II."

The President warned that "the awful arithmetic of the atomic bomb does not permit of an easy solution."

It is his hope, he declared, that some solution can be found "to help us move out of this dark chamber of horrors into the light, to find a way by which the minds of men, the hopes of men, the souls of men everywhere, can move forward toward peace and happiness and well being." As an aid to this end he proposed a great international atomic pool for "the benefit of all mankind."

This dark night of trouble through which we are passing settled down upon the earth just as men were looking for a glorious dawn. Now, in disillusionment and fear, many are asking, "What is the meaning of this dark hour? When will it pass away?"

All over the globe thinking people are seeking answers to these questions. During the past year an exceptionally large number of books, magazine articles, and newspaper editorials have called attention to mankind's present plight and have sought to give the reason for it as well as outline a course that should be taken in order to avoid ultimate catastrophe.

Most of the answers strike a minor note and put deliverance far away. The answers that are optimistic sound more

like the whistling of frightened men than of those who see signs of a brighter day ahead. The reasons given for the world's ills generally are sound, but the remedies inspire little hope.

David Lawrence, editor of *United States News and World Report*, asks: "Must America remain under arms for decades to come—her youth drafted annually and her troops stationed permanently in 49 countries of the world?"

His answer to this is, "The outlook today is for years and years of tension."

The *Saturday Review* of November 7, 1953, carried an article entitled, "The Past Fifty Years and the Next," by Quincy Howe, the noted historian.

Mr. Howe reviews the startling changes that have taken place in recent years and seeks to peer into the future in an endeavor to see what may await us. Of this he says:

"The record of the past fifty years justifies at least two predictions concerning the next half century. We cannot bring back the vanished world of 1900. Neither can we expect present trends to continue forever. At the turn of the century more and more people in every land assumed that the material progress of the previous hundred years would continue onward and upward for many hundred years to

come. Nor did they stop there. Faith in material progress bred faith in human progress. Science had not only enabled man to harness the forces of the universe to his own use. Science had also given man the power to change and improve his own nature."

Because of these hopes men have become disillusioned by recent events. "By the end of World War II," says the author, "the world of 1900 had vanished altogether. Civilization, on which H. G. Wells was betting at the turn of the century, seemed sure to lose its race to catastrophe. Few prophets at mid-century foresaw much health, wealth, or happiness for mankind."

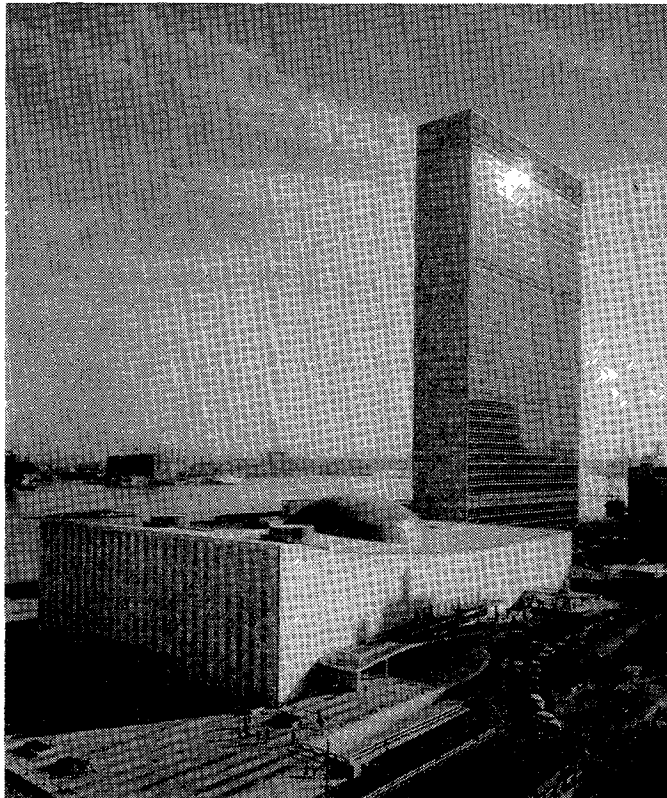
This writer sees the Western world becoming weakened through ceaseless warfare or possibly almost wholly destroyed by atomic weapons. This, he says, would "make the world safe for Asia for centuries to come." "Nearly every historian of stature who has tried to look into the near future predicts that the rise of Asia will continue to overshadow whatever else this century may bring forth," he declares.

Mr. Howe refers to the widespread return to traditional religions. This has come about, he states, because the "optimistic views of human nature and human destiny" were lost between the two world wars.

In conclusion he says, "The prospects for world unity within our present century look dim indeed. The most that we can expect for another fifty years—and perhaps for another five hundred—is for the various nations, regions, and continents to strike some new, if temporary, balance of power based at worst on fear, at best on hope."

Thus one of our leading world observers has little better to offer than our present state of fearful uncertainty and tension for scores, and perhaps hundreds, of years to come.

On every side the inquiring mind now is searching for some answer in religion. Science as a saving factor in human existence has been discounted, and many are asking, What has religion to offer? This note has been sounded by the new head of Harvard University, Dr. Nathan M. Pusey. The first thing he did on taking over his duties was to address a convocation in the university's divinity school.



A. DEVANEY

United Nations buildings in New York City, where the statesmen of the nations are seeking desperately to untangle the many problems of a complex world.

It was the first time in forty-four years that a Harvard president had spoken to the divinity students.

President Pusey believes that religion must play a larger part in any remedy for the ills of mankind. The subject of his address was "A Religion for Now." He said that although his predecessors in the university were men of great faith, yet "their faith will not do for us, if for no other reason, because events of the twentieth century have made its easy optimism unpalatable." Their trust was in scientific truth; ours must be in something different.

The enemies of our predecessors' faith, he said, "were churches, creeds, priests, anything supernatural, any concern for a life after death, anything that professed to be sacramental. I suspect, for example—though I do not know, this—that he [one of these predecessors] would have considered the doctrine central to generations of believers, that Christ came into the world to save sinners, as so much twaddle."

However, they have found "that such things were not so easily to be got rid of; churches and creeds and metaphysical complexities persist, and we have need of them still. There has been ample time since 1909 to discover that you cannot get rid of things of this kind, or at least of the needs from which they spring, simply by turning your back on them or by pretending that they are not there."

#### Crying Need for Religious Experience

"It is leadership in religious knowledge," Dr. Pusey continues, "and even more, in religious experience—not increased industrial might, not more research facilities, certainly not these things by themselves—of which we now have a most gaping need."

"Theology should not be thought of as a minor intellectual exercise among other intellectual exercises—certainly not only this. It is expected to carry an answer to our deepest hungers and need," he concludes.

This yearning for spiritual values is being felt by men in all walks of life. It, too, is having its effect upon church leaders who once were also enamored by the scientific viewpoint. Now many of them are taking up their Bibles and searching them for light on the meaning of our times.

The Christian hope is to be the chief topic of discussion at the historic assembly of the World Council at Evanston, Illinois, in August of this year. Although Protestant theologians are divided as to the meaning of the Christian hope, yet the topic is to be discussed in terms of the Second Advent of Christ. This is leading to a general study and discussion of this great subject as has not been witnessed since the days of the great Advent movement under William Miller.

Though it is shocking to hear some

modernist preachers still ridiculing the personal return of our Lord, there are a goodly number of notable churchmen in the large denominations in this country and particularly in Europe who are unequivocally declaring that the only hope of man today is the second Advent.

The discussion of this subject may greatly divide the church. Indeed the *Christian Century*, editorially of mod-



## Minute Meditations

By Harry M. Tippet

### Rusty Keys and Golden Doors

*"I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19).*

In Bunyan's immortal allegory *The Pilgrim's Progress*, Christian and Hopeful, falling asleep on the grounds of Giant Despair, were captured by the giant and thrown into the dungeon of Doubting Castle. From Wednesday morning until Saturday night they languished in the foul atmosphere of their dark cell, beaten and abused at intervals by their captor. When death itself stared them in the face, so that all hope seemed lost, they began to pray, and all Saturday night kept vigil with God.

Early in the morning Christian began to berate himself for having forgotten that he had a wonderful magic key in his bosom called PROMISE, which, he was sure, would open any door of the castle. Drawing it forth, he proceeded to try it in the lock of their dungeon, with the result that the door readily opened into the outer corridor. The door of the corridor likewise was easily opened, but when they came to the castle gate, Christian found that his key moved in the lock only with great difficulty. It finally gave way, however, just in time for the men to escape from the pursuit by the giant.

The simple story is wonderfully illustrative of human experience in its search for God. Here between the imprisoned men and God's sunshine was an old creaky iron gate of difficulty. Locked against them, it was a forbidding and cruel barrier. Once opened it proved a door of glorious liberty.

All along the corridor of life there are likewise doors of high privilege for you and me. They open upon rare vistas of noble achievement, eminent service, and holy purpose. Though they are often camouflaged by the enemy as gates of brass with bands of steel, when once unlocked with God's keys of promise, they prove to be golden doors of opportunity that open upon avenues of high aspiration and spiritual accomplishment.

The precious promises of the Bible are wonderful keys to power in opening the doors to spiritual liberty and the boundless resources of heaven. The tragedy of the church today is that so many pilgrims on the Christian way have let these keys become so rusty that they find them turning the locks of adversity only with great difficulty. Yet Satan has fashioned no lock or erected no barrier that will not yield to the key God puts into the faltering hand of faith.

ernistic slant, which has written unfavorably of this topic, warns that though few realize it, this division is now taking place, and that it will become an even larger problem after the Assembly has met. An editorial in the October 7, 1953, issue entitled "Evanston Storm Warnings" states:

"Slowly there is developing among the American churches apprehension lest next year's Assembly of the World Council be a stormy one. So wide and deep are the differences on some of the topics on the Evanston agenda that debate is likely to be prolonged, and may be heated. Apparently, however, most American churchmen have not yet perceived that if this clash of opinions occurs, it will not be confined to the delegations at the Assembly but will reach into the congregational life of almost every local church in this country. There is hardly a pastor in the United States who, by this time next year, may not find his congregation seriously disturbed and himself under fire because of what has happened in August at Evanston."

On the other hand, it was good to read such sincere testimony on the Christian hope as that written by Robert S. Bilheimer, one of the leaders in the World Council of Churches, that appeared in the *Christian Century*, January 2, 1952. In that article he stated:

"The advisory commission has defined the Christian hope in eschatological terms. The event for which we all hope, or should properly hope, is the final coming of Christ in glory. It is important to understand at once that this means the time when Christ shall have completed his work, when his Kingdom will come on earth in full, when the promise of salvation shall have been fulfilled. It is the time of resurrection. It is the time for which we pray when we say, 'Thy kingdom come.' It will come not by man's effort, but by God's grace and power. We do not know the time nor the specific means of its coming. Yet the fact that it will come constitutes the ultimate Christian hope."

Yes, men everywhere are asking, "Watchman, what of the night?" Now, more and more people are turning to the Scriptures for that answer. Surely this is the day to which we have looked for so many years. This is our hour of opportunity to herald this blessed truth far and wide. This revival of the Advent hope among Protestant peoples will make men and women all over the world more susceptible to the message we have to bear.

Thank God, we are not in darkness, as those who have no hope. Ours is the message of the blessed hope of the coming of our Lord and Saviour Jesus Christ. If we will preach it with unbounded faith and Christlike devotion, with the baptism of the Holy Spirit upon us, we will enlist the interest of multitudes in this inspiring truth and bring thousands of them into the Advent faith. And it is thus that we will hasten the day of eternal peace and righteousness.

# Hypnosis—A Modern Revival of an Ancient Delusion—Part 1

By Ernest A. Wagner, M.D.

Not long ago a hypnotist presented a program before one of the service clubs in a small city. With him was a local businessman who had been treated by hypnosis. He testified to the value of hypnosis in relieving him from a nervous difficulty, and as a result he was able to carry on his business as a well person. The hypnotist demonstrated his ability to hypnotize himself during the program. He hypnotized his hand, and did not feel any pain while applying a burning match or piercing it with a needle. He claimed there would be no bleeding or infection in the hand. And no bleeding was produced by the puncture wound.

This person had previously hypnotized himself for a minor operation and had gone through the surgery without any other anesthetic, with no pain or discomfort. In his discussion he attributed the miracles of Christ and the apostles to the use of hypnosis, intimating that the hypnotists of today have the same power.

A physician in a nearby city was visited by a hypnotist who told him of the use of hypnotism in minor dental procedures and suggested to the physician that he use hypnotism for his obstetrical cases. It has become an accepted form of treatment in some medical circles.

## Used to Treat Mental Cases

In World War II hypnotism was used for the treatment of battle fatigue and allied mental conditions. It has become popularized and is used by some psychiatrists at the present time in the treatment of their mental cases. It is also frequently used as a form of entertainment at gatherings of young people, in the theater, and on the television screen.

As a science, hypnotism had its origin with Paracelsus in the sixteenth century. Mesmer used it widely, and it became known in the last generation as mesmerism. In more recent times Freud and Meslinger have used it in the treatment of psychoses.

To have a clear understanding of these terms, which are closely related, we should turn to the dictionary: *Hypnosis*: A condition or state allied to normal sleep, which can be artificially induced and is characterized by marked susceptibility to suggestion, loss of will power, more or less loss of sensation.

*Hypnotism*: The induction of hypnosis; also, the science dealing with the induction of hypnosis.

*Mesmerism*: The doctrine of the induction of the hypnotic state through an in-

fluence or emanation transmitted from the operator to the subject; the induction, influence or state concerned; in general, hypnotism.

In *Ministry of Healing*, page 242, there is a definition given in simpler language. "Through this so-called science, one mind is brought under the control of another, so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease."

In recent years hypnosis, which had been looked upon as a questionable procedure, has been put upon a scientific basis. In the medical journals, articles dealing with it are not few, and can be readily secured by consulting a medical library. In one article a case is cited of an obstetrical patient who was hypnotized, although she did not understand the language well, and delivered her child without any pain and without any recollection of the procedure. It is recommended for the treatment of hysteria, anxiety, acute combat reactions, amnesia, fugue states, obstetrical, gynecological, and dental anesthesia. It is also said to be of value in insomnia, excessive smoking, enuresis, and speech disorders. It will reportedly reduce fear and worry and elicit cooperation in peptic ulcer, hypertension, and angina.

Modern books have been written on the subject of uses and technics of hypnosis. There has come to my office an announcement from a well-known university, of a short course that was given covering the field of hypnosis. The title of the

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## A Lesson in Temperance

At a reception given in honor of Vice-President Richard Nixon in Bangkok, Thailand, the Vice-President gave a lesson in temperance to the assembled guests.

As usual, in gatherings of this kind, most of the group assembled were drinking. After speaking a few words to the people, Mr. Nixon was brought a glass of beer. He politely thanked the servant, then turned and gave it to an aide to be disposed of. It was particularly gratifying to see that our Vice-President realizes the dangers of alcohol and the need for a clear mind in these uncertain times.

R. C. LARSON, Acting Manager,  
Bangkok Sanitarium and Hospital

course was "A Symposium on Hypnosis." It stated that this course would present an evaluation of the present status of hypnosis, that consideration would be given to current theoretical and experimental aspects of this subject, that its usefulness and the precautions that should be observed when employed as a tool in controlling physiological and psychological functions would be assayed. Some of the topics that were discussed were "Theories of Hypnosis," "Methods of Induction," "Control of Physiological Functions by Hypnosis," "The Genuineness of Hypnotic Phenomena," "Hypnotic Approaches to Therapy."

Thus we see that the subject of hypnosis and hypnotism is being accepted in scientific circles and is being widely propagated. The evidence is now at hand of what has been written in the *Testimonies* for many years.

## The Devices of Satan

"I have been shown that we must be guarded on every side and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ he would make appear as a result of human skill and power. . . . The sciences of phrenology, psychology, and mesmerism are the channels through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation. . . . While it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself and works on the right hand and on the left. . . . This entering in of Satan through the sciences is well devised by his satanic majesty, and in the minds of thousands will eventually destroy true faith in Christ's being the Messiah, the Son of God."—*Testimonies*, vol. 1, pp. 290, 291.

The source and dangers of the use of this power are brought out very clearly in *Ministry of Healing*, pages 242 and 243:

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as a source of healing. His dependence must be in God. In the dignity of his God-given manhood, he is to be controlled by God Himself, not by any human intelligence. . . . The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. . . . Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which

Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls."

We have been given definite warnings against these things, both in the Bible and in the *Testimonies*:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with

familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God" (Deut. 18:9-13).

Wrote the apostle Paul:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Surely we do well to give heed to these inspired words in this time of widespread apostasy from the truth.

## "Seek Ye First the Kingdom of God"

By M. V. Campbell

"Seek ye first the kingdom of God" (Matt. 6:33). This admonition was given by our Saviour in His Sermon on the Mount. The key thought of His charge is found in the word "first." Nearly all people have a desire to be saved. Many in a halfhearted way seek the kingdom, but the message of Jesus is, "Seek ye first the kingdom." When Jesus called men to discipleship the severe test with which He confronted them was whether they were willing to give Him first place in their lives.

Unconsciously we assume that the Saviour called only twelve men to be His disciples. However, the Gospels record the calls He made to many men. Keeping in mind the requirement of Christ, "Seek ye first the kingdom of God," we shall examine a few instances in which Jesus called men to discipleship, and of still other occasions when men volunteered to follow Him. In the latter category was Judas, of whom we read in Luke 9:27: "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest."

The words of Judas might persuade us to believe that they were uttered by a man of sincere devotion. They have been used on numerous occasions since that time by men as they consecrated their lives to the Saviour. Judas, however, was not seeking first the kingdom of God. He, in company with nearly all Jews of his day, believed that the Messiah would reign in Jerusalem as an earthly king and have worldwide dominion. It would not require great self-sacrifice for a man to offer to follow another whose path led to a throne.

When Judas became finally and fully convinced that Jesus was not setting up an earthly kingdom, he was filled with self-pity for the many months he had

wasted, and tried to recoup his fortunes by stealing from the funds of the disciples, and at last even sold his Master for thirty pieces of silver. No, in spite of his high pretensions and fine words, Judas was not seeking first the kingdom of God.

In the ninth chapter of Luke two other men are brought to view who might have been disciples. We meet one in verse 59: "And he said unto another, Follow me." Here Jesus used the same words that caused Matthew to leave a lucrative position with the government and immediately follow Him. These words had caused Peter, James, John, and Andrew to leave their ships and fishing equipment and straightway follow Him. The other disciples had also given up all upon hearing these two words, "Follow me." We find, however, that this man who was so addressed said, "Suffer me first to go and bury my father." He did not refuse to become a disciple; he merely asked for delay.

Thousands of people who desire salvation and who fully expect to give their full devotion to God at some future time will be among the large group symbolized by this man who was almost saved but totally lost. There are those who believe that the man's father was probably still alive, but dependent upon his son for support, and who feel that what the young man really meant was, "Wait until my father dies, then I will be free to follow you." This man was not seeking first the kingdom of God, but was putting family considerations foremost. We do not know his name, for he never became a disciple.

Still another would-be disciple is brought to view in verse 61. This man, like Judas, was a volunteer. "And another also said, Lord, I will follow thee." Unfortunately the man did not stop at this point, but kept on talking. The latter part of the sentence shows that following Jesus was not his first considera-

tion; in fact, the next word is "but." This man said, "But let me first go bid them farewell, which are at home at my house." To us this seems like a reasonable request, but the man made his discipleship conditional on this farewell visit.

It is unfortunate that he did not close the sentence with the words, "Lord, I will follow thee." Then after his discipleship had been fully established there is no question but that the Lord would have been willing and even glad to give him a brief leave to say good-by to his loved ones. In making his request a condition of following the Saviour he received a severe rebuke: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." This man, too, *almost* became a disciple, but was rejected.

There are some who teach from the rebuke administered by our Saviour on this occasion that there is no hope for backsliders. We know, however, that this is not the case. Jesus made it clear in His parable of the lost sheep, the lost coin, and the prodigal son that "joy shall be in heaven over one sinner that repenteth," and that God, like the prodigal's father, goes out to meet and welcome the returning backslider. Jesus did teach, however, that there can be no halfway discipleship.

### The Case of the Rich Man

Jesus did not choose His disciples from only the lower or middle classes. He called rich and poor alike to be his intimate followers. The case of a very rich man is brought to our attention in Matthew 19:16: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments" (verse 17). After Jesus had quoted some of the commandments the young man realized that He was referring to the Decalogue, and replied, "All these things have I kept from my youth up: what lack I yet?" (verse 20).

The question "What lack I yet?" was a very fitting one for a man who really desired eternal life. It is an ideal question to ask of God in our private prayers. It is a question God never leaves unanswered. The Lord puts in our mind our failures and the victories that must be gained to inherit eternal life. So with this young man, Jesus gave him an immediate reply: "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (verse 21).

There were two requirements the young man had to meet. One was to prove by parting from his riches that the kingdom was his first objective, and the other was to become a disciple and follow Jesus. The young man's reaction to the invitation "Follow me" is given in the next



verse: "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Jesus said, "Follow me," but the young man went away. He was not seeking first the kingdom of God; his wealth came first. This man's name might have been as familiar to us as the name of Thomas, James, John, or Peter. His name, in fact, might have been inscribed upon one of the foundations of the New Jerusalem. In the new earth he might have had one of the twelve thrones surrounding the throne of Jesus, but he went away. He clung to this world's riches and lost eternal life. Imagine the pathos of the day when he comes up in the second resurrection. His riches have vanished. He is merely one of the great throng of the unsaved. Through the transparent walls of the city he sees the streets of gold and the redeemed enjoying the pleasures and riches of heaven. He sees the rainbow-hued foundations, where his name might have been engraved, but all is lost! His only portion is the lake of fire. Oh, the deceitfulness of riches!

After this man of wealth had left the company, Jesus said to His disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (verse 23). Jesus did not say that no rich man will be saved, but He did say that it is hard for a rich man to be saved. Undoubtedly it is easier for the poor than the rich to follow Jesus.

This man was given one of the severest tests recorded in the Bible. There are some who suggest that the disciples were not asked to pass this requirement. They, we are reminded, were mostly poor fisher folk who had never known wealth. It is probably easier for a poor man to give up his poverty for Jesus than for a rich man to give up his wealth. Before deciding too quickly that the disciples were not tested as was this man, it might be well for us to examine the matter more closely. In the first place, what is wealth? How much money does it require to make a man rich? There are probably many small boys who would feel rich if given a half dollar. A very poor man might consider himself wealthy if he inherited ten thousand dollars. Another man might feel that it would require fifty thousand dollars, and others a still larger figure.

Wealth is not the number of dollars a man has in his bank account. It is to some extent a state of mind. After the stock market crash in 1929, many men who considered themselves to be very rich found that they were almost destitute. One man who had known nothing but wealth throughout his life had invested all of his riches on margin in the stock market. In the 1929 crash he lost everything he possessed except one hundred thousand dollars. As a result he committed suicide. To him one hundred thousand dollars meant penury. Life was not

worth living with so small a fortune. To most of us one hundred thousand dollars would mean wealth. We would not regard its acquirement as cause for suicide!

Peter and Andrew, his brother, were partners with James and John, the sons of Zebedee, in the fishing business. They owned ships and nets, but otherwise were probably very poor. Their wealth was counted in fish. If they were successful at night, the next day their families had food; and if they secured more fish than were needed for food, they were able to buy other necessities of life.

One morning they were deeply discouraged because they had toiled all night and had caught nothing; but that morning they met Jesus, who asked them to launch out into the deep and cast down their nets. They followed His direction, and brought in the great draught of fishes with the weight of which their ships began to sink. For the first time in their lives these four men were wealthy.



## You Are a Sign

By J. M. Hnatyshyn

As we travel about from place to place, we find how useful signs can be in helping us find our way around. Some time ago my wife and I completed seven years of work in India and went home on furlough by way of England. Since we had ten days in London before we continued our journey, we decided to see the big city, and thought that perhaps the brethren there would take us around. One of our workers gave us a few folders and told us that if we followed the instructions we would have no trouble.

After reading the leaflets carefully, we found there were many places of interest we wished to see. Following the *signs*, we were able to travel by underground trains and busses, and had no trouble in making our way to points of historic interest. Not once did the signs mislead us as long as we were careful to follow directions.

The prophet Isaiah says that "the children . . . are for signs" (Isa. 8:18). Ezekiel was also to be a sign. "For I have set thee for a sign unto the house of Israel" (Eze. 12:6). The youth of this day whom the Lord has called are also for *signs*. The Lord would have the youth be true signs to guide those who are watching and others who are following. As God's people we should be signs to the world, to our neighbors, and to our friends.

One day while traveling in India I stopped to make inquiry about a vehicle that passed by our Seventh-day Adventist

To their minds they were millionaires! With those two great cargoes of fish they could pay off all their debts and buy for their families luxuries of which they had sometimes dreamed. But it was at just that point that Jesus said, "Follow me," and the record is, "And when they had brought their ships to land, they forsook all, and followed him" (Luke 5:11).

They left their nets and ships and their new fortune in fish, and followed Jesus. Never did they ask for delay. They did not suggest that they first go home to say good-by, but they forsook all and followed Jesus. By giving up their riches they passed the test the rich young man later failed to endure.

Today Jesus is seeking disciples just as surely as He did in Galilee nearly two thousand years ago. He desires the same type of men and women, those who are truly seeking *first* the kingdom of God and who are willing to give up the world for the kingdom that is to come.

school. But to my surprise no one knew the name of the Seventh-day Adventist school. I was informed that a certain bus went past two schools but no one knew the names of the schools. These schools were known only by certain *signs*. I was told that at the first mission school the man in charge wore a white robe, had a long beard, and wore at his side a chain with a cross. I soon knew that it was not the place I wanted to go.

The other mission school, I was told, was farther down the road. There members were taken into the church only after they had been taken to a stream of water and given a bath to clean them up. Naturally I laughed, for it was amusing to me the way this "bath" was described. My reply was that it was not a bath but baptism. This gave me an opportunity to explain why we baptized. I was then certain that it was our mission, and I asked the driver to take me there. Baptism was a sign to these Indian drivers. They knew us as "Dhubki Mission," meaning to dip a person in the water.

### The Life Is a Sign

On another occasion I came to a certain town and asked that the porters carry my luggage to the Seventh-day Adventist school, which was on the edge of the city. These porters did not know it by that name. They began to tell me how they knew the mission schools by certain signs. As they described different missions I

could tell which ones they were referring to. The Seventh-day Adventist school they knew by the following signs: the youth in this school did not smoke, they did not drink, and they did not dance or go to picture shows. These porters were illiterate men, but these signs were lessons they could read and understand better than anything else.

In Africa, at Nyasaland, our Seventh-day Adventist people are known by the sign: "The Commandment-keeping People." Our mission is called Malamulo, which means "commandment-keeping." In Japan a story is told about a colporteur who came to a home where the husband called his wife and said, "Wife, come and see a book which a Revelation 14 man has brought." That was another very timely sign for our day. In Germany our people were known as the "Twice-born Church." In Poland they were known by a sign as the "Power Church." When our youth prayed there were results. During the war many of our youth were delivered from death. The church prayed, and results followed; so it was known as the "Power Church."

#### Seventh-day Adventists Trustworthy

Some years ago in Canada a Seventh-day Adventist farmer went to an auction sale on Friday to buy some dairy cows. He bought two, but did not have enough money to pay for both. He was asked whether he had anyone who could give security for him, but since he was a stranger there, he had no friends. The auctioneer asked him to come the next day and bring the balance, but the brother informed him that he could come on Monday. "Why not tomorrow?" inquired the auctioneer. Our brother told him that it was Sabbath and that he was a Seventh-day Adventist. The auctioneer smiled and told him that it was all right. He could trust a Seventh-day Adventist, and he could pay when convenient.

In 2 Corinthians 3:2 we read, "Ye are our epistle written in our hearts, known and read of all men." Yes, we are letters, and people are reading us. What kind of letter are you? I have known some to be just a blank page; others are letters full of mistakes, covered with spilled ink, and no one reads them. How much better it is to be a letter that is clean, with a message in it. When others meet them they never go away disappointed; they never lose the way.

Our conversation, our clothing, our actions, our conduct, the places we visit, the food we eat, the company we keep—all these and other things are signs for those who watch and follow us. Do you find yourself in every prayer meeting, every Sabbath school and church service? Do you go to the Missionary Volunteer meetings and take part in their activities? If you do, then you are a sign by which the Lord is directing other youth to the Saviour, Jesus Christ.

## Upholding the Sabbath School in the Home

By Miriam Hardinge

A well-known home magazine once featured a series of articles by mothers in varying circumstances of life entitled "My Finest Hour." In this series the authors related the incidents of the routine life in the home that brought them the greatest satisfaction, the keenest sense of accomplishment.

One wrote that her finest hour in the day was when, with a hot dinner ready for serving, the children contentedly at play, she awaited the return of her husband and the reunion of the family. Another described her finest hour as the one when all the family went out together on an excursion to the ocean or country. A third wrote that nothing gave her so great a sense of accomplishment as putting away the freshly laundered and ironed linen and clothing on the weekly washday. A fourth wrote that the finest hour of her day was when she tiptoed from one bed to another and looked on the peaceful, happy, and healthy faces of her sleeping children.

All these are fine moments in the life of a homemaker, but I think every Christian home has a finer hour—the one when all gather together to study the Word of God and its message for them, the hour when the divine instruction given through Moses is carried out in the home:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

There is nothing that holds a family together more than the hour of worship. "The hours of morning and evening worship should be the sweetest and most helpful of the day."—*Education*, p. 186.

And although family worship binds the individual home together, it brings together the greater family—that of God's remnant church in all the world, especially if we make the study of the Sabbath school lesson part of the exercises. What an inspiration to know that today thousands of families are gathered

together on every continent of the earth to study the very same biography or topic in the Bible as our own family. What a bond to draw us together!

It is very largely in the worship hour that the importance of the Sabbath school is upheld.

#### A Distinguishing Feature of the Church

Our belief in the Sabbath school is one of the distinguishing features of our movement. Perhaps no other denomination lays such stress on daily lesson study and universal attendance at the Sabbath school. How much we parents have to thank the Sabbath school for! It is to a very great extent the Sabbath school service that makes the Sabbath day a special, blessed day to our children and provides us with ideas and materials for our worship hour in the home.

It is the Sabbath school that is the child's first voice of authority outside of the home. It is the Sabbath school that teaches to our children the first lessons in Christian stewardship. It is in the Sabbath school that the child learns the sweet songs that brighten the home and fill his mind with high ideals and direct his thoughts Godward. It is often in the Sabbath school that the child makes his first social contacts outside the home and learns how to give place to others. Thank God for the influence in our homes that comes from the Sabbath school!

If it does so much for us and our homes, what can we do in our homes to uphold



EVA LUOMA

Family worship, when it includes Sabbath school lesson study, binds the home to God's church in all the world.



the Sabbath school? First, we can be faithful in seeing that our children meet the requirements in daily lesson study and memory work. In this way we make the Sabbath school teaching period more profitable and interesting for our children. Familiarity with the lesson story has awakened his interest and whetted his appetite for the teacher's presentation, and the visual and other aids she has prepared have more appeal for him.

We can talk of the Sabbath school in advance, anticipating it as one of the major events of the child's week. We can talk of it in retrospect. On the walk or drive home or at the dinner table we can show our interest by asking about the program, the story, the visual aids employed, and the progress of the investment projects.

We can uphold the Sabbath school by being punctual. We should never allow the Sabbath school to be connected in the children's minds with sharp words and a hustle and a bustle to get there. Let us rise in time to make the morning activities go along at a leisurely pace. Nothing takes the edge off one's appetite for Sabbath school more than the kind of thing so often heard in a home where all are dashing from room to room, asking

questions and shouting answers and in a general state of excitement.

Clothes can be looked over, offerings made ready, the necessities for Sabbath school and church assembled beforehand. Then Sabbath can start smoothly, and before we leave for the house of worship, there is time for all to gather together in the living room and kneel unhurriedly and reverently to ask God's blessing on the day, on the activities of the Sabbath school, the teachers, the officers, and the pastor.

We can uphold the Sabbath school by our example. The Sabbath school is geared to every member of the family, from the babe in arms to the great-grandmother and great-grandfather. Let us show by our example in attending regularly and punctually that we believe in the Sabbath school. Let us not allow the week's activities to rob us of the needed energy to be up in time to go to Sabbath school.

Lastly, we can cooperate with the Sabbath school by giving our help if and when needed. As far as we are able we should respond to calls to teach, lead, accompany, tell stories, or engage in any activity that will help the smooth running of the school.

## The Throne of David and the Kingdom

By Allen Walker

The angel speaking to Mary about the birth of Jesus said, "And the Lord God shall give unto him the throne of his father David" (Luke 1:32). These words have prophetic meaning and will be fulfilled in God's order.

When David was near death the prophet Nathan assured him that "thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16).

There are no stronger or more assuring words found in all the Bible than those spoken concerning David's throne and kingdom:

"My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. 89: 28, 29, 35-37).

According to these prophecies David's throne and kingdom have been suspended but not ended. There came a time when the Babylonians came to Jerusalem, "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt

all the palaces thereof with fire" (2 Chron. 36:19), and from that day until this the kingdom and throne of David have not been in existence.

An Old Testament prophecy with reference to the future of Israel is found in Ezekiel 21:25-27:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

After the king of Babylon removed the "diadem" and took off the "crown," the kingdom was overturned three times. This was done by Medo-Persia, Grecia, and Rome. After that "it shall be no more, until he come whose right it is; and I will give it him."

### The King on David's Throne

This King whose right it is, is introduced to us in Isaiah 9:6, 7:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Upon the throne of David, and upon his kingdom, to order it, and to establish it with judg-

ment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

It was this prophecy that the angel repeated to Mary when he said, "And the Lord God shall give unto him the throne of his father David" (Luke 1:32).

This throne and kingdom will never be re-established in the "Jerusalem which now is," in the land of Palestine. Neither will it exist during the thousand years. It "shall be no more" on this earth until "Jerusalem which is above" shall come down from heaven to be here in the new earth at the close of the millennium.

### He Returns as a King

Because many believed that Jesus was going to re-establish David's kingdom at His first coming, he corrected this idea. We read in Luke 19:11, 12:

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

We may be sure that the return of the Lord stands between us and the restoration of David's kingdom.

The "nobleman" of Christ's parable was Christ Himself. He it was who went "into a far country." Listen now to the promise of His return:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

Soon after Jesus' return to heaven John was privileged to see Him in the first apartment of the heavenly sanctuary robed with the garments of a priest:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Rev. 1:12, 13).

This makes it certain that He is not now a king on David's throne up in heaven. But "we have such an high priest, who is set on the right hand of the throne [of grace] of the Majesty in the heavens" (Heb. 8:1).

But John is permitted to see Him as He will return, robed with the garments of a king:

"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14).

Then it will be that "the dead in Christ shall rise first" and we which are alive "shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). And in heaven we "shall reign with him a thousand years" (Rev. 20:6).

We know what will happen "when the thousand years are finished." The wicked dead will be raised to the second death, and as they are deceived into attempting to take the Holy City, the New Jerusalem, which has come down from heaven, fire will come "down from God out of heaven," and devour them (verse 9). Then "he that sat upon the throne [the throne of David restored] said, Behold, I make all things new" (Rev. 21:5).

Then, and not until then, will the kingdom and the throne of David—the

Davidian kingdom—be here upon the earth. Then it will be that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (verse 4).

Here upon the new earth will be "the kingdom of peace," and on David's throne will be "the Prince of peace," and the name of the capital city will be the "Habitation of Peace," which is the meaning of the word Jerusalem. Then the promise to David on his deathbed and the promise to Mary at the birth of Jesus will be fulfilled: "The Lord God shall give unto him the throne of his father David." Let us all plan to be numbered among the inhabitants of that kingdom that is so soon to come.

## Our Wonderful Heritage

By C. J. Campbell

We who look for the second coming of Christ in our day have a wonderful heritage in the promise of God's Word. The privilege of keeping the Sabbath of the Lord and of having a part in sacrificial giving for the support of God's work on earth is a wonderful privilege—one that has come down to us through the ages from earliest times.

The blessings promised to those who are faithful Sabbathkeepers are couched in beautiful terms. We read the words of Isaiah:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

The Lord delights in the spontaneous love of His people and in their wholehearted response to Him. We read again from Isaiah:

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

And God has promised to His obedient and loyal ones, who in Zion grieve and mourn over sin, that He will give them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:3). It is prophesied of His servants that "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (verse 4). And so it is happening the world over today! A royal and marvelous heritage indeed!

One of the greatest privileges we have in such a time as this is to give generously of free-will offerings to God and to render our faithful tithes to Him. We have this frank question recorded in His Word, and its answer:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Neglect and defiance of this law brings barrenness and loss. But God extends the loving invitation:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith

### Questions From Mothers—5

## Sitting Still in Church

By Archa O. Dart

### Question

*What do you do to make a three-year-old sit still in church? We have tried everything, but have had very little success. We have taken her out and spanked her hard and have come right back in, but it doesn't last long. What shall we do?*

### Answer

Give her some exercise between Sabbath school and the church service. Growing arms and legs can become very uncomfortable when required to stay still too long. A little walk down to the corner or around the block is very beneficial. Then, after caring for her physical needs, walk quietly into the sanctuary.

Inasmuch as the sermon itself does not appeal to a child of this tender age, mother should have something of interest for her. She is in the age when attitudes are being formed, and it is essential that she form the attitude that church is a delightful place to be on Sabbath morning. If she has absolutely nothing to do, nothing of interest to see, and is required to sit perfectly motionless, she can very easily learn to dread the thought of going to church. It is also just as essential that she learn to be reverent in the house of God. Reverence is shown by making a difference between the things of God and the things of man. Therefore, the toys and material we give her at this time are not the common toys and materials she has during the week, but her special Sabbath church toys. She must learn to enjoy them quietly—she is in

the house of God. A rubber doll, some Sabbath school pictures to color, modeling clay with a handful of pegs, or something of the sort will help to make the time interesting.

One mother had a red tomato pin-cushion and a box of little pins for her child. When it was time for the sermon he knew it was time for his church toy. He would stick in a redheaded pin, a black-headed one, and then he would choose a white one. After admiring his treasures for a time he would begin to remove the pins from the cushion and return them to the little box. By this time the service was usually over. He had had a delightful time, and looked forward to the next service with pleasure.

If after all these precautions have been faithfully carried out your child refuses to accept the materials provided or is noisy with them, she must be punished. A parent who allows his child to show disrespect to the service of God cannot be clear in the sight of Heaven. The type of punishment administered may vary a little. Some find that depriving a child of a pleasure, such as the dessert for Sabbath dinner, works like a charm. When the little one begins to be too noisy, mother whispers, "Do you want your dessert today?" This is usually enough to work reformation. If not, a trip outside, where a little switch is put to use, may be necessary. If children are in the habit of obeying their parents at home, and if they are accustomed to having family worship morning and evening, it is so much easier for them to have reverence for God and His house.

the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (verses 10-12).

The Lord is indeed lavish in His promises, none of which can fail, if we do our part.

During the war in New Guinea, many native missionary-teachers remained in their fields of labor, and were forced, be-

cause of circumstances, to go without their wages for years. When the war ceased, payment was made to these loyal men. They gave liberal thank offerings, one handing back 25 per cent of his wages as a thank offering to his God. It was suggested that he need not give so much, but this man would not hear of such a suggestion, stating that it was a humble act of gratitude on his part for the wonderful way God had blessed him and his efforts during those dangerous years. "God loveth a cheerful giver" is a very beautiful assurance found in the Bible. It should thrill the hearts of all who love God and His work.

## The Promises of Jesus

And there are other promises. Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

We with many others look for that great day which is rapidly nearing, as so many positive signs foretell.

It is a joy to know that the grand day of God is near. It is a joy to be able to keep holy the day that He has marked for us. It is a joy to be able to give to His cause, and a great privilege. The privilege to render to God His tithe, which is His own property entrusted to our care, will not be ours much longer.

Countless are the blessings that devolve on the proper outworking in our lives of these truths enshrined in the Word of God for our joy and for His glory. Surely we have a wonderful heritage. Let us prize it more and more each passing day, and may we help to lead others to share it with us.

# A Story for the Children

BY ARTHUR S. MAXWELL



Stories About Joseph—9

## Happy Ending

"Joseph's brethren are come!"

The news spread like wildfire through the court. Pharaoh heard it and was very pleased. He told Joseph to feel free to invite all his family to come and live in Egypt. "Take your father and your households, and come unto me," he said in a generous mood, "and I will give you the good of the land of Egypt." He also ordered that wagons should be provided so that the women and children and Joseph's old father could travel in comfort.

As a parting gift Joseph gave to each of his brothers a "change of raiment," meaning new clothes to wear, and to Benjamin "three hundred pieces of silver, and five changes of raiment." To his father he sent "ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way." He tried to think of everything that would make them happy and at ease. Then with a smile, remembering their old weakness, he said to them as they left, "See that ye fall not out by the way."

When the brothers reached home they all trooped into their old father's tent, crying, "Joseph is yet alive! And he is governor over all the land of Egypt."

Jacob would not believe them. It didn't seem possible. Why, the dear boy had been dead for years.

"He isn't dead," they kept on saying. "He's alive. We saw him and talked with him." And then they told him what had happened, and all that Joseph had said to them. Still the old man would not believe them.

Then they took him outside and showed him the wagons loaded with good things that only Joseph's loving heart could have provided. Then he knew the story must be true. A smile came over his face and a new light shone in his eyes. "It is enough!" he cried. "Joseph my son is yet alive: I will go and see him before I die."

No time was lost in getting everything

ready for the journey, for Jacob now had but one idea in mind—to see his precious Joseph again.

As the caravan paused en route at Beer-sheba, Jacob offered up sacrifices of joy and thanksgiving to God. And that night God spoke to him, saying, "Jacob, Jacob. And he said, Here am I."

And God said, "I am God, the God of thy father: fear not to go down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

Cheered by this kindly message, Jacob went on his way with new courage, "and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt."

How happy and excited Joseph must have been when news reached him that his father was nearing Egypt! The Bible tells us that "he made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

"And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive."

But he didn't die. Not then. He was so happy to see Joseph again that he lived another seventeen years!

"And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly."

Thus through the faithfulness and loyalty of one noble, godly boy, thousands of people were saved from starvation, the "seed of the woman" was once more preserved, and the name of the God of heaven, the God of Joseph and of Israel, was made known in all the world.

Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care. But our Lord does not tell us that there are no dangers in our path. He does not propose to take His people out of the world of sin and evil, but He points us to a never-failing refuge. He invites the weary and care-laden, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and "take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Says the apostle Paul, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." In view of all that God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining, the language of our hearts should be, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."—*Patriarchs and Prophets*, p. 294.

# EDITORIALS



## Don't Be a Cold Critic

Most of the letters that come to our editorial office are kind and considerate. The writers of them do not necessarily agree with all that is set forth in the paper or with all the actions taken by church councils. But they express their convictions temperately and with an accompanying declaration that they might be wrong in their viewpoint. Such letters are good for us. All praise and commendation would be bad, if for no other reason than that it would not be true to the facts. We are fallible, and so are all those who have been called to lead out in any branch of God's work. We need alert church members who are sufficiently interested in the welfare of the work to take time to write about matters that are not clear to them.

But there are a few who stand in strange contrast. They write in harsh, critical fashion. They sit in judgment on this or that policy or program in the denomination. They give no indication that they think they could conceivably be wrong in any detail of their judgment. And, we might add, some of them, to protect themselves against any possible rejoinder, make sure that their name is not signed to their letter. We have always had the lurking suspicion that anonymous writers feel, deep in their souls, that there might be an answer to their charges, and they are afraid to meet it. In actual fact, the kind of criticism that comes in anonymous letters is usually capable of a clear-cut answer.

But it is not anonymous writers in particular that we here wish to discuss, but harshly critical writers in general. Whenever we receive a letter of this kind we think of a poem we once read:

"I watched them tearing a building down,  
A gang of men in a busy town.  
With a ho-heave-ho and a lusty yell  
They swung a beam, and the sidewall fell.  
I asked the foreman, 'Are these men skilled,  
And the men you'd hire if you had to build?'  
He gave a laugh and said: 'No, indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken a year to do.'

"And I thought to myself as I went away,  
Which of these roles have I tried to play?  
Am I a builder who works with care,  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-made plan,  
Patiently doing the best I can?  
Or am I a wrecker, who walks the town  
Content with the labor of tearing down?"

Then there are those who, though not necessarily critical of the Advent Movement as a whole, are exceedingly critical of their local church. Sometimes they write to us, pouring forth their complaints. Now, for all we know there are numerous instances in which churches are less than ideal in their personnel and in their procedures. In fact, if there is a perfect church we know not its address. Nor are we sure that if we discovered such a church we would transfer our membership to it. We would feel self-conscious and ill at ease among such perfect people.

But when we read the usual kind of complaining letter,

and we are glad to say that the number is relatively small, we think of another poem we once read:

"If you want to work in the kind of a church  
Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.

"You'll only find what you left behind,  
For there's nothing that's really new;  
It's a knock at yourself when you knock your church;  
It isn't your church—it's *YOU*.

"Real churches aren't made by men afraid  
Lest somebody else go ahead:  
*When everyone works and nobody shirks  
You can raise a church from the dead.*

"And if while you make your personal stake  
Your neighbor can make one, too,  
Your church will be what you want to see—  
It isn't your church—it's *YOU*."

We know not what may be the effect on our readers of this brief editorial. We think that the overwhelming majority will say a hearty Amen to the sentiments expressed. But we have a feeling that a few will write informing us that we have pointed them out for harsh reproof in the columns of the *Review*, though in all probability we have never heard of their names before!

We appeal to those whose besetting sin is critical comment to remember that these lines are written, not harshly or thoughtlessly, but with a sincere desire to help them to see the evil nature of criticism. We feel sad to think that some who hope to be ready for the Advent of our Lord are cultivating an attitude that will prevent their being ready. Surely God could not risk taking confirmed critics to heaven; they would soon find something to criticize up there, for a habit strongly developed must find expression. Let us put away the mood of criticism, of harsh judgment. It kills spirituality, it kills brotherly fellowship, it separates the dearest of friends. "By this shall all men know that ye are my disciples, if ye have love one to another." This definition of a disciple rules out the cold critic.

F. D. N.

## The Life That Counts

John the beloved testified of Jesus, saying, "In him was life; and the life was the light of men" (John 1:4). The life that Jesus lived made Him the light of the world. Christ was the master teacher, but His teachings were not so winsome and appealing as the gentle, holy life that He lived. "Never man spake like this man," but the reason for this was clear—never man lived like this Man.

The ministry of Jesus was filled with wonderful works—the cleansing of the Temple, the turning of water into wine at the marriage feast in Cana, the feeding of the five thousand and later of the four thousand—but even His wonder-working power did not match the influence of His wonderful life in reaching the hearts of men.

And great were the miracles of Jesus. He healed the ten lepers, opened the eyes of blind Bartimaeus, raised the widow's son to life again at Nain, and brought

Lazarus back from the dead. But even these miraculous tokens of His divinity did not equal the impact of His life and its witness to the multitudes. The life of Jesus was pre-eminent. "The life was the light of men."

So it is with Christians. It is the life that counts. God intends that we should use this yardstick in measuring the success and progress attained by the church. Let us apply this principle to a Seventh-day Adventist institution. The true measure of success attained by an Adventist college, for example, is not the dollar value of its physical assets, the quantity and quality of the physical plant in the form of the gymnasium, science laboratory, administration buildings, or other physical benefits—though all of these are important. Neither can the measure of the institution be accurately taken by comparing the size of the student body, the total number of graduates, or the number of highly trained educators on the staff with those of other institutions. It is the degree of Christian life and principle that is brought into the study program and the teaching program on the campus that is the true mark of distinction. God measures real success by the amount of consecrated hard work, self-denial, and moral integrity put into the work of acquiring a degree or teaching a class.

It is important with God that noble attitudes be reflected in the conduct. The Great Educator asks: What do the students plan to do with their training—are they going to use it to win souls and to hasten the coming kingdom? There is a great deal of good religion brought into play by simply acquiring a college or academy education so that a fitness may be gained for efficient service.

There is a tremendous lot of good religion exhibited by educators who train youth for life and service. Is not this dedicated spirit of the teacher and the student the essential characteristic of a Christian school? May we not say that this kind of life is the light of the institution—the measure of its progress and success?

#### Religion in Baking a Loaf of Bread

There is a great deal of true religion in doing anything worth while in an intelligent, dedicated manner. Did not the servant of God say, "There is more religion in a loaf of good bread than many think"? What did she mean by that? Simply that the knowledge of how to combine wholesome ingredients in the preparation of a health-giving food would build healthy bodies. And this was an essential part of the divine program for the entire restoration of man. Faithfulness in the smallest details of life is true religion if the net results are constructive.

In our publishing houses there are many workers, old and young, whose industrious labor and careful work are the true hallmarks of success. They bring real religion into their work. To them the binding of signatures, the trimming, the wrapping, the addressing of our literature, are a sacred and holy ritual. It is the touch of character that colors Seventh-day Adventist books and periodicals and gives to them that essential difference that exists between the products of our press and secular literature, between Adventist books and books published by other publishing houses, where often hands that are stained by nicotine assemble the signatures, and breath defiled by liquor must breathe upon the pages.

We think too of our colporteurs in the field and of the publishing leaders, who teach these consecrated men and women. There comes to mind a publishing secretary who handles his prospectus with the meticulous care of an ancient Levite as he moved the holy furniture into place in the sanctuary. To this man, instructing colporteurs at publishing conventions or canvassing with them from door to door for one of our subscription books is as much a work of love and grace as the preaching of

a spirited sermon would be for one of our ministers, or the performing of a major operation in a hospital surgical room would be for a surgeon. It is the spirit and application to duty that spells out the word success.

The colporteur himself is frequently remembered long after the book has been discarded or forgotten in the attic or the basement trunk. The smiling approach at the door, the dedicated exhibition with the prospectus, the earnestness in the tone of voice, the tearful prayer, the firm handclasp, the sympathetic words that can be understood—these all speak as eloquently for God as the literature that is sold in the home, if not more so.

The great object of the gospel is to give to the world a revelation of the life and character of God. When this is done the hearts of men are warmed and the fulfilling of God's plan for restoring mankind to His moral image is hastened. Our business is to reveal to the world the ineffaceable characteristics of God's immortal principles. It was said of Christ: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). When men saw Christ they discovered what God was like. It is the divine plan that when men observe our lives they will understand something of the divine nature.

#### The Vital Elements of Godliness

The great shortcoming of Laodicea is her lack of spirituality. The church is rich in institutions. The organization is increased in the goods of a vast and well-organized mission program. Little is lacking in material implements to bring the gospel to mankind. We have at our finger tips a thousand facilities for hastening the spread of the message. But working in and through these things there must be seen the more vital elements of a rich and overflowing godliness. The moral image of God must be seen in Adventist Christians. This will light up the Advent Movement with that celestial energy and power that will enable the church to finish the work. Honesty, purity, love, kindness, mercy, patience, and gentleness must be mixed in with our zeal and enthusiasm. When Ezekiel saw the wheels within the wheels, he was amazed at the organization and detail in the great government of God, but the wheels were all lighted up with glory. What was it that shone out with such effulgence? Ah, the wheels were living creatures. There was life in the wheels, and the life was the light of the heavens as Ezekiel beheld the vision.

It is the life that is the light of men—the life of Christ in the church. As we seek to save the lost, let us also "seek righteousness, seek meekness." It may be that we "shall be hid in the day of the Lord's anger" (Zeph. 2:3). "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (S. of Sol. 6:10). It is the church, transformed by the grace of God, lighting the world with God's glory, and prepared for heaven at last. The life of Christ has become her light. Clad in the armor of His righteousness, she goes forth to her final work. The great and urgent need of the church today is for this life, the life of Christ, lived out in us, in our homes, and in our churches. May God send us a revival of spiritual life and power. Let us pray for one another, but let us first of all pray that the change may come in our own hearts and lives. D. A. D.

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TRUE success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.—*Prophets and Kings*, p. 486.



# News From the World Field

## Literature Sales Record in the South Brazil Union

By **Pedro S. Camacho**  
*Secretary, Publishing Department*  
*South Brazil Union*

The Lord has blessed us richly. Notwithstanding the constant rise of prices on necessity articles, the Brazilian people keep on buying books. During the quadrennial period 1948-1951, 414,368 subscription books were sold in this union.

During 1952 we worked with about the same number of both regular and student colporteurs and succeeded in selling literature equaling almost the same total value as that sold from 1940 to 1946. Since World War II our sales have multiplied.

In 1952, three colporteurs canvassed in the city of São Paulo. They succeeded in delivering about \$67,000 worth of our literature. Our colporteurs have achieved substantial sales in factories, military stations, public offices, et cetera. There are places that they canvass up to three times a year, with sales always increasing. Surely, the Lord has blessed us to a marvelous extent!

The student colporteurs work enthusiastically. During the last college vacation—1952-53—we had in our territory approximately two hundred student colporteurs canvassing. A number of them have earned their scholarship, as well as acquired excellent experience.

At the Ginásio Adventista Campineiro, the youngest training school in our territory, the students anticipated the colporteurs' institute, as though they were waiting for a great feast. Even classes had been suspended in part, since more than 50 per cent of the students attended the institute. Almost all of them went to canvass in the field.

In 1952 more than seventy persons were baptized as a result of the faithful efforts of our evangelistic colporteurs. All worked with great enthusiasm, confident that within a short time all inhabitants of our territory would be advised concerning Jesus' soon return.

### Institute at Brazil College

From July 10 to 18 a colporteurs' institute for the whole union was held at the Colégio Adventista Brasileiro, with B. E. Wagner, associate secretary of the

Publishing Department of the General Conference, and our dear counselor and instructor, W. A. Bergherm, of the South American Division, present as visitors. Also we had the privilege of having with us all presidents, secretary-treasurers, and publishing department secretaries of the conferences, besides eighty-six colporteurs who attended the institute.

Our motto was "Jesus Will Return Soon." Under this headline was preached the inaugural sermon by the president of the South Brazil Union, Moyses S. Nigri. During the week the best spiritual food possible was served. The president of the division, W. E. Murray, aided us greatly in presenting spiritual questions, and so did the remaining brethren present on that occasion.

Elder Wagner, inspired by the Lord, presented the publishing work to us from its spiritual viewpoint, quoting profusely the counsels of the Lord's messenger, as well as the earnest warnings she gives in connection with the publishing work and its termination. They were days full of rich blessings.

On the last day of the meetings the colporteurs presented the fruits of their labors. Among the speakers was an aged colporteur who has brought many souls

to the truth, among whom was the publishing secretary of the South Brazil Union. Confirming this colporteur's report, this brother said that the initial visit the colporteur paid him has resulted in a harvest of fifteen souls among his relatives and neighbors.

A colporteur of the Mato Grosso Mission also told us his experience. The state of Mato Grosso is one of the most difficult places to canvass, but on the other hand that is where the largest number of books is being sold in proportion to the number of inhabitants. The northern part of this mission, known as a diamond region, is a specially difficult area for our colporteurs to work in, owing to the great lack of commodities and proper food for Adventists. Nevertheless, our faithful colporteurs do not omit these territories.

One colporteur, offering a book to a merchant, was asked by the latter: "Does your book teach us to keep the Sabbath day holy?" "Yes," answered the colporteur promptly. Immediately this man and his family began to study the truth, and before much time elapsed they discovered references to Jesus' second coming. Greatly interested in God's message, they pleaded for an explanation. Unfortunately, at that time the colporteur had to change territory. The merchant continued studying the great Bible prophecies and finally accepted the truth. Realizing that he should not carry on the sale of alcoholic beverages and tobacco in his business, he resigned and moved to another place, where he could serve God better.

The pastor of this territory was later requested by the colporteur to visit an interested person requiring baptism. Since there was no other vehicle available, the



A group of South Brazil Union colporteurs and their leaders.



pastor took advantage of a private plane, landing in a small village where, not far away, according to information received, the above-mentioned 'merchant' was residing. Having afterward acquired a horse, he went to see that man and his family. Great was his joy upon finding all of them faithful to the truth. The living room they used for their meetings was spacious. The fact that the children knew so well how to sing our hymns caused him great joy. After a little further instruction the pastor had the privilege of baptizing the head of the family and his two daughters. His wife and his mother-in-law are now preparing for the baptismal rite. Through the influence of this man the principal of the nearby village school has begun to keep the Sabbath holy, no longer working on the holy day of the Lord, joining our brother in order to render adoration to the great Creator.

Finally, after the celebration of the Lord's Supper, all colporteurs, full of enthusiasm, returned to their fields, ready to fulfill their part in our Lord's command to take the gospel to all the world.

## Pioneer Work at Our South Philippine College

By V. L. Bartlett

On January 1, 1952, a new truck and a Farmall H tractor were unloaded from the boat in the harbor, bound for the new college to be (Mountain View College) in Bukidnon, Mindanao, Philippine Islands. The rainy season was just past (theoretically), and so we felt no concern as we left the sea and began the 140-kilometer drive through the mountains and the canyons to the school. The journey should have taken us about six hours, but it seemed that the road would never end as we traveled through the darkness. We had planned to arrive by about ten o'clock at night; instead it was almost ten the next day when we finally reached the home of one of our Adventist friends about thirteen kilometers from the new college site.

Rains had fallen; the roads were dangerous, and the bridges were slippery. In our attempt to cross one such bridge our truck had slid off and had come to rest in the axle-deep mud at the edge.

We had planned to proceed immediately to the new college site, but when we arrived we were told that there had been two or three people killed near there recently and that perhaps it would be well if we did not go on. Further, there was no place to sleep, for at that time there were no buildings. These, of course, are only incidentals in God's program. We proceeded. By some bargaining we were able to get one of the squatters who had previously sold us his interests to move at once and to let us use his "house." The house was a bamboo hut six feet



R. S. Hill, instructor in agriculture at Mountain View College in the Philippines, with girls winnowing soy beans.

wide and ten feet long, with a grass roof. For the first week we even had the chickens sleeping on the roof as they had been doing all of their lives. These fowls served as the alarm clock about 4 A.M. It was thus that we began our work in Bukidnon. Four of us occupied this small hut for the next few weeks while a more adequate bamboo building was being constructed.

From that time until now our work has been pushing forward. For the first six months we built of bamboo. Our sawmill was installed, and we began operations in July, when we began to build more permanent structures, though still of rough lumber. More boys were accepted for work. The pioneering was in full swing. Peanuts, corn, and rice were being harvested. Food, scarce from the beginning, became more plentiful. Spirits, lagging at times, were buoyed up by the knowledge that the pioneering hardships would not always continue.

By November we had installed a small gasoline generator, and the lights from the new school could be seen for twenty-five kilometers. Our neighbors began calling our work the school of the light. We felt that the time had come when we should also let our spiritual light shine. It was thus that about twenty of our young men led out in a sally for God early in December.

Mariano Abesta, one of the loyal Seventh-day Adventist members of our staff and a native of the Bukidnon Province, led us as we spearheaded our program in a neighboring barrio. Two by two we went in different directions in an effort to get acquainted and to find out what interest there might be in our message. We found about ten families who were willing to study the Bible. Thus began our work in the barrio of Lurugan. We had permission to hold Sunday night meetings in the local municipal building, and were planning to begin with 20th Century slides the following Sunday night. We were also preparing the people for the coming meetings.

I was told that the only persons I could talk to were a family who had been in Manila and were able to understand

English. Brother Abesta introduced me to the man, whom we found playing checkers on the porch of one of the stores in the village. His attitude was cool, and he reluctantly agreed to study the Bible if I wanted to come to his house. After a brief study I left and told him that we would return the next Sabbath afternoon and that I would at that time like to introduce him to some interesting prophecies from the Bible. I then invited him to our coming meetings, and he promised to attend. By the next week his interest had increased, and I lent him the book *Daniel and the Revelation*, with the suggestion that he might like to read the chapter on Daniel 7 before the next week.

The following Sabbath we began our study in the usual manner, but I noted that both he and his wife kept going ahead of me in the study. It was evident that they had read the chapter. In the process of the study I was told they had become so intensely interested in the book that they had read it all through for fear they would not be allowed to keep it another week. I questioned them on parts of the prophecies from Revelation, and it was evident that they had not only read but had studied the whole book in the week's time. They said that that was all they had done. They had read to each other, taking turns, for the entire week. They only wanted the opportunity to keep the book for another week, so that they could study it more and compare it with other history books to make sure it was true.

### Spirit of Prophecy Study

The following week we felt it was time to begin a study of the Spirit of prophecy. I therefore gave them the book *The Great Controversy*, with the suggestion that they might find it interesting, since it was about history and they were interested in history. It took one week for them to read this book completely through! A few months later we were happy to see this man and his good wife baptized with one other family who had



College matron with bread baked by the students.

# Going on God's Errands

By W. L. Barclay  
Home Missionary Secretary  
Southern Asia Division



One of the college industries is Ahaca, or making of hemp. The hemp is here shown being dried.

studied with Brother Abesta. About 150 were attending our meetings each Sunday night. Most of these were studying the Bible with some of our boys on Sabbath afternoons. Since that time we have had two more baptisms, and we have seen a nice little church built, with an attendance of about fifty to seventy-five each Sabbath. Many of these are now studying with others, and it is evident that there will be more baptisms soon.

## The College Opens

This was the beginning. Our college opened in 1953, on June 15, with an enrollment of almost two hundred. Our students are now invading other barrios with the same success. More than fifty Bible studies are being given each week, and another chapel is now being built. We have more calls than our students can answer. God is opening the way for our students to have a part in the proclamation of this gospel of the kingdom as a part of their training for future work. Transportation is all by foot. Many of our students are walking fifteen miles each Sabbath, fording streams and crossing canyons, to lead others to Christ.

From the beginning the work has been accompanied by sacrifice. Many times we have not been able to see our way clear for the days immediately ahead, but God has always opened the way. Our students and teachers have learned what it means to have faith in God. Salaries are often short, and payable in kind instead of cash, housing is inadequate, dormitories are small and very crowded, and our classrooms have no walls and only grass roofs. These are only incidentals when it is evident that we are working together with God for the finishing of His work. Students and faculty are happy as they work together (every teacher works at least two hours a day in manual labor), study together, and worship together, following the divine blueprint for education that has been furnished to us through the Spirit of prophecy. We know that God has brighter days ahead for this new school in the southern part of the Philippines.

Wise Adventist parents encourage their young people to attend the Missionary Volunteer Society, where they learn that a good volunteer *goes on God's errands*. How quickly the work of God would be finished if all of God's people were continually *going on God's errands*. Here in Southern Asia there are many errands we can do for God.

I wish it were possible for the readers of THE REVIEW AND HERALD to go with us on these errands. You would then witness for yourselves the watchful care and blessing of God as He leads us in His business. You would rejoice at the manifestations of His love, and you would weep with joy as you witnessed men and women from many tribes surrender themselves to Him.

Since you cannot be here to go with us personally on God's errands, permit me to take you, via this article, on an itinerary I made a short time ago to Northeast India with several of our workers. This journey takes us into the Lushai Hills, in Assam.

Our meeting place was Silchar. O. W. Lange and W. C. Rick were to join me. They were driving through in an old army truck that was being taken to Missionary Willis Lowry, at Aijal. It was nine in the morning before the truck came, loaded with goods for the mission at Aijal. They had traveled all night. Along with the two men were P. K. Petersen, treasurer of the Assam Mission, and Mrs. Rick and her three children. All of us were crowded into a space about six feet long and three feet wide. We sat on the baggage.

We began our journey to Aijal, 113 miles away. It was really a nightmare journey through heavy jungles and over mountains. The truck broke down on an average of once every ten miles. The road was a one-way road. A warning sign at the entrance to our road read: "This is a bridlepath—automobiles travel at their own risk." We learned that it was a necessary warning.

It took us two days and two nights of continuous travel to cover the 113 miles. On one occasion during the journey, just after dark the truck broke down, and we were about a mile and a half from a village whose lights we could see at the top of a mountain. During the preceding five miles of travel we had passed five different areas where we could smell very strongly the odor of tigers or leopards. When the truck broke down we were less than a mile from where the odor had been very strong, indicating that there were wild animals in that vicinity. Brother

Lange decided to go up to the village and get water for the truck. I went along with him. I can assure you that it was with an uneasy feeling we went through the jungle in the dark, knowing that there were wild animals in the vicinity. It was good finally to get back to the truck, make the necessary repairs, and continue on our way.

## Overhauling the Truck at Night

The wheels on the truck began to give trouble. Brother Rick had difficulty steering. The road was very narrow and there were dangerous cliffs. Traffic was only allowed to travel fifty miles in one direction. Traffic from Aijal would meet the up-traffic at a given point. Next day the up-traffic would continue toward Aijal, and the down-traffic would proceed toward Silchar. We had to make that meeting point before the gate across the road was closed to us.

We continued to have trouble with the wheels. Finally it was impossible to go on. It was midnight. We built a fire to protect ourselves from the cold. We found that we did not have the necessary tools to pull the front wheels to check the front-wheel drive. We had to improvise a wheel puller out of scrap metal and bolts. Bamboo in the fire exploded like rifle shots. We were glad for that. It would discourage any wild animals that might be prowling in the jungle.

At last one wheel was off, and we discovered that in the garage where the truck had been overhauled before the journey began, the mechanic had neglected to put grease in the ball bearings of the front-wheel drive. They were dry and hot. We packed grease around the bearings and put the wheels back on. It was 3 A.M. when we continued our journey.

Finally we reached the home of our missionary, Brother Lowry, a little after three o'clock in the morning. We had had no sleep for two days and nights.

It was impossible to continue our journey by truck, so we packed everything into a jeep. Part of the time the road was almost too narrow for a jeep. It took us ten hours to go forty-four miles. Then we could go no farther. We spent the night in the traveler's bungalow, and the next morning, with coolies carrying our baggage, we began an all-day walk through the jungle, over one range of mountains and up to the top of another range to reach the village of Hualtu, where we were to conduct a laymen's institute.

While we were traveling, the laymen

had come in from a number of villages, some of them walking as much as five days, covering a distance of more than a hundred miles. One girl walked eighty miles alone for four days through the jungle. We had an excellent institute, the first ever held among the Lushai people, and they were eager for the training and the help that would enable them to work for the Master.

In today's mail I received a letter that made me realize that our efforts and troubles were worth while. The letter reads:

"A thrilling message from the Lushai Hills tells of five villages where laymen helped to prepare souls for baptism. In one village fourteen have joined the baptismal class. Brother Lowry organized a new company of six believers at Lungleh as a result of the efforts of our lay workers from Pukpui. Altogether twenty-two baptisms were reported, and there are many interested. This shows the zeal and earnest efforts of our workers and lay workers as they have joined together in soul winning."

These people endure many hardships and face severe persecution when they step out for Christ or when they carry on lay activities.

On the last Sabbath of the institute at Hualtu a baptismal service was held. We walked through the jungle to a little stream, and there in a shady pool fourteen Lushai men and women were baptized. Before the baptism two of the older women gave their tobacco pipes away, one to Brother Lange and one to me.

During the ten days we spent in the hills we slept on bamboo mats. It was cold in the high altitude during the nights. Our diet was rice three times a day. Of course we could have had eggs, but the diet of the chickens discouraged that idea!

After leaving the Lushai Hills, Elder Lange and I went to Khunti, in the Bihar Province, and conducted a laymen's training institute. R. J. Borrowdale joined us there. This was the first institute of its kind conducted in this field. Five different languages were represented among these laymen. As I looked at these people, some of them very primitive in their habits and dress, I wondered just how much they could accomplish. In today's mail I received a report of the first fruits of that laymen's institute. The report is brief, but it tells a wonderful story. I quote:

"We have received several reports from lay workers telling of their work. Brother Kordo Karji's letter is quite typical. Brother Kordo lives in the eastern border of Jalpaiguri District. After attending the Khunti institute, he returned to his home to begin his lay evangelistic program, holding meetings three times a week. He now writes of a good interest and states that five persons will soon be fully prepared for baptism. Brother Kordo is from the Boro Boro tribe, which borders Bhutan. He is an earnest and enthusiastic missionary to his people."

When we think that Bhutan is a closed area to missionaries and that we have no believers there, we can see that the work started by this layman may be the key that will open the door to the message of the soon-coming Saviour. It helps us to realize that lay institutes are worth while. I am waiting eagerly for reports from other laymen who have attended the institute, but in these areas mail is very uncertain, and it sometimes takes weeks to get a letter either in or out. We request the readers of the REVIEW to remember continually our laymen in South-eastern Asia as they "Go on God's Errands."

## South American Division Annual Council

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

On November 26, 1953, the South American Division concluded its annual council, which was held in the new division headquarters in a fine section of the beautiful and prosperous city of Montevideo, Uruguay.

The territory of this division comprises the countries of Argentina, Chile, Uruguay, Paraguay, Brazil, Peru, Bolivia, and Ecuador. These countries have a combined population of about 87,000,000; Spanish and Portuguese are the two official languages of these lands; the latter is spoken in Brazil and the former in all the other countries. Several other European languages are also spoken, and there are millions of Indians, who cling to their mother tongues. Roman Catholicism is the prevailing religion.

### Rapidly Expanding Population

South America is a big continent, Brazil alone being about the size of the United States. Here are still vast open spaces and untold natural resources yet untouched. The population is growing rapidly, and the frontiers are gradually being pushed back. Some of the largest and finest cities in the world are found in South America. Here is room for expansion and opportunity for growth and development.

The first rays of the third angel's message fell upon this field about seventy years ago. It was at that time that copies of our German missionary paper *Stimme der Wahrheit* began finding their way from the United States into German-speaking homes in Brazil. About the same time a French language newspaper containing a picture and a report of a Seventh-day Adventist baptismal service in Neuchâtel, Switzerland, came into the home of an Italian family, Peverini by name, living in the interior of northern Argentina. Though the report made light of the baptism, the scene made such an impression on Pedro Peverini that he got in touch with our publishing house in Switzerland and became a regular subscriber to our French paper *Les Signes des Temps*. Through the reading of this paper he and his family accepted the truth in the year 1889 and thus became our first Sabbathkeepers in the territory of the South American Division. The following year William Beltz and his wife began keeping the Sabbath in Brazil.

While the message was thus finding its way into these lands through the printed page, a family by the name of Riffel, in Argentina, learning that some relatives in Kansas had accepted a new religion, decided to go there to investigate. Not long after their arrival they attended a series of meetings conducted by L. R.



Two native women of the Lushai Hills surrendering their pipes and tobacco to our missionaries before their baptism.



## Dedication of the Bethel Intermediate School

The Bethel Seventh-day Adventist church of Arpin, Wisconsin, had cause for rejoicing on November 21, 1953, for on that day they dedicated their new three-room intermediate school. The program was under the direction of Stephen Yost, the principal, and was conducted in the commodious basement assembly room. The three modern classrooms were thrown open for the visitors after the dedication services. W. A. Nelson, educational secretary of the Lake Union, gave the

dedicatory address and John Hancock, Missionary Volunteer secretary for the Lake Union, offered the dedicatory prayer. H. J. Capman, president of the Wisconsin Conference, accepted the school in behalf of the conference association. The building is valued at more than \$25,000, though the cash outlay was much less, since almost all the labor was donated. We are grateful for the help donated by our members.

CLIFFORD M. BEE, *Pastor*

Conradi, with the result that they decided to cast their lot with the Advent Movement. Soon after their baptism they felt it their duty to return to Argentina to give the message to their former neighbors. Accompanied by three other Adventist families, they arrived in Argentina in the autumn of 1890. With the help of God these new believers were able to bring a number of their neighbors into the truth. In response to earnest requests from these ardent Sabbathkeepers in Argentina, the General Conference sent F. H. Westphal to them. He arrived there in August, 1894; within a few weeks he was able to organize a church of thirty-six members, the first Seventh-day Adventist church in South America. Soon other churches were raised up in this section of the country, and a training school was established in 1899; its first leader was N. Z. Town, who later became the secretary of the Publishing Department of the General Conference.

### Church Organized in Brazil

In May, 1895, Brother Westphal went to Brazil to visit the Beltz family. Here he found a number of people keeping the Sabbath. During the month of June several baptisms took place, and a church of twenty-three members was organized, the first in Brazil. In spite of much opposition and persecution, the work there grew into a strong center for our work in that large country.

From these humble beginnings the work has developed into a large, vigorous movement that is exerting a powerful influence in favor of truth and righteous-

ness and that gives promise of rapid expansion in the future.

According to the report of L. H. Olson, the division secretary, there were at the close of the third quarter of 1953 a total of 66,994 baptized members in the South American Division, organized into 380 churches, 26 local conferences or missions, and 5 unions. At the present time this field has two colleges, twelve academies, two large publishing houses, eleven sanitariums and hospitals, and a fleet of seven medical missionary launches. There are 2,310 laborers, including colporteurs and evangelistic, administrative, and institutional workers. Of this number there are 220 ordained and 113 licensed ministers.

The South American Division has been carrying on a very aggressive soul-winning program. Earnest efforts have been made to enlist field and institutional workers, colporteurs, and lay members in this worthy endeavor. There has been great activity in the circulation of our publications. Though operating twenty-four hours a day, our publishing house in Buenos Aires has not been able to supply the demand. The brethren have been compelled to call on outside firms to do part of their work. Recently an edition of sixteen thousand copies of a new seventeen-hundred-page medical book in two volumes was brought out. In four months the entire edition was sold out. Included with each set of the medical books was a large religious book. This means that our colporteurs who handled these works placed forty-eight thousand books in sixteen thousand homes. At

the same time other colporteurs sold large quantities of other religious books and periodicals.

The Brazilian publishing house has likewise been forced to work overtime throughout the year to meet the demands made upon it.

The lay members have been instrumental in bringing several hundred members into the truth during the year. A new church of fifty-four members has just been organized in northern Brazil as a result of the efforts of some lay members. They are now building themselves a chapel. The equator runs right through the center of it, so it will serve two hemispheres.

### A Church on the River

On the Amazon River another church is under construction. It is being built on a raft of cedar logs chained to big trees. When the river overflows, which it does every year, this church will not be inundated. It will simply rise and fall as the surging waters rise and fall.

In his report to the council W. E. Murray, the division president, reported that 6,331 new converts were brought into the fold during the year 1952, and O. A. Blake, the division treasurer, stated that for the same period of time the believers throughout the division had brought into the storehouse of the Lord \$1,057,888 in tithes and \$343,783 in mission offerings. The department secretaries and institutional managers present also brought cheering reports.

During the council plans were laid for constructive work along all lines of activity. As workers and members unite in carrying out these plans under the prospering hand of God, we feel certain that a rich harvest will be gathered into the fold.

### Million-and-a-Half Budget

In its last session the council voted a budget of approximately \$1,500,000. This is the largest budget in the history of the South American Division. Every field received a liberal increase, and this brought great joy and courage to the leaders, who are constantly besieged for more workers to answer the urgent calls from every side.

South America is a great field and a promising one. It needs more funds, more workers, and above all, more of the power of God. Only through the mighty workings of the Holy Spirit can the task be finished.

God gives us blessings; if we could look into His plan, we would clearly see that He knows what is best for us and that our prayers are answered. Nothing hurtful is given, but the blessing we need, in the place of something we asked for that would not be good for us, but to our hurt. —*Testimonies*, vol. 1, p. 121.



## "A Little Child Shall Lead Them"

By N. O. Dahlsten  
*Secretary, Home Missionary Department  
Ceylon Union Mission*

Together with one of our Tamil workers of India I was recently visiting in the home of one of our newly baptized sisters. I knew that she had had difficulties in the home before she was baptized, but it was not until I visited her home and heard her story that I realized the struggle she had been through in order to become an Adventist.

This sister's husband is a member of another denomination. When his wife told him that she wanted to become an Adventist, and take off her earrings, bracelets, and other jewelry, he opposed her vehemently and declared that he would never consent to her doing this. He told her that if she took off her jewelry, it would make her look naked and that the whole neighborhood would laugh at him. Several times she thought

that she had won the battle, and several times we had set the date for her baptism, but every time the husband opposed her, and we advised her to wait.

At night after the day's work was over, family worship was held in this home, father, mother, and the children taking turns in leading out in prayer. One night it was the eldest daughter's turn to pray. She is only a small girl, but she believed that her mother had found the truth and that she was following it. The matter of her mother's baptism weighed heavily on her little mind, and that night she poured out her heart to God in a prayer something like this. "Dear Jesus, Thou dost know that my mother wants to follow Thee. She wants to take off her earrings and bracelets so that she can go to heaven. Please, dear Jesus, speak to Daddy's heart and make him willing for her to take off her earrings and bracelets and other things so that she can be baptized."

That simple prayer of a child so touched the father's heart that when the mother again broached the subject of baptism and the taking off of her orna-

ments, he did not oppose her. How happy this sister was when she went forward in baptism. Her husband, who formerly opposed her so bitterly, has now begun to take Bible studies, and wants to be baptized as soon as he can arrange to be free on Sabbath. How true it is that "a little child shall lead them."

## Mapau and the Mockers

By Arthur Mountain  
*President, North Borneo Mission*

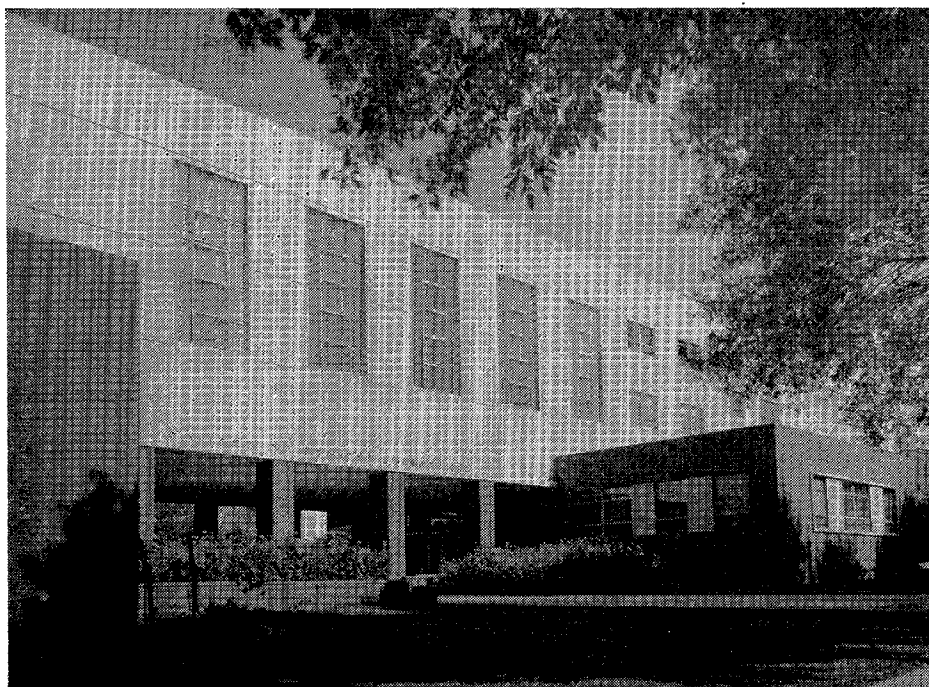
Mapau is a faithful lay brother of Borneo. It is not easy to live for Christ in his jungle village. Nevertheless the Sabbath school, of which he is the leader, is prospering, and God is converting those who have opposed him. In this story Mapau tells how the chief mocker of the village was led to acknowledge his sins and confess his belief in God.

"I am the leader of a company of thirty Sabbath school members at Monolog. We have been subjected to much ridicule by the heathen people of our village. When we had our Sabbath school they would start a rival meeting nearby. When we sang they would keep quiet; but when we prayed or taught they would shout and laugh, so that we could hardly hear our voices. Mockingly they said, 'If you get blessings, we will have a share of them too!'

"It is the custom of these people that if any person is sick, all must keep quiet. Someone fell sick in the village, so we went elsewhere for our meetings. The sick man died. Another fell sick while working in his rice field, so they sacrificed pigs to appease the spirits; but more people became sick. The spirit said that it was because they did not sacrifice enough pigs. However, the more pigs they killed, the more people got sick.

"Finally the leader of the mock meetings took sick and could not recover. He sent a man to call us from Sabbath school. After the meeting we went to see him. He tried to rise up, but couldn't; so he extended his hand and thanked us for coming, and asked us if there was any hope. We said that there was hope in God. He then requested prayer, and said, 'I know I am sick because of my sins against God. Now I confess. When Majuman was baptized I refused to go to the ceremony, but now he is happy. Before, he always sacrificed pigs when planting rice, because his field was a place of Satan. Now he does not sacrifice, yet his field is bearing better than before. This is God's blessing, and I know that your teaching is true.' We prayed for God's mercy on him, shook his hand, and went home. Next Sabbath we found him much better, and able to wash himself.

"This man had a brother who was also



ELLIS RICH

## The New CME Library-Administration Building

The newly constructed library-administration building at the College of Medical Evangelists in Loma Linda, California, was dedicated September 13, 1953. The completed structure is the first of a series of modern buildings to be erected on both campuses.

More than sixty thousand volumes can be housed in the library section. Adequate administrative headquarters for the Loma Linda campus are in the one-story section of the main structure. This building marks the first major addition to the academic buildings since the 1941 erection of Daniells Hall, the residence for the campus students.

In the near future other significant events will take place—the completion of the Los Angeles campus White Memorial Hospital wing, and the new School of Dentistry building, as yet only in the blueprint stage, which will be constructed on the Loma Linda campus.

The proposed enlarged facilities are another indication of the denomination's dedication to provide the best possible training for Seventh-day Adventist young people who have chosen careers in the healing arts as a means of sharing their faith.

FREDRIK EDWARDY

one of the mockers. He threatened to beat his son for attending our meetings. But when he saw his brother sick, and heard his confession, his heart was touched, and he came to the meetings himself. Now many more are coming to Sabbath school as the result of those 'mock' meetings and sicknesses, especially as they see how God blesses those who follow His Word. Truly it is as the Bible says, 'We can do nothing against the truth, but for the truth.'"

## Little Kiteviteri of South America

By L. H. Olson

Little Kiteviteri of South America was living happily with his parents when the savage Indians came from the Gran Pajonal. They killed his father and then took the mother, the older brother and his wife, and little Kiteviteri for barter purposes, to trade them for a gun, a machete, or some other desired article.

After leaving this home the captors recalled that there had been certain articles in the house that they had failed to take as part of their loot. Kiteviteri and his older brother volunteered to go back and bring them. Knowing the dangers of the jungle, their captors decided that it would be impossible for them to escape, and so they were permitted to return to their home to get the useful articles.

Instead of returning home the boys fled through the jungle toward the mission. As they were fleeing they met another Indian who said to them, "I will guide you to the mission." Finally, after a long journey through the dense jungles, they



L. H. OLSON

Kiteviteri, a little boy of South America who escaped from slavery.

came to our outstation of San Pablo, which is one of the substations of the Nevati Mission. Upon arrival at this station the guide said to one of our Indians, "I have two boys to sell. If no one buys them I will take them back into the jungle and kill them." One of the members gave him an aluminum kettle, for which he turned over young Kiteviteri. Our brother sent him to the Nevati Mission, where he is now studying in our school. It is not known what happened to the older boy or to his wife and the mother. But little Kiteviteri is safe and now preparing for a place in God's service!

## Brief Current News



### OVERSEAS

#### South American Division

● The South Brazil Union reports that during 1953, 20 series of meetings were held in the union, 10 of these in new territory. It is expected that 250 baptisms will result from these meetings.

● Five new churches were organized and 17 new church buildings dedicated during the first three quarters of 1953 in the South Brazil Union.

● On September 30, 1953, there were 267 church schools in the Inca Union, with 8,817 students enrolled. The majority of these schools are in the Lake Titicaca Mission and the Bolivia Mission.

● Walter Schubert, Ministerial Association secretary of the division, recently

concluded a series of meetings in Manaus, Brazil. Already 131 have been baptized as a result of these meetings, and it is expected that the total will reach 200 by the end of 1953.

● Ernesto Roth, president of the Rio-Espirito Santo Mission in the East Brazil Union, recently reported that during the past 4 years, 16 new church buildings have been constructed in that mission field. During the same period 6 schools and 2 teachers' cottages were built.

### NORTH AMERICA

#### Atlantic Union

● The cafeteria of Union Springs Academy is being removed to the basement of the new girl's dormitory, with new equipment being installed throughout. It

is hoped to have this ready for use at the 1954 camp meeting.

● The English and Portuguese churches in Taunton, Massachusetts, are combining, and will be under the pastorate of A. R. Friedrich, assisted by Ernest Wheeler.

● *The Messiah* was presented at the New England Sanitarium chapel on December 18 and at the South Lancaster church on December 20 by the college symphonic choir and the Sanitarium and South Lancaster oratorio choruses, under the direction of G. W. Greer.

● Atlantic Union College closed its *Lancastrian* campaign with more than 2,800 subscriptions. Winners in the contest were Mrs. Susan Willoughby and Donald Wright.

### Canadian Union

● On Sabbath, December 5, 26 students of Canadian Union College, Lacombe, Alberta, were baptized as a result of the fall Week of Prayer conducted by Robert M. Whitsett, of the General Conference Ministerial Association.

● Five baptismal services have now been held in the new church in Saskatoon, Saskatchewan. Four persons were baptized during the Sabbath service on November 28. This baptism brings the total to 27 that W. B. Streifling, pastor of the church, has baptized thus far this year.

● Elder and Mrs. R. J. Sype, who have been serving in the Washington Conference, have recently joined the staff of the British Columbia Conference, and are now located at Sidney, British Columbia. Elder Sype has already entered upon his new duties as pastor of the Rest Haven church and superintendent of the district of Nanaimo and Port Alberni. He will also serve as chaplain of the Rest Haven Sanitarium.

### Central Union

● The College View Pathfinders in trying to live up to their pledge, "To Be a Servant of God and a Friend to Man," delivered more than 65 Thanksgiving boxes to the poor, the aged, and families enduring hardships. The boxes were prepared by the health and welfare center of Lincoln, Nebraska.

● Members of the Lincoln City congregation celebrated the completion of their new church school building with open house on Sunday, December 13.

### Columbia Union

● Mount Vernon Academy students organized a Master Guide Club on November 21.

● The new Worthington, Ohio, church was dedicated free of debt November 28. The church, seating 300 people, was built at a cost of \$125,000.

● Harold Schafer, colporteur-pastor in the Chesapeake Conference, has won 56 persons to the message since 1947, when he quit his job with a mail-order house and began work as a colporteur evangelist.

● A state-wide youth congress was held in Trenton, New Jersey, November 27





BLACK STAR

# Storytime

## FOR GROWNUPS

A new series of handy-size books entitled "Stories That Win" to assist you in your soul-winning activities. Win a soul in '53 with some of these new books.

### THE MARKED BIBLE, by C. L. Taylor

Thousands have been sold, bringing new light and hope to multitudes of people. A narrative of a devoted Christian mother's love for her wayward son. It is a story of compelling love that salvaged a life.

### GREATER LOVE, by F. W. Steunenberg

A true story of a former governor of Idaho and of the man who assassinated him. The love of God working in the life of this once hardened criminal is vividly portrayed in this story by one of Governor Steunenberg's sons.

### CONFLICT ON THE CAMPUS, by R. E. Finney, Jr.

An exciting story of youth in a modern world caught between faith and doubt. The conflict between evolution and the Bible is clearly set forth in a way that convinces the reader of the inspiration of the Scriptures.

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Pacific Press Publishing Association, Mountain View, California

and 28. There were 700 in attendance.

- Laymen of the Shenandoah Valley area in Virginia attended a rally held in the Waynesboro, Virginia, church on November 14.

### Lake Union

- L. H. Davis, MV secretary of the Lake Region Conference, spoke at the afternoon service of the Share Your Faith rally held in the Hartford Avenue church, Detroit, Michigan, November 21. Most of the MV Societies in the area were well represented and took an active part in the program.

- Nine new members were baptized from the West Branch, Michigan, district Sabbath afternoon, November 28, in the Lake City church, by W. C. Neff. All of these new believers accepted the message as a result of the faithful efforts of consecrated laymen who cooperated with the district pastor, T. J. Rasmussen, and W. C. Neff in their revival meetings held during October.

### Northern Union

- The Iowa Conference reports a total of 25 baptisms during November. H. B. Davis 11, E. W. Amundson 8, and A. R. Hagen, A. H. Liebelt, and George Stone, 2 each.

- Melvin Sample has arrived in South Dakota to locate at Pierre as district pastor. He was formerly in Texas.

- A commercial laundry has been installed at Oak Park Academy, Nevada, Iowa, as a new industry to provide work for the students. Laundry is being done for motels and hotels in Nevada and nearby cities.

- Following an effort at the Manfred, North Dakota, church 14 persons were baptized in the Shyenne River on October 24. R. M. Hillier, singing evangelist, and Theo. Fischer, district leader, assisted N. J. Johnson, State evangelist, in this effort. Five of the candidates were husbands of our members. Thus families were united in our faith.

### North Pacific Union

- Dean Dudley reports that since he began a series of meetings in the little town of Moyie Springs, Idaho, last August he has baptized 16 adults, most of whom had never belonged to any church.

- The Centralia, Washington, evangelistic company and members of the church rejoiced in the first fruits of their labors on Sunday evening, November 22, when four persons were baptized and one other believer was accepted into church fellowship on profession of faith.

- On November 28 members of the new Tacoma Central (Washington) church witnessed the turning over of the building by the building committee to the church congregation. Preceding the presenting of the key by the building committee treasurer, John A. Burnan, to the pastor, DeWitt S. Osgood, the various departmental leaders and committee chairmen gave their reports. Other speakers included Theodore Carcich, conference president, Don H. Spillman, who is conducting a successful evangelistic cam-

paign in the new building, and D. A. Neufeld, the former pastor.

- Several of the personnel from the General Conference headquarters visited the Walla Walla College campus December 9-13 in accordance with the visitation program begun last year. Meeting with the faculty were W. B. Ochs, Keld J. Reynolds, and E. E. Roenfelt. Also meeting with the group were C. A. Scriven and J. T. Porter of the union conference.

### Pacific Union

- Cree Sandefur, until recently the pastor of the Pasadena church, is the new pastor of the Long Beach church. The former pastor at Long Beach, Dave Olsen, has accepted the home missionary work of the Southern California Conference.

- Miss Dorothy Liese, of the Southeastern California Conference office, has accepted a call to the Inter-American Division office. To take the cashier's work Miss Liese had carried, the conference has called L. G. Groome, of La Sierra College. Miss Jacqueline Votaw, of the same conference, has accepted a call to the Washington Sanitarium and Hospital. Her work will be taken over by Miss Margaret Connolly, of Melrose, Massachusetts. Two others have also joined Southeastern California Conference forces, Mrs. Ruth Thompson as Bible instructor and Miss Shirley Keagle in the Book and Bible House.

- The Nevada-Utah Conference is rejoicing that one more dark county in Nevada has been lighted by the truth. Six faithful Adventists have located in a pioneering section some distance west of the old mining camp of Goldfield, about sixty miles from the nearest source of supplies.

- A new church was organized on the Island of Hawaii November 21. There were 25 charter members, with others expected to join shortly. This will be known as the Honokaa church.

### Southern Union

- During the month of November, 30 were baptized in the Georgia-Cumberland Conference; 2 by F. E. Froom, 4 by James Fulfer, 11 by Arnold Kurtz, 11 by C. D. Wellman, and 2 by H. W. Walker.

- Arnold Kurtz reports 25 baptized in his district thus far this year, largely as a result of the evangelistic series of meetings in Kingsport, Tennessee. Thus the light of God's message now shines in this city.

### Southwestern Union

- A baptism of four persons on November 28 in the Santa Fe section of New Mexico was the fruitage of the labors of Joseph Espinosa, a ministerial intern in the Texico Conference.

- The East Cooper and Guymon churches in Oklahoma head the procession in reaching the Ingathering Minute Man Goal for 1954.

- A. G. Streifling, district pastor of Shattuck, Oklahoma, had the happy privilege on November 28 of baptizing seven new believers who have joined the Shattuck and Follett churches. Bible studies, mis-

sionary visits, and active Sabbath school work have produced these results.

- R. E. Spangler baptized ten new believers on December 5, the first fruits of his tabernacle effort in Fort Worth, Texas.

## NOTICES

### General Conference Session

Official notice is hereby given that the forty-seventh session of the General Conference of Seventh-day Adventists will be held May 24 to June 5, 1954, in the Civic Auditorium at San Francisco, California, U.S.A. The first meeting will open at 7:30 p.m., May 24, 1954. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

W. H. BRANSON, *President*  
D. E. REBOX, *Secretary*

### General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 a.m. on May 26, 1954, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-seventh session of the General Conference. By order of the Board of Trustees.

W. H. BRANSON, *President*  
R. H. ADAIR, *Secretary*

### General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of the Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 a.m. on May 26, 1954, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-seventh session of the General Conference. By order of the Board of Trustees.

W. H. BRANSON, *President*  
R. H. ADAIR, *Secretary*

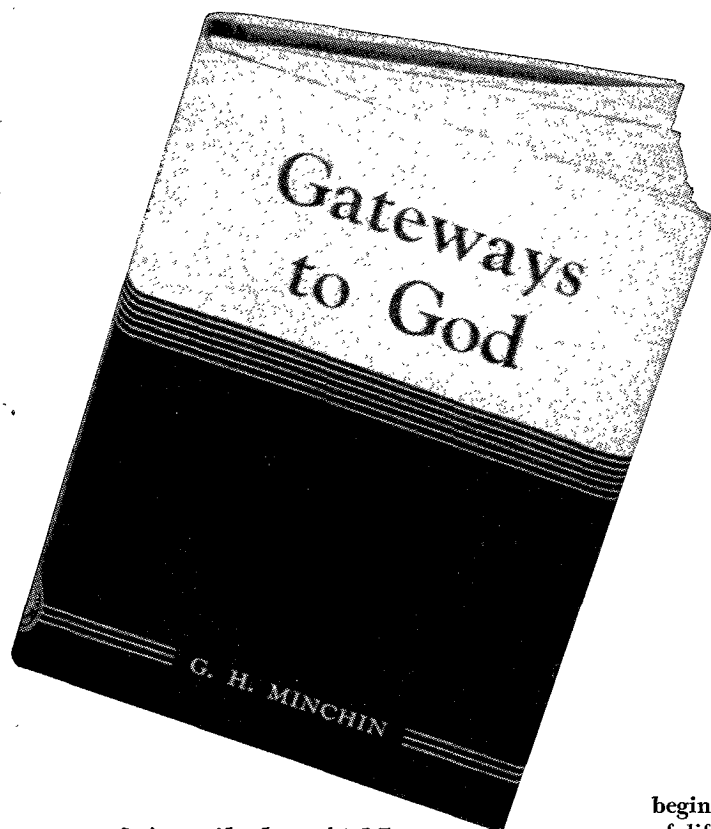
### North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, California, at 10 a.m. on May 26, 1954, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-seventh session of the General Conference. By order of the Board of Trustees.

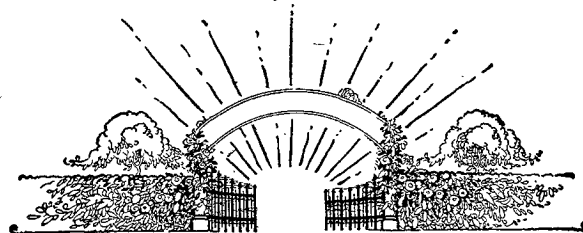
W. H. BRANSON, *President*  
R. H. ADAIR, *Secretary*

## Church Calendar for 1954

Jan. 16-23	Religious Liberty Campaign
Jan. 23	Religious Liberty Offering
Feb. 6	Christian Home Day
Feb. 13-20	Signs Campaign
Feb. 27	Television Offering
March 6	Home Visitation Day
March 6-13	Missionary Volunteer Week of Prayer
March 13	Korean Rehabilitation Offering
March 20	Ingathering Rally Day
March 20-May 1	Ingathering Campaign
March 27	13th Sabbath Offering (South America)
April 3	Home Missionary Day (Dorcas Welfare)
April 10	Spirit of Prophecy Day
May 1	Medical Missionary Day
May 8	Literature for Servicemen Offering
May 24-June 5	General Conference Session
June 5	Literature Evangelism
June 19	College of Medical Evangelists Offering
June 26	13th Sabbath Offering (Inter-America)
July 3	Bible Correspondence School
July 10	Midsummer Offering and Service
July 24	Educational Day and Elementary School Off.
Aug. 7	Enlightening Dark Counties
Aug. 28	Riverside Sanitarium Offering
Sept. 4	Colporteur Rally Day
Sept. 11	Missions Extension Day and Offering
Sept. 25	13th Sabbath Offering (Northern Europe)
Oct. 2	Neighborhood Evangelism (Visitation Day)
Oct. 9	Voice of Prophecy Offering
Oct. 16-23	These Times and Message Campaign
Oct. 30	Temperance Day and Offering
Nov. 6	Witnessing Laymen
Nov. 6-27	Review and Herald Campaign
Nov. 13-20	Week of Prayer and Sacrifice
Nov. 20	Week of Sacrifice Offering
Nov. 25	Thanksgiving Day
Dec. 25	13th Sabbath Offering (Formosa, Hong Kong, and Macao)



# Aids to Daily Devotions During 1954



## GATEWAYS TO GOD

By G. H. MINCHIN

Price, Cloth, \$1.25

De Luxe, 2.00

(GIFT BOXED)

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

**NEW**

## THE MORNING WATCH for JUNIOR YOUTH

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

PAPER, 10c



## CHRISTIAN HOME CALENDAR

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

PRICE, 50c

## MORNING WATCH CALENDAR

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

PLAIN, 10c; DE LUXE, 25c



Prices 10% higher  
in Canada

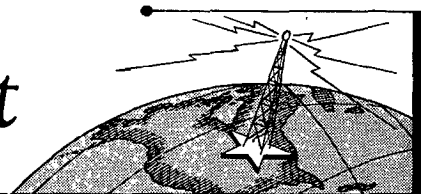
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REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

JANUARY 7, 1954

# Items of Special Interest



## Fire Destroys Union College Dormitory

A Christmas night blaze destroyed the old boys' dormitory on the campus of Union College, Lincoln, Nebraska. At the time the telephone message was received on the night of December 25, the fire was still raging, and had spread to the new boys' dormitory nearby and into the cafeteria. Only about 20 young men were on the campus at the time of the fire. No lives were lost. This fire is a serious blow to the college, coming as it does in mid-winter and in the midst of a building program.

## Recent Missionary Departures

Elder and Mrs. Robert H. Wood and their son David, of the Arkansas-Louisiana Conference, sailed December 10 from New York on the S.S. *Mooremacreed* for Belém, Brazil. Elder Wood is to be departmental secretary in the North Brazil Union.

Dr. and Mrs. F. B. Moor, Jr., and their son Fred Bennett III, of Whittier, California, left Los Angeles, December 14, on their way to Puerto Cabezas, Nicaragua, to do self-supporting medical missionary work. Dr. Moor is a recent graduate of the College of Medical Evangelists.

Mr. and Mrs. J. A. Rogers and their two children, Ingrid and Sharon May, of Yakima, Washington, left Miami, December 17, en route to San Juan, Puerto Rico. Mr. Rogers is to serve as nurse-anesthetist for the new Bella Vista Hospital.

Elder and Mrs. G. D. Thompson and their two small children, Donald and Jeanine, of Kokomo, Indiana, sailed December 22 on the S.S. *Soestdijk* from New York, bound for Jakarta, Java. Elder Thompson is to be Bible teacher in the Indonesia Union Seminary. He is a son of Elder and Mrs. F. S. Thompson, of the Caribbean Union Mission in Inter-America.

Miss Josephine Clayburn, returning from furlough, sailed from New York, December 23, on the S.S. *Queen Mary*. She is a nurse at the Nokuphila Hospital, Johannesburg, South Africa.

Mr. and Mrs. N. C. Maberly, of New Zealand, sailed December 23 on the S.S. *Empress of France* from St. John's, Newfoundland, on their way to West Africa, where Mr. Maberly will teach at the Bekwai Training School, Gold Coast.

Elder and Mrs. W. R. Quittmeyer and their children, George, Janet, David,

Beverly, Carolyn, and the twins Charles and Catherine, sailed from New York December 23 on the S.S. *Queen Mary*, returning from furlough. Elder Quittmeyer has been appointed normal director for Helderberg College in southern Africa.

H. T. ELLIOTT

## Advance Moves in the Middle East

Student colporteurs in the Middle East Division during the last summer vacation sold over 13,000 Lebanese pounds' worth of our literature. This is more than was sold by student colporteurs during all the previous years since the beginning of our literature work in that field. Already plans are being laid for this amount of literature to be doubled during the next summer.

Kenneth Oster, one of our workers connected with the Iran Mission, has lately been busy in Beirut, Lebanon, preparing and recording radio programs in the Farsi language. Plans have been made to go on the air in Farsi at the beginning of January. This new radio program will carry the message to the peoples of Iran and Afghanistan, the language of which is Farsi. Broadcasts in Arabic will continue from Radio Ceylon. These are being beamed to all of the Arabic-speaking countries of the world, and God is blessing the program.

ERWIN E. ROENFELT

## Iraq Officials Recommend Health Books

Newspapers proved helpful to colporteurs recently in the Middle East. Two health books fell into the hands of government officials in Baghdad, Iraq, and the officials were so impressed with the content that they placed the following advertisement in the *Al-Bilad* (Baghdad Daily News) for all to read.

"A Recommendation of Health Books  
"The Middle East Press and Publishers have published two books, *The Cigarette as a Physician Sees It*, by Dr. Daniel Kress, and *Health and Longevity*, by Dr. A. S. Salmon.

"These two books have been reviewed by the Department of Public Health and the Defense Department and are highly recommended to the public. These books will benefit the readers. The sales from the same should be an encouragement to the publishers to produce further books of similar nature."

J. R. FERREN

## Deceitful Propaganda

During its century of growth the Seventh-day Adventist Church has had to face attacks from those who challenged its teachings. Part of the assault has been by those who have gone out from us, for there are always those who depart. Some left the early Christian church and bitterly opposed it, seeking to draw away disciples after them.

Much of the opposition has been in terms of printed matter. In most instances the writers have identified themselves, which is the honorable way. At times the attacks have been anonymous, which is less than honorable. But at least this much of such writers' identities has been revealed; they vigorously made clear to the reader that they were writing against us and that they belonged to some group or church that had nothing to do with Adventists. We have waited till the present day to witness a new "low" in anonymous attacks—a piece of anonymous printed matter that is most certainly written in behalf of a critical offshoot, but that seeks to give the appearance that it is written by a loyal Adventist in behalf of the Seventh-day Adventist Church, whose headquarters are at Washington, D.C.

During the last few weeks we have received from different parts of the field a one-page, printed broadside promoting a certain offshoot. But, to quote a few words, "all of us Adventists" may learn from this document "how to combat it," that is, the offshoot. In other words, the material is so written as to convey the impression that it is Adventist. Various subscribers ask: "Is this Adventist literature?" And add: "It doesn't sound quite right."

We answer, It is *not* Adventist. Further, though the writer of it may perhaps still hold membership in the church, he is *not* in good standing, he could not be and write thus. Hence he does not express Adventist thinking.

The very fact that so many ask regarding this document, "Is it, or isn't it, Adventist?" is the worst indictment of it. Patently there is an attempt to make this document appear to be a bona fide Adventist writing. That is deceit. No other word fits. But a good cause needs not the aid of deceit. What more need be said? Perhaps only this: Any piece of printed matter sent to our people by the Adventist church leadership, is always so specifically identified that you need never be in doubt.