

# *The Advent* REVIEW *and Sabbath* HERALD

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



Officers and men with their families in attendance at the Servicemen's Congress held in Japan. See page 19 for names of persons appearing in picture. This was one of three such gatherings held in the Far East.

## ADVENTIST SERVICEMEN MEET IN KOREA

By *W. H. BERGHERM*

*Secretary, International Service Commission*

**W**HILE I was traveling in Korea an Army chaplain said to me, "I sent a third of my men to your religious congress. We couldn't have held them back anyway, so we let them go." Had this officer attended the Korean Congress for Seventh-day Adventist servicemen, he would have discovered why they could not have been held back and why they came early and stayed late.

Very few of the 350 men attending this congress left before the nine-o'clock benediction Saturday night or arrived after the opening meeting was called to order Friday. Men came in big Army trucks, jeeps, or hospital ambulances over long dusty trails with eager longings for a spiritual blessing. They came because Korea and its tragedies had stirred their souls, and made them hungry and thirsty for the words of eternal life. And they were not disappointed. The presence of the Lord was felt in a marked manner.

On Sabbath morning, at the consecration service, many who confessed that they had been slipping in their religious life rededicated themselves to the Lord. Many moved forward for a blessing and left refreshed. It was a good meeting. W. J.

Hackett, of the Far Eastern Division, had prepared the way in his Friday evening sermon on victorious living, and on Sabbath morning it seemed that the floodgates of heaven opened wide.

In the afternoon meeting men were permitted to relate their missionary experiences. It was interesting to find three men present who had come into the truth since joining the armed forces. In the Japan Congress there were six such men present. We learned that a well-educated, English-speaking Korean young man had been baptized only the week before because of the missionary endeavor of a faithful soldier. This young man is attending a university, but plans soon to leave for the United States to continue his preparation for the Lord's work. Our men in uniform have accepted the role of ambassadors for Christ.

One soldier related the following experience: "People are in great spiritual darkness here in Korea, and we have the light. Unless we pass this light on to them we shall all perish together. I have a stack of denominational books in my tent, which I lend out to men. *Bible Readings* To page 19

# Contents

COVER - - - Adventist Servicemen Meet in Korea

GENERAL ARTICLES - - - - - Page 3

Medical Training Program at CME—How God's Work Will Be Finished—Pirates of the Heart—The Rise of Papal Authority—"In Quietness and in Confidence"—Criticism—God's Keeping Power—Culture in the Home—A Daughter Who Steals—The Coronation of the King of Kings—Saved From the River

EDITORIALS - - - - - Page 12

Where Are the Legalists?—From the Editor's Mailbag—Others Have Said—The Faith Molds the Life

NEWS FROM THE WORLD FIELD - - - Page 15

Colporteur Success in the British West Indies—Church Dedication in Worthington, Ohio—How Christ Changed the Heart of a Murderer—Church Dedication in Troy, New York—Week of Prayer at Korean Training School—Dedication, London, Kentucky, Church—"Intolerance in Religion's Name"—Hamilton, Ontario, Church Dedication—The Message Moves Forward in Antigua—The Northeast Brazil Academy—Baptisms Among the Toradjas—Brief Current News—Church Calendar for 1954

## POETRY

When the Calm of Sabbath Fell, p. 6

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

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## The Religious World



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

## ► First Sudan Parliament Includes 18 Christians

The first Parliament of the Sudan includes 18 Christians, one-seventh of the members. The Christian legislators are converts from pagan tribes of the South. There are 12 Christians in the 96-member lower house, while the senate has six out of 30. The names of 20 senators to be chosen by the governor-general have not yet been released. Christian members belong to both pro-Egyptian and pro-British political groups.

## ► Episcopal Church Reports Record Gains

All-time highs in the number of clergy, baptisms, and confirmations were recorded in 1953 by the Protestant Episcopal Church, according to statistics in the 1954 *Episcopal Church Annual*. Contributions to the church also set a record. The *Annual* reports an increase of 75,110—or 2.77 per cent—in the number of church members over last year—bringing the total membership to 2,790,935. Total receipts for all purposes reached the previously unequalled amount of \$103,415,690, an increase over 1952 of \$11,832,578, or 12.92 per cent. Baptisms last year totaled 112,488, the largest number ever reported, representing a rise of 5,086 over the previous year.

## ► Methodist Membership Now 9,151,524

Membership of the Methodist Church in the United States and possessions now totals 9,151,524, according to figures for 1953 released by the Rev. Albert C. Hoover, director of the denomination's statistical office in Chicago. He said this represents a drop of 28,904 from the 1952 membership of 9,180,428, reflecting a ruling of the 1952 General Conference that inactive members no longer were to be listed. Last year's total included 1,624,466 inactives, Mr. Hoover said. He credited intensive, successful evangelistic campaigns with compensating for most of the loss of inactive members pruned from the church rolls. A total of 406,153 baptisms in 1953 was reported, an increase of 18,245 over the previous year.

## ► Jewish Leader Hails Gideon Bible Ruling

The New Jersey Supreme Court's ruling that distribution of the King James Version of the New Testament among public school children by the Gideons is unconstitutional was hailed as "trail-blazing in the field of Church-State relations" by Dr. Israel Goldstein, president of the American Jewish Congress in New York. The American Jewish Congress president said the New Jersey decision is the first known ruling by any State's highest court that "accepts and gives full weight to competent scientific evidence on the evil psychological and sociological consequences of sectarian intrusion upon public education."

## ► Seminarians Warned of Easy Solutions to Problems

If we think of history, both past and present, as being just another equation to be solved, said Dr. William G. Pollard of Oak Ridge, Tennessee, we never can gain any concept of God as the director of history—of God's still being in control of His own creation and its history. Dr. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, addressed the eighth annual Anglican Seminary Conference. More than 60 students from seminaries throughout the United States and Canada attended the sessions. The physicist emphasized to the seminarians the necessity for straddling two worlds—the secular and the spiritual.

# Medical Training Program at CME

By W. H. Branson

The College of Medical Evangelists is periodically inspected by representatives of the Council on Medical Education of the American Medical Association. Since the authority of this council to establish and maintain proper standards of training is recognized throughout the United States, in order to qualify as a physician it is necessary for the student to graduate from a medical school that has been approved by the council. Our school has been on the approved list through the years, but in order to remain on this list, CME has naturally been obliged to bring the quality of its work into harmony with the rising standards of the medical profession throughout the country and also to follow rather closely the pattern of education adopted and advocated by the American Medical Association.

In the course of an inspection conducted about two years ago, certain definite recommendations were made by the Council on Medical Education. One of these was that all four years of the course be taught on one campus, rather than for the first two years to be provided in Loma Linda and the third and fourth years in Los Angeles, as had been the practice for many years. The one-campus plan had been suggested before, but this time it was pressed more definitely and urgently than ever. Our medical college board considered it carefully. A large committee was set up to give the entire question thorough study. A smaller group, subsidiary to the committee, was detailed for fact finding and spent several days in preliminary examination of the factors involved. The entire committee then worked for three days. After that, the board studied the question in the light of the committee's work, and finally the matter came before the 1953 Autumn Council of the General Conference Committee.

## Spirit of Prophecy Counsels

It was learned that only with great difficulty and enormous expense could the campus of the medical school be consolidated. To move the existing facilities from either Loma Linda or Los Angeles would cost millions of dollars, because of the heavy investment already in each place. Then too there are certain advantages to us in operating on the two-campus plan. In the early days of the school, strong statements came to us from the Spirit of prophecy specifically designating Loma Linda as the place for us to carry on our medical education. Although it was agreed later during the lifetime of Mrs. E. G. White that a part of the medical course could be carried

on in Los Angeles, it was clearly never the intention of the founders of the College of Medical Evangelists nor of Sister White herself that the entire institution should be moved into the city.

The decision was therefore to adhere to the two-campus program, in the strong hope that the Council on Medical Education of the AMA would continue its approval in the light of our peculiar situation and especially in view of the fact that definite steps have already been taken to comply with the other recommendations made to us by the medical authorities, which will greatly strengthen the work of the institution.

The importance of our medical school to the general program of the denomination needs to be fully realized by every Seventh-day Adventist. Many of the providential openings that have occurred for the proclamation of our message in different parts of the world have come in connection with our medical ministry. Our consecrated physicians, by their scientific skill, have gained access to per-

sons of great influence and have thus been able to present to them the principles of present truth. How necessary it is, therefore, that our medical education be maintained at the highest standard of professional attainment, so that the graduates from our school will be fully qualified, of unquestioned ability and repute, able to command proper recognition in all the world, while applying to their work those distinctive principles of service to which we are dedicated as a people.

We feel sure that our entire membership heartily supports and endorses this position and joins in the conviction that no reasonable effort should be spared to keep our medical education abreast of the times and true to the divine instruction we have received. We have now a large number of devoted physicians serving in mission lands, with other hundreds in private practice. They are outstanding in their loyalty, and generous members of the church. They love this truth. They are an inseparable part of our denominational leadership. As they carry on their professional ministry in harmony with the ideals and standards of the College of Medical Evangelists, they are of inestimable benefit to the cause of God around the world.

## How God's Work Will Be Finished

By A. F. Tarr

We thank God for the mighty witness of the Advent message in the far-flung divisions of the world. We are deeply conscious of the rapid passing of time, and of the stupendous task that remains to be done. But we rejoice that the work is onward in all our fields.

A country that throughout its history has been barred to all mission endeavor except that of its state church was entered by one of our missionaries four months ago. Andreas Nielsen, a Dane who had been working in the Faeroe Islands, entered Greenland on June 27. For three months Brother Nielsen labored intensively, visiting hundreds of homes with Icelandic and Danish literature and conducting public meetings wherever permitted. When the time came for him to leave, Brother Nielsen, reporting encouragingly on his visit, concluded with this message from the Lord's servant: "The light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."—*General Conference Bulletin*, 1893, p. 294.

In the Northern European Division we believe that we are living in that "shorter time" of which the servant of the Lord

wrote. We believe also that it imposes upon our worldwide work a responsibility that each division organization must seek humbly yet courageously to discharge.

When in ancient Jerusalem God's professed people confronted a crisis, this message was delivered by the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). If we are to finish *our* work and to attain to the rest that comes at the end of our road, there must be a treading again of the old paths—the patriarchal paths, the early Christian paths, the paths of the Reformers, the early Advent paths, and the paths of our own early fervor.

The treading of these old paths will bring us back to the *old-time confidence* in God, which proved such a mighty bulwark in the lives of godly men of ancient times. We need such confidence as Noah manifested when on dry land he built an ark, and as Abraham showed when he raised the knife to offer his son as a sacrifice. It was this confidence that moved Moses to renounce a throne "choosing rather to suffer affliction with

Talk given at 1953 Autumn Council

the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

Inseparably associated with the old paths was an *old-time economy*, when material things were relegated to the background and spiritual values were transcendent. It was an economy under which men were valued as more precious than gold, when two coats were too much for one disciple; when the men of God were to "provide neither gold, nor silver, nor brass . . . nor scrip" but to "seek . . . first the kingdom of God, and his righteousness," believing that all material things would be provided.

### To "Spend and Be Spent"

In our own denominational history there was a time when sacrifice was the accepted portion of every Seventh-day Adventist, when the expression to "spend and be spent" was almost daily on the lips of the workers. How vivid still are the memories of my childhood days in South Africa when the monthly check from the conference office would reach our home. Time and again when the letter was opened it would contain the word that the tithe had not come in as had been hoped and that the wage could be paid only in part. The hope was expressed that it would be possible to make it up by the end of the quarter or at least by the end of the year. Almost without fail, however, the letter ended with that dearly loved phrase, "Yours in the blessed hope." Money was scarce, wages could not always be paid, but our ministers, undeterred and undaunted, pressed on in their courageous service, cheered by "the blessed hope."

Accompanying this experience must be an *old-time devotion* to the Word of God and to prayer, which will cause us with Jeremiah to testify, "Thy words were found, and I did eat them," and with David to say, "Evening, and morning, and at noon, will I pray, and cry aloud." It was when our pioneers devoted whole nights to prayer and a searching of the Word that they were enabled to discover some of the essential doctrines that we preach to the world today. And what of the prayers of the disciples who "when they had prayed, the place was shaken where they were assembled together," or of Daniel and Isaiah? We wonder how our prayers must sound in angel ears when compared with those of the great saints of the past. Or how Heaven must grieve when our little cares or even our ministerial or administrative duties are allowed to encroach so heavily on time that should be spent in private devotion.

In the call to the old paths is a summons to an *old-time sense of responsibility* like that of Abraham when he set out from the country of his fathers "not knowing whither he went." Or like David's when he advanced alone to meet the giant Goliath, that defiant enemy of

God's people. Did not the disciples sense this acutely, when, despite the magnitude of their task and the forces arrayed against them, they were constrained to exclaim, "We cannot but speak the things which we have seen and heard"?

An *old-time resourcefulness* is indicated by these old paths to which we are called. Do you remember the men who removed a roof to bring a friend to Jesus? We need a resourcefulness like that today, adapted to our modern age when the accumulated ingenuity of the evil one is let loose like a flood upon a helpless world. We need to devise new ways and means of attaining our objective and of accelerating our own program so as to outdistance the enemy. But it requires a determination even more marked than that characterizing the epochs of man's service for God.

The old paths call us back to an *old-time fellowship*, a fellowship especially marked in these days of national barriers and animosities. Such fellowship will enable us to say, as did David of old, "I am a companion of all them that fear thee." And might it not afford even in our day such blessings as came to hospitable Abraham who, entertaining strangers, entertained angels unawares? This fellowship will overreach even denominational boundaries and help us to discharge that God-inspired responsibility of which God's servant wrote: "His followers are

not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints."—*Ministry of Healing*, p. 104.

In an interview once accorded us by Tahkin Nu, prime minister of Burma, Tahkin Nu inquired whether our doctor who was present was able to speak Burmese. The doctor, not long resident there, replied that he was not. "Let me send you a teacher," the premier requested, "for you cannot work successfully in Burma unless you love the people; and you cannot love them unless you know them; and you cannot know them without knowing their language." Even in this statesman's mind there was the necessity for an understanding fellowship between the missionary and those whom he seeks to help.

It is not always easy, especially in foreign fields, to convince men of the sincerity of our regard for them. A mere verbal assurance carries but little weight. And how easily can distrust and doubts be awakened in their minds by just a simple act or word! A fellow missionary seemed once to have lost the confidence of his congregation. The people he served were sure he did not love them. On investigation it was found that he had once been overheard to remark concerning them that they were "hard nuts to



## Minute Meditations

By Harry M. Tippet

### Pirates of the Heart

*"When I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind" (Romans 7:21-23).*

Many are the stories and legends treasured by the people of the Cornish peninsula, the rock-ribbed promontory of southwest England, regarding the pirates of Penzance and other coastal cities. The numerous rocky coves and caves that have been hewn by the restless action of the sea waves for centuries offered secure hide-outs for smugglers and raiders to store the loot of their illegal traffic. Ships hopelessly stranded on the treacherous reefs and abandoned by their crews were often their prey, and cargoes intended for a happier port were diverted to obscure destinations.

Likewise in every human heart there lurk dangerous retreats for the enemies of faith and virtue, for "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). These secret saboteurs of character and destroyers of virtue often appear in respectable garb, and betray us into faulty witness of our faith. Caution

conceals cowardice, doubt disguises itself as discretion, and prejudice poses as prudence. The spawns of fear are they all, and belie the spiritual courage we fain would profess.

An eminent pastor once pointed to a drunkard reeling out of a saloon and said to his companion, a young preacher, "Do you see that poor fellow? All the foul fiends that have fallen upon that stricken soul attack me also. Every day they rage and tear at my spirit. Only by the grace of God am I where I am instead of in that man's wretched condition." And he was right, for the pirates of the soul are ever a menace unless we keep ourselves in the sea lanes of God's grace.

It is sad indeed when the storms and stress of life drive us upon the uncharted reefs and shoals of spiritual defeat and frustration, but the supreme folly of experience is to choose to venture near the treacherous waters of temptation that are clearly marked. How many souls have fallen into the ruthless hands of the spoiler of mankind by temporizing with sin and adventuring too near the margins of right and wrong.

"What a picturesque coast line!" cry the passengers on the excursion steamers that skirt Land's End from the safe lanes of the English Channel. Little do they know of the wreckage lying on the ocean floor from ships that lost their anchors in sight of that dangerous shore.

Untold thousands of souls have likewise lost their anchor in God in sight of inviting prospects, and have fallen prey to the pirates of the heart.

crack." However innocently it might have been intended, it caused these people to picture themselves as nuts under a stone held in the hand of the missionary, and forever after, that picture remained in their memory. How guarded the worker must be that even his casual expressions give no offense to the ears of a discriminating people.

The old paths call us back to an *old-time personal witness*. What a rich harvest was Philip's when, called from serving the multitude, he focused every energy of his being on the salvation of that one hungry soul—the Ethiopian. Our workers in their travels have a unique opportunity of witnessing to fellow travelers whose duties and whose station in life might prevent their ever attending our meetings or reading our literature. Many are surprisingly earnest and eager in their religious outlook. Among them also are "the poor in spirit." There are those who "hunger and thirst after righteousness" as veritably as any in the humbler walks of life. Here it is that a personal witness must be borne. And ought not the responsibility for such a witness to be felt by every worker and member? And should not opportunities be sought to meet the people as they throng the mighty trade routes of the world?

It was this willingness to bear personal witness on the part of a worker that touched the heart of the honored Mahatma Gandhi, and caused him to treasure the encounter for over forty years. On two different occasions Mr. Gandhi most enthusiastically assured us that Seventh-day Adventists were his best friends. One reason he gave was that on an occasion in South Africa he was invited to introduce our missionary at his opening evangelistic meeting. When the time came to begin, there was but one person in the audience, yet the missionary was willing to begin his service on time for the sake of only one. "I did not count myself," Gandhi said, "I was only a coolie bar-rister." But the memory of that service for a single individual lived with that great man till his dying day.

#### Every Adventist a Faithful Missionary

As he told this story on the second occasion, we were walking side by side to his own prayer meeting, where thousands were in attendance. As we said good-by at the foot of the platform he grasped my hand, and these were his farewell words: "Mr. Tarr, I hope that you and every Seventh-day Adventist will be just as faithful as the missionary I have been telling you about today,"—the missionary who was willing to preach a sermon for the sake of only one!

A few months later Mr. Gandhi was taking the same walk that we had taken together that day. A man dashed out of the crowd and fired the three fatal shots that brought him to the ground, dying. But those last words of his will always

ring in my memory. They present a constant challenge to the need for personal witnessing on the part of every Seventh-day Adventist missionary in whatever he does or wherever he goes.

Possibly no greater tribute could ever be paid a worker in any age than to say of him, as is recorded of the early preacher, Barnabas, "For he was a good man and full of the Holy Ghost and of faith: and much people was added unto

the Lord." Could any of us wish for any better account of our service than this? Could this be the experience of all our workers in all our divisions, how quickly would our task be finished and our Redeemer come! Yes, in these rapidly closing hours it will be by a return to the old paths—paths that were trod by godly men of old and left for our example—that the work of the remnant church will find its glorious fruition.

## The Rise of Papal Authority

By Frank H. Yost

The Church of Rome was already a power before Christianity was legalized by the emperor Constantine, in A.D. 313. To support this growing power there had to be found arguments from Scripture, from tradition, and from reason.

The scripture the Papacy has used more than any other is Matthew 16:16-18. The context of this scripture was a query of Christ, "Whom do men say that I the Son of man am." There were various answers, but Simon declared, "Thou art the Christ, the Son of the living God" (verse 16). Christ praised Simon for this confession, and added, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (verse 18).

Bible students understand that the only foundation of the church must be Jesus Christ (1 Cor. 3:11). He is the "Rock" (1 Cor. 10:4), the cornerstone. The apostles and prophets (Eph. 2:19-21), includ-

ing Peter, built the church with Christ's followers who are called "living stones" (1 Peter 2:5-7, A.R.V.).

The ambitious leaders of the Church of Rome, however, saw early in the third century that this text could be used as a basis for great claims of superiority over other Christian churches. The contention was made that Christ had intended that Peter, as the chief apostle, should be the founder of the church, and the congregation he founded would be the head of Christendom. They were soon pointing out that Peter had preached in Rome, and had died there, and that therefore the Church of Rome, as a fulfillment of Christ's pledge to Peter, was the leading Christian church, to which all other churches must look. This is the beginning of what is called the Petrine Tradition, which holds that Peter founded the Church of Rome, preached there twenty-five years, and died a martyr in



ACME

Pope Pius XII on the eighth anniversary of his coronation in Rome.



Rome about A.D. 68; and that he passed on to the bishop of the Church of Rome his full apostolic authority.

### Christ the Foundation Stone

This theory disregards the fact that Christ is the foundation stone, and at the same time the head of the Christian church and of every congregation; that there is no one congregation superior to any other; that Paul had as much to do as Peter with the growth and progress of the church at Rome, if not more, and that Peter could not, according to the New Testament record, have spent twenty-five years in Rome; and that apostolic authority cannot be transmitted to successors.

But the theory was pressed, and came in time to have the weight of traditional authority. It was helped by a teaching, propagated as early as A.D. 200, that, since heretics were using the Scriptures, the Scriptures alone could therefore not be used successfully against them. Further authoritative doctrine must be found. This authoritative doctrine resided in Christ, who, it was said, transmitted it to the apostles, who in turn established churches, appointed bishops, and handed down their authority to them. It was stated that the apostolic churches were Rome, where Peter and Paul flourished; Smyrna, where Polycarp was seated; and John's church, Ephesus. These, it was held, had a particular treasury of truth, because of the apostolic authority that centered in them. There was a natural reason for the Roman Church leadership, which by the fourth century after Christ was clearly emerging. The city of Rome had long been the capital of a great empire, and continued to be until A.D. 331. Rome was a political headquarters, but it was much more. It was the financial capital and the seat of wealth. The arts flocked there. Learning and Philosophy used Rome's name, and the religion that could call itself Roman was assured a following. Among Christians the Church of Rome was great because it was in Rome, the Eternal City.

So from Scripture, from tradition, and because of its situation the Church of Rome had assumed a prestige above other Christian congregations. Its leaders rarely missed an opportunity to press the claim of Rome to leadership.

About A.D. 200 Pope Victor sought to excommunicate all churches that refused to celebrate annually on a Sunday the resurrection of the Lord.

In A.D. 331 Emperor Constantine moved the political capital from Rome to Constantinople, and the Papacy was left an influential figure in Rome, without the overshadowing of the imperial head. In the years of confusion in government, especially in centuries five to eight, the Papacy was naturally the only firm government in Rome. During the sixth century the Arian Teutonic tribes,

which had moved in force into the western areas of the empire, were either uprooted or became Catholic. In this process students of prophecy recognize A.D. 538 as a significant date for beginning the centuries of political domination the pope exercised in the West. At the close of the sixth century Pope Gregory the Great crystallized papal authority, political and ecclesiastical.

In the closing years of the eighth century the pope was much hampered by the revived power of the Germanic Lombards, who had moved into Italy to fill the vacuum left by the destruction of the Ostrogoths. The pope appealed to the leaders of the Franks to help him. Pepin

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## When the Calm of Sabbath Fell

By CLYDE R. BRADLEY

The great orb'd hand of heaven's clock  
Sank toward low hills of trees and rock  
That framed the evening sky,  
While eager households, tasks complete,  
Prepared their hearts with God to meet  
As Sabbath hours drew nigh.

Their hymns of praise rang on the air,  
As families laid aside their care  
To welcome sacred hours.  
They turned their hearts to pondering,  
And led their minds to wandering  
Through heaven's hills and flowers.

The silent sun embraced those hills  
And slipped behind the rocks and rills  
With brilliant afterglow,  
As noiselessly as shadows fall  
On mercy's day when lives of all  
Are fixed, the high, the low.

The sacred hours of welcome rest  
Brought peace to every waiting breast,  
And praise began to swell;  
Repose had come to weary men—  
The quietude of Eden—when  
The calm of Sabbath fell.

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the Short, father of Charlemagne, led into Italy a strong force of Franks, and in exchange for the right to call himself king of the Franks, drove out the Lombards from around Rome. Pepin turned over to the pope the lands in Italy that the Lombards had taken from the holdings of the Eastern Empire and thus established what came to be known as the Papal States.

Charlemagne succeeded upon the death of his father Pepin to the crown of the Franks, which the Papacy had permitted Pepin to assume. On Christmas Day 800 there occurred a famous incident. It had been decided that Charlemagne should be crowned emperor of the Roman Empire in the West. At what seemed like a propitious moment the pope himself seized the crown and placed it on the

head of Charlemagne. From then on no emperor in the West was fully recognized as such until he had been crowned by a pope.

### Donation of Constantine

The freeing of the pope from Lombard interference in Italy, the granting to the Papacy of political territories around Rome, and his political manipulations in connection with the crown of the Franks, gave the pope increased political influence. Almost immediately someone caught the idea of putting his ecclesiastical power beyond question. There then came to light a document bearing the name Donation of Constantine. It purported to be a will whereby the emperor Constantine, who died in 337, granted to Pope Sylvester and his successors spiritual and mundane power over all the churches and dominions of the West.

This document was breath taking in the boldness of its claims, but only gradually did it come to a place of recognition. It was men like Gregory VII (1073-1085) and the popes of the troubled thirteenth and fourteenth centuries who made most of the claim which the false Donation set forth. No wonder that Dante, the great Italian poet and patriot, realizing the harm the machinations of the Papacy had done to Italy through the supposed Donation of Constantine, exclaimed, "Ah, Constantine."

With the Donation had appeared also a formidable collection of false decrees of the popes, making extravagant claims of papal ecclesiastical powers. These were also used to bolster papal pretensions. Thus there grew in Europe a vast ecclesiastical-political power, built of misapplied Scripture, obscure tradition, and falsified history, which has disturbed political affairs and troubled the religious life of nations and individuals ever since. The whole papal system is formed of a fabric of falsity and error.

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God has always tried his people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; he knows what is needed to purify the precious metal, that it may reflect the radiance of his love. It is by close, testing trials that God disciplines his servants. . . . He gives them opportunity to correct these defects, and to fit themselves for his service. He shows them their own weakness, and teaches them to lean upon him; for he is their only help and safeguard. Thus his object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth.—*Patriarchs and Prophets*, pp. 129, 130.

# "In Quietness and in Confidence"

By Sue Ellen Taylor

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Ps. 46:10. Here alone can true rest be found. . . . Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace."—*The Desire of Ages*, p. 363.

You and I live in a world of tension and fear, under much stress and strain. There is activity everywhere, with people rushing hither and yon. As a result of this condition in the world, many people are nervously exhausted and go to see psychiatrists. These facts reveal the unrest and fear. People do not know what to do or where to turn for help.

Deep within my own soul I need peace and quietness. Do you? Where can we find relief? The answer is found in the Word of God and the Spirit of prophecy. "In quietness and in confidence shall be your strength" (Isa. 30:15). These are soothing words, are they not? The dominant note in this text is stillness and quietness. This peace cannot be found so long as we are running, to and fro or engaging in restless activities.

How did you sleep last night? You and I may have something bothering us so that we cannot sleep. We may have some resentment. Our conscience may be bothering us. What is at the root of this unrest? Sometimes our difficulties are caused by resentments. Christians as well as non-Christians have these unhappy thoughts. And the Christian sometimes reacts to circumstances no better than the non-Christian! Some of us have biting tongues, use searing words, and lose our tempers easily. How many times did we lose control of ourselves this week?

If we would have personal peace we must have victory. We should be fit for ourselves to know. Do we dread being alone with our thoughts? Do we take time to meditate? Christ cannot live in our hearts when there is resentment there.

People are seeking peace all around us, but they cannot find it. They join all kinds of societies and clubs in search of security. Are they finding it? No. When I was in California a few years ago, I decided to go from Pacific Union College to Oakland, a distance of sixty miles, to do some shopping. However, I had not heard of the labor difficulties in that large city. When I arrived crowds were milling in the streets and on the sidewalks. Policemen were trying desperately to control the mob, and there was commotion everywhere. At the entrance of a certain department store were lines of pickets,

and there was much excitement. As I watched, one woman came running from the store and got into a taxi, to be driven home. I later learned that many of the clerks had spent the night in the store. Feeling was running high, and I was afraid.

These people who join the labor unions are trying their best to find something sure and stable. They are searching for something they do not have. In joining such an organization, they believe that they will find security, and that their jobs and their future will be sure.

Everyday our books, newspapers, radios, television, and music show the unrest in the hearts of men. Most of the music on radio and TV is cheap and jangly instead of restful and quiet. Because these things act as intoxicants to us, we want more and more. We have to be very careful what we choose for our daily diet. Can we find peace by watching the TV shows or listening to the radio?

What is the remedy for all this unhappiness and unrest in our hearts and in the world? Read the following quotation:

"For the disheartened there is a sure remedy,—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power."—*Prophets and Kings*, p. 164.

We know there is something wrong with us and with the world in general. But we must do something to cure these maladies. The basic decision we must make is that we want to improve, want to overcome the faults in ourselves. It is said that if a person who has been taking narcotics can be convinced that he should quit, that is the greatest victory to be won. If he really and sincerely wants to overcome, God will give him power to

overcome. The same way with an alcoholic—the decision to do better is all-important in gaining the victory.

Do we want this peace in our hearts—sincerely and truly? In this we are different from the world. We have come out and are separate from them. We should be different—oh, so different! We should not be running hither and yon, without any objective or motive. We should be confident in the Lord. "Cast not away therefore your confidence, which hath great recompence of reward" (Heb. 10:35).

Thomas a Kempis made an apt statement on this subject: "Thy peace shall be in much patience." The saints of God are characterized by that quality of patience.

## More Time in Prayer

The following are a few suggestions as to how we may have peace in our souls.

First, we must spend more time in prayer. From the *Review and Herald* we read, "The chamber of prayer is the birthplace of peace."—February 20, 1913. Don't you like that? It is exactly what we need. Mrs. White said:

"I have frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise."—*Early Writings*, p. 72.

Along with prayer comes meditation. If we are in a hurry when we talk to the Lord, we know that we are too busily engaged in the activities of this world. We are putting emphasis upon the wrong things, aren't we? "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

We have a sure refuge in the Lord. I like that text in Isaiah 26:20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." When we are shut in with the Lord, nothing can harm us. How wonderful it is to know that "the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

In the study of God's Word we obtain confidence and strength. Too little of our time is spent in contemplation and reflection. We must learn to be quiet, we must learn confidence and trust, and we must learn God's will in our lives.

In addition, doing something for someone else helps us to forget ourselves, and in forgetting ourselves we become more confident and have more trust in God.

All that I have tried to say can be

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## CRITICISM

A preacher kept on his desk a special notebook, labeled, "Complaints of members against other members." When someone called to tell him the faults of another he would say, "Here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to." The sight of the open book and ready pen had its effect. "Oh, no, I couldn't sign anything like that." And no entry was made. The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—W. Wallace Downes.

summed up in the text found in Psalms 46:10: "Be still, and know that I am God." That idea of being *still* is uppermost in the text. We must be quiet in order to gain confidence in the Lord.

"Henry Drummond once wrote, 'What sweet delight a quiet life affords.' But that was before the automobile and the radio. The bustle and noise of these modern times give little place for quietude. The dominant note today is one of restless activity. A pause in the day's labors seems so much time lost. An hour's wait for some appointment causes one to fidget and grow impatient. Few have learned how to use with profit a period of leisure. . . .

"We must renew the delight of a quiet life if we would attain to the stature of Christian manhood and womanhood that God purposes for us. 'Meditation is the life of the soul.' 'The heart that is to be filled to the brim with holy joy must be

held still' . . . Life cannot broaden and deepen where the throng gathers for fun or barter. Only as one withdraws for a time to a quiet spot where undisturbed he can let his thoughts roam in higher spheres than that of money and things can he find true satisfaction."—FREDERICK LEE, *Thoughts of Peace*, pp. 88, 89.

To prepare them for their great work, many prophets and great men of the Bible were sent to the wilderness, dungeon, or desert. Alone in the solitary place Christ prayed to His Father for strength to walk among loud, irritable, and ungrateful men. Let us turn to the quiet place each day and learn peace, contentment, and confidence in Him. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).



## God's Keeping Power

By J. M. Hnatyshyn

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil" (Prov. 3:5-7).

The challenge of God's keeping power is ours to accept, and this power is ours to experience. If we desire to see results, let us trust in the Lord with *all* our hearts and not halfheartedly.

I want to assure our youth from personal experience, if you will only test the Saviour, you will never be disappointed in His power. And I am not talking to you about theories, but facts. Many of us wonder to what degree we can trust God. May I give a few experiences in which I have observed God's power?

When I was in India working as a publishing secretary, I became acquainted with two young men who were engaged as telegraph operators. One of them was married and had a family, while the other was single at that time. Both of these men heard the truth and decided to keep the Sabbath. At first they quietly exchanged their Sabbath hours of duty with those who wanted Sunday off, and that made it easy for a while. The day came, however, especially in the case of the married man, when he could not exchange his hours. The test came, and he was willing to go to those in charge and ask for Sabbaths off.

The request of this man was refused, and he lost his job. The two men prayed about it and were certain that God would

open the way. He sought employment elsewhere, but no one would take him on unless he worked on Saturdays. He was severely tested. His money was gone. He then began to sell his furniture to keep the family going. His wife reasoned with him that perhaps he had better go back on the Sabbath, but he resolved to be faithful even unto death.

The news regarding the condition of this man and what he had done for his faith reached the one in charge of the department in which he had worked. This gentleman came to see our brother. He thought if a man would do all this for his religion, he must be a worth-while man to keep. So he told him to come back. He gave him a better position and a larger salary. It was not long before this brother had a nicer home and was looked upon as a man to be respected. He is still faithful today and has been a wonderful soulwinner for Christ.

I began to do colporteur work when I was nineteen years old. I was new in the faith, but while at one of our academies I learned to trust God for my needs. In the colporteur institute we had received simple instructions in regard to God's care. We had learned that He would help us if we only trusted in Him and in all our ways acknowledged Him.

When the time came to canvass during the summer holidays, I had no bicycle and no money to buy one. I prayed about it, and decided that if I walked until I could get enough cash from deposits, I would be able to make it. At camp meeting, just before leaving, I found a new

bicycle in my tent. It was given to me by a man whom I had brought into this truth through the sale of our literature. My prayer was answered, and I used that bicycle for four summers in canvassing. God hears and answers our prayers. He cares for us. What the Lord can do for others who trust Him, He can do for you.

When it came time to deliver my books, I made arrangements with one of our believers to use his horses and carriage. After driving some distance to the territory, I noticed that both horses were not eating well. I started my delivery, however. But after one week's work I had to stop, as both horses had a contagious type of fever that infected other horses in the barns wherever I stopped. I was downcast, for most of the books were not delivered. The farmers were very busy threshing their grain, and there were no other horses available for hire. I knew that God was the only One who could solve my difficulty.

After prayer one morning I was impressed to go to a country school, where I had sold the principal the book *Bible Readings for the Home Circle*. There was an old barn at the school wherein during the school year the students would leave their horses for stabling purposes. I decided to ask whether I might leave my horses there, and then borrow or hire a bicycle to deliver some of the books. I was anxious to get the work done so as not to be late for school in the fall.

I approached the principal and told him of my trouble. He thought awhile, and then told me to put my horses in the barn, where there was plenty of food and water for them. He then asked me to wait until 4:00 P.M., when he would take his old Ford car and help me deliver my books. He did this for several evenings, working until midnight, and I stayed with him at his house near the school. The delivery was done quickly. When the farmers did not have the money, he just told them that he would pay for the books and they could send the money to him. So the work was done, and this man did not charge me anything. I offered him his book as a token of appreciation, but he would not take it without paying me for it. He told me that I would need every bit of my money before I finished the school year. I praised God for that answer to prayer, and it gave me more courage to trust Him in every need.

If there are those who think that the Lord will not hear their prayers because they are sinners, remember it is Satan who makes you feel that way. He often made me feel that way, but I knew that I had victory in Christ. God is willing to forgive our sins. Why don't you trust Him and acknowledge Him in all your ways? If you do this He will direct and help you in every need. He will remove every obstacle and give you peace of mind. He will *keep you* by His power to the end.



# Culture in the Home

By Dorothy White Christian

Culture, like mercy, is twice blessed. It blesses him who has it and also those who associate with him. It smooths paths, inspires noble and kindly thoughts, lifts ideals, gives broader vision and greater pleasure, provided it is the right kind.

To be worthy of its name, culture must be unselfish at its roots, kindly to all in every circumstance, free from envy, anger, and malice.

What is culture? *Culture* is a word with many broad meanings and applications. Culture is frequently thought of as a result—a result obtained by acquaintance with the finer things of life, such as higher education, music, literature, and art.

It is not a veneer, but rather the composition of a person. The person who is spoken of as being cultured has a refined, informed mind, and is trained to think for himself. He is courteous, conscious not only of the past of which he reads, but also of the present in which he lives. His voice is not raucous, high pitched, thin, but full, round, and pleasant to hear. His pronunciation is neither slovenly nor affected, but correct and natural. Surely Seventh-day Adventists, who acknowledge their indebtedness to a waiting world, should be a cultured people.

The broader the background, the more sympathetic the attitude, the better chance

a person has to achieve success in all his contacts.

Some people confuse humility with stupidity, and do not distinguish between pride and education; but if our humility is sincere, our aim will be service. If our education is correct, our aim will still be service, and that service will be a joyful one.

How may culture be secured? Is not one factor in securing it, association with it? A little boy four years old was seated on the floor of the living room in his home, in front of a phonograph. Little by little his parents had purchased records for him—records of music, instrumental and vocal, until he had a shelf of albums all his own. No jazz or other cheap music was among those records. I was a guest in that home, and saw the little lad sit there for two hours at a time, playing his records with evident enjoyment, often joining in the vocal numbers by softly humming.

Later he studied piano and organ. The first time I heard him play in a pupil recital he did not play the most difficult music on the program, but he did play his simple selection with the best understanding. Association with only good music had given him this understanding. He is not a sissy. He is now in his early adolescence, and swimming absorbs much of his attention; and though

he does not particularly enjoy the practice of his music, he still has no time for jazz.

A musical recital by college students was being given in the school chapel. The unusual interest of the children in the audience was noticed. They often nodded their heads and looked at one another when a new number was begun. Inquiry revealed that their schoolteacher had bit by bit opened to them the structure and beauty of many masterpieces, and it was evident to any who noticed them that their appreciation of the music of the evening was keen, sincere, and unusual. They were a primary group, but association with the best had helped them.

A university student was wandering through the art gallery, where she met one of her professors.

"Do you enjoy art?" he inquired.

"I long to," she replied, "but I know nothing about it except to recognize some well-known great paintings when I see them."

## Standard for Good Pictures

And this was the advice he gave her: "Go as often as you can to a gallery. Look at the pictures, not just casually, but look at one for a long time, and then look at another, and another. And as you do, there will slowly but surely grow into your consciousness a standard for good pictures, with something of their technique and messages, and you will then find pleasure in your art gallery trips."

Again came the idea that association is helpful.

Good literature becomes part of the background of cultured people. In early childhood poems with decided rhyme and rhythm are very acceptable, even to those as young as three or four years of age. "Sleep, Baby, Sleep," "Twinkle, Twinkle, Little Star," "At Evening When I Go to Bed," and "Away in a Manger" are favorites of children. A number of poems like these are set to music, and if frequently sung to a child they will help to develop his ear for correct tone. Publishers who handle books for children have graded music courses for pupils of school age. Sometimes there can also be found lists of records that will help to build up in the child an appreciation of the best in music. Ginn and Company prepared such a list several years ago.

The old-fashioned custom of a family reading circle where choice literature is read aloud might well be revived.

More attention needs to be given to the tone of voice and to correct pronunciation. Many a fine sermon is spoiled by the nervous, high-pitched voice of the speaker. We are told that Christ's voice was sweet and melodious, "as the sound of many waters" (Rev. 1:15). We are also told in *The Desire of Ages*, page 297, that "when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love."



FRINK

The structure and beauty of the masterpieces may be so taught that young people will appreciate and choose the best in music.

There are two great sources of culture that are sometimes neglected as such. One of these is a study of God's great second book—nature—a study not from printed books but from the living book of the great out-of-doors.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson-book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvass of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator."—*Education*, pp. 100, 101.

Contact with the good, association with it, will bring culture to our children and to our homes. As one is brought in touch with this book he is also brought in touch with its Author, and God's character stands revealed—a standard for emulation. His love of beauty, His infinite care in the creation of the most fragile and short-lived of His creatures, His great wisdom and power, His great love for us, give to those who study nature a growth and exaltation of spirit that are not duplicated except from the study of the other great source of culture—the Bible—God's Holy Book.

Again association works its magic.

We have left until the last the greatest field for culture—the culture of the soul. This is the most important, and depends upon the three great institutions established by God Himself—the home, the school, and the church. Again development comes from association. And what association! Communion with God and His Son, through the study of nature and revelation; association with the great and the good of times gone by. Beginning with the simple stories of the Bible, then studying its thrilling history and God's purpose for man, the child and the youth are brought in touch with God.

We read: "He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development."—*Ibid.*, p. 125.

Here, then, is the highest culture. We should be a cultured people. We can be a cultured people. Through association with only the good, through guidance, and through practice we may attain. It isn't that it is so hard. Isn't it rather that we don't get started?

But let us begin, that our children may be examples of that which is sweet, dignified, wholesome, and pleasant; capable of meeting all classes of people and any situation that may arise; ready to associate with the angels of heaven and the redeemed of all time.

[This article appears in the REVIEW through the cooperation of the Parent and Home division of the General Conference Department of Education.—EDITOR.]

## A Daughter Who Steals

By Archa O. Dart

### Question

*It is very humiliating for me to have to ask this question, but I am distressed beyond measure. My thirteen-year-old daughter has started to steal. We are at a loss to know why she is doing this. We have been very careful to train her from a child that stealing is a sin. She has always gone to Sabbath school and to church school. We have been honest in our dealings with others. She doesn't need a thing. Her mother sees to it that she is well supplied with clothes, and I give her a liberal cash allowance each week. Yet she will take things from our very best friends. She could buy these same things with her own money, or, for that matter, I would gladly buy them for her if she would only ask me. Her stealing is bad enough, but when I talk to her about it she doesn't seem to be too concerned. Why would she ever do a thing like this, and what can I do?*

### Answer

Look for the cause. Apparently your daughter is in need of something that cannot be bought with money. Could it be that she is starved for affection and is using this wrong method to get a little attention from her parents? Often an adolescent feels very much alone and forsaken in a cold, heartless world. Money, clothes, entertainments, cannot satisfy this longing of the heart to be wanted. No amount of material things can supply the need for affection. Sometimes fathers spend all their time earning money for the family and have no time left for the children. Sometimes mothers are so busy with their housework that they have no time for their home life.

Adolescent children need affection. They need to feel that they are wanted. They must feel secure in their own homes. They must feel that they are needed. Lacking these attentions, some seek them in questionable ways. Others begin to steal to get recognition. Some wander away from home seeking it, and some begin to hug and kiss Tom, Dick, and Harry. If more fathers and mothers would put their arms around their adolescent sons and daughters and tell them that they love them, there would not be so much petting among teen-agers.

To an adolescent child, nothing can take the place of companionship. What she wants and what she needs more than silver and gold is a little of father's time, a little of mother's companionship. But this is not enough in itself. Give her responsibility. A girl who has everything

given to her, everything done for her, will develop antisocial habits. Responsibility is just as essential as companionship. Let your daughter realize that she is needed in the home, that she has a place to fill. She must learn to be responsible for her actions too. God will give her all the power she needs to overcome every temptation. If she is faithful in filling her place here, God will have a place for her to fill in heaven.

## The Coronation of the King of Kings

A Sermon by W. E. Kuester

"Behold, I make all things new" (Rev. 21:5). The Bible presents a clear picture of the time when Christ will be crowned King of kings and Lord of lords and the world will again be at peace with God. All should look forward with joy to that glorious future event.

The book of Revelation speaks of the time when Christ leaves heaven and comes to earth for His people. The glories of that event can scarcely be pictured. The Lord comes down through the flaming skies with all the holy angels. The trumpet sounds, the dead in Christ arise, the living righteous are changed and are caught up to meet the Lord in the air. The triumphal journey back to heaven takes them through the starry heavens and up to the sea of glass.

Before entering the city the redeemed form a hollow square, and Christ Himself gives to each a palm and a harp. He then places upon the head of each a crown adorned with stars. They then enter the Holy City and see the mansions prepared for them. This will be the home of the saved for a thousand years, while the wicked are being judged.

When this work is completed, Jesus, the saints, and the angels descend from Paradise in terrible majesty. The wicked dead are raised to life, and as they see the glorious Christ they bow low before Him and say, "Blessed is he that cometh in the name of the Lord" (Matt. 21:9).

Satan then springs into action, for he sees in these unnumbered millions, the wicked of all ages, his last opportunity to try to destroy Christ and take the Holy City. He draws into council the kings, the counselors, the mighty men, and the warriors of all ages. They make plans for immediate war. Finally all is ready, the instruments of war are made, and the entire wicked world is divided into combat

units. The great hosts of evil march to the New Jerusalem and surround it.

Now there appears above the New Jerusalem a great foundation of burnished gold, visible to all the wicked outside the city. On it is a throne. Seated on this throne is Christ. Surrounding the throne are the redeemed. The glory is so intense that beams of light shine out beyond the city and completely encircle the earth. Satan stands as though transfixed by the dazzling spectacle.

### When Christ Is Glorified

Those who sit nearest to Christ in this ceremony are those who have followed Him with the deepest, the most intense devotion. Before the assembled universe of righteous and wicked, Christ is glorified. With a mighty shout of triumph He is proclaimed the Lord of lords and King of kings. The righteous inside the city bow in adoration, and the wicked outside the city prostrate themselves before King Jesus.

Having received all power and authority, His first work is to condemn the traitors of the kingdom of God. As the books are opened Jesus looks at the wicked, and every person in that vast throng sees each sin that he has committed during his lifetime. The wicked behold above the throne a cross, and there passes before them a great panoramic view of the history of sin, beginning with Adam in the Garden, and following down through the ages to the time of Christ, and then on down to the close of probation. Each one sees his part in fighting against God. They realize that their exclusion from heaven is just. They have lost all because they have chosen to do so. No language can express their deep anguish of soul.

Satan seems to have been paralyzed as he has seen all this taking place. But now his spirit of rebellion bursts forth like a mighty torrent. With great frenzy he rushes among the lost, endeavoring to arouse them to instant battle. But his plea falls on deaf ears. The wicked hate God as much as he does, but they see that their cause is hopeless. Among all those unnumbered millions there is not one person who will fight with Satan against God. Instead, they turn upon him with the fury of demons, and on those who have been the agents of their deception.

### Punishment of the Wicked

Then Christ metes out to them their judgment. From heaven falls a horrible tempest of fire and brimstone. Great chasms open up in the earth, and living flames burst forth. The very rocks are burning, the rivers burn like tar, and the surface of the earth begins to melt as the entire world is wrapped in flames. In this lake of fire the wicked burn, each man punished according to the deeds he has done. Some suffer but a moment and are gone, others suffer hours, and some

live on for many days in the living flames. The last one remaining is Satan, the instigator and promoter of sin. But at last his suffering is over, his penalty is paid, and he is reduced to ashes.

The fire that destroyed the rebels of God's government has purified the earth. It is now made over again. Human language is inadequate to describe the glory that God has prepared for those who love Him. One of the most glorious provisions that God has made for that better world is that throughout all eternity we will be ever progressing, ever making new achievements, ever learning new things.

The day of that great coronation hastens on. It is coming. Will we be there? Will we be upon that burnished platform of gold with the victors, or shall we be with the vanquished? The decision rests with each one personally. For my part, I wish to express my determination in the words of Joshua of old, when he said, "As for me and my house, we will serve the Lord" (Joshua 24:15).

I trust that in each of our hearts there may be found the determination to be with Christ when He is crowned King of kings and Lord of lords on that glorious coronation day.

## A Story for the Children

BY ARTHUR S. MAXWELL



### Stories of the Exodus—3

### Saved From the River

With what loving care Jochebed made that basket for her baby! Gathering reeds from the riverbank, she wove them together, coating them with mud and pitch to make the little boat watertight.

When the pitch was dry she made a soft little bed inside the basket, and tenderly—oh, how tenderly!—laid her baby in it. Then with a sob she kissed him good-by, closed the lid, and carried the basket to the riverbank. Here, with a breaking heart and tears running down her cheeks, she placed it gently among the bulrushes. Then she went home to ask God to protect her child, leaving Miriam to watch what would happen.

Miriam was not alone on that riverbank. Angels were there too, watching with her. For this was a very special baby for whom God had planned a wonderful future.

After a while who should walk by but Pharaoh's daughter, attended by some of her maids. Suddenly she caught sight of the strange oblong basket in the bulrushes, and sent one of her maids to fetch it. Lifting the lid, she saw a beautiful baby boy inside, and the poor little thing was crying.

"This is one of the Hebrews' children," she said. Perhaps she picked him up and loved him. The Bible says she "had compassion on him," and that means a lot. At least she wasn't cruel and hardhearted like her father.

As her maids crowded round to look at the baby, wondering what to do with him, Miriam came by. It must have taken a lot of courage for her to speak to the princess, but with her baby brother's life at stake she was ready to dare anything.

"Please, ma'am," she said, "shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

Pharaoh's daughter was relieved. This seemed to be a good way out of a very awkward situation. "Go," she said, and Miriam ran quickly to find her mother.

"Mother, Mother!" I can hear her gasping as she rushed into the house. "Come quickly, come quickly! The princess has found baby brother!"

And how long do you suppose it took Jochebed to get from her house to the riverbank? Not very long. Never had she run so fast in her life. And there was the princess and her maids and the baby crying for his dinner. She was so happy she didn't know whether to laugh or to cry, but she tried to keep a straight face so the princess wouldn't think that she was the child's mother.

Then the princess spoke to her, and she could hardly believe her ears. "Take this child away," she said gently, "and nurse it for me, and I will give thee wages."

The way Jochebed took the baby and cuddled it was enough to give her away, but if the princess guessed the truth she didn't say anything. As she left with her maids for the palace Jochebed and Miriam hurried happily homeward, their hearts overflowing with thankfulness to God for the way He had spared their precious little boy.

It was all too wonderful to believe. Not only did they have their baby back, but the soldiers could never kill him now. He was a ward of the princess, and she was going to pay his mother wages for his keep! She could give him the best food, the best of care, and Pharaoh's daughter would pay for it!

Oh, yes, the baby had a new name now. The princess had given it to him down there by the river. "Moses," she said it was to be. Moses, meaning "drawn out," because, she said, "I drew him out of the water."

If she had known who this child would be some day, and what he would do, would she have saved his life? I don't know. Perhaps she would. For this baby was the very one whom God had sent to rescue His people and lead them out of Egypt to freedom.

# EDITORIALS



## Where Are the Legalists?

Seventh-day Adventists often have been branded as legalists because they preach that the seventh-day Sabbath of the fourth commandment still is binding upon Christians.

The dictionary defines a legalist as one who conforms to a code of deeds and observances as a means of justification.

Although this people never have claimed justification through keeping the Sabbath and have always exalted the atonement of Christ as perhaps few other Christian people have done, this unjustified reproach still persists in some quarters. When such an accusation is sincere all that is necessary to convince the accuser of his error is to refer him to our denominational writings, particularly those of Mrs. E. G. White, on the subject of "Salvation Only Through Christ"—a title we take from our most widely circulated book *Bible Readings for the Home*.

It appears that prejudice is a means to blindness, and none are so blind as those who will not see. Where do Seventh-day Adventists, we ask, substitute the keeping of the Sabbath for the grace of Christ?

### Why Do We Keep the Commandments?

Furthermore, why should the keeping of just one of the commandments be chosen as the basis for the cry of legalism and not any or all of the commandments? Are we saved by not bowing down to idols, by honoring our parents, by refusing to kill, steal, or commit adultery?

"No, of course not," even the frequent users of the word "legalists" will answer. "We keep these commandments *because* we are saved."

Seventh-day Adventists always have said that they keep the Sabbath for the very same reason. Why should any distinction be made between the Ten Commandments? It is not for anyone to say which shall be considered binding upon Christians and which shall not. We believe we should be obedient to all of God's commands.

The cry of legalism in our day seems to have been raised solely to combat the very obvious obligation of every Christian to keep the fourth commandment as God gave it. This is a word that seems to soothe the consciences of many who can find no Scriptural proof against the keeping of this Sabbath. It is a word that is seldom used otherwise.

Take, for instance, a citizen of a country. Would he be ridiculed as a legalist because he seeks to live up to every letter of the law? Surely not. He would be commended in these days when we need more such citizens. Too many are seeking loopholes in the laws, so that they will not have to keep them. We live in a sorry and lawless time because of this.

Take a child, for instance. What should he do when his playmates call him belittling names because he feels he should be careful to obey his parents, who have his best interests at stake? We should have many such children in this day of fearful juvenile delinquency.

What should a reformed embezzler, kidnapper, or murderer do, if he ever gets pardoned, when he contacts his former associates? Should he return to his lawbreak-

ing because some of them taunt him because of his desire to walk carefully before the law?

If it is good citizenship to seek to obey every law established for the order and the benefit of society, why should a Christian be branded as a legalist because he feels that being a Christian includes the keeping of the laws of God's kingdom?

Paul wrote much about the law, and grace. When he wrote to Timothy that the law "was not made for a righteous man," did he mean that a righteous man should have no regard for this law?

And when he added further that the law was made for the lawless and for sinners, did he mean that once a sinner is forgiven and cleansed, he need no longer give consideration to the binding obligation of this law? Surely this is not the intent.

### Why Paul Said, "God Forbid"

In several passages of the epistle to the Romans Paul uses the words, "God forbid." These words in each case express astonishment that anyone would think that the law is not binding upon one who has been saved by the grace of Christ. Note these expressions in the following passages:

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1, 2).

"For sin shall not have dominion over you: for ye are not under the law but under grace. What then, shall we sin, because we are not under the law, but under grace? God forbid" (verses 14, 15).

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not cover" (Rom. 7:6, 7).

Paul did not look upon God's law as an outmoded, discarded document, but he called it "holy, and just, and good" (verse 12). And he said, "I delight in the law of God after the inward man" (verse 22). Where does Paul say that we are not to keep it after we have been saved by grace? Indeed, he distinctly says that we are saved by the grace of Christ in order that we might keep it.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:1-4).

One thing is certain. It will be by grace alone, that anyone will have a part in the eternal world to come. But another thing is certain too. All who are there will keep the Sabbath. This we are told in these words:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:22, 23).

F. L.

## From the Editor's Mailbag

Recently we wrote two editorials in support of the Autumn Council action that our ministerial students receive additional training. (See issues of Nov. 26 and Dec. 3, 1953.) A number of subscribers have written to express endorsement of the plan, and a few, disapproval. One of the latter, a most earnest minister, states that he had but thirteen grades of education and that he can continue his education simply by reading. He feels that extended schooling holds back young men who wish to be on their way preaching for God. He questions the need of learning Biblical languages and thinks that Young's *Analytical Concordance* suffices. He fears that we are following the world in giving increased tutoring to our ministerial students. He feels that the unction of the Spirit is the secret of success in the ministry, rather than intellectual tutoring.

Because the whole matter of ministerial training is so far reaching in its implications for the church, and because the fathers and mothers throughout our ranks must finance the additional education for their ministerial sons, we give here our reply to this minister's letter.

### Our Reply

How wonderful that we belong to a church that permits us to differ, and even more wonderful, that in differing we can still love each other. You set forth certain reasons why you cannot agree with my editorials. That's your privilege, my brother, and it is my privilege to say that I do not follow your reasoning. There are certain churches that carry the logic of your argument to what I think is its ultimate end; namely, that there is no need of any formal education, that we receive our direction and guidance from the Spirit of God, and that therefore the Lord will give us the words we need. Those churches don't provide any theological schooling for their ministers. I know you would not carry the argument that far, but I find nothing in your reasoning that sets up a barrier at any point along the way that leads to zero in education. And inasmuch as you set up no barrier in one direction, I see no logic in your setting up a barrier in the other direction, namely, along the road that leads to more education than our ministers have been receiving of late. You say that you are a man with thirteen grades of education. Now, my dear brother, at the time you were in school that was an advanced education. I can easily imagine someone at that time arguing against your securing thirteen grades of education. They would point to a good many men who had gone out with only eight

grades, and all the rest of them who had gone out with only twelve. In fact they could take the whole range of argument in your present letter and use it powerfully against you. But for some reason you felt it wise and good to take thirteen grades. Perhaps you might even have taken a grade or two more if conditions had permitted.

I am not always impressed by the argument, so frequently brought out in connection with endless matters confronting us, that we are doing as the world is doing. Well, my dear brother, we are doing as the world is doing when we give our children *any* education from the first grade onward. Only yesterday I was reading about a devout religious body that is in trouble with the state because they don't believe their children should receive formal education beyond the eighth grade, and the state insists that they shall go on through the twelfth. These dear people think that what the state insists on is worldly. Now, my brother, the question of whether something is worldly or not depends on whether it tends to separate a person from the ideals and the standards that mark the church. There is nothing, in and of itself, in higher education—in the case before us, more grades than sixteen—that leads us away from the standards and principles of the church.

You feel that there is no point in the argument that our men should know Hebrew and Greek. You think Young's *Analytical Concordance* is all we need. Well, to depend only on such a concordance would be something like trying to understand the French and German people simply by having a French-English or German-English dictionary. There are people who try to travel the world exactly on that formula, but they have a woeful time. Indeed, there was a day when various of our missionaries tried to carry on their missionary labor in lands afar through translators. We've gotten far away from that idea. The same logic holds good for Hebrew or Greek.

You think that our young men ought to have a chance to get out to preach for the Lord rather than staying on and on in school. This may seem to you your weightiest argument. The facts, I think, will reveal that it is your weakest. One of the reasons for a further education for our young men is that our conferences are not able to absorb all of those coming out of our colleges who want to go into the ministry. Hence, whether they will or no, a number of our college ministerial graduates have been turned to anything except preaching when they finished their sixteenth grade. They might wish ever so much to enter the ministry, but that did not in itself avail. This is one of the hard facts of our present day.

Now it was thought that if we required these men to go further in their education, that in itself should be something of a testing ground to discover which of them gave the best proof that they were rightly trained for the ministry. In other words, the conferences could more intelligently pick from those who have gone on through seventeen years. At least the chance of a man's getting into the ministry is not reduced by taking the extra year. If anything, it is enhanced.

You think we need more men "on the firing line than in the ammunition factories." I wonder if your figure of speech is correct. The young men in the Seminary are not in the ammunition factory. It is men like myself, for example, rather than these young men, who are in the factory. These ministerial students in the Seminary are in a situation analogous to young men in an army training camp. They are simply receiving a little more training before they go onto the firing line. And I might add that military experience reveals that men who are trained a little bit better in the camp often win far more victories out on the firing line.

## Others Have Said



Discovery cannot be planned, but you can plan the work that will lead to discoveries.—Dr. Irving Langmuir.

After you contract a debt, it seems to expand.—*Banking*.

If you don't have philanthropy in your heart none will come from your pocketbook however fat it may become.—B. C. Forbes.

No person is humble who thinks he is.—*Banking*.

Drive to arrive alive.—*Co-Operator*.

It is difficult but well to remember that when you are in the right you can afford to keep your temper. But when you are in the wrong you can't afford to lose it.—*Durez Molder*.



## The Faith Molds the Life

Stop for a moment and think how much your beliefs affect your life. There is a very close association, for example, between the good practice of tithe paying and Sabbathkeeping and your religious convictions. You would not take ten dollars out of every hundred—one dime out of every dollar—and cheerfully turn it over to the church unless you believed that God was your partner in life's affairs. Your tithe paying is but an expression of your belief that financial independence is contingent upon two things: first of all, hard work; and second, your acknowledgment of God's faithfulness in supplying material blessings.

You would not voluntarily forgo a day's wages every week (every Saturday) unless you had a tremendous lot of religious conviction—unless you believed that God is the Creator of the earth and that He requires you to observe the Sabbath as a test of your loyalty to Him. You see, faith has much to do with life's experiences.

Have you noticed the relationship between your beliefs and your attitudes in the more practical areas of religious experience? Why is it, for example, that you send your children to our Adventist church schools? Tuition rates are substantial and the students must buy their own books. Public schools are available to them without tuition charges. Why not forgo this "unnecessary" expense and send them to the public school just around the corner? The answer to these questions is found in your conviction that character development is more essential than a formal education, and a preparation for a life of service in God's cause is the highest good that you can do for your children.

More basic than all of this is your belief that Jesus will return to earth in this generation and quickly bring an end to the long and tragic drama of sin. You want your children to be prepared, and you want them to gain a preparation to help others to get ready for the judgment. From infancy your children have been dedicated to Christ, and you feel that you could not be happy unless they were employed either in the organized work or as self-supporting missionaries for God.

It is the faith that molds the life and shapes the decisions. Our religious beliefs flavor every course of action and influence every policy that we follow. This is true in every area of human experience. Even the things we eat, the clothes we wear, the books we read, the friends we choose, the use we make of time—all of these are influenced by the magic touch of religious faith.

### Evil Influence of Unbelief

And as it is true that our beliefs mold our lives for good, it is also true that unbelief of the truth—in any area of revelation—has an opposite effect upon the character, rendering shapeless and ill-defined the borderlines of experience, which should be clearly marked in the Christian life.

Take the question of tithe paying. In Malachi's generation many of the more careless Jews had abandoned the practice of tithe paying, simply because they didn't believe it was necessary. Yet they were robbing God by withholding the tithe. And the prophet asks, "Will a man rob God? Yet ye have robbed me." But the unbelieving people questioned, "Wherein have we robbed thee?" The prophet replied, "In tithes and offerings." The people didn't think it was necessary to pay tithe, but their disbelief made robbers of them. Had their apostasy from God ended there, it would have been bad enough, but the prophet continued to say, "Your words have been stout against me, saith the Lord" (Mal.

3:13). The people replied, "What have we spoken so much against thee?" And the prophet told them how they had said, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" (verses 13, 14).

See how their unbelief had affected their conduct. They began to speak "stout" words against the Lord of hosts, and they declared that it was in vain to serve Him. Their apostasy led them to say further, "Henceforth we deemed the arrogant blessed; evildoers not only prosper but when they put God to the test they escape" (verse 15, R.S.V.).

Loss of faith is a tragedy. It is quickly followed by devastation of character and Christian experience. At this point in the life God will often permit troubles and heartache to come to backsliders in order to convince them that the way of transgressors is hard and to restore them to the faith.

### The Reality of Truth

Frequently we are brought face to face with the reality of truth—as it is revealed through the Bible or the Spirit of prophecy. We see that we must make decisions not only in large matters but in small matters of faith. Then we may become rebellious. Why should God be so particular about this forbidden article of dress or diet? About the use of this television set, or book that I am reading? About the use that I make of my time and money? About my recreation and social life?

Let us not forget that the basis for all Christian belief is the Word of God and the Testimonies of His Spirit. Frequently as we read these inspired words we discover that God's prohibitions cut directly across our pathway and hinder us from pursuing a course of action that we love. The rich young ruler would have accepted and received the words of the Lord, but too great a sacrifice was demanded. He loved money more than He loved God; therefore he did not believe in Jesus. The word of Christ was too much for him. He could not have the Saviour and his money too.

We are to live by every word of God. If we are to be saved and our families are to be saved, we must believe the word of the Lord and pray for guidance, and then act as His providence opens up the way. The faith molds the life, but the faith should be founded on revelation. To believe one portion of the Inspired Record and to ignore another, or to frown upon another, or to have an attitude of open hostility toward still another truth, is to court spiritual tragedy.

What we think and what we believe may be in opposition to the revealed will of God and the established faith of the body of believers. If this is so, the time will come when these thoughts and beliefs will betray us. The root of unbelief will certainly grow into the plant of rebellion. The seeds of self-will will bring forth the harvest of apostasy. We will then be numbered among the unbelievers.

Our thoughts and our beliefs are of vital importance! The faith molds the life, and it is the life that counts. But if we are to have a well-balanced life we must have a well-balanced faith. We must accept the reign of King Jesus over us in every area of life. All His biddings are enablings, but too often we say by our attitude that His biddings are disabling—hindrances to life and happiness. How untrue this is! God will not withhold anything from those who walk uprightly. All His ways are pleasantness and all His paths are peace. At His right hand there are pleasures forevermore. God does not expect too much of us, but He does expect us to cheerfully live up to all the saving, sanctifying light He has given.

D. A. D.



# News From the World Field

## Colporteur Success in the British West Indies

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

The British West Indies Union Mission has so limited a territory, according to B. E. Hurst, the publishing department secretary, that the colporteurs feel compelled to visit every family, regardless of their financial or intellectual status.

Since the majority of the people are poor, they require more than one visit in order for them to be persuaded to purchase a book. There must, therefore, be leaders and colporteurs whose souls are wrapped up in their work and in whose experience sacrifice has become a dominant part.

Especially in the Jamaican field there are a large number of colporteurs in a small territory. At the present time there

are more than one hundred who are waiting to be taken on. The great problem is to know how to put this army to work. Would that this were true in every field around the world. How soon the message would be carried in printed form to all the world! We believe if all those whom God is calling to this work would respond, a quick work would be accomplished.

Recently in West Jamaica they have had another demonstration of how God is with these faithful literature ministers. A young man was going on a trip of thirty-three miles to make a delivery. When he had gone thirteen miles one of his bicycle tires went flat. There was no

one to assist him in his predicament. He had nothing with which to repair the tube.

After a long time he decided to step aside and pray. There he begged God to stretch forth His arm and help him in his great need, so that he would be able to finish the twenty miles of the journey that remained. By faith he went back, after praying, pumped up the tube, mounted the bicycle again, and finished the journey without any further trouble whatsoever. There was no patch on the tire, yet it remained full of air. He concluded that God must have sent His angel to repair the 'puncture' so he might go on in his ministry for the Lord.

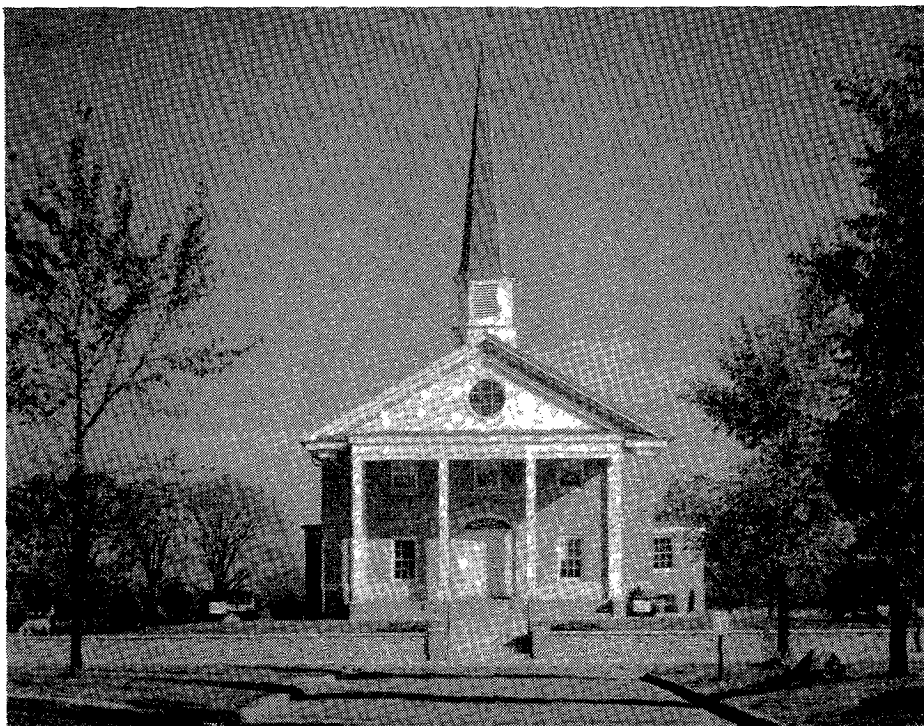
J. C. Culpepper, secretary of the Inter-American Division publishing department, told us the following experience:

"Brother King, the caretaker for the youth camp in Cumana, Trinidad, came across a road gang while the boss was talking to the men; 'Now today is Wednesday,' he said, 'we should do so much work, and tomorrow is Thursday, and the next day is Friday.' Someone spoke up, 'What is the next day?' He answered 'Sabbath.' Then someone contradicted him, 'It is Saturday.' The foreman replied, 'No, I have a book at home that will prove beyond the shadow of a doubt that the seventh day is the Sabbath. It is entitled *Patriarchs and Prophets*.'

"Then Brother King spoke up. 'How did you get that book?' he asked. The man replied, 'It is an interesting story. A couple of years ago a young man was coming up the road and one of the road gang said: 'You men see that fellow? He is just fleeing the public. He is not doing any earthly good. He takes money from the people. When he comes up to us let us give him a rough time and run him out of the country.' All agreed.

"As the student colporteur, Enoch Roberts, came, he stretched out his hand and said, 'Well, men, you are working here in the hot sun. It is heavy work to carry the hot tar. I believe we should ask the Lord to bless, sustain, and strengthen you. Please bow your heads.' He prayed a short, earnest prayer, asking God to give the workmen strength as they toiled in the heat of the day.

"When he was finished he said, 'I am a student of the Caribbean Training College, and in my ministry I am demonstrating a book you will like to see.' He proceeded with his presentation. When he was through, the ringleader, who had planned to gang up against him, was



### Church Dedication in Worthington, Ohio

The Worthington, Ohio, church was dedicated November 28. D. A. Ochs, president of the Columbia Union, preached the dedication sermon, and M. E. Loewen led in the

prayer of dedication. H. L. Gray as the pastor led in the erection of this beautiful new church.

M. E. LOEWEN,  
*President, Ohio Conference*

the first to buy a copy of the book for cash. Then the foreman said, 'I'm sorry I don't have quite enough money to pay for the book. I only have five dollars.' But when he reached into his pocket he found six dollars, the full price of the book. Little did Enoch Roberts realize when he was impressed to pray, that his prayer would result in the road gang foreman's proclaiming the Sabbath truths along the highways."

Horace Barnett, a faithful colporteur in Barbados, visited a man who related the following dream: "Some time ago I dreamed that a woman opened her home so that the gospel might be preached. I also remember seeing a crippled man who attended the meetings, and as a result he was healed. Since then I have been wondering whether this dream has any significance."

Colporteur Barnett thought this was his opportunity, so ventured to say, "Sir, would you open your home so that the gospel might be preached?" He replied, "Yes, I have already, and I will do it again." Brother Barnett said hopefully, "Our mission is in need of a plot of land on which to build a church. Would you give us a plot of your land?" Pointing to a vacant lot he said, "I will give that. And from my quarry I will give sufficient stones to build an Adventist church." The land has been surveyed, and the mission is awaiting the deed.

Many are the evidences here in the British West Indies Union that God is reaching out to finish His work.

## How Christ Changed the Heart of a Murderer

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

The work of God is ever onward in the Southern Asia Division. The desire to see the message of Christ's soon coming carried to every home in this great sub-continent is taking control of the hearts of our people. The spirit of lay evangelism is becoming a reality, and from various parts of the field word comes to us that souls are being won through the efforts of our laymen.

Recently J. E. Edwards, of the General Conference, spent three months in this field conducting laymen's training classes. Among the places visited was Amritsar, in the Punjab, where the Golden Temple of the Sikh religion is located. While Elder Edwards and I were there we attended a layman's effort being conducted by Layman Samuel Dass almost in the shadow of the Golden Temple. Brother Dass has carried on this meeting for five months. A few days ago we received word from him that he had ten persons now ready for baptism and that he had written the president of the mission to come and examine the candidates.

We conducted nine laymen's training institutes in Burma, Ceylon, West Pakistan, East Pakistan, and in a number of places in India. In attendance were 391 laymen. They set a total goal of 1,456 new converts for the next year. Already some of these laymen have prepared a number for baptism. Attending one of the institutes was a man who had been a vicious character. He gave me an account of his experience, and at my request he wrote it for me. The story follows:

"Before my baptism I was considered a thief and burglar in my community and village. I led a very wicked life and committed all sorts of brutal acts. The climax of my evil doing was reached when I committed a terrible deed. One day I caught hold of a man, and in my anger I killed him by thrusting my sharp knife into both his eyes. I was then known as a murderer.

"I felt very restless and had no peace

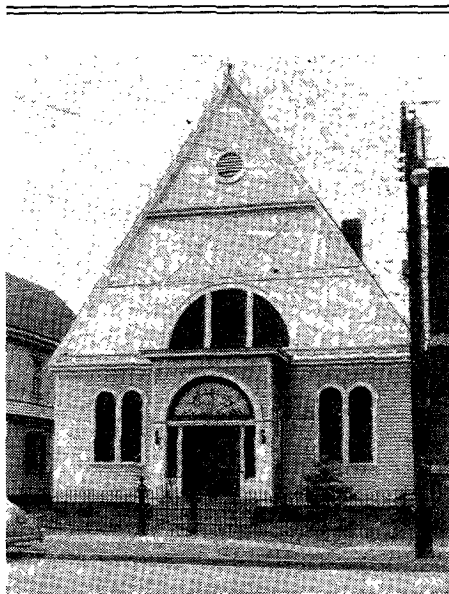
of mind. My cry was to find someone who would help me to lead a better life. One day I heard about the love of Jesus and how He loved sinners and murderers like me. I was told by one of my relatives, an Adventist layman, that Jesus loved me and died for my sins in order that I might be saved. How I rejoiced when I heard that great love story of Jesus, and I surrendered my heart to Him. I accepted Him as my personal Saviour.

"This relative of mine introduced me to the pastor, and then I began to receive Bible studies from one of the mission workers. My wife did not believe in Jesus and did not agree with my becoming a Christian. She was very much prejudiced against Christianity and told me that she would leave me and go away to the home of her parents if I became a Christian. She even threatened to commit suicide should I accept Jesus. In spite of all these trials, my heart was overflowing with the love of Christ and I did not care about what my wife said.

"Just at this time a strange incident took place. My eldest daughter, who was then six months old, became very ill. There was no hope of her living. Every attempt to save her was to no avail. Finally I took her to the Adventist dispensary near the mission bungalow. The doctor prayed over the little patient and treated her. My daughter was miraculously healed. This inspired my wife to believe in the God who saved her life. Oh, how happy I was to see my child well again and my wife now believing in Jesus! After a course of Bible studies we were both baptized into the true church. God performed a great miracle and saved our family from the gross and sinful way that we were living.

"We are having to go through severe persecution in our village in order to keep the Sabbath and observe the doctrines of the church, but we are glad to suffer for Jesus, who went through so much suffering in order to save us from sin."

How thankful we are for this layman who introduced this murderer to Christ and for our dear missionaries who followed up the interest. We ask our believers to remember our loyal people of Southern Asia in their prayers.



## Church Dedication in Troy, New York

On December 5, 1953, a representative house of worship was dedicated to the Lord for the preaching of the third angel's message in the city of Troy, New York. This church has been occupied by our people for some time, but it was not ready for dedication until this date.

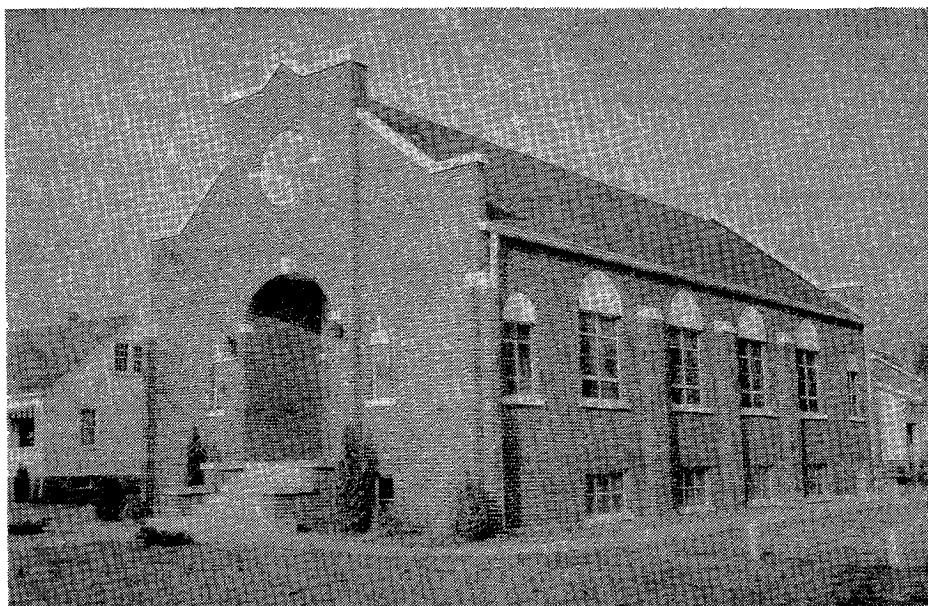
L. E. Lenheim preached the dedicatory sermon, closing with a strong appeal for a re-dedication of life on the part of all present. The dedicatory prayer was offered by J. J. Reiswig. H. N. Bresee read the act of dedication. Special music was rendered by a ladies' quartet, and solos by Mrs. Howard La Mountain and R. G. Burchfield. August Anderson, former pastor, offered the opening prayer. The mayor of the city sent a representative to bring greetings. Jerome Lastine, the assistant pastor, was in charge of the arrangement of the program. We hope and pray that the members of this church will go forward in a strong way to carry the message in this important city.

J. J. REISWIG, President,  
New York Conference

## Week of Prayer at Korean Training School

By Willis J. Hackett

More than two hundred courageous youth gather daily in the classrooms and chapel of the Korean Union Training School in Seoul. The school is only a short distance from the 38th parallel, where fighting took place recently. The buildings show evidence of catastrophe, for gaping holes in brick walls and half-roofed buildings meet the eye of the



## Dedication, London, Kentucky, Church

Early in 1948 a tent effort was held in London, Kentucky, by J. D. Dobbs, assisted by James L. Evans. As a result a church of twenty-three was organized on February 26, 1949. Plans were laid in 1950 for the erection of a church building, and construction work was begun that year. The first meeting in the new building was held in the fall of 1951. Everyone was made happy when the completed building was dedicated on November 7, 1953.

V. G. Anderson, president of the Southern Union, gave the dedicatory sermon. W. E.

Strickland, president of the Kentucky-Tennessee Conference, offered the prayer, and Myron Harvey, treasurer of the Kentucky-Tennessee Conference, led in the act of dedication.

The church membership is now fifty-three. This splendid building is a real credit to the cause, and brings special joy to Mrs. K. C. Keney, the first Seventh-day Adventist to locate in London. K. M. Mathews is the present pastor.

W. E. STRICKLAND, *President, Kentucky-Tennessee Conference*

visitor. The students seem unaware that the physical plant is in ruins as they apply their minds to the assignments each day. They seem to say by their happy smiles and cheerful spirits, "Just as clothes do not make the man, buildings do not make a school."

Some classes are held outside for lack of classroom space. The students seem unaffected by the biting winter weather that has descended upon them with no apparent consideration for their unpreparedness. The rooms are heated only by the sunshine, which all too often is hidden by great white cumulus clouds overhead. What the school lacks in buildings and equipment it makes up in spirit, consecration and determination. No physical handicap can deter these youth from gaining a much-needed education.

All over the Seoul area great brick walls stand erect along the landscape, casting their skeletonlike shadows over the land. But the beauty of the hills still remains. Stretching up above the ruins of our school property are the beautiful green Korean mountains dotted here and there by clumps of evergreens. Great dome-shaped royal tombs and grotesque images suggest the stories of a once proud kingdom. In spite of the handicaps, the biting cold of winter, the countless or-

phanages, the lack of clothing and housing, the people of Korea are courageous. The students of our school reflect the brave spirit of the Korean people.

Each morning and evening the student body gathered behind the stone walls of a building that once housed the workshop. There on crude wooden benches they sat in the cold to listen to the messages of the Week of Prayer. Somehow this Week of Prayer was different from the usual ones. There were no backsliders or delinquents. There was no need of strong calls to give their hearts to Christ. Every student possessed a firm and living faith. Upright eyes and attentive ears drank in every word the minister spoke. The students were looking for added evidences of the love of God, and were heartened by stories of God's overruling providences. One could understand their depth of Christian experience in the light of their stories that were told in the testimony meeting. Here are excerpts from the testimonies:

"I am so glad for God's kindness to me. I escaped from the enemy only a few months ago, but God saved my life, and I thank Him that I can be in this Christian school to prepare to help finish His work." Another said: "I am the only member of my family to escape. I know

that there is a God, for He has answered my prayer." Another spoke with emotion: "I am the only Adventist in my family. The rest have all been killed in the war." Yet another spoke: "It is a miracle of God that I am in this Christian school and that my life has been spared." These youth had been made perfect through suffering.

The Advent youth of Korea believe that they have been brought "to the kingdom for such a time as this." Lee Cheun Duk, a young soldier in the Korean Army, testified to his faith. He said: "When I refused to work on the Sabbath and to bear arms I was thrown into jail. I was often beaten and abused. For thirty-six days I endured this confinement and mistreatment. Then I was sentenced to three years in prison, but God heard my prayers, and a higher court released me after six months." I said to him, "Why, oh, why, did you not get in touch with us and let us know what was happening?" "Oh," he said, "I did not need help, for God was my helper, and I regarded it as His will that the officers might learn the truth of God and that we were loyal soldiers." Surely God has His chosen ones of every race who are willing to stand for the message of truth.

The Week of Prayer closed with a Sabbath morning service held in the out-of-doors, with nearly three hundred youth and older ones assembled on the hillside in a natural amphitheater. All renewed their faith in God and restated their desire to be faithful until the end. It was my conviction that with youth like these, the message of a soon-coming Saviour can quickly be given to Korea. Let us pray for these faithful soldiers of the cross.

## "Intolerance in Religion's Name"

By J. R. Ferren

At the heart of the editorial page of the Ottawa, Canada, *Evening Citizen* was a two-column letter to the editor with the compelling headline "Intolerance in Religion's Name." Basing his discussion on current mutterings concerning religious intolerance stirred by the recent motion picture on Martin Luther, H. Ward Hill, pastor of the Ottawa Adventist church, struck some powerful blows for religious liberty.

Replying to those who preferred not to recall the acts of intolerance practiced in Luther's day, Elder Hill stated that "while our aim must certainly be to 'live peaceably with all men' rather than to stir up strife, yet if we do not weigh carefully the mistakes of the past and learn from them, who knows but what . . . these same errors will again find expression."



Elder Hill cited specific instances of religious persecution by various faiths in the past. He warned that the present was not free of this blight. Then he climaxed his letter by quoting Thomas Jefferson's "Act for Establishing Religious Freedom," and concluded, "Surely the dynamic of the church is the 'sword of the Spirit,' which saves life rather than destroys it."

More than fifty thousand people had opportunity to catch a vision of the price-less worth of religious liberty through this one letter.

## Hamilton, Ontario, Church Dedication

By H. L. Rudy

The dedication of the Hamilton, Ontario, Canada, church on December 5, 1953, was an important event in connection with the history of our work in eastern Canada. The church was organized on October 15, 1899, and experienced unbroken growth and development for more than half a century. Having started with a charter membership of fifteen, the church has grown to 270 members.

Until 1913 the believers met in homes and various halls. Then a small building was purchased from the Latter-day Saints. By 1919 the membership, having reached 119, had outgrown the little church building, so a move was made to the Royal Templars Hall, which was the church home until the present new building was completed in 1952.

Several major evangelistic efforts were held in Hamilton: one by O. D. Cardey in 1931, another by W. C. Jensen in 1940, and a recent one by C. A. Reeves in 1952. Each effort resulted in fifty or more accessions to the church membership.

During Elder Jensen's term of service

the church began to plan seriously for a new home. E. Monteith, the local church elder at the time, started a building fund. In September, 1948, the site of the present structure on Concession and East Eleventh streets was purchased and the Ontario-Quebec and the Canadian Union conferences united with the church in providing the necessary funds and developing the building plans for the structure. Ground was broken on January 6, 1950.

### The Task of Construction

M. H. Philbrick was called to the pastorate of the church at this time and was placed in charge of the construction. Besides supervising the building work, Brother Philbrick had to raise many thousands of dollars to meet building costs. Sister Philbrick joined her husband in the task and together they put in three hundred working days before the job was completed. The church, a two-room church school addition, and a pastorate were completed for a total cost of \$71,000, thanks to the sacrificial labors of the members.

G. S. Remick, pastor of the Hamilton church, in council with G. E. Jones, president of the Ontario-Quebec Conference, arranged the dedication service. L. D. Jackson, mayor of Hamilton, who also participated in the ground-breaking ceremony, was one of the guest speakers. His timely and encouraging remarks were greatly appreciated. Following the sermon by the writer, W. A. Nelson, president of the Canadian Union Conference, offered the dedicatory prayer. Elder Jones led the congregation in the act of dedication. A special hymn by the church choir and a vocal solo by Mrs. H. Friesen added much to the occasion. M. H. Philbrick and W. A. Clemenson assisted in the services of the day.

## The Message Moves Forward in Antigua

By C. G. van Putten

Fanned on the east by the balmy breezes of the broad Atlantic and kissed by the lips of the blue Caribbean on its western shores, the beautiful island of Antigua, with an area of 108 square miles and a population of 45,000, has been blessed with the light of present truth for more than half a century.

The eleven organized churches, with a combined membership of more than twelve hundred, number among their constituencies thirty-one schoolteachers, most of them employed in government schools, several businessmen and shopkeepers, many tradesmen, and one of the best building contractors on the island.

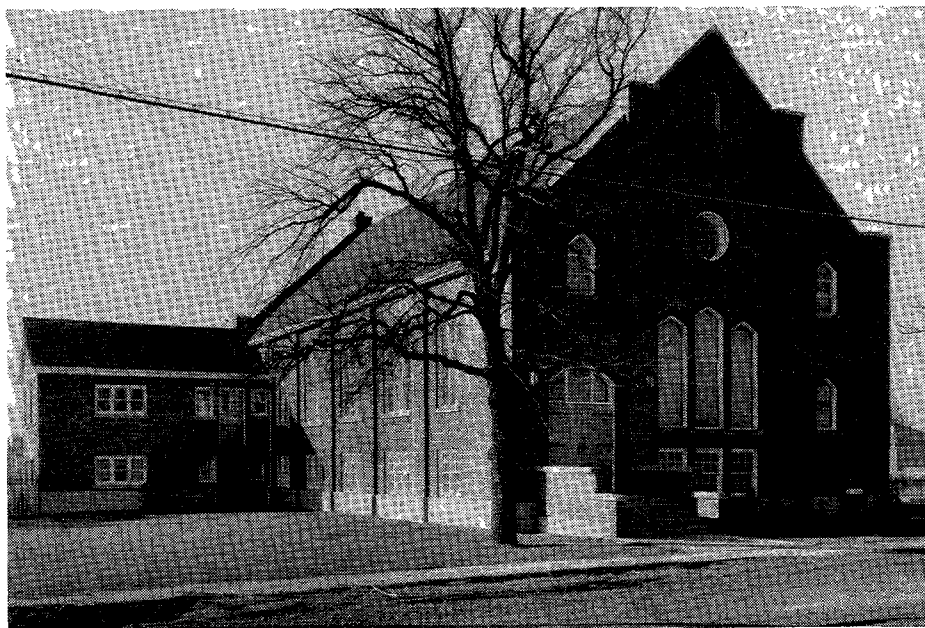
On December 6, 1953, at 9:00 A.M. hundreds of believers and friends, brought by busses, trucks, taxis, and private cars, assembled on the charming silvery beach of historic Fort James to witness one of the largest baptisms that has ever taken place in the history of our work here. More than fifty precious blood-bought souls went down into the baptismal waters, betokening the washing away of their sins and their resurrection to the new life of faith and obedience. Truly Heaven came close to earth as angels rejoiced with us over these redeemed souls.

This climaxed the year's evangelistic activities and brought the total baptisms for the year to 115. Some of those baptized came from country churches and were brought forward by faithful lay preachers who had labored successfully for their conversion. The large majority, however, were the fruitage of the recent six-weeks Back-to-the-Bible Crusade conducted in the city church auditorium by the writer, assisted by Roy Hoyte, who rendered very acceptable service, and a team of consecrated lay workers.

Miss Marjorie Philpot and Mrs. van Putten played the organ during the effort; Joseph Barzey, the church chorister, with the evangelistic choir and his male quartet, rendered appropriate numbers befitting the themes presented from night to night. Joseph Lewis ably led the hundreds comprising the large audiences crowding the auditorium from night to night in singing the rousing soul-stirring choruses during the song service.

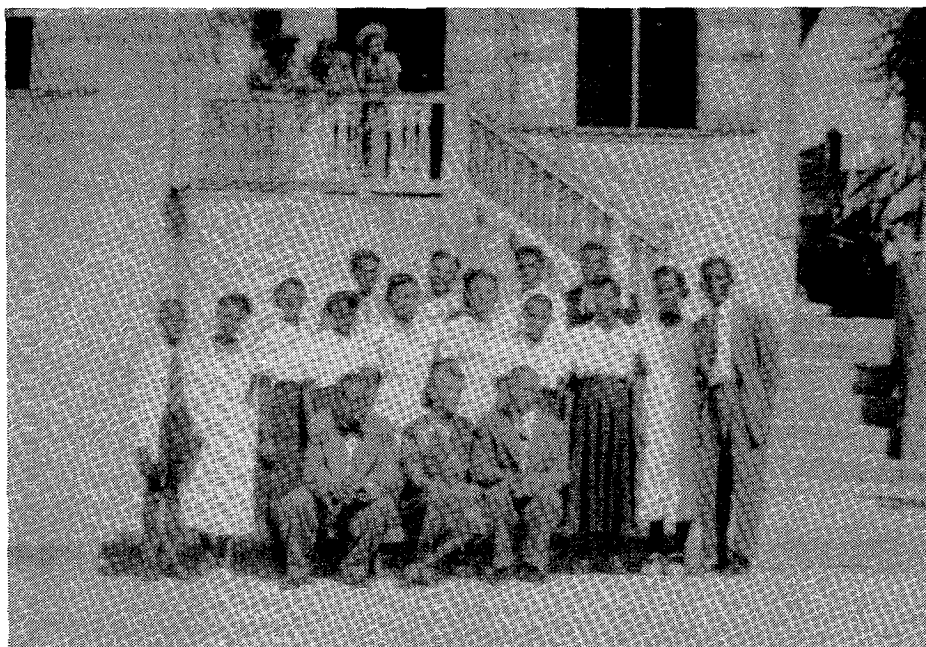
### Church Building Construction

During the month of May we had with us T. L. Oswald of the General Conference, W. A. Wild of the Inter-American Division, and Ralph Combes of the Caribbean Union, also F. S. Thompson and M. G. Nembhard of the Caribbean Union and Leeward Islands Mission respectively. These men took part in the dedication of a new church building at Cedar Grove Village and in the ground-breaking cere-



The Hamilton church in Ontario, Canada, dedicated December 5, 1953.





Evangelistic team, Back-to-the-Bible Crusade, St. Johns, Antigua, British West Indies.

mony on the site of the new church building now under construction in the large Village of All Saints. We are hoping that this fine new church edifice will be completed and ready for dedication in 1954, together with another church that is now nearing completion.

Notwithstanding the ravages of the severest drought in the history of the island, with its consequent economic and industrial depression, the churches in our district raised \$2,250 in Ingathering and the six colporteurs sold more than \$4,000 worth of our truth-filled literature. Surely there is no crisis with the Lord.

## Adventist Servicemen Meet in Korea

(Continued From Page 1)

and *Drama of the Ages* are always welcomed. The other day we were having a big inspection, and the men told me I had to remove those books because they crowded my tent. I told them I would rather move my cot out than those books. Anyway, they didn't say any more about it. The other day the captain asked me to conduct the character guidance class as the chaplain could not come. I told the captain that if I did I would have to begin it with prayer. He told me I could do as I pleased, so I opened the class with prayer. The boys all know I am a Seventh-day Adventist, and many are asking questions. May God help us to share our light with those in darkness, or we shall perish with them."

We listened to men who are conducting Bible classes with Koreans through the Voice of Prophecy plan. A lieutenant colonel, who is a chaplain of the Methodist Church, told me our boys were conducting the best classes in English for the

Koreans that he had ever seen. He felt the lessons in the average class went over the heads of the Koreans who did not understand English very well. He noted, however, that our lessons were reduced to writing in question-and-answer form and were passed out the week before for study during the week. He felt our men were succeeding in their work. In one place 120 persons were attending these English Voice of Prophecy classes each week. These men are doing the work of missionaries. The records show that already several have been baptized as the result of the English classes Seventh-day Adventist servicemen are carrying on.

In reporting the congress in Korea, mention should be made of the kindly ministry of Elder and Mrs. C. W. Lee, Dr. and Mrs. George Rue, and Col. W. L. Spaulding, commanding officer of the 121st Evacuation Hospital. Without the help of these faithful men and women who labored so untiringly in caring for the temporal needs of those of us who attended the congress, this meeting could hardly have been held.

Our good sisters in the missionary families began as early as Monday morning to bake pies and cookies and other good things for the Sabbath dinner, and worked all week long. The men greatly appreciated this home cooking, for they realized it was no small job to provide for the needs of so many servicemen.

As we look back over the three congresses for servicemen we have held in Western Europe and the Far East, we are certain that much good has been done. Men came to these meetings spiritually hungry, with a deep sense of a need for fellowship and strength to carry on in their overseas assignments. Many of these men are alone in their Sabbath worship.

Our first meeting was conducted in Germany early in August. This was followed

in October by a congress in Tokyo and finally by the congress in Seoul, Korea. For each meeting the military officials had issued directives through military channels, authorizing commanders to excuse Seventh-day Adventist men from their regular duties and make it possible for them to attend these meetings. Supervising chaplains gave excellent cooperation everywhere.

A fourth meeting was held in Okinawa for the fifteen or twenty men, as well as Department of Army women civilian workers.

Our records show that a total of 521 men attended these four meetings. In some places from 75 to 90 per cent of the Seventh-day Adventist men in that particular area were present. These men ask for the prayers of God's people. Although they are living amidst unprecedented opportunities for good, they are also surrounded by many temptations as well. Yet our hearts have been greatly cheered by the victories they are gaining and the work they are doing.

### PERSONS APPEARING IN COVER PICTURE

*First Row—Left to right:* Kenneth L. Kunza, Max G. Chamberlin, Jacob I. Volkov, Bryant E. Ramsey, Thomas E. Davis, Dr. Leon H. Caviness, Mrs. L. H. Caviness, Bruce L. Meyer, Layton Gentry.  
*Second Row—Left to right:* Mrs. M. G. Chamberlin, Elwyn C. A. Sievers, Floyd E. Henderson, Buel Hutchinson, Richard C. Parker, Lindolph H. Bergold, Mrs. C. H. Carpenter, Fabian Strand, Jr.  
*Third Row—Left to right:* Dr. Russell E. Youngberg, Mrs. R. E. Youngberg, Mrs. F. S. Brauer, Dr. Floyd S. Brauer, Lowell G. Cooper, 1st Lt. Philip G. Broeckel, Robert L. Montgomery, Robert R. Marshall, Charles H. Carpenter.  
*Fourth Row—Left to right:* Mrs. Helen Womastek, Evelyn Olson, DAC, Mrs. R. J. Jones, Dr. Roger O. Heald, Mrs. A. L. Olson, Dr. Albert L. Olson, Donald G. Macaulay.  
*Fifth Row—Left to right:* Chaplain Kenneth E. Moore, (not identified), Sandra Shibata, Dr. Richard J. Jones, Dr. Calvin L. Edwards, Dr. J. M. Yamamoto, Raymond Roy, Norman Sheperd, Donovan Wallace.  
*Sixth Row—Left to right:* Lloyd L. Smith, Dean E. Friedrich, Elder Van Dolson, William J. Nordgren, Elder W. J. Hackett, Elder W. H. Bergherm.

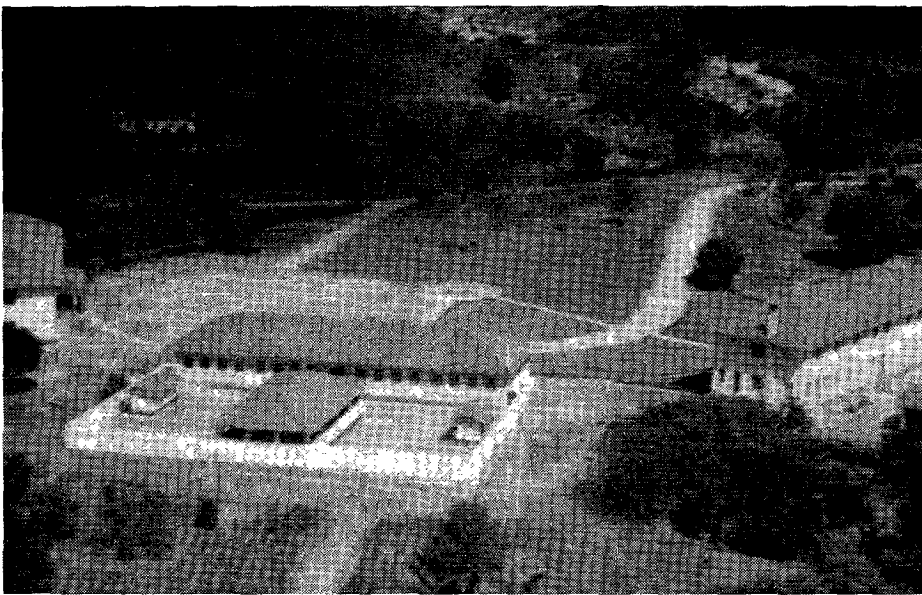
## The Northeast Brazil Academy

By Neander C. Harder

Many years ago we had only one school in all Brazil for our young people. We are thankful that today we have six schools in this large territory.

About ten years ago the first piece of land was bought for our Northeast Brazil Academy. Many hardships came the first years. The school started with the elementary grades. There were no buildings at that time, but our brethren had faith that the school would grow. Almost eight years passed by, and finally in 1950 the second phase of our school began. The first building was commenced, and now in 1953 the last of the three main buildings is completed. The buildings are built in an open "U" shape. Before our school could be accredited by the federal educational bureau, a gymnasium had to be constructed. Now this building serves us as a chapel.

Our school is serving the North Brazil



General view Northeast Brazil Academy in Pernambuco.

Union as well as the main part of the East Brazil Union. This means that more than half of this large country is served by our school. At the beginning of this school year a few students coming from our most distant mission (Central Amazon) traveled thirty days on a Brazilian freighter in order to arrive at our campus. Many students have to travel twelve to fifteen days before arriving.

Almost everything that is served in the dining room is grown at our school by our students. Many tropical fruits and vegetables are produced. We have about twelve thousand banana trees and six hundred avocado trees.

Plans are being laid for our young people to receive their college education here in the north. At present we are giving the normal training course, which is on a level higher than our academy.

## Baptisms Among the Toradjas

By W. P. Bradley

Central Celebes in Indonesia is an area of general unrest interrupted by spasmodic military operations. The area of contention begins on the outskirts of the city of Makassar, where are the headquarters of the South Celebes Mission. One is given assurance when coming into town from the airport that when a certain bridge is crossed he is now "safe" from possible attacks.

Land travel north from Makassar to Polopo is possible only by military convoy. When the mission president goes out on a visit no one knows when he will return. We were disappointed at not finding R. S. Rantung at home when we arrived in Makassar, en route to Borneo. He had been away three weeks; no word had been received about his plans; he was regarded as overdue. He

finally arrived at midnight, and his story was a good one.

Traveling by protected public conveyances, moving at any hour of day or night when the danger is least, constantly beset by rumors and the whispered fears of the populace, he reached his destination, Toradjaland. Here among these sturdy people of the mountains he was comparatively safe, and his full attention could be given to the ministry of the Word. Hundreds flocked to hear his messages, and earnestly begged that he or some other worker remain among them. Best of all, he baptized forty, who were fully ready for that rite. He carried forward the preparation of many others who are awaiting baptism. It was difficult to turn a deaf ear to Pastor Rantung's earnest pleas for more help in the developing of this promising field. He made us feel that the spiritual fate of hundreds, even thousands, hung in the balance.



Group baptized among the Toradjas of Central Celebes on November 16, 1953. Many more are preparing for baptism.

## Brief Current News

### NORTH AMERICA

#### Atlantic Union

- T. R. Gardner, secretary-treasurer of the union conference, recently visited our headquarters in Bermuda, speaking at a number of church and evangelistic meetings during their Christmas Festival Week.

- The Faith for Today telecast is now being aired over station WICC-TV in Bridgeport, Connecticut, at 12:30 p.m. each Sunday.

- R. E. Neall, pastor, reports three baptized into the Wayland, New York, church on December 12, 1953.

- Two of those baptized in recent months by L. O. Coon in Boston came into the truth as a result of the work of the Boston S.D.A. Mission conducted by A. R. Newman. This brings to 17 the number who have found their Saviour through the efforts of the Boston mission.

- A dual service was conducted in Taunton, Massachusetts, when two Bible course students, one from the Twentieth Century and one from the Voice of Prophecy, received their diplomas and then were baptized. A. R. Friedrich reports that 22 have joined his churches in 1953 through baptism and profession of faith.

#### Canadian Union

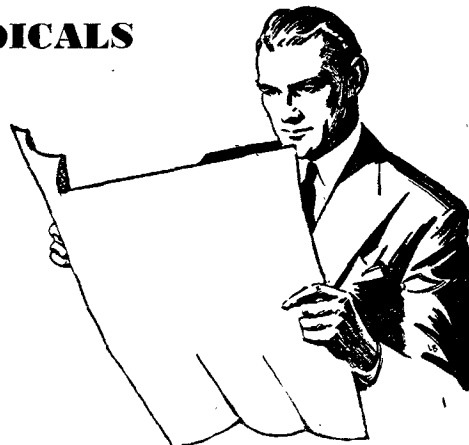
- A baptism was conducted at North Sydney, Nova Scotia, on November 29, 1953, by R. A. Matthews, when seven young people dedicated their lives to the service of the Master following the Week of Prayer.

- From November 22 to 24, 1953, the church school teachers of the Alberta

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Place Orders With Your Church Missionary Secretary  
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Conference met at the elementary school of the Canadian Union College for the annual teachers' institute. The college students taking the teachers' training course were invited to join the teachers as they studied how to better train young people for God's service.

### Central Union

- The first public welfare center in the Wyoming Conference was officially opened on Monday, November 30, 1953, in the thriving oil center of Newcastle.

- Pathfinders of the Wichita, Kansas, church held a fall festival on the evening of November 21, 1953, and admission to the entertainment was some nonperishable food brought by every person. With the proceeds from the sale of candy, sandwiches, and popcorn they were able to have ten food baskets to give to needy families.

- To date, the Kansas Conference has had 49 baptisms as the result of the Voice of Prophecy Bible school.

### Columbia Union

- A. W. Wennerberg has come from Oklahoma to take charge of the Brooklyn, Maryland, church. David Miller is now in charge of the Frederick-Mount Airy district. Both of these responsibilities are in the Chesapeake Conference.

- The twelfth television station in Pennsylvania to telecast the Faith for Today program presented the program for the first time, December 27, 1953.

- O. B. Gerhart, pastor of the Cumberland and Frostburg, Maryland, churches of the West Virginia Conference, has accepted a position with the Southern Union Bible School.

- Nine new members were baptized by R. T. Minesinger in the Columbus, Ohio, Eastwood church, December 12.

- An all-day youth rally was held at Brockway, Pennsylvania, November 28.

- Five persons were added to the Manchester, Ohio, church by baptism December 19. These persons accepted the message as a result of evangelistic meetings and personal work carried on by J. W. Clarke, pastor, and the Ohio Conference Missionary Volunteer secretary, Warren N. Wittenberg.

### Lake Union

- Edmund Klut reports that there is now a Polish Bible Correspondence Course in Illinois. Many enrollments have come in, not only from Chicago and throughout Illinois, but from all over the country.

- C. M. Bunker, president of the Indiana Conference, baptized nine candidates for H. E. Boyer at the Alexandria church, Sabbath, December 12, 1953.

- On Sabbath, December 12, 1953, J. W. Allison, Jr., baptized 12 precious souls in the Hartford Avenue church in Detroit. Eight became members of the Hartford Avenue church, and four joined the church at Inkster, where M. C. Van Putten is the pastor.

- The weekend of December 12, 1953, the first temperance convention of the American Temperance Society ever held in the Lake Union convened at Lansing, Michigan. Representatives from about 25 Michigan churches attended. W. A. Scharffenberg, secretary of the American Temperance Society, and J. H. Hancock, Lake Union director for the organization, were guest speakers.

### North Pacific Union

- Nine new believers were added to the membership of the Coos Bay district of the Oregon Conference on December 19, 1953. Officiating at the baptismal service was Ronald Kegley. E. H. Webb and Donald MacIvor assist in the evangelistic work with the churches of that district.

- A baptismal service was held in Miles City, Montana, on December 19, 1953, by S. H. Emery. Five united with the church by baptism and one on profession of faith. P. W. Johnson is the district leader.

- Ralph Gladden of the Oregon Conference recently accepted the invitation of the Idaho Conference to serve as conference home missionary secretary. Also joining the Idaho working force in January is Harold Wernick who has been laboring in Minnesota. He will serve as leader of the Payette district.

- "Search for Oldest Bible Finds One of 1698 Vintage" was the headline in a recent issue of the Salmon, Idaho, *Recorder Herald*. A three-week search for the oldest Bible in Lemhi County ended at the ranch home of Thomas H. Yearian, pioneer rancher of the area. The local church conducting the campaign won friends through favorable publicity and stimulated an interest in Bible study.

### Pacific Union

- Clarence Williams, pastor of the Arcata, California, district, recently closed an evangelistic effort in the village of Trinidad with the baptism of eight persons.

- Walter Womack, one of the Arizona Conference colporteurs, with sales of \$15,017, accounted for more than one third of the 1953 deliveries.

- The Southeastern California Conference received a check for \$1,093 from the Loma Linda Food Company for labels turned in for missions. The Loma Linda Hill church had turned in 21,866 labels, the Fullerton church 19,296, and others, lesser numbers.

- La Sierra College students gave practical demonstrations of the Christmas spirit. The girls of the college dormitories gave a Christmas party for 29 children of needy families, and at its conclusion the children received practical and entertaining gifts. The student body collected \$170 to purchase supplies for Christmas baskets.

### Southern Union

- The Week of Prayer services at the Asheville Agricultural School, Fletcher, North Carolina, were conducted by E. L.

Marley, pastor of the Columbia, South Carolina, church. As a fitting climax seven of the young people were baptized by their pastor, A. D. McKee.

- L. G. Scales, Educational superintendent of the Georgia-Cumberland Conference, reports six new church schools this year, with 12 additional teachers and 135 more young people enrolled than in the school year 1952-1953.

- G. A. Coon, Southern Union revivalist, cooperating with E. E. Carman, pastor of the Memphis, Tennessee, church, recently conducted a revival in Memphis at the close of which 11 were baptized by the pastor. A number of others have joined the baptismal class in preparation for this rite.

- On Sabbath, December 5, 1953, the beautiful church at Avon Park, Florida, was dedicated. W. H. Branson, president of the General Conference, gave the dedicatory address, with R. H. Nightingale, president of the Florida Conference, leading out in the act of dedication. V. G. Anderson, president of the Southern Union, offered the prayer. The Florida Conference has a church home for every church organization in the conference.

### Southwestern Union

- L. C. Evans, union president, and F. O. Sanders, Arkansas-Louisiana Conference president, officiated at the dedication of the new Fort Smith, Arkansas, church building on December 12, 1953.

- J. R. Carner reports the baptism of 13 new members at Rogers, Arkansas, on a recent Sabbath in connection with a meeting of the churches of the Springdale district.

- The Texas Conference has purchased a very desirable property near Athens, Texas, and is developing this place for a youth camp.

## Church Calendar for 1954

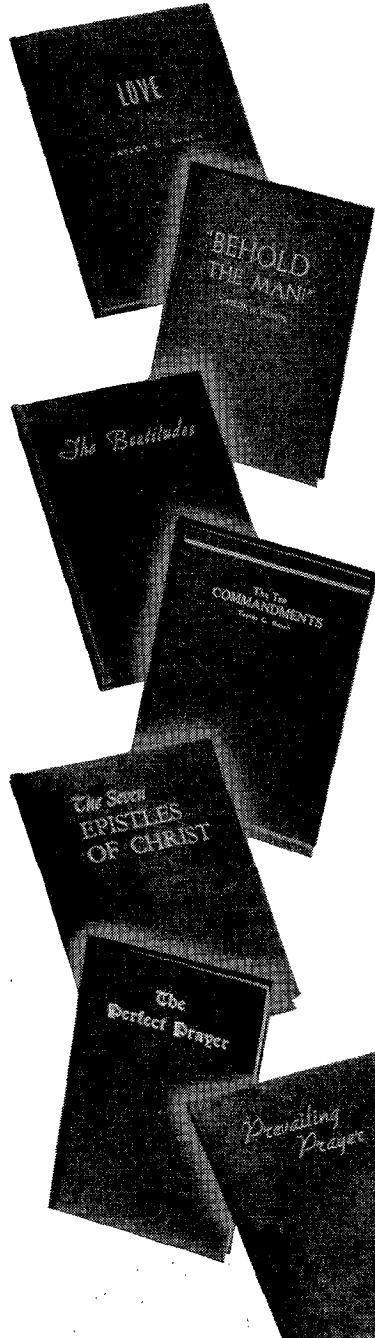
Feb. 6	Christian Home Day
Feb. 13-20	Signs Campaign
Feb. 27	Television Offering
March 6	Home Visitation Day
March 6-13	Missionary Volunteer Week of Prayer
March 13	Korean Rehabilitation Offering
March 20	Ingathering Rally Day
March 20-May 1	Ingathering Campaign
March 27	13th Sabbath Offering (South America)
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)



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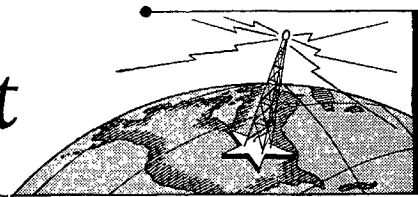
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# Items of Special Interest



## Recent Missionary Departures

Miss Elvera Eckerman, returning from furlough, sailed January 8 on the S.S. *Queen Mary* from New York. She is to teach in one of the schools in East Africa.

H. T. ELLIOTT

## Death of H. G. Moulds

Sorrowfully we announce the death on January 11 of H. G. Moulds, who for more than 30 years made an outstanding contribution to the work in Australasia. Beginning as a colporteur, he served in due course as an evangelist, in local and union conference leadership, as division publishing department secretary, and at the time of his death was the secretary of the division. In his passing Australasia has sustained a great loss. To the bereaved family we extend our sincere sympathy.

ERWIN E. ROENFELT

## New Hospital in Dessie, Ethiopia

The Haile Selassie I Hospital, of Dessie, Ethiopia, is now open. After more than two years of negotiations with the government, a hospital building and property have been given to the mission.

Dr. Bernarr Johnson has opened a clinic in connection with the hospital and is treating 500 to 700 new patients each month. The 13th Sabbath Offering overflow in 1952 has helped to equip and refinish the hospital building, though a doctor's and a nurse's house and clinic building are also needed. The clinic is now held in one wing of the hospital, church services and daily Bible classes are conducted in the second wing, and the doctor's family and the nurse live in another section of the hospital. This leaves room for only 13 hospital beds, and the need for more space is keenly felt.

The medical work in Ethiopia was begun in Dessie by Dr. George Bergman in the late 1920's. The hospital compound he started was used to great advantage by the Italians during their occupation. Many homes and large buildings were erected and increased the value of the land. After the Italian-Ethiopian War the compound was taken over by the Ethiopian Government. We are grateful that other property has now been granted us and our work can continue.

The native pastor, Ato Dessie Kassahun, acts as chaplain for the hospital. Through his Bible classes seven have already been

baptized and more are awaiting baptism. The new interest in our religion created by the hospital has aroused the displeasure of the local head of the Coptic Church. He has told his followers not to come to the hospital and has personally excommunicated those who have been baptized. But such announcements cause more interest and attract those who are sincerely seeking truth. We pray that the hospital may be the means of bringing the story of salvation to many in this Moslem and Coptic territory.

DOROTHY JOHNSON

## Medical Secretaries Appointed

We have just learned that the new medical secretary for the Canadian Union is D. A. Smith, M.D., class of '43, College of Medical Evangelists. Dr. Smith assumes the work formerly carried by Dr. Walter Roberts, class of '39, who recently sailed for Edinburgh, Scotland, to take advanced work.

In a letter from H. D. Henriksen, president of the Manitoba-Saskatchewan Conference of Canada, comes the word that Miss Helen McKibbin, R.N., has been employed as a full-time medical secretary for that conference. Miss McKibbin has taken up her new duties, and we have received a report that the field is already benefiting from the excellent program she is conducting.

H. H. Worsley, M.D., class of '42, College of Medical Evangelists, has been appointed as medical secretary for the Illinois Conference.

We extend to each of these medical secretaries a hearty welcome.

J. WAYNE MCFARLAND, M.D.

## Progress in the Lesser Sundas, Indonesia

Stretching eastward beyond the heavily populated island of Java are the smaller islands of the Lesser Sunda group: Bali, Lombok, Sumbawa, Sumba, Flores, and Timor being the principal ones. In these islands the message has previously been represented by the colporteur, and until quite recently there has been no permanent resident work. Now the situation is changing.

It was the colporteurs who opened the way. They endured long, lonely journeys, and quickly turned interviews into Bible studies when opportunity opened. Then came the calls for an evangelist, who came and preached the message to large audi-

ences of interested listeners. There has been active opposition—even threats of violence—but decisions have been made and baptisms have followed. On a recent Sabbath N. C. Wilson and I saw evidence of what has already been accomplished. At Kupang, the most important town of Timor, we met on Sabbath with nearly 200 believers, about half of whom are already baptized.

At the close of the Sabbath a very significant ceremony took place. A group of brethren went to the home of a local Chinese businessman, where our representatives and this man signed a contract for the transfer of land for a new church. The plot of ground is generous in size—enough for a church and a school—is well situated in a high part of the town. The building will be constructed of blocks of the white coral rock that forms the substructure of Timor.

Though the work in Timor and adjacent islands is still directed from Makassar, it is evident that there is developing very rapidly there an interest that will soon make it the headquarters of a new mission field.

W. P. BRADLEY

## Bible Lessons Transform Lives in the Middle East

"The Voice of Prophecy lessons make converts," writes A. R. Mazat, director of the Bible schools in the Middle East Union. "Just the other day I learned of a well-educated young man and his mother who were baptized by one of our ministers after finishing the Voice of Prophecy lessons. In some way their names reached the Voice of Prophecy office, and the first two lessons were sent. These aroused interest and within a few months they had finished the course. They are so happy in finding the truth that they have changed their residence in order to be closer to the church, and now each Sabbath finds this young professor and his mother attending the services in the Seventh-day Adventist church."

Brother Mazat goes on to say that our first convert in the Sudan was a Voice of Prophecy graduate, and that there are several new converts in Lebanon who have accepted the message without ever having seen a Seventh-day Adventist worker or layman, but who made their decision for Christ through the study of the Voice of Prophecy lessons. "Yes," continues Brother Mazat, "the Voice of Prophecy Bible lessons not only inform but transform hearts, minds, and lives."

E. R. WALDE