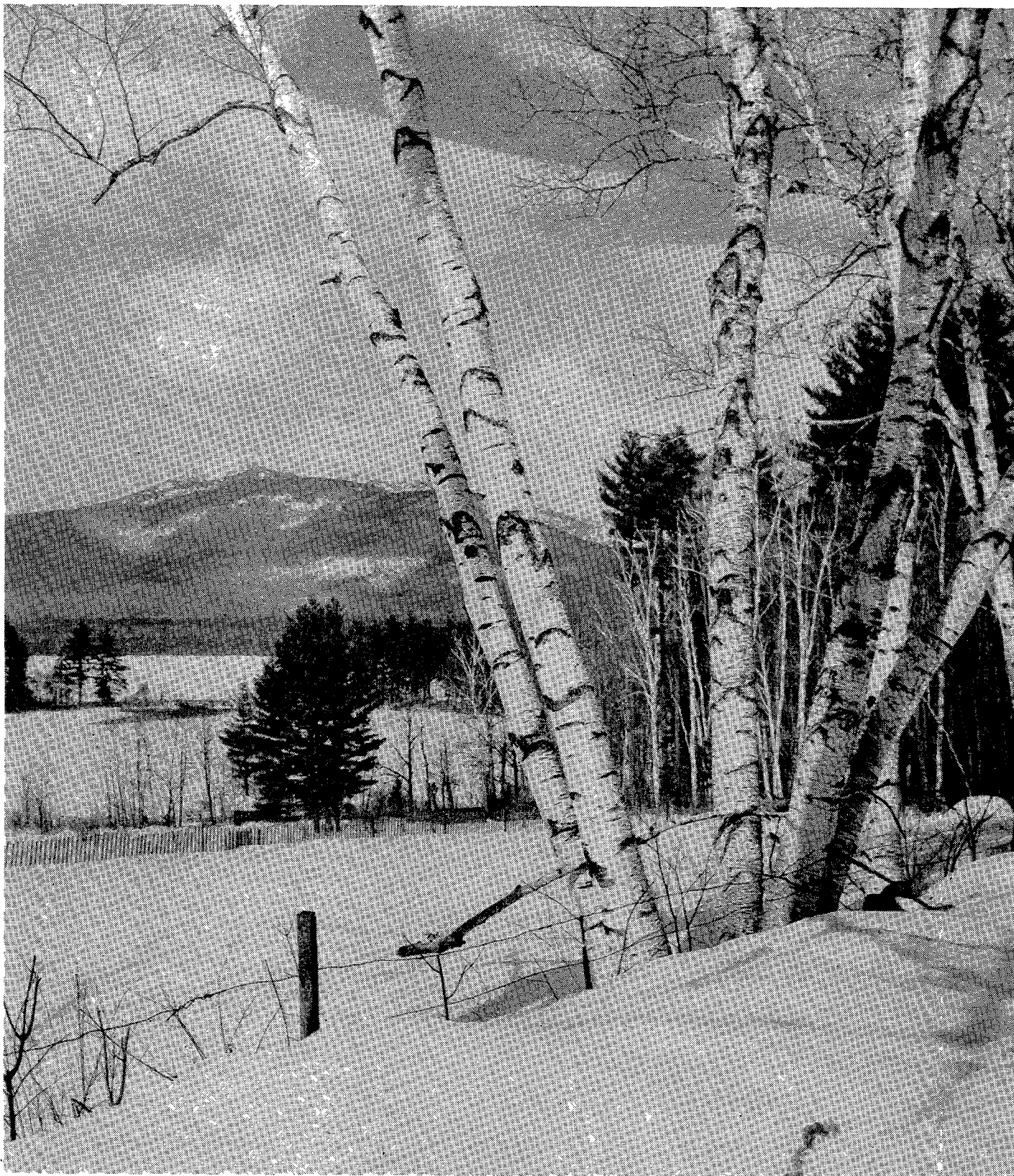


*The Advent*  
**REVIEW** *and Sabbath*  
**HERALD**  
GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



EWING GALLOWAY

As the Lord covers the earth with a mantle of snow, pure and white, so He will clothe the sinner with His beautiful robe of righteousness.

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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.]

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**POETRY**

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► **Lay Cornerstone of Chapel in Aircraft Factory**

The cornerstone of a chapel in the heart of one of the busiest industrial plants of San Diego, California, was laid in a ceremony held at the Solar Aircraft Company factory there. Known as All Faith Chapel, it was built by employees of the factory on their own time. The site, plans, and materials were provided by the company. Edmund T. Price, Solar's president who proposed the idea, said at the ceremony that he hoped the chapel would serve as "a refuge of quiet in our busy, noisy lives."

► **Historians Told of Gulf Between Religionists**

There is a "broad gulf" between the "loudly committed and the deeply committed" religious people of America, a sociologist said in Chicago. Prof. Max Lerner of Waltham, Massachusetts, told college historians at the 68th annual meeting of the American Historical Association that the gulf exists between those who give lip service to religion for respectability's sake and those who practice it. The Brandeis University professor said Americans are wavering between a sense of need for God and the traditional American attitude of optimism and self-sufficiency. His address was entitled "Christian Culture and American Democracy."

► **Marian Apparitions Reported in France**

Apparitions of the virgin Mary are alleged to have taken place at Hydrequent, near Boulogne, on the feast of the Immaculate Conception (December 8), according to reports reaching Paris. Ten people claimed to have seen the apparitions on a site where a ten-year-old boy said he first saw the virgin in August. No official comment has been made by church sources, although an inquiry into the alleged apparitions reportedly has been instituted by Bishop Victoire Jean Perrin, of Arras, whose diocese includes Hydrequent.

► **Spiritual-Values Program in San Diego Schools**

A two-month trial of San Diego's new program for teaching moral and spiritual values in the public schools has not brought a single protest, a school official reported. Dr. George Hall, assistant superintendent in charge of instruction, said that manuals prepared as guides to elementary and high school teachers in carrying out the program actually had been in the hands of the teachers for more than the two-month period. "They are the first step in a program meant, ultimately, to include Bible reading in the schools," Dr. Hall said. The program was devised over a period of nearly two years by a school-community advisory committee as a replacement for a released-time program dropped by the San Diego school system in 1947 because of local objections and the possibility of legal complications.

► **Pope Received Nearly 400,000 Persons During Year**

Pope Pius XII received 381,584 persons in private, special, and general audiences during 1953, it was announced at the Vatican. The Pope saw this vast throng of pilgrims despite the fact that he was indisposed from an attack of influenza from January 22 until March 12. In the course of the year the Pope made 84 major speeches and radio addresses, 34 of which were in Italian, 29 in French, 8 in German, 5 in English, 4 in Latin, 3 in Spanish, and 1 in Portuguese. He also issued 2 encyclical letters, an apostolic constitution and 24 papal letters.

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# The Secular Dream of History

By CARLYLE B. HAYNES

There was a time, before two devastating world wars destroyed it, when man's future in the world was bright with light and hope. Not any longer. It is now shrouded in the deepest shadow.

I would have you mark that well. It is man's existence in *this* world that has become problematical. Not the next world, for which the man of today has had but small concern. This present world, on which the people of this century had centered their supreme hopes, is now hanging by a thread over an abyss.

For at least a century Protestant Christianity has either ignored or rationalized or positively rejected one of the chief teachings of the New Testament. This is the teaching of the course of history and the events that bring an end to the history of mankind on this earth.

It has been the secular view of history—that of steady progression to a man-made utopia and ultimately to the kingdom of God, an evolution into perfection, the ascent of man into a warless world—that has been the real gospel of modern man. And Protestant Christianity has been so deluded as to substitute it for the gospel of God.

That utopian dream of inevitable progress has been shattered by the atomic bomb. The discovery and use of nuclear energy dissolved into vapor not only the bricks and stones of Hiroshima and Nagasaki but also this rosy humanist gospel of an earthly paradise. It brought to ruin not only great cities in Japan, but also the proud hopes of self-sufficient man.

The march of science, upon which man counted to lead the world to perfection, has instead led man to the edge of doom. The secular dream of history, which Protestant Christianity has made its own, of steady evolution into perfection, now has emerged and is coming to be recognized as the most gigantic delusion in the entire history of human thought.

Assuredly it is time for the church of Christ to abandon this will-o'-the-wisp of humanist philosophy, and return to the plain teachings of Holy Scripture. Against the grim and somber background of current developments, the New Testament forecast of events to the final judgment and the day of the Lord, together with the cataclysmic end of human history, appears far less fantastic today than ever before.

In the irony of Providence it is modern science, in the discovery and use of nuclear energy, that has restored the Christian view of history, and made it the only reasonable view that an intelligent person can accept. Science has made it pos-

sible for even timid Christians, without any fear of a charge of lack of intelligence, to believe in the Bible teaching of the second coming of Jesus Christ and the catastrophic end of the world. As a matter of fact science has made it impossible to believe in any other outcome for humanity.

## The End of Civilization

The world's greatest scientists, educators, statesmen, and writers have come around to the conviction that disaster and doom on a worldwide scale await the world, and they do not hesitate to say so. "The end of civilization" is no longer an empty phrase mouthed by alarmists. It is on the lips of the wisest and most serious statesmen and scientists of the world.

Humanity has failed to discover the way to end war. It may well be, however, that it has discovered the way to end humanity. That is the great fear that has found lodgment in human hearts around the circle of the earth. All about us men are talking of coming calamity. Men have discovered the way to blow the world to pieces at the very time when they need most to learn how to hold it together.

Thus the language of our journalists takes on the tinge of the Apocalypse, modernists talk in the language of fundamentalists, skeptics speak dolefully of the end of the world, scientists turn prophets, statesmen become evangelists, and all eyes turn to the dread future with trepidation, fearful that the ancient prophecies of God's Word may, after all, be fulfilled in

a great holocaust of global annihilation.

The Bible teaching about the end of human life on earth fits the facts of modern history far more nearly than the delusive hopes of utopia. It is worth while and amazingly enlightening to look closely at what the Oracles of God affirm about the course of history and its ultimate outcome.

Turn to any part of the New Testament you will—the Gospels, Epistles, or Revelation—and you will find standing out like a pyramid on a plain, this teaching of our Lord's return. It is impossible to get away from the vision of a final judgment in which Christ, the crucified One, reappears once again on the stage of history, in its closing scenes, but with this difference: that the cross has been transformed into a throne, a platform of judgment and power. Throughout the Gospels, Matthew, Mark, Luke, and John, that vision is dominant. So it is also in the epistles of Paul, Peter, James, John, and Jude. History is to end, these inspired writers declare, in a catastrophic, apocalyptic climax, not in smooth and easy ascent into utopia.

## World Progressing Downward

Civilization, they disclose, is progressing downward, not upward. Mankind is not ascending, but descending. The world is not to end in utopia, but in a worldwide crack-up. The end is not pictured in the New Testament in terms of peace and safety, but of fear and trembling, of chaos and terror. The vision seen there is not of a world enjoying plenty and basking in sunshine, but of masses pleading for the rocks and mountains to fall on them.

With that vision of the end, the Bible view of the progress of history is absolutely consistent. As human events unfold, their baleful meaning will become plainer and plainer. History, says the Bible, will become more violent as it approaches the final scenes. Life will become more insecure, existence more difficult and tormented. Society will become more deeply and bitterly divided. Suffering and tragedy will become so colossal and universal that for the sake of His people God Himself will cut it short.

This is the view that the Bible throughout gives of the closing days of human history. Its great prophecies make it clear that we are living in these final days, and these are the things that we are led to expect. In an article to follow, we will endeavor to set forth the Bible teaching regarding the details of these events, also the hope that the Christian may find in the promise of the Advent of our Lord.

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## Prayer for the Morning

By THOMAS A. DAVIS

Out of the night of quiet and rest,  
Into the toil of the day.  
Up from the waters, peaceful and cool,  
On to the stress of the way,  
Father, as now we rise from our sleep,  
Guide us this day, our steps do Thou keep.

Valleys of shadows? Sloughs of despair? \*  
Tree-shaded vales of delight?  
Rock-rugged pathways up through the clouds?  
Sun-circled mountains of light?  
Whether by valley or mountain peak,  
Lead us, kind Shepherd, the way that we seek.

Off in the past Thy love have we known,  
Oft has Thy presence been near,  
Oft when the gloom has darkened the way,  
Thou hast allayed all our fear.  
Father, we praise Thee. Thy grace is sweet.  
Lead till we see Thy face, sit at Thy feet.

# The Exercise of Papal Power

By Frank H. Yost

The Roman Catholic Church has always held, on the basis of the Petrine Tradition and apostolic succession, that it is the repository of divine truth, and the exclusive depository. This has resulted in two attitudes: (1) that as the supreme spiritual authority under God in the world, the Roman Catholic Church is superior to all political, social, and economic institutions; (2) that as the embodiment of truth, it is the only true church, and all other forms of religion are false, and because false, must be eradicated.

The Roman Catholic Church denies the validity of the doctrine of the separation of church and state, and insists that the state, while yielding submission to the church in all matters affecting man's moral and spiritual welfare, must give to the church the aid and the support it may need in its work. Union with the state on the part of the Roman Church, and its interference in political affairs, began early and has never ceased.

A generation before the church received from the Roman emperor full legal recognition, a pagan Roman emperor, in the matter of determining the legal possessor of the church building occupied by a heretical bishop in the East, ordered "the building to be given to those to whom the bishops of Italy and the city of Rome adjudge it." (EUSEBIUS, *Church History*, bk. vii, chap. 30, in *NPNF*, 2nd S, vol. I, p. 316.)

In the year A.D. 313 Emperor Constantine, supposedly converted but not yet an avowed member of a Christian church, legalized Christianity, and thus brought to a close the great ten-year persecution of the church evidently referred to in Revelation 2:10. This was the last great general persecution of Christians at pagan hands. Eight years later the first civil Sunday law, ordering cessation of labor on Sunday, was promulgated by Constantine, and in doing this he had upon him, we understand, the urging of the bishops.

After Constantine all the Roman emperors but one were nominally Christian, and Gratian, near the close of the fourth century, refused any longer to bear the once pagan title of Pontifex Maximus, but the pope quickly assumed it.

In 445 the weak emperor Valentinian III yielded to pressure from the dominant Pope Leo I. To aid the pope in a controversy he was having with the primate bishop of Gaul, he issued a decree making the pope of Rome umpire over all disputes arising in Christendom, and requiring that the civil governors of provinces see that there be sent to Rome any bishops summoned there for examination.

Between the years 493 and 538 the city of Rome was freed from control of the

Arian Germans by the aid of emperors of the East, thus accomplishing the uprooting of "three horns." (See Dan. 7:8, 24.) The greatest of these emperors, Justinian I, recognized the pope in 533 as the final resort in all ecclesiastical questions.

## The Pope Crowns Charlemagne

Reference has been made in a previous article to the fact that Pope Zacharias granted to Pepin the Short, in 751, the privilege of assuming the kingship of the Franks, in return for which Pepin granted to Zacharias' successor, Pope Stephen, the principedom over important territories in central Italy taken by the Franks from the Lombards. Pepin's son and successor Charlemagne was crowned western Roman emperor by the pope on Christmas Day of the year 800.

From then on the Papacy and the Roman Catholic Church constituted a political force always to be reckoned with. Claiming to be the successor of Peter, "Prince of the Apostles," the pope ruled over the church and dictated to earthly

governments. Gregory VII brought the youthful emperor Henry IV to his knees at Canossa, although embarrassed by his victory. Eight years later he died, driven into exile by that same emperor.

Innocent III, ruling when the thirteenth century began, was virtually emperor of western Europe, before whom more than one king kneeled, including John Lackland of England.

Disaster came to the Papacy when the French kings brought about the "Babylonian captivity." For seventy years the popes were French, and were seated, not in Rome, but in Avignon, a piece of papal territory in the south of France. Disaster again threatened the Papacy when a pope was seated in Rome and another at Avignon at the same time. For a time there were even three popes claiming the title at once. This Great Schism was also healed, and the Papacy came out of this experience of humiliation by 1415, at about the time Huss and Jerome were burned for heresy. The Papacy was then stronger and more wicked than ever. A century later Luther faced a Papacy spiritually dead and politically corrupt.

## The Papacy and the Reformation

The Reformation and nationalism greatly affected the Papacy. Half of Ger-



## Minute Meditations

By Harry M. Tippet

## The Rewards of Commitment

*"Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).*

Hidden among the precious proverbs of Solomon, this counsel of commitment and its penetrating truth is often overlooked. Yet it is a formula that yields remarkable returns in mental and spiritual health. Idle hands develop idle thoughts and idle thoughts are the breeding grounds of sin. Doing constructive things with the hands has brought sanity and balanced judgment to many a disquieted mind. Directing the abounding energies of youth into creative channels has been found to be the most effective way of correcting juvenile delinquency. Occupational therapy has restored the mental and spiritual health of thousands of invalids.

Carried over into spiritual experience, Solomon's precept likewise proves its promise. There is nothing that will rouse one from spiritual stupor or revive the depressed spirit quicker than doing helpful things for others. The will to do, the will to achieve, even when we don't feel like it, when inertia and lassitude make the easy way so inviting, if followed up by activity toward a chosen

goal will soon touch the emotional fires that spur us on to noble accomplishments. It is true in the prayer life. It is true in secular and spiritual pursuits. Committing one's works unto God establishes harmony with heaven, lifts the heart, and puts a new song in our mouth. Doing godlike tasks makes us godlike in disposition. Work is never drudgery when it is done "heartily, as to the Lord."

Doing one's best at assigned tasks is praiseworthy and profitable, but this doing of good works pays highest dividends when it is done beyond the line of duty. There are some who have never tested the wonderful blessing of the admonition, "Whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41). The first mile is the mile of servitude, the second the mile of loving service.

In current news reports the story has appeared that sweeping the campuses of our American colleges is a "Do good" movement that has captured the imagination and enthusiasm of hundreds of fraternities. Instead of a hazing and vandalism week in which college students have made themselves a destructive nuisance, they have turned it into a period of constructive community helpfulness. Church basements have been cleaned up, yards have been cleared of refuse, hedges have been trimmed, and everybody benefits. The report is that the participants have never had so much fun. Truly it is a noble experiment in stirring the minds of youth to wholesome social thinking. Would that their example might stir our churches to new missionary endeavors, for when the work is Heaven inspired, the thoughts turn heavenward too.

many, the Scandinavian countries, the Netherlands, England, and Scotland were lost to the Roman "spiritual" realm. Under the impact of the Reformation the Catholic bishops at the Council of Trent crystallized Catholic theology.

The Reformation was neither a historical accident, nor the political-social revolt that Catholics say it was. Its roots lay far back in the preceding centuries, called medieval time.

Apologists for the Roman Catholic Church call the Middle Ages a time of great spiritual and intellectual advance, with spiritual peace and unity prevailing generally. As a matter of historic fact, there were during the Middle Ages periods of great spiritual darkness, and the supposed unity of the papal church was disrupted by the earnest activity of numerous groups of people protesting against the spiritual counterfeiting and corruption of the Papacy and the church it ruled.

Among these groups were the Patarines, the Insabatati, the Passagians, the Bogomils, the Waldenses, the Albigenses, the Petrobrusians, the Arnoldists, the Poor Men, the Beghards, the Lollards, and a number of others, some large, some small, in membership, but all troublesome to the Papacy and the Roman Church. Rome was called "mistaken" and "the harlot of Babylon" by these groups. Here was no unified medieval church, but a church torn with dissension and spotted with corruption within, and on the outside attacked by insurgent and separating groups.

### The Episcopal Inquisition

In the Middle Ages the examination of heresy was in the hands of the bishops, and theirs was the responsibility of episcopal inquisition—inquiries conducted by each bishop in his own diocese. But the bishops were political men, mainly concerned with the material side of the church's experience, usually with vast estates and numerous institutions to manage for the church.

Of spiritual things these bishops generally knew little and too often cared less. No one bishop could control widespread doctrinal dissension extending beyond the boundaries of his assigned jurisdiction.

About A.D. 1200 the Papacy took over the detection and punishment of "heresy," and organized an efficient and distinctive "Holy Office of the Inquisition," which bribed informers, tortured the accused, and turned the convicted over to the untender mercies of the civil police, with a hypocritical and insincere plea for mercy. Death pyres, with the smoke and odor of burning flesh, marked the success of the "Holy Office."

But burning people at the stake was not enough. The armies of nations were called in. Albigenses, Waldenses, French, and Netherlanders testify in the pages of

history to the horrors of papal crusaders and holy wars against the heretics and protestants.

The 1260 years of papal rule were times of spiritual and intellectual blindness. In the latter end of this period were the awful years of inquisitorial persecution, terminated by a shortening of the days (Mark 13:20). Agnostics, deists, and free-thinkers, disgusted with the scorching fires and flowing blood of persecution, shamed the Catholic nations into stopping such a work of fury, and the Papacy was left

without civil agents to continue the persecution of heretics.

About twenty years later the Papacy received its deadly wound. Political nationalism had moved on toward imperialism. A Napoleon had arisen, whose restless ambition reached across Europe. A stubborn Papacy stood in his way in Italy, and in 1798 a French general took the pope captive, and he died a prisoner.

Many supposed that the Papacy was dead. But it was not. The deadly wound would heal.

### The Great Controversy—2

## The Day of the Lord and the Time of Trouble

By W. E. Read

We have been counseled in the Spirit of prophecy to give careful study to the closing events in the great controversy, and the Lord has emphasized the solemn and serious responsibility of meditating on these things.

We are not to be deceived by the specious devices of the enemy. God would have His people alert, consecrated, and ready when the great time of testing comes to the children of God. We have been told that—

"a terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield—the scene of the final contest and the final victory."—MRS. E. G. WHITE in *Review and Herald*, May 13, 1902.

This crisis will be the most terrible that has ever been known in earth's history.

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*The Great Controversy*, p. 622.

### The Day of the Lord

In order that we may be prepared, God has made many things clear and plain concerning the last great day, and has counseled us to give special study to them.

The term "the day of the Lord," or its equivalent, "that great day of God Al-

mighty," is referred to several times in both the Old and the New Testaments. Some of the Old Testament references are mentioned in the New Testament in direct connection with last-day events. They portray happenings that come within the period known as "the day of the Lord." In this connection the following verses may be studied with profit: Isaiah 2:19 with Revelation 6:15, 16; Isaiah 13:10 with Revelation 6:12, 13; Joel 2:11 with Revelation 6:17. Let us think of three things in connection with the day of the Lord:

1. *The beginning of the day of the Lord.*—The beginning of the day of the Lord is marked by certain vital and important features:

a. *The close of probation* (Zeph. 2:3).

"It was needful that men . . . should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?'—*Ibid.*, p. 310.

b. *The close of Christ's priestly ministry.*

"When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin."—*Patriarchs and Prophets*, p. 201.

c. *The standing up of Michael* (Dan. 12:1).

"When our High Priest has finished His work in the sanctuary, He (Michael) will stand up."—*Early Writings*, p. 36.

d. *The issuance of the divine decree closing probation's hour* (Rev. 22:11).

"When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin. . . . When Jesus leaves His position as man's intercessor before God, the solemn announcement is made, 'He that is unjust, let him be unjust still; . . . he that is holy, let him be holy still.'"—*Patriarchs and Prophets*, p. 201.

e. *The pouring out of the seven last plagues* (Rev. 15:1, 6; 16:1).

"When our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

f. *The closing of the door of mercy* (Amos 8:11, 12).

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. . . . Then Jesus ceases His intercession in the sanctuary above."—*The Great Controversy*, p. 613.

2. *The duration of the day of the Lord.*—Many are the events that occur during this great day. One might think of the time of trouble, the seven last plagues, the war of Armageddon, the deliverance of God's people, and the great climactic event—the second coming of Christ. There are also other events that might profitably be studied, such as the millennial period, the postmillennial period, and the final destruction of sin.

3. *The close of the day of the Lord.*—The apostle Peter describes in graphic language the closing events of this great period of time:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10, 13).

Reference is here made to the destruction, not only of sin and sinners, but also of the earth itself, and to the creation of a new heaven and a new earth. We feel warranted in concluding, therefore, that "the day of the Lord" ends when every trace of sin has vanished from the fair universe of God.

This "day," we believe, begins at the close of probation and ends when the reign of sin is over and the reign of everlasting righteousness is ushered in.

### The Time of Trouble

This is an expression with which we are all well acquainted. It is referred to several times in the Scriptures. There, however, it is mentioned in a general way as a period applying to the last days—something that occurs just before the Second Advent of our Lord.

The Spirit of prophecy in its comments has amplified the thought, and makes reference to three aspects of this period. These might be listed as follows: the general time of trouble, the time of Jacob's trouble, the little time of trouble. The first and second of these take place after probation closes; the third occurs a little time before the door of mercy is forever shut.

1. *The general time of trouble.*—This is referred to particularly in the writings of the patriarch Job and in the prophecy of Daniel. In Daniel we read:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

In Job we read:

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job 38:22, 23).

From Daniel's reference it is evident that the time of trouble immediately follows the standing up of Michael. This, we have already seen, is synchronous with the close of probation and the beginning of the seven last plagues.

From Job it seems clear that the time of trouble continues until the seventh plague; the reference to the hail is what the revelator tells us comes during the time of the last plague. This, Job says, has been reserved for "the day of battle and war."

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## This I Have Seen

Not long ago it was my privilege to visit churches in the Alberta Conference. As I drove through the little town of Frank, Alberta, a most devastating sight met my eyes. Here is the history of what occurred:

"At 4:10 a.m., April 29, 1903, a gigantic wedge of limestone 1,300 feet high, 4,000 feet wide, and 500 feet thick crashed down from Turtle Mountain and destroyed the town of Frank. Seventy million tons of rock swept over two miles of valley, taking 66 lives and burying numerous homes, the mine, and railway, along with 3,200 acres of fertile land, to a depth of 100 feet in 100 seconds."

As I looked at the terrible devastation, that was wrought by this huge mass of solid granite that was hurled down from this distant mountain, my mind went to the day not far distant when a certain class of people described in the Bible call for the rocks and mountains to fall on them to hide them from the brightness of His appearing.

Then again I was reminded of a group who look triumphantly and peacefully heavenward and exclaim from a deep soul experience, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

I was moved to meditate on what I had seen. All may be quiet now; but be not deceived, tremendous forces will soon be revealed, working destruction suddenly upon all the ungodly. Then whole islands will disappear, and mountains will be moved out of their places. Then where shall man flee? Where will he find safety?

Surely, my brethren and sisters, the day and the hour to which we have come is so important that we must make sure that our relationship with God is such that His merciful protecting hand may ever be upon us and our families.

R. J. CHRISTIAN

2. *The time of Jacob's trouble.*—The Divine Record, however, mentions another period, known as "the time of Jacob's trouble." This is mentioned by Jeremiah: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7).

This is the only place in Scripture where this particular period is referred to by that name. It is a shorter period of time, and immediately precedes the coming of Christ.

This time of trouble is associated with Satan's war against the church of God, and is referred to by the servant of the Lord on several occasions. (See *Prophets and Kings*, pp. 538, 727.) Observe also the following:

"Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said: . . . 'Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble.'"—*Patriarchs and Prophets*, p. 201.

The time of Jacob's trouble begins, it seems, at the moment the international death decree goes forth that the saints are to be slain.

"A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God."—*Life Sketches*, p. 117.

That this will be a worldwide decree is indicated in *The Great Controversy*:

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."—Page 635.

As to the time when the decree is issued, we might notice the following excerpt:

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would be then stayed. A decree went forth to slay the saints."—*Early Writings*, p. 36.

Hence it would seem that the time of Jacob's trouble would begin after the general time of trouble had begun. According to this extract from *Early Writings*, the death decree is issued some time after the plagues begin to fall. This period, it would seem, will continue from that point up to the deliverance of the people of God.

3. *The little time of trouble.*—There is reference also to another aspect of the time of trouble. This, however, is just before our great High Priest finishes His work in the sanctuary above. Mention of this is found in *Early Writings*, as follows:

“And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”—Page 33.

This pronouncement of the Spirit of prophecy, which came in 1847, is amplified in a further pronouncement made at a later date. We quote from *Early Writings*, pages 85, 86:

“The commencement of the time of trouble’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come,

to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”

During this little time of trouble there will be bloodshed and slaughter among the nations; yet the powers of earth are held in check, and the final contest will not come until the plagues are poured out; these engagements are but preliminary to the last great battle.

Thank God we have the assurance of divine protection as we face the great and terrible crisis:

“The Captain of our salvation will strengthen His people for the conflict in which they must engage. How often when Satan has brought all his forces to bear against the followers of Christ, and death stares them in the face, have earnest prayers put up in faith, brought the Captain of the Lord’s host upon the field of action and turned the tide of battle and delivered the oppressed. Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men.”—*Testimonies*, vol. 5, p. 137.

visits, the literature, and the prayers. The archenemy of the soul is at work in this trying area.

The time has come for our youth everywhere to stand for God and make the most of every opportunity. We today must catch the inspiration and courage that inspired the apostles. John declares, “I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 John 2:14).

Are any weak? Why not try now to share your faith, and you will soon find a difference. Spiritual strength will come to you. You also will be able to overcome the wicked one and in God’s power do a mighty work in winning souls. “What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?” (Deut. 10:12).

A young African boy was won to Christ by one of our Missionary Volunteers in the Congo Union. After he became a Christian and began to keep the Sabbath, one of his friends became his great enemy. This heathen fellow stole six cows and calves from this Christian young man. Further, he treated him terribly, and other heathen joined him in his abuse.

Our young Christian brother told me that he prayed much and read the Word of God that he might be strong in faith and stand for the right in spite of what they were doing to him. The Lord heard his prayers. A few weeks after this theft the heathen man’s sister became very sick. There were children in the family, and there was no one to help the poor heathen woman nor the family. Our Christian youth heard of this, and since she had to be taken to our hospital, he volunteered to get other Adventist youth to join him in this kind deed.

The heathen men of this tribe do not like to carry burdens. The territory is very mountainous. So our youth volunteered to carry this heathen woman to our mission hospital at Ngoma. This woman’s life was spared, and they carried her home again. Our brother took advantage of the opportunity and taught her the truth. He told her that it was Jesus who healed her. The witch doctor had failed to help her. This impressed her, and she accepted the message. She, in turn, began to tell this truth to her brother, who had stolen the six cows and calves from our brother. Our Adventist brother never ceased to pray for his enemy. The Lord touched his heart and he repented, gave back the cattle, and paid him extra for the milk he used. The end of the story is that nine have been baptized.

It pays to stand for the Lord in trying circumstances. The Lord is still calling the youth today. “O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet.”—*Messages to Young People*, p. 22.



## Stand for the Lord!

By J. M. Hnatyshyn

The Lord is calling the youth today to stand for Him as they did in the days of old. Hezekiah was only twenty-five years old when the Lord called him to take up the burden of responsibility. And he did “that which was right in the sight of the Lord” (2 Chron. 29:1, 2). He answered the call.

That the work of God might be finished, the youth of today are being called to bear the Advent message to those who sit in darkness. The Lord would have us stand and do that which is right. Hezekiah made a covenant with the Lord God of Israel to be true and stand for Him in every circumstance. The admonition given him applies to us today. “My sons,” said the Lord, “be not now negligent, for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him” (verse 11). Do any of us neglect this important calling to stand for Him, to serve Him, and to minister for Him?

When we look back and examine the lives of Daniel, Moses, Paul, and Jesus, who bore heavy responsibilities in their youthful days, we see that they brought glory to the Father. We too can do the same today. In later years the Reformers were men who stood firmly for God. In our own movement Mrs. E. G. White and other pioneers set a noble example in service. We are to serve Christ as these noble men and women served Him.

Mrs. E. G. White wrote as follows:

“In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. . . . Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men.”—*Gospel Workers*, p. 67.

The Lord wants our youth to become men and women of earnest mind, to be prepared for action in His noble work. The Lord wants youth to be strong and brave, determined to fight manfully in the struggles before them.

While visiting Kenya territory in East Africa recently I was very proud of our youth in the Mau Mau (Kikuyu tribes) area. When an opportunity was given these young people to go on Sabbath afternoon to visit the Kikuyu tribes in their villages, they responded one hundred per cent. Because of the present Mau Mau danger, it took courage and faith as they went forth. They came back filled with stories of God’s leading.

When some of the tribespeople saw our literature, they took it and stamped it with their feet because of their hatred toward Christianity and missions. However there were many who welcomed the

# When and Where Can We Pray?

By J. O. Wilson

I was eager to get across to Moulmein, Burma, at an early hour that morning, since I had a big day's work to do visiting the mills and shops and business firms in the interest of our Ingathering fund. I had arrived from Rangoon the night before, and slept in the government "dakh bungalow" (a resthouse for officials and other travelers) on the Martaban side of the river. I could go no farther by train; Martaban was the end of the line. But to get to the city of Moulmein I must cross the mouth of the great Salween River, into which flow waters from the mountains of Tibet.

But my sampan (canoe) man must pray before taking me across the river. Not that crossing the river had anything to do with his praying—he felt quite safe and at home on the river—but it was *time* to pray. The "call to prayer" wakens the Mohammedan early to the first of his five prayers of the day. So he prayed right there in the sampan before untying it to start the hour's rowing to put me on the other side. I could wait.

The Mohammedan prays silently, but with many changes of bodily posture and many gestures with the hands. And it seems not to matter to him who or how many are watching. The Pharisees were another people who did not mind performing their devotions before gazing eyes and listening ears. But some people are more timid or modest than the Mohammedans and the Pharisees.

Now, to pray is a good thing, and certainly nothing to be ashamed of. We admire Daniel, who had a regular schedule of personal private prayer that not even the lions could break into. But with our increasing backwardness in religious matters and our decreasing time for such a program in this modern age, how is one to maintain the schedule of prayer that every Christian must follow if he is to live the life of fellowship and companionship with Jesus that constitutes Christian living?

This is a very important question. It is important for me, for I am one of the timid kind. Under observation I do not pray with much freedom.

Then there is the question of time. We rush through the day from one appointment to another. Where is the time for prayer? I believe this is a major

problem with many of our people today.

George and Mary Adventist are a typical young couple of lay members. George earns a good income, feeds and clothes his family well, attends Sabbath school and church most of the time, pays his tithe and offerings. He and Mary usually have worship with the children before putting them to bed. All this is good. But what about family worship before leaving home in the morning?

The modern home has much to commend it, with its conveniences and comforts. But there is something dreadfully lacking in the morning program when George allows himself just enough time to swallow a few bites of breakfast—which he finds for himself—before rushing to the office to arrive by eight o'clock. Maybe Mary gets up in time to say good-by at the door. And then she has her little bite and gets something ready for Jack and Jill, who will soon be waking up. Incidentally, Jack and Jill do not eat very well—they pick and choose, taste and leave—for they have not yet had any exercise whatever, probably have not even dressed.

Does a workday beginning at eight

o'clock make morning worship with the family impossible?—a workday that ends at five or six or thereabouts? Surely not. Why should George and Mary not get up early enough to get breakfast properly, and Daddy George at least help the children get dressed, perhaps even join them in a little outdoor exercise when the weather permits, then all join in a brief but joyous worship, perhaps around the breakfast table, and enjoy breakfast together?

Is that too early for children past the infant age to get up in the morning? Not if they go to bed early enough at night. And such a program has training and disciplinary value in it that is missing in many homes today. Besides, the Lord has made some wonderful promises to parents who thus place a hedge of prayer around their children morning by morning:

"Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. . . . Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Testimonies*, vol. 1, pp. 397, 398.

Wherever such a program is followed, there is happiness and sunshine in the home. Why should not every home get such a happy start for the day?

But in addition to family worship there is what is even more important if possible—personal or private prayer. This is the kind of prayer that is "the breath of the soul." How many of us are doing enough spiritual breathing?

If George and Mary have to revise their getting-up schedule from 7:00 to 6:30 or 6:15 in order to have worship and breakfast with the family, why not revise it just a little more and get up at 6:00, so that George can have a little time to himself, perhaps while Mary is about breakfast in the kitchen? Mary can have her quiet time later in the day if necessary.

Maybe George does not have a place in the house where he can have the privacy that such a program calls for. I have found that most of our modern homes have a basement, or an attic, or some place where one can find a quiet spot early in the morning. Or perhaps there is a barn, or a garage, or at least a car.

Of course there is irregularity in some homes that cannot be avoided. Perhaps George and Mary both work, and one or the other has to be at work by seven o'clock. It may not be possible to follow the ideal program under



INTERNATIONAL

We admire Daniel, who had a regular schedule of personal prayer, which even the lions could not break.



such circumstances. But at least one can find some place and some time for private daily prayer, even if it is only while driving to work, or walking to work or to school.

Many of us are in danger of suffocating spiritually for lack of the refreshing, invigorating, life-giving breath of prayer. It takes deep breathing spiritually to live a healthful Christian life. It takes diligence and zeal and vigorous energy to be a victorious, radiant Christian. But the weakest, the busiest, the most timid and fearful, can have all the strength that is needed, through prayer and fellowship with Jesus Christ, to live a gloriously radiant, victorious Christian life. Listen to these words: "With His divine grace working through our human efforts, we can do all things."—*Testimonies*, vol. 5, p. 306.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. Satan trembles and flees, before the weakest soul who finds refuge in that mighty name.—*The Desire of Ages*, p. 131. (Italics ours.)

Are you weak? You cannot possibly be weaker than the "weakest," and this

promise says that Satan "trembles and flees" before the *weakest* soul who takes refuge in the mighty name of Jesus. Why should we not keep Satan trembling and fleeing every day of our lives?

"Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed

upon God."—*Steps to Christ*, p. 103. (Italics ours.)

If you shrink, as I do, from boldly parading your religion before others, try the quiet, hidden, but zealous, regular, persistent practice of personal prayer, and see what strength and joy it brings into Christian living. And, young parents, make such a program the foundation of your family life. See what a difference it makes in the disposition of the children. "Prayer changes things."

## A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—4

### Training a Prince

As Jochebed thought over what had happened down there by the river it slowly dawned upon her that though she had got her baby back safe and sound, he didn't really belong to her any more. This boy with the new name had a new mother. Some day the princess would send for him and take him away, and never give him back again.

How long shall I be able to keep him? she must have asked herself over and over again. One year, two years, ten years? She could not tell. But she made up her mind that during the time she was allowed to keep him, whether long or short, she would give him the best training possible.

Knowing that in the palace he would meet many evil temptations, she sought to anchor his little heart to God. She taught him to pray and to sing little songs of praise. Over and over again she told him the story of creation and the fall, and of God's plan of salvation—the sweet and beautiful story that had been handed down from father to son from the days of Adam and Eve.

God, she taught him, is a holy God, who expects all His children to be good and pure and true. Those who want His blessing must follow His teachings and obey His laws.

She told him also about the history of his people and how Abraham had promised that someday they would all be delivered from bondage and taken back to Canaan.

Then, too, she told him of his own wonderful deliverance from death, and of her conviction that, if he kept loyal and true to God, a great destiny lay ahead of him.

All too quickly the years went by. Then one day, when Moses was twelve years old, the fateful message arrived. The princess wanted her son. He was to be brought to the palace at once.

What a sad day was that! Mother choking back her sobs as she packed up the few things he would need to take along with him. Father trying hard to hide his grief. Miriam weeping her heart out. Aaron looking glum, not sure whether to be sad or envious. Then came the last good-bys, the last promises to remember, the last assurances of undying love.

The great palace must have seemed a very lonely place to Moses when he saw the huge buildings. But with the morning came new interests. Everywhere he turned there were wonderful things to see. Life here was so different from all he had known in the humble little cottage that had been his home till now.

Being a lad of fine appearance, "exceeding fair" as the Bible tells us (Acts 7:20), he was soon a favorite in the court. Everybody loved him. The best teachers in the land were brought in to tutor him. He had lessons in mathematics, law, medicine, military science, and many other things until, as time went by, he became "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

No longer a boy, Moses was now in the prime of life. Strong of body and keen of mind, he already had the makings of a great leader. He could ride a horse or drive a chariot with skill and daring. All the court—indeed, all Egypt—knew that here was a man of unusual gifts, well able to take Pharaoh's place. And Moses himself was not unaware that he was in direct line to the throne. Yet amid all his studies and all his busy life, he never forgot the things his mother had told him in his boyhood. Not a day passed but he thought of God and of what Mother had said God wanted him to be and to do. As the years slipped by he felt more and more out of place in the palace. Deep loyalties, which court life could not change, constantly drew him toward his people, now suffering greater hardships than ever before.

When he said his prayers he talked with God about it all, asking Him for guidance. Then one night he made his decision—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11: 25, 26).

It was a great and noble choice to make, and proved to be a turning point in the history of Israel and of the world.

But Moses was not ready yet. God had something else for him to learn.

### A Moment in the Morning

"A moment in the morning, ere the cares of day begin,  
Ere the heart's wide door is open for the world to enter in;  
Ah, then alone with Jesus, in the silence of the morn,  
In heavenly, sweet communion, let your duty day be born.  
In the quietude that blesses with a prelude of repose,  
Let your soul be soothed and softened, as the dew revives the rose.

"A moment in the morning take your Bible in your hand,  
And catch a glimpse of glory from the peaceful promised land;  
It will linger still before you when you seek the busy mart,  
And, like flowers of hope, will blossom into beauty in your heart;  
The precious words, like jewels, will glisten all the day  
With a rare, effulgent glory that will brighten all the way.

"A moment in the morning—a moment if no more—  
It is better than an hour when the trying day is o'er.  
'Tis the gentle dew from heaven, the manna for the day;  
If you fail to gather early—alas! it melts away.  
So, in the blush of morning take the offered hand of love,  
And walk in heaven's pathway and the peacefulness thereof."

—ARTHUR LEWIS TUBBS

# EDITORIALS



## Digging Wells

With great interest we sat and listened to a sermon delivered by one of our older preachers. For some years this man has been resting from his labors. But we still remember his theme on that occasion. He talked on digging wells. He based his remarks on the experiences of Abraham and Isaac. During Abraham's residence in Gerar he dug wells to provide water for his flocks and herds. Subsequently the Philistines destroyed these wells by filling them with earth. In the course of time Isaac came and dwelt in the same locality. To provide water for his flocks and herds he again dug those wells (see Gen. 21:25; 26:18).

Our preacher used these experiences to illustrate the work of the founders of this Advent Movement. They too dug wells, wells of truth, which the world has sought to fill with earth. He emphasized that we must dig these wells again and again and keep them free from the philosophy of this world and all false teaching. There are certain great truths that pertain to our salvation, and to the coming of our Lord, and to the final deliverance of the church that need to be emphasized. Let us make sure that we do not fill up the wells of truth with things that are nonessential.

J. L. M.

The Life That Counts—5

## The Honest in Heart

Adventists frequently use the expression "honest in heart" to describe those who accept the third angel's message. Our people speak of the time when the work will be finished, and God's truth will be "carried to all the honest in heart." Let us analyze this expression "honest in heart." What does it mean?

We understand that a person who is conscientious and faithful to all the light he has received is honest-hearted. Unconsciously we apply the expression to non-Adventists, but rarely to the members of our own churches. Why? Is it more necessary to be honest to *become* an Adventist than to *be* an Adventist?

The acceptance of the third angel's message results in a complete moral revolution in the life. If we were honest, noble, conscientious, and truehearted before we became Seventh-day Adventists, it is certain that our experience in joining the church only served to enlarge and expand our Christian experience, for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

When light and truth came to us, we walked in the light and joined the church. The big question for us now to consider is, Are we as church members as honest and faithful in our relationship to truth as we were in the beginning of our experience?

Our denomination is a Christian society of honest-hearted people who have been gathered out of the world to be fitted for the companionship of truehearted angels who have no guile nor deceit in their mouths. We believe that our people are honesthearted and sincere. But never forget—church membership is God's way of putting

our honesty to the test. Purity of purpose must be tested by experience. Remember, Adam and Eve were honesthearted, but they failed to endure the test. That is why God granted the human race another chance after Adam's failure.

Honesthearted people who have accepted great light may be justified or condemned by the truth they have received, depending upon their own attitude. Even honesthearted people must be born again and renewed by the Holy Spirit day by day. Their minds must be transformed by the Word of God that liveth and abideth forever. The religion that we have espoused is a testing religion. We cannot successfully live out the truth in our lives unless we are honest with God and man. Would we be misunderstood if we raised some questions to see how "honest" we really are? Let's take a quick look at the vows we have made in our Christian life. Have we faithfully discharged these obligations? First of all, think of the baptismal vow.

### The Baptismal Covenant

Though the church has no formal baptismal covenant for new converts to sign, yet all candidates for baptism understand that their immersion at the hands of an ordained minister is a token of their consent to walk in all the ways of God known, or to be made known, to them. Their baptism is a pledge that they accept the doctrines of the church and that they will support its worldwide program, and by God's enabling grace live in harmony with the commandments of God and the faith of Jesus.

Some of the questions asked by our ministers of all candidates for baptism may be repeated in substance:

Do you accept the entire Bible from Genesis to Revelation as the infallible Word of God? Do you purpose to make it your rule of life, of faith and practice?

Have you confessed your sins to God as far as they have been made known to you, and do you by faith claim the assurance that God for Christ's sake has forgiven them? And do you yield your life to Christ, as your Saviour from sin?

Have you on your part, as far as in you lies, made matters right with your fellow men?

Acknowledging God's ownership of all things, that it is He who gives to each the ability to increase our possessions, do you gladly return to the church one tenth of your increase and your freewill offerings, according to God's just plan?

Are you willing to follow the Bible rule of modesty and simplicity in dress, refraining from wearing needless articles such as rings, jewelry, and costly array, regardless of prevailing fashions?

In harmony with the Scriptural admonition, "Love not the world, neither the things that are in the world," will you refrain from such worldly practices as the dance, the card table, the theater, et cetera?

Do you accept the Bible teaching that the body is the temple of the Holy Ghost, and that Christians should honor God in their bodies and practice Bible temperance, abstaining from such things as intoxicating liquor, tobacco in all forms, swine's flesh, and all other unclean

and harmful foods and drinks, such as tea, coffee, and habit-forming drugs?

Do you believe the Bible doctrine of spiritual gifts? Do you understand the nature of the gift of prophecy, which has been manifested through Ellen G. White, and which has been connected with the message from its beginning? As far as you understand the instruction from that source, are you in harmony with it?

Will you be faithful in the means provided for growth in grace by attending all services of the church as far as you are physically able, such as the regular Sabbath services, including the Sabbath school, and participating in church ordinances, prayer meeting, business meeting, and missionary endeavor?

Do you understand that as you are baptized by immersion and voted in by the church body that you become a member of the remnant church known as the Seventh-day Adventist Church and that such membership is a sacred privilege and responsibility?

Have we been faithful in these baptismal vows? Let us test ourselves. Are we as honest today as when first we saw the light? Our Father in heaven is honest and upright. He has kept all His promises to us. His word will never fail. Then let us not fail Him but be honest in all our spiritual relations with the Master, for "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). D. A. D.

## From The Editor's Mailbag

A brother inquires as to the Adventist teaching concerning man's sinful state. He has always thought of each individual as in a state of "colorless neutrality" as regards sin until he comes to the age of responsibility, and that then his sinful state is the result only of his own wayward deeds. He says: "I can't believe that opposite my name on heaven's record book is the charge that I stole fruit from the Garden of Eden. That cannot harmonize with page 276 of *Early Writings*, where Mrs. White speaks of certain slaves who will not arise in either resurrection. This group of slaves provides us with a test case by which to judge whether or not man is essentially evil. Doesn't her statement really prove that man is essentially neutral? These particular slaves had no opportunity to learn of God. Hence He could not take them to heaven, but neither does He consign them to punishment."

### Our Reply

The question you raise is a very ancient one, as you well know. It happens to be a question that the Adventist denomination has never attempted to answer in any precise way. In fact there are a number of areas in theology where we as a people have, thus far at least, never felt it necessary, or perhaps should I say wise, to attempt an exact formulation of belief. Nor do I know of any statement by Mrs. White that would give a full and wholly satisfying answer to the question you raise. I feel quite sure that the one reference you make to her writings, that is, regarding certain slaves, really does not help us very greatly. I think she is dealing, rather, with two other points, namely, the low mental level of certain slaves that made them incapable, perhaps, of grasping truth, and secondly, the lack of opportunity to receive truth. I fail to see how a discussion of these two points provides any satisfying answer to the basic question you raise. Actually, I think the case of those slaves proves the opposite of what you affirm. Is not death the essence of the punishment for sin? Without sin there would be no death. If those slaves,

during their lifetime, were not morally responsible for their acts, then why did God allow death to come upon them? The only answer I know is the statement of Holy Writ, "In Adam all die," which surely indicates that those slaves bore some real relationship to Adam's deed of disobedience.

You are correct if you hold that Adventists give no unqualified support to the doctrine of original sin and total depravity, any more than we give support to Calvin's doctrine of the irresistible grace of God, the predestination of some for salvation and the reprobation of others. Conversely, we give no support to the view that a man can work out his own salvation and can finally become a person blameless in nature and acceptable to God. Somewhere between these two extremes is our view of man. I don't think we are exactly in the middle between the two extremes either. Rather I believe we veer a little toward the Calvinistic side.

My own reasoning runs about as follows: Man is incapable of lifting himself above the low level on which his sinful ancestors have moved. If he were, there would be no need for the death of Christ. That inability on man's part is made very clear, I believe, in the seventh chapter of Romans, which reveals that even though a man may wish not to do certain things, he nevertheless goes forward and does them, and ends by exclaiming, "O wretched man that I am!" That much, I think, is plainly evident from Scripture. And because of that I could not subscribe to the idea that every man's state at the outset is "neutral."

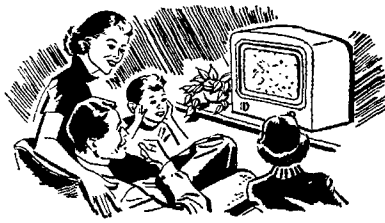
I don't believe we find our way out of this bewildering and mysterious problem in terms of a discussion of possible original neutrality for each individual. Rather, I think the way out is in terms of the free will that God has given to each man. Because of this we might say, in a sense, that at every moment of decision man is in a neutral position, he can decide to go in one direction or the other. You know, of course, the quaint old illustration of the meaning of the doctrine of election. God is always voting for us, the devil always against us, and our vote breaks the tie. Though sin has tainted man's nature—"for as in Adam all die"—God has not permitted sin to overrun or damage man's will to the extent that it cannot function. Hence each man can decide for life or death, can decide whether he will be a child of God or of the devil. If because of immaturity, physical or mental, or some other handicap, the will has no normal opportunity to function, then God makes exceptions. In such instances He employs, of course, His own infinite resourcefulness to decide whether, as in the case of the babes of Christians, the child will be given to the parents for eternity, or whether, as in the case of certain slaves, they will be allowed to be as though they had not been.

I think this question is in the same category of insoluble theological problems as the question of the free will of man versus the sovereignty of God. In this latter problem we accept both the free will of man and the sovereignty of God, and await a future day to understand fully their true relationship. In the case before us I believe what I feel is clear Bible teaching, that every man born into this world since Adam lives on a different plane from that on which Adam moved in Eden, that indeed "the whole world lieth in wickedness." Consistently, I believe, further, that man is incapable of lifting himself out of the pit even though there may stir in his heart the desire to rise. But I also believe that every man is to some degree lighted by that Light from above and may set his will on the side of God so that God may revitalize him, give to him a new heart and spirit, and enable him to become a child of God.

**Y**OUR TV programs are not in vain. They inspire one to live better," writes a Faith for Today viewer in Pennsylvania. Thus in these few words a seeker after a better way sums up the experience of searching and finding on the part of many thousands across America. Faith for Today, the voice of Adventism on television, is in the forefront of the Lord's battle for the souls of men. In teeming cities, on lonely battlefields, aboard naval craft, and even in distant overseas city evangelistic projects the Adventist telecast has had a part in pushing the struggle against evil.

Not only by means of the live telecast, but by kinescope film recordings and the Bible correspondence school, Faith for Today has extended its influence for good far beyond the nine original TV outlets. Of our present network of more than seventy stations, nearly sixty are carrying our program by means of kinescopes, as a public service and without charge. After these recordings have made the rounds of our free stations they continue definitely in service, used by evangelists to attract audiences. Then as they can be spared, these films are finding increasing use in overseas mission lands. Thus Faith for Today is achieving global significance undreamed of in its infancy.

The Bible school is knitting together a family of new believers not only in the United States but far afield and on the sea. Naval personnel on leave within coastal cities view the telecast, write for books and lessons, and then spread the message when they again embark for further sea duty. *Telenotes*, Faith for Today's TV news monthly, is eagerly awaited by friends of the telecast who have been sent overseas in their country's service.



Friends of these friends have written asking that their names be added to our mailing list. Many servicemen in Korea are joining their families in Bible study, though they may be separated physically by oceans and continents.

The story of one young serviceman, Anfelt Albertson, illustrates the extent of Faith for Today's influence for God. He watched the telecast and attended Pastor W. A. Fagal's Carnegie Hall meetings before he was sent to Korea. By correspondence he continued studying the Bible, accepting each article of our faith as it was presented. After some months of overseas service, with the Bible school as his only Adventist contact, he wrote asking where he could find our people. "Are there any Seventh-day Adventist churches or chaplains in Korea?" he asked. "I would like very much to talk with a Seventh-day Adventist chaplain. I would also like to attend Sabbath (Saturday) services. The base I am now on doesn't hold Sabbath services. I am praying for you all."

His name was forwarded to the General Conference War Service Commission, who notified Chaplain Carl R. Holden, requesting him to locate this young inquirer. In just a matter of days Chaplain



Anfelt Albertson of American Air Force, baptized by C. Holden. Won through Faith for Today.

Holden was able to report, "It was indeed a privilege to baptize this young man. I feel that he is a jewel for God's kingdom. Though he has not met you personally, he is looking forward to seeing you on Faith for Today."

This young brother's joy pervades his letter describing the baptism. He wrote: "I got a four-day pass and went to see Chaplain Holden. We sat down and studied the Word of God together. I was baptized this Sabbath, and what a wonderful joy it is to know that I am part of the remnant church of God. I am filled with joy and my heart is overwhelmed. This is one experience that I will never regret. Please write soon, and remember that I am praying for you all."

It should fill us with awe as we contemplate the fact that the Creator has entrusted this generation with the knowledge of the electrons, which operate so miraculously in television. The extent of its usefulness and the power of its ministry have not yet perhaps been fully gauged, but the importance of our developing its potential to the utmost as a major means for quickly finishing our great task should immediately and most seriously engage our earnest effort.

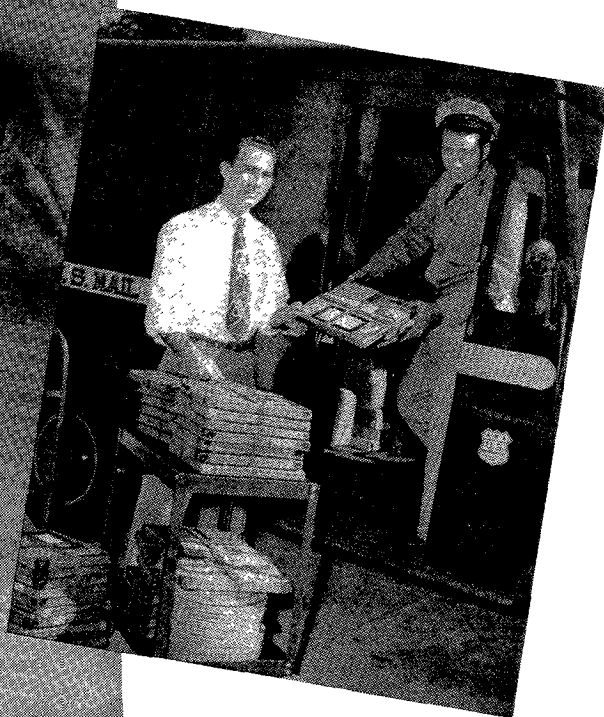
In recent weeks our Government has endeavored to help us grasp the grim terrors inseparably related to the atom and hydrogen bomb warfare. Describing the



Front: Elder and Mrs. W. A. Fagal. Back row: Faith for Today Quartet—Harold Lickey, Walter Isensee, Lyle Jewel, Herbert Hohensee.

# MOMENT

Carl R. Holden in Korean stream, September, 1953.  
y Bible School.



Uncle Sam and Faith for Today are partners in spreading abroad the Advent message by film recordings of the weekly telecast. At present about sixty TV stations are thus serviced, the program being carried free.

By ELMER R. WALDE

y, General Conference Radio Department

awful consequences of such a war, the President solemnly predicted, "sudden and mass destruction, erasure of cities, windrows of unidentified dead, a possible doom of every nation and society." It is noteworthy that even the *Bulletin of the Atomic Scientists* recently advanced its time clock on civilization to three minutes to midnight after the Russian H bomb explosion was confirmed. With evidence heaping upon evidence on every side, the work we are now doing for God is His closing work for sinners. We cannot help being deeply impressed by both the development of television at this particular time and the extent and importance of the part it already is taking in our world movement. This is the day of opportunity for the remnant church—our mighty moment to work and witness as never before in our denominational history. Christ warned, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

With this challenging burden on their hearts, the Faith for Today group labor faithfully and effectively at their post of duty, ever reminded by the increasing mail returns that their labors are not in vain, as is indicated by such letters as this:

"In attempting to find a satisfying religious program on both radio and tele-

vision, I finally dialed to Faith for Today one Sunday, and from then on I was a regular viewer. Very soon after, I decided to write for the booklet that was being offered, entitled *Where Is God?* plus the

Bible course, both of which proved to be a great blessing to me. On May 30, 1953, I was baptized, and I am now a regular member. Words cannot sufficiently express the gratitude I feel toward Faith for Today."

A family in Philadelphia tell what Faith for Today has meant to them. "Words cannot adequately express our appreciation for Faith for Today. We were going from one church to another, seeking a church that preached true Bible doctrine. We saw Faith for Today on television, enrolled in their Bible course, and thus were led to the true church of God. Peace came into our hearts and home, and our problem of how we could train our children to be Christians when sin was all around them was solved by enrolling them in one of our fine Christian schools."

One day a teen-ager was visiting his grandparents, when Faith for Today came in on the television set. All of them enjoyed the program very much and decided to attend the meetings that night that were announced to be held in Carnegie Hall. They signed up for Bible studies, and two years ago all three were baptized on the same day.

This young lad won his boy friend to Christ. They decided to hold meetings out on Coney Island, and through their efforts a number of souls were won to the Adventist faith.

The fruitage of Faith for Today—the voice of the Advent people on television—is impressive and encouraging, and its influence for Christ is growing amazingly. May the Lord strongly impress us with the unlimited possibilities and opportunities before the church today through the use of this modern medium of pictured truth.



Visitors view Faith for Today in action in studio.



# News From the World Field

## Evangelistic Center in London

By G. D. King, *Public Relations Secretary*  
*Northern European Division*

The acquiring of the New Gallery, Regent Street, London, by Seventh-day Adventists to be used as an evangelistic center, has created considerable interest in the press, business, and religious circles of Great Britain.

At the time of the completion of the purchase from the J. Arthur Rank Organization, it was possible to make a news release to the leading national papers and to the Associated Press Agency. We believe that the Lord richly blessed this news release, for it appeared in most of the leading newspapers of Great Britain, and many news clippings have come back to us through the International Clippings Service.

The London *Times*, along with other

papers of repute, carried the news in most prominent positions, and clippings have come to us from as far afield as Australia, Capetown, Bermuda, and Hong Kong. The short statement from the South China Sunday *Post* in Hong Kong is as follows:

EVANGELICAL CENTRE — London  
Sept. 4.

"The Seventh-day Adventists have bought one of London's best known midtown cinemas for use as an evangelistic centre. The total cost, including refitting, is estimated at nearly £200,000. The premises formerly known as the New Gallery Cinema, is in Regent Street in the heart of London's shopping district."

In connection with the opening of the New Gallery, plans were made for the convening of a press and trades reception to be held in the New Gallery just prior to the beginning of the public services. At this reception we were privileged to have with us at the New Gallery as principal guests, Col. Frank Norman, chairman of the Westminster Chamber of Commerce, and W. R. Haynes, retiring president of the Regent Street Association.

These two organizations are two of the most prominent and influential business associations in the West End of London. It is estimated that about 150 businessmen, newspaper reporters, freelance journalists, and friends attended this reception, which was held on Friday morning, October 23, 1953.

The speeches of our principal guests were most appropriate to the occasion and revealed a deep interest and understanding of our work. As a token of appreciation to the contracting firms who completed the building in the short time of about six weeks, presentations of W. L. Emmerson's book *The Bible Speaks*, were made to the supervising managers of the two firms concerned and to the supervising surveyor.

In spite of the great amount of newspaper publicity of the national press at the time of the completion of the purchase, several national papers gave considerable space to the opening service at the New Gallery. It was estimated that over three thousand people attended the four services conducted by George E. Vandeman, and also the press and trades reception. Clippings have already come to us not only from leading London papers but from provincial papers as far away as the cities of Leeds and Norwich in the north of England and Cork in the Catholic country of southern Ireland. These newspaper items were very fair and even favorable in their comments as the following quotations from these papers indicate:

"The Scene changes.

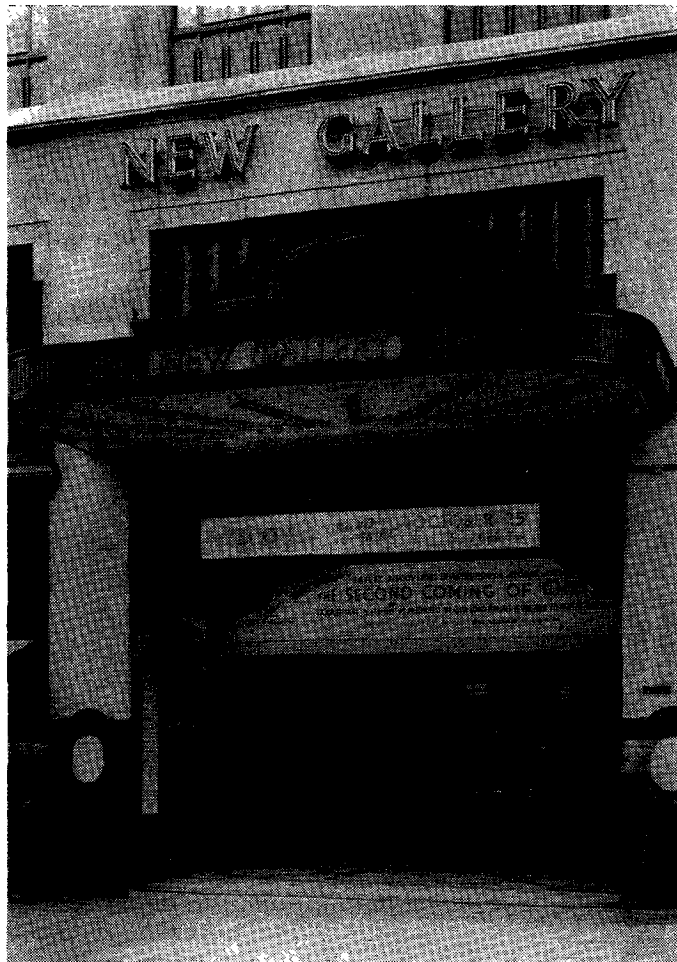
"Although they claim only about 7,000 adherents in this country, the Seventh-day Adventists today open a cultural and evangelistic centre, the cost of which runs into six figures.

"The new centre, was formerly one of the most 'Ritzy' West End, Rank cinemas in London—The New Gallery.

"Towards the purchasing of the property a gift was received from the Seventh-day Adventist headquarters in America of £130,000. In addition, a considerable sum has been spent on renovations and re-seating.

"This religious body, which has missions in Leeds, Bradford and other places in Yorkshire, is hoping to open smaller cultural and educational evangelistic centres in various parts of Great Britain."  
—Yorkshire *Post*, Leeds.

"Today I visited the New Gallery in Regent Street but not as on former occasions, to attend the Press view of a new film. The gallery has ceased to be a cinema and is now the temple of the Seventh-day Adventists. It had its beginning as an art gallery when a group of artists in the 80's broke away from Royal Academy tradition and decided to have an art gallery of their own. I wonder what they would have thought of it in its present circumstances. The building has been newly decorated in aesthetic colours. The cost of buying and re-equipping it amounted to £200,000. Most of the funds came from the United States. An



Front of New Gallery evangelistic center in the heart of London.

American evangelist addressed the gathering there today. I noticed many visitors from the United States were present. Afterwards everyone was regaled with hot chocolate and fruit juice."—Cork *Examiner*.

It is our firm belief that this newspaper publicity and the evident good will already created among the businessmen, will mean much to the fruitful service of the New Gallery Evangelistic Centre. This is revealed in the following letter from a most prominent London business executive:

"Thank you very much indeed for your letter of the 29th instant.

"As you know, it was a pleasure for me to be at your opening of the New Gallery and I would thank you most sincerely for inviting me.

"As you also know, I am in sympathy with your work and will be only too pleased to assist at any time it is possible. I sincerely trust also that our association will not be limited to the one occasion."

We request the continued interest in the prayers of our fellow workers throughout the world field for this great enterprise in evangelistic endeavor.

## Growth in the Inca Union

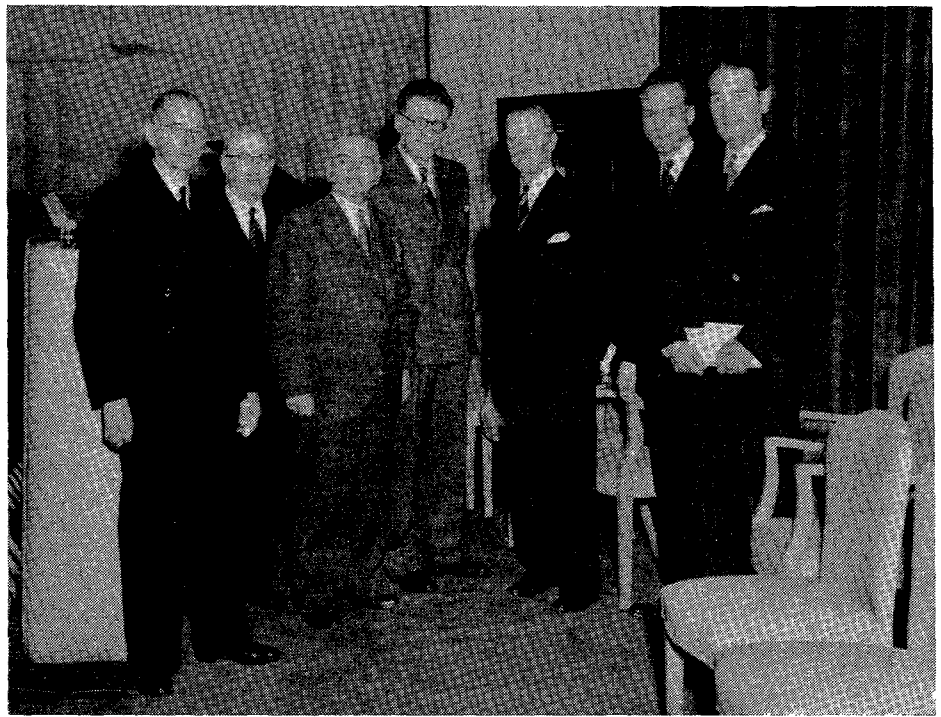
By A. V. Olson  
Vice President, General Conference

The Inca Union Mission is on the so-called roof of the world in the high Andes and down the eastern and the western slopes of these mighty mountains. On the one side it reaches down to the blue waters of the Pacific, and on the other it spills over into the jungles of the upper reaches of the Amazon and its tributaries.

Although the equator crosses the northern section of this field, most of it has a temperate climate. This is due to two causes: first, the high altitude in the mountains, and second, the cold Humboldt Current that flows north along the western shores of South America from the Antarctic to the northern part of Peru, where it turns west across the ocean. The lowlands east of the mountains are hot and steamy, with a dense tropical vegetation, whereas the western slopes clear to the sea are as barren as the Biblical hills of Gilboa, except in a few narrow valleys where there is irrigation.

The territory of the Inca Union comprises the countries of Peru, Bolivia, and Ecuador, with a combined population of around eighteen million, most of whom are Indians. Around Lake Titicaca and throughout the highlands of Peru and Bolivia there are millions of Inca Indians. Other Indian tribes live in the jungles down in the eastern section of the union territory.

It was up on the wind-swept shores of



Men on the platform at the opening service of the new evangelistic center in London. Left to right: J. A. McMillan, president, South England Conference; E. B. Rudge, secretary, Northern European Division; G. D. King, public relations secretary, Northern European Division; W. W. Armstrong, president, British Union Conference; Col. Frank Norman, chairman of Westminster Chamber of Commerce; Evangelist George E. Vandeman; W. R. Haynes, retiring president of the Regent Street Association.

Lake Titicaca that Brother Stahl, the apostle to the Indians, began his work many years ago among the Incas. Few people today are aware of the hardship and sacrifice that this servant of the Lord and his brave wife passed through. The work was hard and dangerous in those early days, but with a love in their hearts for these neglected people that no hardship or suffering could dampen, these faithful missionaries and their co-workers toiled on.

### Growth of the Work

Under the blessing of God a wonderful work was accomplished. Before retiring from the field, Brother and Sister Stahl had the joy of seeing several thousand Indians converted, baptized, and added to the fold. Well do I recall how our people in America and Europe were electrified when the message came through telling us that five hundred new believers had been baptized on one Sabbath in the waters of Lake Titicaca.

During the forty-five or fifty years since the work was first started in the lands of the Inca Union, many noble overseas and national workers have labored here. The seeds of truth they have scattered have borne fruit. Today we have just about twenty thousand baptized members in this union. Baptisms for the last few years have been as follows: 1950—1,502; 1951—1,574; 1952—1,993. At the time of writing (December 31) the figures for 1953 are not yet available, but the leaders believe they will be fully as good as the previous year.

In the Inca Union we have three modest medical institutions that have

done and are still doing a splendid work. It is an inspiration to meet our doctors in these institutions. Instead of remaining in the homeland, where they might make themselves rich in private practice, they are joyfully toiling away with meager facilities out here because of their love for the lost and the suffering in these needy mission fields. Together with the nurses and other helpers, they are rendering valuable service in the development of the work of God in this union.

Several small training schools have been established for preparing workers from among both the Indian and the European young people of this field. Much has already been accomplished along this line, but much more remains to be done. More and more of the young people born and reared on the ground must be pressed into service.

Sunday, December 21, it was my privilege to witness the graduation of six young men and one young woman from the Inca Union College. Several of these were immediately drafted into the work. The others plan to continue their studies.

### Workers' Meetings Held

Together with L. H. Olson, the secretary of the South American Division, and Walter Schubert, the Ministerial Association secretary of the division, it was my privilege to attend two workers' meetings in the Inca Union. The first one was held in our school near Cochabamba, Bolivia, where the workers of the Bolivia Mission came together for nearly a week for study and prayer. The second was held at our union headquarters in Lima, Peru, and

served for the workers of the Peru Mission and of the Upper Amazon Mission of Peru. Some of these workers were pressed into service without much preparation. Others are college graduates. All of them were equally glad to come apart for a few days of rest from their arduous toil to seek the Lord for a clearer understanding of their divine task.

The work up in the high altitudes is not easy. Roads are scarce, and in many places nonexistent. Consequently, the traveling from village to village to care for the large number of groups and to seek for new souls must be made on foot or on the backs of donkeys. Down in the jungles there are no roads. There our workers must travel either by canoe up and down the many crocodile-infested rivers or on foot. Here, indeed, our men can justly be likened to hunters and fishers as they seek for souls among the rocks of the mountains, along the rivers in the dense forests, and over the bleak plains of the highlands.

During recent years aggressive evangelistic efforts have been conducted in most of the few cities in this territory. These have been blessed of God, and large harvests of souls have been gathered in. In Lima, Peru, one of South America's most beautiful cities, we now have several churches. This is a fruitful field.

#### Year-End Committee Meeting

The last of December the Inca Union committee met in Lima for its year-end meeting. The reports rendered by the officers and department men and by the institutional leaders regarding the progress of the work during the year 1953 were very good, but the information given us concerning certain problems confronting our work was not so bright. In ad-

dition to a constantly mounting cost of living, owing to the rapidly decreasing value of their currencies on the world market, new social laws have created new financial problems that are difficult to solve. The brethren did not permit these things to discourage them however; plans were laid for advance moves along all lines.

In the work of God we must never permit difficulties to discourage or defeat us. Instead we must ever press forward, trusting in God to open the way. "Obstacles to the advancement of the work of God," we have been told, "will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable." —*Testimonies*, vol. 8, p. 10.

#### Four Workers Ordained

On the last Sabbath of the year four of the workers were ordained to the gospel ministry. One more worker had been included in the list to be ordained, but he was unable to be present because of illness.

It was a pleasure to work together with R. L. Jacobs, the union president, and his associates. They are men who fear God and who are devoted to His cause. May God abundantly bless them and all of our workers and members in the Inca Union.

## Southern European Division Council

By E. E. Cossentine, *Secretary*  
*Department of Education*  
*General Conference*

The Southern European Division Winter Council was held in Lausanne, Switzerland, December 9-16, 1953. W. R. Beach, the division president, led out in the meetings. In his report he compared the present status of the division with that in 1929, when it was organized. Then the division had only 16,511 members. Today it has a membership of almost 100,000. The growth is further evidenced by the fact that since 1946 the membership has more than doubled. Today there are 1,500 churches. There were 6,748 baptisms for the first nine months of 1953, in spite of the fact that a large number of companies could not be reached.

From some parts of the field no representatives could be present. In spite of the present difficulties, God's cause is moving forward.

Because of the number of languages represented at this meeting, three interpreters were kept busy bringing to us the message that was spoken. Considerable time was given to the spiritual needs of the field.

#### Working Under Difficulties

In a number of the countries our people have no liberties to preach the message. In one country we have four or five churches, some of which have been built as long as two years ago, where we have never been allowed to worship. Yet in that field there has been a membership gain of more than 10 per cent during the first nine months in 1953. In this country no public meetings can be held and no announcements of any kind can be given out. In some countries the only way a non-Adventist can come to a meeting is to be brought by an Adventist member who sponsors him. Often we find in these countries people who have long been desirous of attending our meetings but who did not know anyone to sponsor them.

Yugoslavia reported that they expected to baptize seven hundred new members in 1953. Property has recently been purchased in that country, and a school is being established for the training of workers. This will be the fulfillment of a longfelt need. In Greece, 1953 has seen our best progress in the advancement of the message. Another new church was dedicated on Sabbath, December 26, in Salonika, the old city of Thessalonica.

In the mission section of the Southern European Division, which extends south of the equator in Africa, the progress is onward. The big problem is to keep abreast of the calls for workers to enter new places where interests have sprung up. It was most encouraging to hear the



Delegates and visitors attending the Southern European Division annual council held in Lausanne, Switzerland, December 9 to 16.



wonderful reports from these lands of the power of God, which is changing the lives of thousands.

Before the beginning of the regular council, a precouncil meeting was held by the educational and religious liberty departments. Otto Schuberth and J. Nussbaum led out in a strong way. Far-reaching plans were made for the advancement of the work in these departments. The question of religious liberty in the Southern European Division is a large issue, and there must be continual vigilance in order to have a reasonable amount of liberty for our work. Our schools in the Southern European Division suffered a great deal during the war years. But since then, new school properties have been secured in Portugal, Austria, Italy, and Yugoslavia, and the school in Spain is being enlarged and expanded for the training of workers in these fields. These training schools represent a real advance in the development of our work, inasmuch as it is necessary to train our workers in their own language areas. Our church schools are also growing, both in strength and in number.

The daily messages that were brought by the General Conference representatives, R. R. Figuhr, C. W. Bozarth, and the writer, were much appreciated.

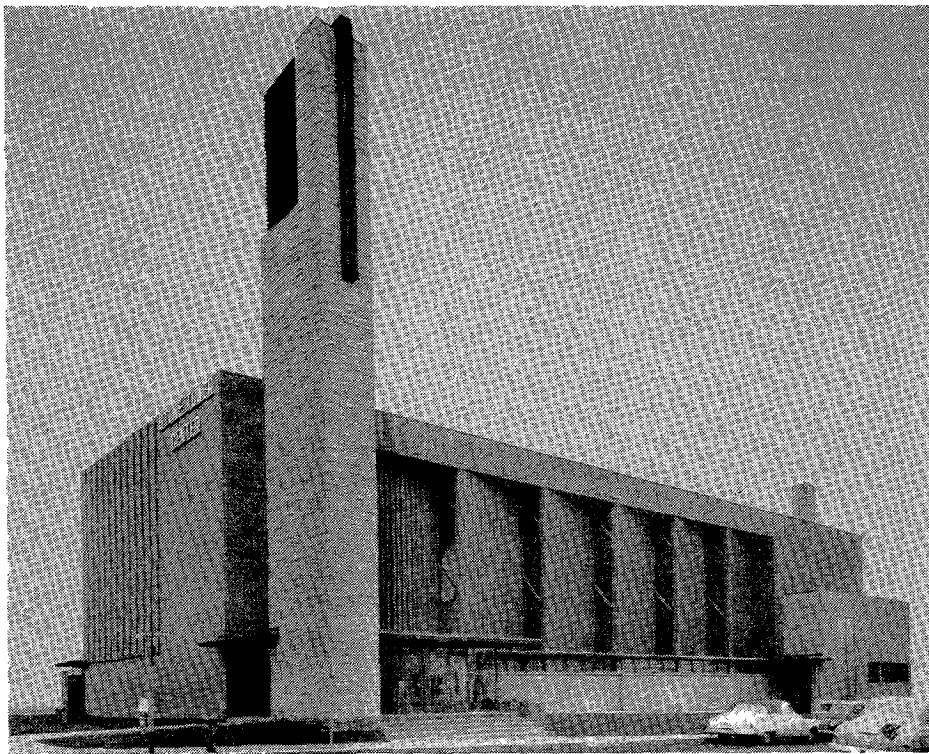
## Portland Evangelistic Center

By Ben Glanzer

A vigorous evangelistic program is in progress in the Portland, Oregon, area, with meetings held nearly every night of the week. The new Stone Tower Center, seating nearly fourteen hundred in the main auditorium, is situated at Thirtieth Street and Sandy Boulevard. It is the evangelistic center for this city-wide program. Four meetings are held each week—two on Sunday, one on Wednesday and Friday nights.

R. Allan Anderson, General Conference Ministerial Association secretary, is leading out in this program. Each week sees growth in the interest already awakened.

The campaign is in its fourth month, and the seating capacity is still being taxed to overflowing at some of the meetings. The studies on the book of Revelation that are given in the auditorium on Wednesday night are also held in various areas of the city on other evenings. For instance, in Vancouver three hundred attend. And though the crowds are not so large in the suburbs of Milwaukie, Beaverton, and St. Johns, yet the interest is keen, and many are making their decisions for Christ. Some evenings meetings are held simultaneously in different sections of the city, with Harold Metcalf, evangelistic co-ordinator, and others leading out. These regional meetings tend to build the Sunday audiences at the



New evangelistic center in Portland, Oregon.

evangelistic center, and the Sunday services tend to build the attendance at the regional meetings.

An evangelistic center calls for a slight adaptation of the usual methods of evangelism. In a center owned by the denomination there is opportunity to carry on evangelism the year round; hence, though the message is presented clearly and forcefully, the method of presentation must be somewhat adapted. In the large public services subjects are introduced in such a way as to keep the people coming and to constitute a constant appeal to newcomers. By being alert and faithfully following up the names handed in, and watching for interest, the workers seek out interested ones and get them into the Bible classes and into smaller groups, where are unfolded such subjects as would divide the large audience and where definite decisions are called for. Thus the work in an evangelistic center yields a constant succession of baptisms, and the end results are much larger than in the conventional plan of evangelism. Both methods are needed, however, in this modern day.

The daily broadcasts on the Builders of Faith program are tied in with this city-wide project. R. J. Thomas and Armen Johnson, who have been carrying the burden of that radio program, share it with R. A. Anderson, who almost every morning gives the principal message over the air. The broadcast has the highest Hooperating of all religious broadcasts in the Northwest.

A fine group of workers are cooperating in this evangelistic field school. And the Oregon Conference, under the leadership

of Lloyd E. Biggs, is to be commended for its forthright vision in the encouragement of this type of evangelism. A real revival has come to many of our Portland area church members. For the first few weeks of this campaign the writer had the privilege of directing the music, which is now under the able leadership of Armen Johnson. The message is being presented in a strong but appealing way, with hundreds making their decision for the truth. As this report goes to press 113 persons, ranging in age from 10 to 92 years, have thus far gone forward in baptism in this new center.

We solicit your prayers for God's continued blessing on this evangelistic program.

## "Brother, That's a Miracle"

By Daniel Walther

F. H. McNeil, the white-haired principal of our Colombia-Venezuela Union Training School at Medellin, Colombia, sat on a bed in our dispensary at Caracas, Venezuela. We had taken refuge in that quiet place during a lull in the Colombia-Venezuela meeting in order to listen to his story of the progress of our message in Colombia. He told me how in that land of persecution, especially in the Upper Magdalena Mission where the capital city of Bogota lies, our message is making remarkable progress. He felt confident that Colombia will reach the goal of doubling its membership by next General Conference. And why? Because of the persecu-

tions that have been raging from 1947 to 1952.

Among the many incidents that Brother McNeil told that evening I remember especially the story of a man in Palmyra who, with his wife, was attending our evangelistic meetings. For a time he seemed deeply interested, but one day he decided he would cease to attend our meetings and would stay by his former church. He also forbade his wife to attend in the future.

#### Dream Leads to Conversion

That night he had a dream in which he saw a beautiful cathedral, magnificent in its resplendent glory. This sight greatly relieved him, for it confirmed him in his decision to stay by his former church; it was clearly an indication that he was not to attend any more meetings of our preacher. But as he looked again he noticed a stream of light shining across the cathedral. It came from a modest meeting place where he saw the Saviour in simple garments pointing to the small chapel and saying, "This is the way, walk ye in it."

Three times that night he had the same dream. The next day his wife was overjoyed to hear him say, "Perhaps we'd better return to the meeting place after all." So they did, and our preacher spoke on the true church. Just as he was mentioning that the true church of Christ was to endure persecution, powder bombs were thrown into the hall. No one was killed, and the meeting proceeded. When the preacher asked whether there were any who wanted to join the true church, that man was the first to get up and witness for his faith. But he was not the only one to seek a place in the true church. That year 295 persons were baptized in that city.

"And, brother, that's a miracle," said Elder McNeil. It was also a new demonstration of the axiom that the Christian church advances most when it is opposed and persecuted.

## Baltimore Evangelistic Campaigns

By M. K. Eckenroth  
*Assistant Professor, Practical Theology  
Theological Seminary*

The evangelistic field campaigns in Baltimore, Maryland, have proved to be fruitful ones and a great blessing both to the churches and the practical theology department of the Theological Seminary. Three outstanding series of the Prophetic Crusade, which began approximately two years ago, have netted thus far more than two hundred souls baptized, a large interest, and a baptismal list of nearly one hundred now being followed up by the pastors and Bible instructors in Baltimore.

The first series was begun by the faculty of the practical theology department with the writer as director of the campaign. He was assisted by men of the Seminary classes. Wylie Fowler, of the Ohio Conference, had charge of the music. The second series was conducted by E. F. Koch, Columbia Union evangelist, with Miss Mary Walsh of the Columbia Union staff assisting and directing the personal work program. Seventy were baptized in this series. The third series, just concluded, was again conducted by the Seminary staff, with A. R. Appel, home on furlough from the Orient, in charge of the music.

#### Continuing Evangelism

This program, consisting of a continual series of meetings, demonstrates the unique practicality of continuing cooperative evangelism with the church building serving as the "center." A few meetings were held in a central theater for public arousalment. This was the case in both the second and the third series in the Baltimore evangelistic endeavors, and proved to be a most successful technique both from the fruitage and from the economic viewpoint.

In the third series J. W. McFarland,

M.D., of the General Conference Medical Department, gave a series of midweek health talks and demonstrations. Thus the evangelical, medical, and pastoral functions were united in common action. The laymen have been mobilized to follow up the interest along with the regular conference workers. Some Seminary men are assisting in the follow-up program.

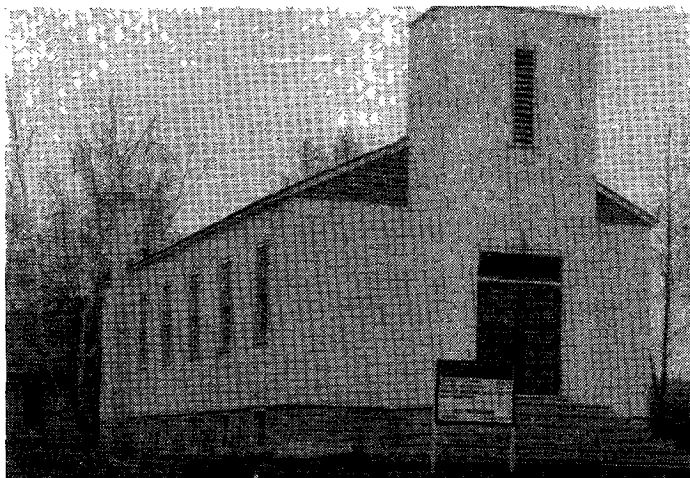
In addition to this interest, a baptismal class of young people of Edgcombe Academy is meeting regularly, with prospects of an early baptism.

The pastors led forth in the baptismal functions. Thus the evangelistic team was responsible for the awakening and developing of the interest, but the converts were baptized by the pastors and not by the evangelist, thus tying them in very closely with the church program. This carried out the idea that evangelistic endeavor can and should disturb as little as possible the normal functions of the regular church and pastoral program.

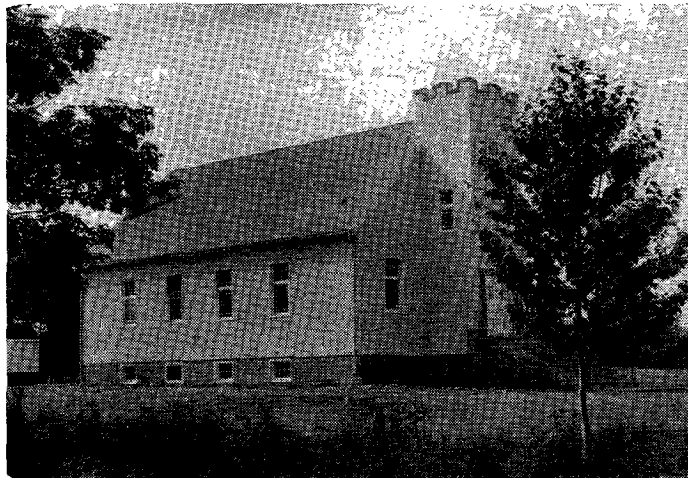
#### Field and Classroom Study

This evangelistic field program has been closely coordinated with the classroom and academic study of the basic philosophy of sound evangelistic procedures. Academic credit was given for field participation. Financial help from the General Conference afforded opportunity for the Seminary men to move forward in such a program. The Chesapeake and Columbia Union conferences also appropriated funds for the campaign, which made the project possible and the resulting fruitage a reality. This cooperative integration of the mutual interests of the General, union, and local conferences augurs well for a continuing strong field and ministerial development program. We pray for the newly won souls and for the young men in training at the Seminary.

To the task of an efficient and a well-balanced field ministerial training program the faculty of the Theological Seminary gives full dedication.



New church in Prince George, British Columbia, Canada.



New Leduc church in Alberta, Canada.

# Tokyo Sanitarium and Hospital

By J. Ernest Edwards

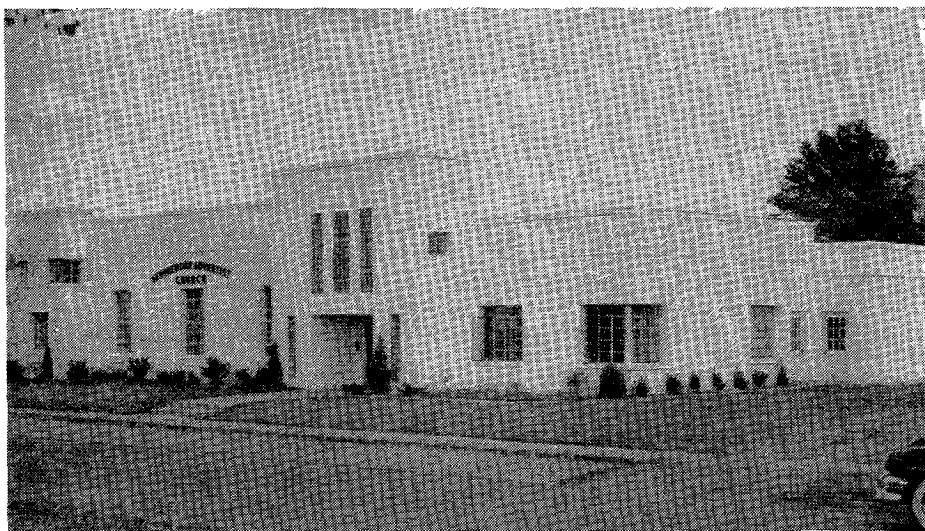
The Tokyo Sanitarium and Hospital has received much publicity during the last two months. On November 4 the United States ambassador to Japan, John M. Allison, broke the ground for a new three-story wing to this institution. On that occasion messages from the Chinese ambassador to Japan, Hollington K. Tong, and the governor of Tokyo, Seiichiro Yasui, were read. This new wing, with its two major-surgery rooms and twenty-seven beds, will greatly increase the capacity for service that this institution can render the community.

In the January issue of the *International Graphic*, the Japanese monthly pictorial magazine similar to *Life*, three pages of photographs were devoted to the school of nursing. The pictures depicted the spiritual aspects of the nurses' training—morning worship, prayer bands, branch Sabbath schools, and evening prayer with patients. The English caption accompanying the photographs reads: "Passers-by will often hear the singing of a hymn out of the window of the Tokyo Sanitarium and Hospital, Ogikubo. In the old days, many religious people cooperated in their mission of healing human sufferings. Even in the 20th century, there are still many of them in the world. This hospital is one operated by those people who serve God. Whoever visits this hospital will be greatly interested in the lives of the nurses working there. At the School of Nursing, about sixty boys and girls are studying Christian religion and nursing. This hospital, together with the nursing school, is operated under the management of the Seventh-day Adventists, a Christian Mission, now active all over the world."

The doctors, instructors, and sixty nurses in training are real missionary workers as shown by the first nine months' report for 1953. These faithful medical workers gave 887 Bible studies, conducted 38 series of gospel meetings, and wrote 672 missionary letters, which resulted in 66 persons becoming definitely interested in the message and a baptism of eleven.

The Harajuku Clinic was opened this past year and treated 3,010 patients. God is also blessing this medical institution financially. One day this past year the treasurer took in more than a million yen, more income than was received during the entire year of 1947. In addition to the opening of the new clinic and the beginning of construction on the new wing, laboratory equipment has been purchased that will enable this institution to give tests not given in any hospital in Japan except the Army hospital.

Truly this medical institution is doing its appointed work and is opening doors to our message in Japan.



## Church Dedication in Fort Smith, Arkansas

A beautiful, modernistic church was dedicated in Fort Smith, Arkansas, on Sabbath, December 12, 1953, as a result of the leadership of the past three pastors, J. D. Nichols, C. R. Holden, and M. L. Wilson.

The dedicatory sermon was presented by the Southwestern Union Conference presi-

dent, L. C. Evans. This is one of a number of churches that has been erected in the Arkansas-Louisiana Conference in recent years. It provides an adequate home for our members in Fort Smith.

F. O. SANDERS, President  
Arkansas-Louisiana Conference

## Medical Clinic Opened On Okinawa

By E. E. Jensen

Since the opening of the work on Okinawa in 1950 we have longed for the day when the medical work might be united with our evangelistic program. On November 17 this became a reality when the Seventh-day Adventist clinic at Shuri was officially opened.

An appropriate program had been carefully planned, and we were pleased to have in attendance several of the leading dignitaries of the island. Col. Arthur Hill, director of preventive medicine for the United States Civil Administration of the Ryukyu Islands, represented the health department of the above administration and presented a brief congratulatory speech. The main address was given by Mr. Shuei Higa, governor of the Ryukyu Islands, who also cut the ribbon opening the unit to the public.

Many friends and visiting doctors were present and commented favorably on the work we were beginning. All have a very high regard for the work of missions and were much interested in this phase of our work.

When it was made known that we were planning to open a medical unit, much good publicity was given us, and many of the newspapers asked for material and information that they could publish in their papers. Public health officials of both the Army and the local government have been most cooperative and have lent

every assistance. All of our equipment was donated to us from these sources, as well as liberal quantities of medicine.

The clinic is under the direction of Capt. Norman Everett, a medical officer with the U.S. Army here on Okinawa. He is donating two half days a week and is rendering very valuable service. Dr. Harold Lee, who serves as director of a private clinic here, is also donating a half day a week to our clinic. Both of these doctors are graduates of the College of Medical Evangelists and members of our church.

Both doctors are licensed to practice medicine by the government of the Ryukyu Islands. This in itself is a major victory, for the laws of the national government read that only graduates of Japanese schools of medicine can practice. However, this article was waived and licenses were granted. We are indeed grateful to these two doctors for the assistance they are giving us.

### Nurse Ready for Service

The nurse in attendance at the clinic is Miss Toshiko Ishikawa. She is a graduate nurse with very fine training and experience. During the war she served in both the Japanese Army and Navy and most recently for four years in one of the U.S. Army dispensaries here on Okinawa. While in this dispensary she worked with Dr. John Schnepfer, one of our Adventist doctors who was stationed here on Okinawa before the mission work was opened. Upon returning to the States and hearing that a missionary was on Okinawa, Dr. Schnepfer wrote

recommending Miss Ishikawa to us in the event we wished to open up medical work.

Miss Ishikawa was not a Christian, but she had been impressed by Dr. Schnepfer's religion, and when I approached her she was interested and expressed a desire to work for us. She was sent to our school in Japan, where she was baptized and later spent several months at the Tokyo Sanitarium and Hospital in specialized training. We are very fortunate in having her as our clinic nurse, and the Lord is blessing her work.

We have a very representative and well-equipped unit. Many have come and are finding relief. The Lord has greatly blessed in the treating of these patients, and a very fine reputation is being built up.

Our greatest need is for a full-time mission doctor, and we are hoping that within a few months one may be secured. This is the most opportune time for our medical work, and we must not let it slip by. We ask an interest in your prayers for the medical work on Okinawa.

church is looking forward to completing the project.

● Elder E. F. Sherrill of the Pueblo district in the Colorado Conference has reported 70 baptisms for the year 1953.

● The Christmas caroling for Ingathering in the Kansas City Central church came to a close on Sabbath, December 26. We were able to raise \$9,000. This was an average of \$500 a day, an unusual record in a short period. The Kansas City Junior Academy students, under the direction of their principal Roy Perrin, brought in \$2,000. This was \$500 more than was raised last year and is a fine record.

#### Columbia Union

● Sixty-nine members were added to the churches in the East Pennsylvania Conference in the month of December, 1953.

● Eight persons were baptized in the Hatboro, Pennsylvania, church of the East Pennsylvania Conference, December 19, 1953.

● The Arlington, Virginia, church was dedicated December 19. The total cost of the church, which seats about 200, was \$85,000. E. H. Shull, during the three years that he has been pastor of the church, has baptized 95 persons.

● Ten persons were baptized in the Lima, Ohio, church by L. M. Heifner on December 26. This was the first group to be baptized as a result of his meetings in Lima.

● Lay evangelism is on the increase in the Columbia Union Conference. Considerable success is being reported in the use of the S.A.V.E. machines, which enable inexperienced persons to give Bible studies on many different phases of the gospel message.

● The Hamburg, Pennsylvania, church of the East Pennsylvania Conference was organized in a special service recently. The membership is composed largely of employees of Blue Mountain Academy farms and a number of new members living in the vicinity.

#### Lake Union

● The first Rural Living Workshop to be held in the denomination convened at Emmanuel Missionary College, December 29-31. The purpose was to give people the help and information necessary for them to make a successful transfer from city to country living. The chairman, Wesley Amundsen, of the General Conference, was assisted by H. K. Halladay, of the Lake Union, V. H. Campbell, of Emmanuel Missionary College, and representatives from the Michigan State College, the Berrien County Extension College, and many of the surrounding academies.

● During the week of December 11-18 Emmanuel Missionary College had the privilege of hearing L. E. Froom present facts and stories from his historical research that greatly strengthened each person's faith in the authenticity of our message.

## Brief Current News



### NORTH AMERICA

#### Atlantic Union

● R. W. Moore, president of the Northern New England Conference, is holding Sunday night evangelistic services in the newly renovated church in Bath, Maine, for a period of nine weeks, following which Reginial Cheney, associate pastor of the church, will continue the meetings. Others taking part are Colporteur George C. Peterson, Dr. R. A. Bettle, and Dr. M. W. Westermeyer.

● The following baptisms were reported in the Northeastern Conference just before the close of the year: Samuel Stovall of New Rochelle, 6; Judge Brummell of Syracuse, 8; N. E. Ashby of the Bronx, 13; J. J. North of Brownsville, 10; F. E. Roy Jeffries of City Tabernacle, 8; W. S. Lee of Ephesus, 26.

● The Holland, Massachusetts, congregation has moved into a rented church building in Southbridge, and is now called the Southbridge church.

● The Vienna, New York, church raised the amount of its 1954 Minute Man Ingathering goal, with a good overflow, through Christmas caroling.

● O. J. Nerlund, retired pastor who has been living in Providence, Rhode Island, has moved to Florida to make his home with his daughter.

● A. S. Anderson, pastor of the Schenectady district, taught three Red Cross First Aid classes during 1953 in the city of Gloversville, one for the members of the church and their friends, one for the firemen of the city, and one for the policemen.

#### Canadian Union

● The Dorcas Welfare Society at Leduc, Alberta, sponsored a supper and program in the church basement on December 30 for underprivileged children in the Leduc area. Besides the supper, the children were entertained with games and films, and each child was presented with a gift of clothing or some other useful article.

● Dr. W. H. Roberts, who has served

for many years as medical director of the Rest Haven Sanitarium and Hospital at Sidney, British Columbia, is now on his way to Scotland where he will pursue extensive studies in postgraduate work. He will return to Rest Haven following his post work. Dr. Raymond West of Oshawa, Ontario, will serve as medical director at the Rest Haven Sanitarium during the absence of Dr. Roberts.

● C. M. Crawford, who has served as administrator of the Rest Haven Sanitarium and Hospital at Sidney, British Columbia, for the past seven years, has now returned to the United States, where he will connect with another of our institutions. His successor will be A. G. Rodgers, who has served as treasurer of the Ontario-Quebec Conference for the past six years.

● Forty persons have been added to the membership of the British Columbia Conference as a result of several baptisms that have recently been conducted in that field.

● As a result of evangelistic meetings having been conducted at Bassano, Alberta, by H. E. Reimche, a Sabbath school of 32 members was organized on Sabbath, January 2, by Ira D. Follett, Sabbath school secretary of the Alberta Conference.

#### Central Union

● Elder and Mrs. J. Reynolds Hoffman have accepted a call as pastor-evangelist of the Baton Rouge, Louisiana, church.

● The Gordon Dorcas Society of the Nebraska Conference has proved that cooperation spells success. The society of 12 active members netted nearly \$300 from their fancywork and food sale.

● A conference-wide laymen's congress was held in the Wyoming Conference January 8-10. General Conference and union men were there to give added strength to the local conference men in the instruction given the members.

● Two rooms of the new Wichita church school have been completed, and will be used for the remainder of the year. The



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● In the Chicago Italian church on Sabbath, December 26, 6 new believers were baptized. Another class has already been organized for a similar service in the early part of 1954.

● On Sunday evening, December 20, T. M. Rowe, pastor of the Shiloh church in Chicago, brought to a close another session of his evening Bible School. He followed this with a baptismal service for 35 souls.

● On December 26 the Spanish company that has been meeting at Waukegan, Illinois, was organized into a church. C. R. French and Elton Dessain from the conference office assisted Jose Rivera and Juan Sosa in these services. Twenty-five charter members joined this new church.

#### North Pacific Union

● A church group was organized in the Washington Conference January 2 at Mountlake Terrace, a suburban area midway between Seattle and Everett. The initial membership includes 72 adults. This new company helps to decrease the excessive membership of the Seattle Green Lake church.

● The third evangelistic series held in the Hermiston church closed recently with 11 persons baptized. C. L. Vories reports the unusual was witnessed inasmuch as 8 of those baptized were men and only 3 were women. Evangelist Vories expects to hold his next series in the Upper Columbia Conference at Moses Lake.

● The first half of the Tacoma, Washington, effort is now history. The union conference evangelistic team held meetings in the new church building for twelve weeks, five nights each week, beginning September 27. As a result, 96 persons have come into the message, at a cost to the conference of \$3,000.

● C. L. Chastain, pastor of the Anchorage, Alaska, church, and his wife have a full house, especially over the weekends, since 24 servicemen stationed at nearby bases make it a habit to drop in whenever they feel the need of a Christian home atmosphere. Several non-Adventist servicemen also are attending services regularly.

#### Northern Union

● H. H. Schmidt, pastor of the Auditorium church in Minneapolis, reports the baptism of two persons from the theater effort conducted at Robbinsdale, a suburb of Minneapolis. Another group is preparing for baptism.

● Friends and alumni of Sheyenne River Academy, Harvey, North Dakota, have donated a new Baldwin electronic organ to the academy. It was used for the first time at their last service of the Week of Prayer on November 21.

● Eight juniors from the Rapid City, South Dakota, church school had raised over \$50 each in caroling as of December 16. All of the students had raised a total of \$700.

● On December 12, L. L. McKinley, conference president, conducted a bap-

tism of seven persons for D. A. Copey at Mobridge, South Dakota.

● T. A. Nickum, pastor of the Grinnell, Iowa, church, reports the baptism of two men on December 5, uniting two families in our message.

● Melvin Sample, the district pastor, conducted Sabbath services at the little church at Miller, South Dakota, on December 12. This was the first time the little group had met together for several years, and we are happy for the revival of this lost church.

#### Pacific Union

● Medical Cadet Corps of the Southeastern California Conference held a three-day bivouac in December. The grounds of the Missionary Volunteer summer camps a mile high in the mountains were used, with "Bivouac Chill" the appropriate name chosen for the camp.

● The seventh and eighth grades of the Pacific Union College elementary school "adopted" a family for a Christmas celebration. Food and clothing were given to a destitute young mother and her five small children. In addition the students solicited toys, bedding, and furniture for the family.

● The Pathfinders of Lynwood, California, distributed 60 boxes of gifts to hospital patients and various homes at Christmas.

● Pacific Union College preparatory school students present a 15-minute radio program of "Twilight Meditations" each Sabbath afternoon over the nearby Napa radio station.

● The Douglas, Arizona, church rejoiced in the baptism of six on the last Sabbath of 1953. At the baptismal service four others indicated their desire to be baptized at an early date.

#### Southern Union

● Miss Anita Martin, Bible instructor in the Kentucky-Tennessee Conference, has been called to Atlanta to join the forces of the Southern Union School of Bible Prophecy.

● On December 26 the Fort Valley, Georgia, church, in the South Atlantic Conference, was dedicated. V. G. Anderson, president of the Southern Union, gave the dedicatory address. This is another church in the union that had its beginnings as a branch Sabbath school.

● R. H. Nasvall, pastor of the Albany district in the Georgia-Cumberland Conference, conducted a series of meetings in a tent in Albany, Georgia, this past summer. Twenty-seven have already been baptized, with others studying in preparation for the rite. Mrs. J. W. Bowman, Bible instructor, and Mr. and Mrs. John Thurber, of Southern Missionary College, assisted in the effort.

● In the Southern Union there are 895 commissioned laymen, who own 761 projectors. In November, 262 reported that they had conducted 1,741 Bible studies, with a total attendance of 8,330. As a result of their work they reported 27

had been baptized during the month and 94 were attending Sabbath services.

● V. W. Esquilla, home missionary secretary of the Georgia-Cumberland Conference, reports that the members of his projector-commissioned club gave 244 Bible studies in November, which 1,378 individuals attended, and that six new Sabbathkeepers were baptized as a result of laymen's work.

● L. P. Knecht, evangelist in the Kentucky-Tennessee Conference, conducted a series of meetings in the summer of 1953, assisted by Pastor and Mrs. P. J. Salhany and Mr. and Mrs. Claude Hughes. Thirteen have already joined the church as a result.

#### Southwestern Union

● The members of the Chickasha, Oklahoma, church greatly rejoiced on a recent Sabbath because of the opportunity to meet for the first time in their new church building, ending a period of many years meeting in various places. H. C. Klement, president of the conference, conducted the initial service, and also baptized three new members.

● Sabbath, December 19, is a day that will long be remembered by the faithful members in the vicinity of Marthaville, Louisiana, for F. O. Sanders, president of the Arkansas-Louisiana Conference, and Perry Green, district leader, organized the Marthaville Seventh-day Adventist church with twenty-five charter members.

#### NOTICES

##### Used Prophetic Charts Wanted

A request has come for used prophetic charts—particularly the set of thirteen charts in four colors, 25 by 36 inches, as produced by the Review and Herald Publishing Association. Other charts are, however, also acceptable.

If you have a set that has been used and should perhaps be replaced, your old set could be used to real advantage by native evangelists in the mission field. Please send your set to General Conference Ministerial Association, Washington 12, D.C.

BEN GLANZER

## Church Calendar for 1954

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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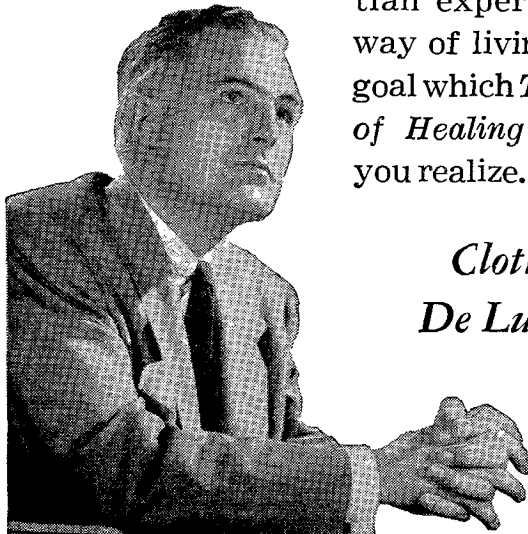
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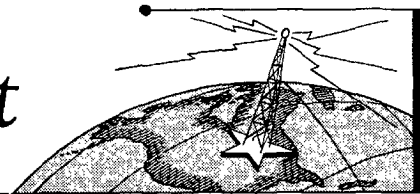
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# Items of Special Interest



## Death of C. A. Russell

We regret to announce the death of C. A. Russell on January 15. Elder Russell served for many years in union and General conference Missionary Volunteer and educational departments. We extend sympathy to Sister Russell and the relatives. A life sketch will appear later.

## W. L. Cheatham, New President of Allegheny Conference

A few weeks ago J. H. Wagner accepted a call to the South Atlantic Conference as president, taking the place of H. D. Singleton, who was called to the Northeastern Conference. On January 14 the Allegheny Conference unanimously elected W. L. Cheatham to be the new president. He has served as pastor of the Baltimore colored church, which has a membership of over 800.

Brother Cheatham has worked for many years in this cause, and has been a successful evangelist and pastor. We believe that he will give the Allegheny Conference strong spiritual leadership. We wish for him the blessing of the Lord in his new responsibility. W. B. OCHS

## Heartening Comment on Signs

The most widely read and most quoted religious journal published in the United States is *The Christian Century*. In anticipation of the August meeting of the World Council of Churches at Evanston, Illinois, this journal has been discussing at length the subject of the second coming of Christ, which will be a central topic of the World Council meeting. With this as a background we wish to quote from an editorial that appeared in *The Christian Century*, January 20, entitled "Adventists Hail Evanston as Day of Opportunity":

"One of the most effective propaganda organs put out by any American religious body is *Signs of the Times*. This weekly, published by the Seventh Day Adventists, is vigorously written, well edited, well illustrated, well printed. It circulates by the hundreds of thousands, and a glance at the professional competence shown in any issue will tell why. In its December 8 issue *Signs of the Times* picked up the concern expressed in these pages lest the proceedings at next summer's Evanston Assembly of the World Council 'play into the hands of millennial evangelists.' The Adventists

have no such concern. Instead, they foresee that the Assembly will do just that, and they hail the prospect as the working out of the plans of God."

Then the *Christian Century* editor quotes a pungent paragraph from a *Signs of the Times* editorial on the Second Advent.

We may rejoice because of two facts: that the second coming of Christ is at last receiving serious study by the religious world, and that our own Adventist literature is able to bear so effective a witness in behalf of this great doctrine. The *Signs* campaign is just opening. Let us, as ministers and church officers, give it strong support; and let us, as church members, use it more freely than ever before.

## Nursing News From Africa

Rachel Anderton reports that 19 recent graduates of the Kanye Medical Mission Hospital School of Nursing, Kanye, Bechuanaland, passed the recent licensing examination in nursing. One of the group made the highest grade in the Bechuanaland Protectorate.

Lydie Delhove, nurse in charge of the Lulengele Dispensary, Luluabourg, Kasai, Belgian Congo, reports that this month a 15-bed maternity hospital has been opened which will be operated in connection with the dispensary.

D. LOIS BURNETT

## Recent Missionary Departures

Mr. and Mrs. W. Edwin Nelson and their three daughters, Janice, Lois, and Joyce, and Mrs. Nelson's mother, Mrs. T. T. Petty, left New York January 7 on the S.S. *Uruguay*, returning from furlough to São Paulo, Brazil. Mr. Nelson, son of president W. A. Nelson of the Canadian Union Conference, is a member of the faculty of the Brazil College.

Elder and Mrs. J. O. Wilson, who have spent twenty-five years in mission service in Burma, sailed January 15 from New York on the S.S. *Excellency* for Tel Aviv, Israel. Elder Wilson is to serve as president of the Israel Mission, with headquarters in Jerusalem.

Elder and Mrs. Richard C. Hall and their little daughters Riki and Janice, of the Upper Columbia Conference, sailed January 20 on the S.S. *Steel Artisan* from San Francisco. They are going to Bangkok, Thailand, where Elder Hall is to be district leader and evangelist.

H. T. ELLIOTT

## Among the Indians of Guatemala

Elmer G. Ross, director of our mission station among the Maya-Quiché Indians in Guatemala, gives the following interesting information regarding their success in evangelism:

"We have here in Momostenango four of our graduates as workers. These boys have finished only a two-year workers' training course, but with God's blessing, their success has been gratifying. Under their labors 145 souls have been won to Christ this year. Some of these will need a few more weeks of preparation, but the majority have already been baptized. Soon we hope to have not just four but a large number of these consecrated young men working among the thousands of Indians in these villages."

N. W. DUNN

## General Conference Session Housing Arrangements

The official date of the General Conference session is May 24 to June 5, 1954, in San Francisco, California. Housing arrangements have been completed with the hotels in San Francisco so all can be accommodated. Complete housing information has been supplied to the secretaries of the General, union, and local conferences, as well as to institutional managers. For special information please write to Alvin G. Munson, Box 969, Glendale 6, California. He will be glad to supply the following items:

1. Hotel list
2. Hotel identification cards
3. Maps of San Francisco
4. Auto and luggage stickers

We urge all who plan to attend to make hotel reservations as early as possible. Please do not wait until you arrive in San Francisco to arrange for your needs, as you may have difficulty in getting satisfactory accommodations.

The information and registration location office will be maintained on the mezzanine floor of the Whitcomb Hotel from May 10 to May 23 and will then be transferred to the second floor of the Civic Auditorium for service during the session.

Post office and checking services and the first aid station will be maintained in the Civic Auditorium during the session.

Housing Committee  
H. H. HICKS, Chairman  
ALVIN G. MUNSON, Secretary