

# The Advent **REVIEW** and Sabbath **HERALD**

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



A group of tribal believers presenting their tithes in rice at our mission headquarters at Dalat, Indochina, after walking with their burden for two days over mountain pathways.



## Tribal Believers Set Worthy Example of Tithe Paying

By L. G. STORZ

Secretary, Home Missionary Department, Indochina Mission

AN ADVENTIST couple who had stopped paying their tithe for a time recently said to me, "It simply isn't possible for a poor person to pay his tithe in a country where money is so rapidly devaluating. . . . God isn't quite fair anyway in requiring one tenth from rich and poor alike. For the rich a tithe is no sacrifice, but for the poor it is extremely difficult. . . . You should never speak about such a *material* thing as the *tithe* in the church service. Spiritual-minded people are shocked to hear such material things spoken of in church. If you preach on that subject, you will soon preach to four empty walls. . . . Christ didn't command us to pay tithe anyway!"

A few days after these words were spoken a group of twelve Moi arrived at Dalat, Viet Nam (Indochina), bearing their tithes on their backs. It was no small task for them to carry their tithes in rice for a two-day journey from their village over a steep, rocky pathway and through cold mountain streams. But our Moi believers—the poorest members we have in material wealth—understand clearly that the tithe is not material in any sense, but sacred. To them tithing is a spiritual service. Five of these twelve honest souls were presenting their

tithes for the first time. It was the day before Christmas, and two days before their baptism.

For the Wise Men to bring their gifts to Jesus at His birth was probably a lesser personal sacrifice than for these poor Moi believers, who are malnourished all their lives and who are the recipients of none of the luxuries of our modern civilization, to do what they did. Yet they too are looking and preparing themselves "for a city which hath foundations, whose builder and maker is God."

It is indeed inspiring for us to see the power of the gospel at work leading men and women to Christ. It is wonderful to watch these people, cleansed from filthy, lifelong tribal habits, develop such love and devotion to God. They know what full surrender to Christ means, and they thus demonstrate that they are ready to give up even personal necessities in order to obey the command of Christ: "These ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Surely such an example of love for God and dependence upon Him on the part of these simple tribespeople should awaken us all to a greater devotion to the truths we believe.

# Contents

## 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.]

COVER Tribal Believers Set Worthy Example of Tithe Paying

GENERAL ARTICLES - - - - - Page 3

"There Is No Death"—What Shall We Feed Our Minds?—Correcting Faults in Our Children—Preparing for Destiny—The Triumph of Perseverance—The Seven Last Plagues—Out of the Mouth of Babes—The Healing of the Papal Wound—Signs of the Second Advent—Flight for Life

EDITORIALS - - - - - Page 11

From the Editor's Mailbag—Faithful to Our Vows—An Honest Opposer—Parents, What About Your Children?

NEWS FROM THE WORLD FIELD - - - - - Page 14

'Rebuilding in Korea for the Finishing of the Work—Television, Fulfilling God's Purposes—Radio Bible School in Southern Africa—New Church in Cleveland, North Dakota—Welfare Center in Worcester, Massachusetts—Three Men Who Gave Up All for Christ—Bible School Evangelism in Chicago

THE CALL TO ADVANCE - - - - - Page 19

Let's Give God a Chance—Ingathering in 1954—Temperance Chapters in Our Schools—Television and Bible Correspondence School—"Faith for Today" Expansion Possibilities—Medical Cadet Training—A New Program in Nursing Education—A Large Work by Laymen—Judge Orders Baptist Restored to Membership—"MV 6,000!"—World Report for Third Quarter, 1953—If Your Child Possesses These Qualities—New Mission Recordings—St. Helena Sanitarium and Hospital—Brief Current News—Obituaries—Notices—Church Calendar for 1954

POETRY

Hand in Hand With God, p. 3; My Task, p. 4

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### ► Southern Presbyterian Youth Get Evangelism Call

More than 2,000 young people from 22 States and seven foreign nations took part in a rededication and commitment service which closed the fifth quadrennial youth conference of the Presbyterian Church in the U.S. (Southern) in Auburn, Alabama. The service followed an address by the Rev. Charles "Chuck" Templeton, evangelist for the National Council of Churches. He told the young people: "I am no more an evangelist than you are. The Church needs to rediscover that we are all evangelists. If the Church member is not willing to be a witness, he should give up his claim to Christianity."

### ► Liquor Purchases Exceed Charity Contributions

The American people are spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions. This was one of the findings reported in Minneapolis, Minnesota, by the family economics bureau of Northwestern National Life Insurance Company. During 1953, according to the bureau, the American people contributed \$8,500 a minute in religious, charitable, and educational donations and spent \$17,000 a minute for alcoholic beverages.

### ► Methodist Colleges Get Record Special Gifts

Special gifts to Methodist colleges and universities reached a record high of more than \$10,000,000 in 1953, it was announced in Nashville, Tennessee, by the denomination's Board of Education. Dr. John O. Gross, executive secretary of the board's Division of Educational Institutions, said a survey of 117 Methodist-related schools showed that 15 institutions had received gifts and grants from individual donors in excess of \$100,000 each. The largest single contribution during the year, he said, was \$6,000,000 bequeathed to Wesleyan University, Middletown, Connecticut, by the late George W. Davison, Greenwich, Connecticut, who was president of the school's board of trustees for 41 years.

### ► Stresses Religious Significance of Democracy

Democracy is the most effective instrument yet devised for people to fulfill their destiny under God, Dr. Sidney E. Mead, of the University of Chicago, told members of the American Society of Church History in Chicago. "The American dream of destiny under God and the way of democracy is essentially a way of faith," he said. "The whole structure rests upon faith in God—the Christian God of mercy and judgment—whose ultimate purposes for the guidance of men are to be read amidst the clash of opinions taking place in gradually unfolding history. The democratic way does not rest upon faith in the essential goodness of man; its practice does not wait for the successful outcome of a crusade of wholly good men who will throw all the rascals out."

### ► France Now Has 800,000 Protestants

About 800,000 of France's 42,740,000 people are Protestants according to a new book described by critics as "the most authoritative modern work on French Protestantism." It is *The French Protestant*, by Emile G. Leonard, of the Ecole des Hautes Etudes (College of Higher Studies). M. Leonard notes, however, that nearly 60 per cent of the estimated 800,000 Protestants are "seasonal" churchgoers who "attend Christmas, Easter, wedding, baptismal and funeral services but almost never have recourse to their church at other times."

# "There Is No Death"

By B. P. FOOTE

[Under this title there appeared recently in the *Reader's Digest* an article from the well-known minister, Dr. Norman Vincent Peale. He set forth with variations the usual doctrine of soul immortality. We give here the letter written to Dr. Peale by an able Adventist lay member, B. P. Foote.—EDITOR.]

DEAR DR. PEALE:

I have read with great care your article, "There Is No Death," in the October *Reader's Digest*. If you can prove that there is no such thing as death, you can also prove that there is no truth in the Bible on this subject—except Genesis 3:4. And surely no minister of the gospel of Christ would want to use that text to prove a point, for it is the positive statement made by Satan through the serpent: "Ye shall not surely die."

## A Flat Contradiction

That was a flat contradiction of what God had told Adam and Eve in Genesis 2:17, with reference to the tree of knowledge of good and evil: "In the day that thou eatest thereof thou shalt surely die," or as the margin says, "dying thou shalt die." Since it is "impossible for God to lie," Satan must have lied then. If he had told the truth, Adam and Eve and all their posterity would be living today! Christ called Satan "a murderer from the beginning," and the "father" of lies. John 8:44. We are told in Genesis 3:22 that God drove Adam and Eve away from the tree of life so that they would not live for ever, as immortal sinners.

Since that first lie in the garden of Eden, the devil has had almost six thousand years of experience in lying; and many of the false teachings and practices that were invented just before and during the Dark Ages were based on that original lie. We are told in Revelation 12:9 that "the great dragon . . . called the devil and Satan . . . deceiveth the whole world." He has almost succeeded, for now almost all churches believe that first lie and the related ones that have followed it, and in so doing they disbelieve the word of God.

You refer to the New Testament as proving your point; but you do not quote or cite any exact texts. This is unfair to the New Testament and to the readers of the article. Practically everything you say is flatly contradicted, not only by the Old Testament but by the New.

## Statements Akin to Spiritualism

You may not consider yourself a Spiritualist; but your article certainly agrees with the teachings of the Spiritualists. They also say, "There is no death." You also agree with the leaders of the Roman Catholic Church, for they say that when people die, they go immediately to

heaven, hell, or purgatory—which is completely contrary to their own approved version of the Holy Scriptures.

You intimate that death is the portal or gateway to a much fuller, happier life. If that were true, then death should be welcomed as the greatest benefactor of mankind! But you know it is *not*. In fact, Paul correctly termed it an enemy. He told the Corinthians, "The last enemy that shall be destroyed is death." 1 Corinthians 15:26.

If there were no death, then there would be no need of a resurrection. But there is to be a resurrection "both of the just and unjust." Acts 24:15; John 5:29; Revelation 20:6.

When Jesus resurrected Lazarus, he had been dead four days. John 11:39. If Lazarus went to heaven when he died, it was very cruel of Jesus to call him back to this cold, dark, wicked world and require him to go through the agonies of death a second time! However, when Jesus called Lazarus, he came *up* from the tomb, *not* down from heaven. John 11:41-44. If Lazarus had been in heaven those four days, he would have been able to write the most wonderful book in the New Testament about what he had seen and heard and felt during those four wonderful days! But he did no such

thing, because he had been "asleep," just as Jesus said. John 11:11. There are many other texts which refer to death as a sleep.

You say, "The New Testament teaches the indestructibility of life." That is flatly contradicted by 2 Peter 2:1, 12; 1 Thessalonians 5:3; 2 Thessalonians 1:9.

By "indestructibility of life," do you mean to imply that God created something He is unable to destroy? God "formed man of the dust of the ground," but man did not become a "living soul" until God "breathed into his nostrils the breath of life." Genesis 2:7. When a man's breath goes forth for the last time, he immediately begins to return to dust, just as God said he would. Genesis 3:19. There is *no* life without breath. Psalm 146:4.

## Do Animals Live After Death?

Animals and people die in exactly the same way. Ecclesiastes 3:19, 20. Do you mean to infer that animals continue to live after death? Do they go immediately to animal heaven or animal hell, according to whether they have been good or bad animals? If life is "indestructible," they must continue to live *somewhere!*

However, instead of teaching the indestructibility of life, as you say the New Testament does, it positively teaches the exact opposite: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Those "that obey not the gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction." 2 Thessalonians 1:8, 9. The "gospel of Christ" is stated clearly in the Bible—not in the traditions of men or "doctrines of devils."

There is much in the Bible about "destruction" of the wicked, and it doesn't leave any doubt as to what it means by "destruction," or who "the wicked" are. See Isaiah 1:19, 20, 28; Deuteronomy 11:26-28; 1 John 2:3-6. And there are many other texts just as definite.

What was the reason for the two World Wars, and what will be the reason for the next one? Isaiah answers positively. Please read Isaiah 24:1, 3-6.

## Wages of Sin Is Death

Is there such a thing as sin in the world? If so, then there is death, for "The wages of sin is death." Romans 6:23. Is there violation of the law of God in the world today? Then there is sin, for "Sin is the transgression of the law." Romans 4:15 and 1 John 3:4. "The soul that sinneth, it shall die." Ezekiel 18:4, 20.

We are told positively in Ecclesiastes

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## Hand in Hand With God

By CLYDE R. BRADLEY

It's such a pleasant thing to know,  
That through life's busy day  
From childhood to the crowning years,  
That we may tread the way  
Hand in hand with God.

The sorrows that beset us here,  
To hinder and to mar,  
Will lose their sharp and keen-edged barbs  
If constantly we are  
Hand in hand with God.

While anxious cares around us fly  
On all the winds that blow,  
Within our hearts a calm will reign,  
If we will always go  
Hand in hand with God.

And when it seems the path leads through  
The valley of despair,  
We'll find a fork toward hills of hope,  
If we go with a prayer,  
Hand in hand with God.

Yes, joys are mixed with trials  
And clouds obscure our day,  
But we will reach our promised home  
If we will learn to stay  
Hand in hand with God.

9:5, 6, and 10, that "The dead know not any thing," that their feelings of love, envy, and hatred are "perished," and that there is "no work, nor device, nor knowledge, nor wisdom, in the grave."

The New Testament not only does not contradict that, but confirms it powerfully. It warns not only of one death for all, but of two for the wicked, the second one to be the final "wages of sin"—cremation in the lake of fire and brimstone. See Revelation 20:9, 14, 15, and 21:8. Malachi 4:1, 3 and Psalm 37:20 and 104:35 tell what that "second death" will be

like—utter extinction. There is to be nothing left of the wicked but ashes and smoke. The heathen "shall be as though they had not been." Obadiah 16. See also Zephaniah 1:2, 3, and Proverbs 11:3, 7.

Perhaps you will ask, What difference does it make whether we believe the dead are alive or that they are asleep? The difference is whether we believe God or the Devil. Adam and Eve believed the Devil, and they brought death upon themselves and all their posterity: "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

Prince of Peace, the wellspring of joy, the happy Christ; a message of a better world just beyond; but it is also a serious message. Those who believe it and undertake to pass it on to others should be the happiest and most hopeful and cheerful people in the world. But a mental diet of silly secularism, a diet that disintegrates the mind, depriving it of its very capacity to think seriously, will not produce or maintain that happy, hopeful mentality that is in harmony with the Advent message, and becoming to those who subscribe to it.

The spiritual nature is nourished through the mind. That was made clear in the quotations cited above from Editor Morrison. This adds tremendously to the importance of the mental menu.

But let us look at the menu available for those who prize their minds and want to feed them on the best.

Jesus spoke of Himself as the "bread of life." He also said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). All Christians accept the Word of God, the Bible, as spiritual food, but not all partake of it very freely or regularly. But this must be done if the spiritual nature is to live and grow. We take our physical food quite regularly, at least daily, but sometimes we seem to think that once a week is sufficient for spiritual food, perhaps not even that often.

While serving in the Army, I was cut off most of the time from church privileges. But I found that whether in the States, in England, in France, or in Germany, to get into one of God's beautiful grove-temples with my Bible on the Sabbath day never failed to provide the spiritual nourishment that I needed. The Word of God is precious under such circumstances. Why should we not find it delicious food at all times?

But though the Bible is and must always be the staff of life, the main dish in our spiritual menu, there are many delicious side dishes that can be used along with it. This is especially true among Seventh-day Adventists, for God has provided for us those wonderful volumes which we refer to as the Spirit of prophecy. What a feast of good things we have in *Steps to Christ*, *The Desire of Ages*, *Messages to Young People*, *Thoughts From the Mount of Blessing*, *Education*, and a dozen or two more.

Then there are our church papers, and how attractive and practical they are! The problems that concern George and Mary Adventist most deeply, and probably baffle them most frustratingly, problems far more serious than those that have to do with merely "making a living," are how to lead little Jack and Jill to find joy in spiritual things, how to get cheerful obedience and cooperation from them, how to help them overcome selfish and quarrelsome dispositions. For these tremendous problems they will find most

Christian Living in Home and Community—2

## What Shall We Feed Our Minds?

By J. O. Wilson

Next to breath, the most vital necessity for sustaining life is nourishment. And this holds true for spiritual life as well as for physical.

And now that George and Mary Adventist have adopted in their home a proper program of spiritual deep breathing—a regular program of prayer, the "breath of the soul"—it would be well next to check up on the spiritual diet of the home.

We give a large proportion of our time and consideration to the matter of physical diet, and it is right that we should. In many homes today both heads of the house have become breadwinners, and sometimes several other members of the household as well. In some parts of the world food is scarce and rationed, but in many parts there is plenty. And whether it is easy or hard to obtain, people give the necessary attention to what we are wont to call "making a living."

But how true it is that "man shall not live by bread alone." Important as physical nutrition is, how vastly more important is mental and spiritual nourishment! And how little attention is generally given to this higher phase of "making a living."

When it comes to food for the mind, how often we give it whatever is lying about. It may be trashy fiction, but if it entertains, that seems to be the principal consideration. It may have poison in it, but we must have something to look at while we wait. We are sometimes far from considerate of the welfare of our stomachs, but we treat our minds even worse. We would not knowingly put poison into our stomachs, but we sometimes do that very thing to our minds.

One of America's great editors said not long ago that "the kind of entertainment provided by the moving picture, the radio, the pulp magazines, the drama, the jazz, the comic strip, the newspaper's

exploitation of crime and its endless elaboration of the most intimate and sordid marital revelations in the divorce courts" was undermining the morality of this country, and was having what he considered even worse, a demoralizing "effect upon the mind itself, upon its capacity to think, and to think seriously about life, and to respond to moral ideals and the ultimate values which are the substance of religious faith."—CHARLES CLAYTON MORRISON, "Commercialized Entertainment," *The Christian Century*, May 1, 1946.

This outstanding editor, so well acquainted with the mentality of America, says that "the contemporary mentality of America . . . has been drawn away from religion into secularism." "When its exposure [the mind's] to the glamorous, the fantastic, the false, the artificial, the merely silly or merely clever becomes habitual, the effect upon the mind is bound to be disintegrative." The mind, this authority says, is being secularized, disintegrated, until it is unable to think seriously. And what is the cause? The mental food upon which we feed it.

The Adventist message for the world is a message of hope and cheer; a message of peace and fellowship with the great

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### My Task

By MARY MOORE HUGHES

I once was blind, but now I see  
That Jesus has a task for me.  
He would His love and mercy show  
To all who long His truth to know.

Help me, dear Lord, to do my part;  
Give me, I pray, a loving heart.  
Purge me of fear, weakness, sin,  
That I, with Thee, may the battle win!  
Amen.

timely and practical help in *THE REVIEW AND HERALD*, and in *The Adventist Home and School*, as well as in such books as *The Adventist Home* and others on the subject. Surely every Seventh-day Adventist father and mother with growing children will avail themselves of this most urgent and helpful information before they consider that they have time or money to spend on magazines and other literature of the world.

The world is full of books. It is so full, in fact, that we simply do not have time to read all of them. They are not all worth reading by any means, but many of them are. But we do not even have time to read all the good ones, we will have to be content with only the best ones.

Some secular reading is good, of course, using the word "secular" simply as the opposite of spiritual or religious. Much that is not religious, but has to do with science, or history, both past and contemporary, or peoples and their problems, and much else that is educational and instructive, can be read with profit. But even that may crowd out the spiritual nourishment that is necessary to maintain a healthy Christian experience. And if we find ourselves holding a preference for that type of reading, it is pretty good evidence that we need to take ourselves in hand and give priority to reading that will definitely nourish the spiritual nature.

#### Reading the Church Papers

In other words, if we are more restless to receive our newspaper or *Reader's Digest* than our *REVIEW AND HERALD*, *Youth's Instructor*, or *Signs of the Times*, we might do well to check up on our spiritual menu and feeding program.

And what has been said of reading applies also to music and the radio. Here also the conscience must be kept clean and keen, and a careful selection be made of that which is allowed to enter the mind and thereby into the menu by which the nature is nourished.

The cheap jazz and burlesque that we refrain from going to see, we can get over the radio or television set at home. The trashy fiction that we would not read, we are likely to allow to invade our minds over the air. Altogether too little and too feeble is the defense being made against these *air raids*.

But here again, as well as in reading, there is so much that is grand and beautiful, so much that is uplifting, inspiring, thrilling, so much joy in the consciousness of keeping clean and fit to be in God's presence, that the choice should not be difficult. It takes careful, conscientious selection

to obtain a menu that will nourish the spiritual nature. But it is abundantly available, and once the taste for it has been developed, to leave it for the cheap and beggarly nonsense and folly upon which the world feeds would be like leaving the table of a king for the feed trough of the pigsty. How much more satisfying

are the pleasures of the spiritual life than the weak elements of the world.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

#### Questions From Mothers—7

## Correcting Faults in Our Children

By Archa O. Dart

#### Question

*My wife tells me all our child's faults right before him and is constantly telling him he is a bad boy. What effect will this have on him?*

#### Answer

A most harmful effect. We never tell a child that he is bad or make public his faults and failures to the neighbors and friends. To do so may humiliate him but not inspire him; it may discourage him, but not reform him; it may even make him more rebellious, but not obedient. The more we talk about a child's faults before him, the more he will have. The more we talk about his good qualities, the stronger will be his desire to possess them.

"In our efforts to correct evil, we should guard against a tendency to faultfinding or censure. Continual censure bewilders, but does not reform. With many minds, and often those of the finest susceptibility, an atmosphere of unsympathetic criticism is fatal to effort. Flowers do not unfold under the breath of a blighting wind. A child frequently censured for some spe-

cial fault, comes to regard that fault as his peculiarity, something against which it is vain to strive. Thus are created discouragement and hopelessness, often concealed under an appearance of indifference or bravado."—*Education*, p. 291.

Some wives feel that they are duty bound to keep their husbands informed concerning the behavior of the children, and this is commendable. Certainly the husband and father has a right to know what his children are doing. He too is held accountable for their proper training, and must know about the progress they are making if he is to cooperate intelligently with his wife. This information, however, must be given to him in private and not before the child or the rest of the family. Together father and mother discuss the situation, and unite their prayers and their efforts to correct the evil they see existing in their children. Although parents must never be blind to the faults of their children, they should avoid the other extreme of dwelling upon them too much.

To help the child overcome a certain bad habit he may have developed, try this plan: Focus his attention upon the habit you want him to acquire. Talk cheerfully about it in the morning, talk happily about it at noon, talk encouragingly of it at night, and just see how quickly and easily that new habit will begin to show signs of life. You may feel that that child of yours is beginning to be very careless about telling the truth. Then talk about truthfulness, how noble it is, how wonderful it is to be trusted, how comforting it is to have people believe you, how valuable it is to have a good name and to be completely trusted and respected by every one who knows you.

The secret of helping a child develop good habits is *keeping his attention focused on those habits*.



A. DEVANEY

The Bible is the staff of life—the main dish; other spiritual books and papers are delicious side dishes.



# Preparing for Destiny

By Howard B. Weeks

A high public official recently told the story of a worker in a state-owned warehouse who developed the peculiar habit of trundling home a load of straw in his wheelbarrow every evening.

This aroused the curiosity of the guards, who diligently searched through the straw each day, thinking the worker was hiding stolen property in it. They could find nothing. Each day the worker repeated the same performance, and each day the guards searched fruitlessly through the straw.

Finally the captain of the guard could endure it no longer. He called the worker aside one day and promised him protection if he would only satisfy his curiosity. "Please tell me what it is you are hiding in the straw," he pleaded.

"Nothing, nothing at all," the worker insisted.

"Then what is it you are stealing from the warehouse?" the officer demanded.

With an impish grin the worker whispered, "Wheelbarrows!"

He had been distracting the guards with the cleverly arranged load of straw while actually he was walking away with a different wheelbarrow each evening.

There is a little moral to this story that means a great deal to Adventist youth.

Never in history has so great a destiny loomed before young people. Really tremendous events are forecast by almost everyone who knows the trends of the times. Adventists are doubtless more keenly aware of this than most people, and today's Adventist young people will share heavily in those events.

Our youth ever should be on guard lest Satan distract their attention by various devices while he steals their character and makes them unfitted to do the work God has called them to do.

## Preparing for Responsibility

Consider entertainment, for example. Preparation for tomorrow's great responsibilities cannot be had by frittering away today's hours on entertainments slanted to the lower motives of the multitude, for the multitude is never prepared for such responsibility. The multitude is always led, and the leaders are the comparative few who have devoted their energies to observing and participating in those things that contribute to strength of character.

In the newspapers and magazines we frequently read the despairing comments of men of culture who wonder where

the race is headed if men and women continue to dissipate their mental energies on that which is low or foolish. If responsible men of the world despise some of these entertainments, how much more should Adventist young people, approaching days of crisis, shun them.

The same principles hold true in personal associations. At all ages, but especially when we are young, we like to stay with the "gang." We dislike being conspicuous, we want to be good sports, so we often follow along even when we know the group is in the wrong.

But common sense tells us that it is not the crowd that moves the world. In fact, many of the greatest movers of the world have gone completely against the multitude; other great men have inspired or led it.

You are in the stage of life that tells for eternity. It is the formative stage. Your ideals, personality, character, are being



## Minute Meditations

By Harry M. Tippet

## The Triumph of Perseverance

*"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).*

In one of the laboratories of the nation's capital is a burning glass that measures three feet in diameter. It is hung in a window where its lens can converge all its thirty-six inches of sunshine into one focal point of light so concentrated that it develops heat greater than a blowtorch. In fact, held upon one spot it will burn its way through steel plate.

This Washington burning glass affords an object lesson in the power of concentration in human endeavor. Many a benefit to the world, many a great business venture, many a humanitarian project, owes its existence to the persistence of one man or one woman in pursuing a definite goal. Great names are associated in our thinking with missions accomplished, such as Edison and electric power, modern organized nursing and Florence Nightingale, Pasteur and modern sanitation.

A concentration of energy in spiritual things likewise brings forth remarkable developments. Perhaps no statement by Paul the apostle discloses more clearly the secret of his eminence as the greatest missionary of

shaped by many influences. If you would live as a person of strength, a man among men, you must regard yourself as a valuable investment, making every experience, every moment, contribute something to your development.

This certainly does not mean that you must become bookish or feverishly busy. Time is of the essence in preparing for tomorrow. But there is meditation; that cannot be done hurriedly. There is spiritual development; that cannot be done on schedule. There is even entertainment, a necessity for well-rounded growth. A person must laugh and he must weep; he must learn to feel as well as know. He needs properly developed emotions as well as skills.

But the basic requisite for steady growth is an unchanging state of mind that demands recreation, study, and association that measures up to the highest standards of mind and heart. Within this we can all experience the best range of joy, pleasure, and satisfaction. Above all, we can, through Jesus Christ, have the blessing of God and be used by Him for great purposes.

Adventist youth today must keep ever before themselves that which is ennobling, that which is greater than themselves. They should hold up as their ideal the One who is the source of all noble

the gospel dispensation than his assertion, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Paul had a holy objective toward which he bent all his energies, with the remarkable result of his life of triumph as told in the book of Acts.

Our success or failure in spiritual attainments also depends on our power of concentration to achieve noble ends. Do we sigh because we do not often see direct answers to our prayers? Perhaps we have not heeded the divine counsel, "Perseverance in prayer has been made a condition of receiving. . . . There is necessity for diligence in prayer; let nothing hinder you."—*Steps to Christ*, pp. 101, 102. We must pray in season and out of season, pray not only when we feel like it, but also when we don't feel like it. Such prayer has in it what someone has called "telepotence"—power at a distance to move the strong arm of the Lord.

Perhaps the Bible has not yielded to us those treasures so many people testify as having received. Here again the remedy is in persistence: "One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends." "The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word."—*Education*, p. 189.

Let us use these spiritual burning glasses of prayer and Bible study with unceasing application as a means of achieving nobler objectives for God.

impulses, Jesus Christ. His was not an experience beyond our capacity to understand and appreciate and share. He was a man of grace, tact, dignity, wisdom, and power; a man who could lift up the mind of one man in a midnight conversation or sway a multitude.

He sensibly combined diligent study, joyful recreation, sober meditation, and prayer. He had clear-cut objectives, a sense of destiny. He eliminated every distracting influence or activity, avoided

every misleading byroad that would deter him from reaching those objectives and fulfilling that destiny.

You, of this generation of Adventist youth, are also called to a great destiny. Upon you the ends of the world are come. Do not be distracted by the straw of trifling and foolish amusements and associations. Do not give Satan the opportunity to steal away the golden moments that can lead to a fuller life of joy and service—today and tomorrow.

The Great Controversy—3

## The Seven Last Plagues

By W. E. Read

The Lord has given counsel to His church regarding the importance of the seven last plagues and the vital need of the preparation necessary to stand in that evil day. One of these plagues has been singled out and given special mention, and that is the last of the series.

"We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field."—MRS. E. G. WHITE, quoted in *Our Firm Foundation*, vol. 2, p. 276.

These plagues are the judgments of God, which will fall upon the shelterless heads of the wicked. The term "judgment" is used of the plagues in Revelation 16:7 and 18:10, and we find also the following:

"The judgments of God are about to fall upon the world. . . . When God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, pp. 407, 408.

In these plagues will be poured out the wrath of God (Rev. 15:1) unmixed with divine mercy (Rev. 14:10).

The nature of the plagues and where they fall, as recorded in Revelation 16, are as follows:

Nature	Poured Out On
1. Grievous sore	The earth
2. Blood	The sea
3. Blood	The rivers
4. Intensified heat	The sun
5. Darkness	The beast
6. Euphrates dried up.	The Euphrates
7. Great hail	The air

The time during which the seven last plagues are poured out is a relatively short period compared with the over-all period of "the day of the Lord." Through

the years we have thought that the duration of the plagues would be about one year. This is based particularly on the statement in the Apocalypse that reads: "Therefore shall her plagues come in one day" (Rev. 18:8).

Referring to this time, the servant of the Lord remarks:

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God,

who judgeth her.'"—*Testimonies to Ministers*, p. 62.

A paragraph in *The Great Controversy* seems to indicate that in so far as it affects the saints, the period may be shortened:

"The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake, the time of trouble will be shortened. 'Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily.' The end will come more quickly than men expect."—Pages 630, 631.

### The Recipients of the Plagues

Those who are the recipients of the plagues are clearly mentioned in both the Bible and the Spirit of prophecy. In the main, they seem to fall on Babylon, but the wicked generally in all the world are affected by these final judgments.

Notice the mention made:

#### 1. In the Scriptures

Those who have the mark of the beast and worship the image (Rev. 16:2).

Those who have shed the blood of the saints and prophets (verses 6, 3, 7).

Those at the headquarters of the beast (verse 10).

Those who constitute Babylon (Rev. 18:10, 17).

#### 2. In the Spirit of prophecy

On all the wicked (*Early Writings*, pp. 120, 282).

On all false shepherds (*Ibid.*, pp. 124, 282, 289).

On all earth's inhabitants (*Ibid.*, p. 289).

On all kings and nobles, rich and poor (*Testimonies*, vol. 1, p. 140).

### The Scope of the Plagues

This has been well expressed in *The Great Controversy*, so we quote as follows:

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals."—Pages 628, 629.

### The First Three Plagues

Under the first plague a malignant sore falls upon those who have the mark of the beast and who worship his image. Those who had received the mark themselves, and those who had influenced others, are now marked with a grievous, festering sore.

Under the second and third plagues, the seas and rivers are turned into blood. Again we see the retributive aspect of these divine judgments. Men have shed the blood of saints and prophets; now they themselves are given blood to drink.

"The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and

### OUT OF THE Mouth of Babes



(Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write be sure to give the setting for the statement and the child's age.—EDITOR.)

A new pastor had been sent to our church and had made a deep impression on our five-year-old Cheryl. When she had missed him at two church services, because of his being on vacation, she questioned:

"Mama, has Elder ——— moved away?"

"No, he's on vacation," I said.

"Does he go to another church now?"

"No, he will be back in a few weeks."

"Well, I hope he will; he is such a good sermon."

This remark reminded me of the poem, "I'd rather see a sermon than hear one any day."

Mrs. Orville McElmurry

extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing these terrific scourges: 'There fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshiped his image.' The sea 'became as the blood of a dead man: and every living soul died in the sea.' And 'the rivers and fountains of waters . . . became blood.'—*The Great Controversy*, pp. 627, 628.

### The Fourth and Fifth Plagues

Under the fourth plague the sun's heat is intensified, and to such an extent that men are scorched and burned. With many, the sun, through the years, has been, either directly or indirectly, an object of worship. Now the very object of their veneration turns and rends them. The terrible condition obtaining in the earth at this time is described in Joel 1:10-20 and Amos 8:3.

"Power is given to the sun 'to scorch men with fire. And men were scorched with great heat.' The prophets thus describe the condition of the earth at this fearful time: 'The land mourneth; . . . because the harvest of the field is perished.' 'All the trees of the field are withered: because joy is withered away from the sons of men.' 'The seed is rotten under their clods, the garners are laid desolate.' 'How do the beasts groan! The herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.' 'The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.'"—*Ibid.*, p. 628.

The darkness that falls under the fifth plague is a darkness deep and intense. It is evidently more than physical darkness, and is similar to that which afflicted the land of Egypt centuries ago.

"Suddenly a darkness settled upon the land, so thick and black that it seemed a 'darkness which might be felt.' Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. 'They saw not one another, . . . but all the children of Israel had light in their dwellings.'"—*Patriarchs and Prophets*, p. 272.

Chapters 39 and 40 in *The Great Controversy* give much detailed information on the events that take place during the period of the plagues. As to what occurs under the first five of these judgments, we might note:

1. God's restraining influence is withdrawn.

2. Satan has full control of the wicked.

3. Satan plunges the world into final trouble; all the elements of strife are let loose.

"As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin

more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, p. 614.

4. Nations invent deadly instruments of warfare.

"Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep."—Mrs. E. G. WHITE, quoted in *Our Firm Foundation*, vol. 2, p. 280.

5. Saints now live without an intercessor.

6. Satan has full control of apostate churches.

7. The wicked are incensed against the saints.

8. Satan incites the wicked to greater hatred against the saints.

9. The decree is issued to annihilate God's people.

10. Anarchy, lawlessness, bloodshed, and woe are everywhere.

11. Satan controls destructive powers of nature.

12. There is a famine for the Word of God.

13. Spiritual darkness followed by physical darkness.

14. Under a strong delusion, men believe Satan is supreme.

15. The way is fully prepared for men to receive Satan as he appears impersonating Christ.

(For references on these items see: *The Great Controversy*, pp. 269, 560, 561, 584, 585, 593, 614-616, 619, 623-625, 627, 688, 689; *Patriarchs and Prophets*, p. 201; *Testimonies to Ministers*, pp. 62, 411; *Testimonies*, vol. 5, pp. 208, 473, 698; vol. 9, pp. 93, 231; *Early Writings*, pp. 34, 36, 280, 282.)

How we need to seek the Lord! With these days of testing before us, we need to find our way into a deeper Christian experience. May we heed the counsel of the prophet of old:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:1-3).

## The Healing of the Papal Wound

By Frank H. Yost

Bible prophecy reveals, in Daniel 7, through the "little horn," and in Revelation, chapter 13, through the "beast," that there was to be a power enduring for a "time and times and the dividing of time," or "forty and two months," or for 1260 years. These prophecies found their fulfillment in the papal political domination that lasted for 1260 years from A.D. 538 to 1798. In the latter year the temporal power of the pope was brought to an end, the states of the pope were taken from him and became part of the Napoleonic kingdom of Italy, and the pope himself was taken to prison, where he died.

Observers of prophecy and world affairs at that time believed that this remarkable event must mean, not the end of the Roman Catholic Church, but the end of the Papacy as a governing authority among nations. Without this authority the church, though it would enjoy the loyalty of millions of faithful worshipers, would cease to be a state, a governmental power, and would no longer be a factor in politics. The political Papacy, they believed, was ended. This was the "deadly wound" (Rev. 13:3).

But the prophecy said that the deadly wound should be healed. The healing began shortly after the wounding, and has been achieved in our own day. The cardinals of the church, who had since 1059 had the responsibility of electing popes to succeed those who had died, gathered

again in 1799 to choose a new pope. After long deliberation, and trading back and forth of the interests of various parties in the electoral conclave, a new pope was chosen, and he reigned as Pius VII from 1800 to 1823. Since the new pope and his cardinals quickly consolidated their position, it became a necessity for Napoleon to recognize the papal restoration. In 1801 a concordat was signed between Napoleon and the pope. Although the relations between the two powers were unstable, and the pope again was forced into exile, the papacy was gradually re-established. When Napoleon was exiled after the battle of Waterloo in 1815, the pope's place was recognized in the general restoration in Europe, and he was included in the counsels of the statesmen.

Political liberalism and anticlericalism threatened during the nineteenth century the influence of the Roman Church in men's affairs. Moves to unify the peninsula of Italy, with its numerous duchies and town republics, into a nation, succeeded. This achievement resulted in 1870 in the absorption of the Papal States into the kingdom of Italy. As a consequence the pope, in protest, declared himself a voluntary prisoner in the Vatican, and behind the high brick walls surrounding the Vatican the pope sat, awaiting the day when his temporal power would be restored.

In the meantime the Papacy was not



idle. In 1854 there was proclaimed the dogma of the immaculate conception of the virgin Mary, requiring as a matter of orthodoxy, to disbelieve which is a mortal sin, that Mary was born of her mother Anne with no taint of original sin, an effect produced by the miraculous intervention of the Holy Spirit.

In 1864 there was promulgated the *Syllabus of Errors*, a collection of sayings gleaned from the pronouncements of previous popes, bearing upon what the Papacy now viewed as evils to be condemned. It was the most reactionary document men had seen for centuries. It condemned many of the freedoms that men have learned to hold dear, and exposed in the frankest possible way the fact that the Papacy is basically and innately opposed to freedom of the will and of the conscience.

In 1870, the very year the Papacy lost its states in Italy, a church council convened in the Vatican, and under the leadership of the Jesuits declared the pope to be infallible when he speaks officially, *ex cathedra*, in matters of faith and morals, although this was seriously opposed by a number of bishops of standing. When such pronouncements are made from the papal throne, according to the decree, they must be accepted and carried out in the life of each believer, under pain of excommunication. To such pronouncements the possibility of error dare not be assigned.

The crown of Italy refused to restore in any way the states of the church. The political sovereignty of the pope was gone. It was not until the Fascist Revolution under Benito Mussolini that anything was done about this, and then not until the regime of Mussolini had been for some time in power and had attained a degree of political maturity.

#### Restoration of Papal State

In 1929 Mussolini's government had come far along in the realization that it needed some sort of cooperation with the church. A concordat was drawn up, and subscribed to by Mussolini and by the present pope of Rome, then occupying the office of secretary of state to the Papacy. Among other important matters the concordat granted to the pope a definite territory within the city of Rome. Actually it was a little more than one hundred acres in area around and including the Vatican and its associated buildings, and the Cathedral of St. Peter. The population in this so-called Vatican City is something more than one thousand.

This gave the pope the semblance of a claim to being a sovereign prince again, with a territory, a flag, a police force, a diplomatic corps, and a postal system. Many Protestants refused to recognize that such an institution constitutes a state. But the Papacy claims the status of statehood for it.

The wound has been a long time heal-

ing. There have been worsenings and improvements in the international standing of the pope. There have been changes and developments. But it would appear from this point in the sequence of time and events that the papal wound has been healed.

But the Papacy has lost territory in recent years. Reference is not made here to the losses of those going out of Catholicism by conversion. These losses have been severe. Reference is made rather to the loss of whole so-called Catholic nations to Communism. Here is the Papacy's hardest fight today. It cannot command from its own minute territory the means of physical conflict. It must seek to enlist the arms of nations to support it.

In the meantime the Papacy has not changed. There has been no disposition to alter the political and diplomatic activities of the Papacy. Rather, since the creation of the so-called Vatican City, there has been an increase of such.

There has been no change in the doc-

trine of the supremacy of the Papacy over the civil power and of the right of the Papacy to use the civil power for its own ends. Rather, in a few spots where it has been possible to exercise this power, it is being exercised.

There has been no relinquishment of the thesis that only in the Papacy and the church it administers is there inviolable spiritual "truth," with all other forms of truth declared error. Rather, this is pressed the more strongly. In illustration, the dogma of the miraculous transfer into heaven of the body of the virgin Mary shortly after her death has been recently promulgated as something to be believed by all the faithful. Also, non-Catholic churches in some countries have been closed and kept closed.

There has been no relinquishment of the practice of persecution. In some countries where faithfulness to the pope is the first of allegiances, non-Catholics are at this moment being ruthlessly and effectively destroyed in a persecution as bloody and deadly as any history records.

## Signs of the Second Advent

By Carlyle B. Haynes

The world has entered upon what the Bible describes as "the last days," or "the time of the end." The signs of the coming of Jesus Christ are spread before our tormented world.

Going directly to the supreme source of authority, our Lord Himself, what are some of the signs of the end? Read His own words in Matthew 24:6-13. "Wars and rumours of wars," famines, hunger, growing social strife, persecution, treachery, deception and delusion, declining faith, decaying Christianity, and the waxing cold of Christian love are some of these signs.

What a dreadful, ghastly catalog! But—and ponder this well—*every one of these signs is visible today!* These signs, said Christ, do not mean the end in themselves: "The end is not yet. . . . All these are the beginning of sorrows." We are in this beginning now. Things are to grow worse and worse. We can look for war, not peace. Do you see peace anywhere on this earth? In Europe, in China, in Korea, in India, in Indochina, in Palestine? Anywhere?

As inevitably as the sun rises we are heading for World War III. As we face that grim reality let us look at the description the Holy Scriptures give of the stern realities of blood that are before a tortured world. Look first at the words of our Lord to His church on this subject:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

We are now at that time foreseen and foretold by our Lord. The Greek word *aporia*, translated in this passage as "perplexity," does not occur elsewhere in the New Testament. No other writer used it. It literally means "without a passage out," that is, without an exit.

What a picture that brings to the mind! No way out! The end of the way—a dead end! No exit! Caught! Trapped! Men looking here, looking there, trying this, trying that, trying everything, darting about for a way of escape, frantically suggesting every wild, impossible thing—but finding no way out. *Aporia!* Perplexity! Bewilderment! Apprehension! Dire foreboding! Doom impending—and no way out!

That is a divinely portrayed picture of "the last days"—our days, the end of time and human history. In the intense light of the atom bomb and all the dread possibilities before mankind we have no difficulty in discerning that it is a terribly accurate picture.

Let me invite you to look briefly at the testimony Peter bears to the return of our Lord. As John dwelt on love and Paul on faith, so Peter dwells on hope, and much on the "blessed hope."

In the first chapter of Peter's first

epistle (verse 7) the apostle mentions the coming "glory at the appearing of Jesus Christ"; in verse 13, the "grace that is to be brought unto you at the revelation of Jesus Christ"; in 1 Peter 4:13, "when his glory shall be revealed"; and in 1 Peter

5:4, "when the chief Shepherd shall appear." The entire epistle is filled with references to the coming.

Going into the second epistle, we are directed to "the everlasting kingdom" to be ushered in by the return of Christ.

## A Story for the Children

BY ARTHUR S. MAXWELL



Stories of the Exodus—5

### Flight for Life

As a prince of Egypt and the pride and joy of his royal "mother," Moses had everything a young man could wish. Lots of money, a beautiful home, many servants, chariots and horses, all were his.

But he could not help thinking about the suffering of his people. He hoped to find some way to deliver them. No one in the court had any idea what was going on in his mind. No one doubted his loyalty to Pharaoh. So, of course, nobody took any notice when one day he left the palace, mounted his chariot, and rode out to a section of the country where the Hebrews were working. People bowed to him and smiled at him, just as they always did when they saw this handsome young prince.

Leaving the city behind him, he found himself at length in a lonely, deserted place. Then it was that he came upon a sight that sickened him. One of the Egyptians was cruelly beating a Hebrew slave. Looking "this way and that" to make sure that no one was watching, he leaped from his chariot, strode over to the bully, and with one blow felled him to the ground.

The poor Hebrew, astonished to see a prince of the royal house striking down one of the king's taskmasters, ran as fast as he could to tell the news to his people. Meanwhile Moses was left with the body of the man he had killed. Not wanting the Hebrews—or himself—to be accused of murdering an officer, he decided to bury him in the sand.

Confident that all was going well, he went out again the next day to see what he could do for his people. This time he came across two Hebrews struggling together, with the stronger one beating the other mercilessly. Moses was surprised and disappointed. How could he help his people if they fought among themselves? "Sirs," he called to them, "ye are brethren; why do ye wrong one to another?"

He hoped they would make friends and thank him for his good advice; but instead, as he tried to separate them, the man who was chiefly at fault turned on him and said, "Who made thee a ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian yesterday?"

Moses was shocked. So his action of yesterday was known! He had buried the body, but not the deed. If this unfriendly Hebrew knew of it, all Egypt must know too. Perhaps even Pharaoh had heard.

He must have hurried back to the palace where he found that his worst fears were true. Everybody was talking about him and what he had done. His secret was on everybody's lips.

Pharaoh, he learned, was very angry. Such a deed was unpardonable. It must be punished by death. An order went out for Moses' arrest and execution.

How he escaped we do not know. No doubt some of his friends helped him. Perhaps the princess used her power on his behalf. Somehow he managed to get away without being caught.

The safest place to go, he thought, was the land of Midian. Here nobody would know him and he could hide till this whole sorry affair had been forgotten.

But it must have been with a very heavy heart that he started out on his journey. Day after day he dragged his weary feet over the hot, dry sand of the desert. Night after night he slept in the open, his eyes wet with tears at the thought of the trouble he had made for himself.

At last he came into Midian and sat down by a well. As evening drew on he saw seven young girls coming toward him. After the loneliness of the desert they must have been a very welcome sight.

He learned that they were sisters, daughters of Jethro, an important man in those parts. Presently, as they began to draw water from the well for the sheep they had with them, some rough shepherds arrived and tried to drive them away. This was too much for Moses, who had been trained in courtesy at home and in the court. Gallantly he stood up for the girls and told the shepherds to behave themselves. Then he drew water from the well himself and poured it into the troughs for the sheep to drink.

When the sheep were watered the seven girls bade him good-by and hurried away. Arriving home, their father asked them why they were back so much earlier than usual. They said it was because an Egyptian had befriended them against the shepherds, and had watered the flock. "Then where is he?" asked Jethro. "Why did you leave him at the well? Go and bring him home to supper."

So the seven girls came trooping back to the well and apologized to Moses for having seemed so ungracious. Then they took him back home with them. And there he stayed for many years, until he had learned the lesson God wanted to teach him.

Peter does not propose to be negligent in putting the saints in remembrance of His reappearance. He repeats this with emphasis in three succeeding passages—2 Peter 1:12, 13, 15. He himself would not live to see that day. The Lord Jesus had made that known to him. Nevertheless, the coming of the great day of the Lord was an established truth. It must not be forgotten, nor its teaching neglected.

It had its impressive prefigurement, the apostle says, on the mount of transfiguration. He had been eye witness of the "power and coming of our Lord Jesus Christ."

Even more certain than his own eyesight, however, is the prophetic Scripture, and "to this ye do well to take heed in your hearts as unto a light shining in a squalid place (our time, our age, our society) until the day dawn and the Day Star arise." So the Lord Jesus describes Himself in the very close of the Scriptures—"the bright and morning star" (Rev. 22:16).

Peter closes the first chapter of his second epistle on the prophetic note. He reopens the same theme as he begins the third chapter. The intervening second chapter has reference to this present evil world that lieth in gross wickedness—obviously to the time of waiting for the second coming.

This second chapter makes plain that instead of a slow triumph of goodness lifting the human race to perfection, there were to be false prophets, perverters of their faith, deniers of the expiatory atonement, together with great apostasies. Truth is to be evil spoken of, ecclesiastical profiteering will become pronounced, attacks on God's law will be in evidence, great, swelling words will be spoken, and fleshliness will be rampant.

It is plain that in all this Peter had in mind the end-time of history. This is clear by his allusions to Noah and the destruction of Sodom and Gomorrah, which appear again in 2 Peter 3:6, 7.

Peter closes his third chapter of the second epistle with his own great prophecy of the closing scenes of history, a prophecy that men of today who scrutinize current events and endeavor to solve their meaning would do well to study. A fisherman of the first century, by inspiration of God, looks down through the Christian centuries to our time, and describes in up-to-the-minute language the very destructive powers that we see being let loose for the annihilation of the world and the race of men upon it—the elements melting with fervent heat, the earth and the works therein burned up, all things dissolved, the terrifying prologue to a new creation.

These are things that the oracles of God direct our attention to, and bid us look for, in the days in which we live. What do they mean to you? What should they mean to the faithful follower of God? We turn next to answer these questions.

REVIEW AND HERALD

# EDITORIALS



## From the Editor's Mailbag

A brother writes that during his rather brief period of church membership he has read extensively in Mrs. White's writings "and finds many of her teachings both unreasonable and unscriptural." His problem, he says, is how to reject such teachings without rejecting the Adventist belief that Mrs. White holds a "peculiar position" in the church. Following is the major part of our reply to his sincere and earnest inquiry.

### Our Reply

You say that you find many of Mrs. White's teachings "both unreasonable and unscriptural." Evidently I am to conclude from your letter that you believe that your human reason is an adequate and wholly safe guide in determining whether Mrs. White is reasonable, and that your understanding of Scripture is a wholly safe guide in determining whether her understanding of Scripture is correct.

My dear brother, the problem you raise lies at the heart of the whole modernist mood toward the Bible. I've talked with many modernist theologians, and they say the same things about the Scriptures that certain critical Adventists say about the writings of Mrs. White. The similarity between the reasoning of the modernist and the critical Adventist always startles me. The modernist asserts that his reason is his safe guide, and, consequently, if there is something in the Bible that seems to him unreasonable, it is therefore unreasonable. And if his mind is unable to harmonize the statement of one Bible writer with the statement of another, he does not hesitate to say that one is contradicting the other, and therefore that both statements cannot be accepted.

And how do we meet the Modernist's attack on Scripture? By challenging the validity of his reason. We declare that revelation stands above reason. In so doing we do not make unnecessary or meaningless the faculty of reason. We simply assert that reason can be tainted with evil, the same as every other faculty of our being, and thus the wisdom of man becomes foolishness with God. We assert that inasmuch as the Bible gives clear evidence that it is a book written by inspiration and its source is God, we shall not put it again and again to the test whenever our human reason fails to see the reasonableness of some particular statement within its pages. Rather, we believe, we should humbly confess that our reason is faulty, and that what appears to be unreasonable or contradictory may indeed be a higher reason than we understand.

In other words, as Bible-believing Christians we hold firmly to our major premise that the Bible is the Word of God. We hold this because of adequate proofs, and holding this, we logically go on to challenge our reason and not the Bible when we are tempted to conclude that the Bible is unreasonable or contradictory. This is the classic position taken by conservative Christendom through all the centuries. I do not see how any other position can be taken if we are to preserve the Bible against an endless series of indictments by poor human reason until the last man has done his last bit of reasoning in the history of mankind.

Likewise, I think that our first concern in regard to Mrs. White's writings should be whether there is sufficient evidence to justify her claim that she possessed the gift of the Spirit of prophecy. The claim is either false or true. If false, we can quickly dispose of the whole problem by denouncing her claim and eliminating her writings from our libraries. But if we feel there is evidence to support her claim, consistency demands that when we are tempted to conclude that a statement in her writings is unreasonable, or anti-Scriptural, we question rather our reason than her statement.

My dear brother, we don't have to go very far to find arresting exhibits of the undependability of human reason. The judges on the Supreme Court Bench may decide four to five on a certain case, five saying that one conclusion is reasonable and four saying that it is wholly unreasonable. Nor need we search long in the history of religion to find sobering exhibits of how good men—yes, often most pious men—have differed in their interpretation of Scripture; which is another way of saying that their reasoning was not always valid.

Mrs. White holds a "peculiar position" in our church because we believe that she possessed the gift of the Spirit of prophecy. But to say that we believe that she possessed that gift, and then to add that her writings, which are the gift in action, are often "both unreasonable and unscriptural" is to me an intolerable position to take. All we need to do is to look at our modernist friends to see the result of taking that kind of position. They will tell you ardently that they believe in the Bible, and then they will add immediately that they believe some of its statements are unreasonable and also contradict other statements in the Bible. We consider their position as untenable because it tends ever to deface the Scriptures, and thus to remove them from their unique position as the authoritative guide for our lives.

So, my dear brother, at least this much can be said in response to your inquiry: The problem you raise concerning inspiration is certainly not new, or minor.

Long ago I settled for myself the question of whether there is sufficient evidence to warrant my accepting Mrs. White's claim that she possessed the gift of the Spirit of prophecy. As I have viewed her lifework in relation to this Advent Movement, and studied the whole sweep of her writings, I have come firmly to the conclusion that she was what she claimed to be, a handmaiden of the Lord who was in the true succession of those who have had the gift of the Spirit of prophecy.

I freely grant that there are some statements in her writings that seem to my finite mind not altogether reasonable, and some that I cannot at this moment fully harmonize with certain statements in the Bible. I say that frankly and without embarrassment, and add immediately that there are some passages in the Bible that do not seem to me reasonable and that I cannot harmonize with certain other passages in the Bible. I think that even the most devout of Christians would make such a statement concerning the Scriptures. But we do not therefore give up the Scriptures. We give up, rather, our overconfidence in our own reason and in the validity of our interpretation of some particular scripture. I do likewise in relation to the writings of Mrs. White. I know no other truly reasonable course to follow.

## Faithful to Our Vows

Let us think now of the relationship of the honest in heart to the marriage vows and, finally, the attitude that Adventists ought to take toward pledges they have made to the church.

There is a close connection between our baptismal vows and our marriage vows. The Christian and his Lord are to be united in a bond so close that only the marriage relationship can adequately represent it. "Husbands, love your wives," said the apostle Paul, "even as Christ also loved the church, and gave himself for it" (Eph. 5:25). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

When the sinner leaves the world and unites with Christ, he takes the Saviour's name. He becomes a Christian. In fact, he is baptized "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19, A.R.V.). Voluntarily he chooses Jesus Christ to reign over him. He pledges to observe all things whatsoever the Lord has commanded, and he is comforted by the presence of Him who said, "I am with you alway, even unto the end of the world."

After conversion the Saviour is the central object of the Christian's life. All earthly longings are forgotten in the glorious experience of union with the Saviour. There is a companionship and a oneness of heart and mind that he has never known before. He is supremely happy in Christ. And so it should be in the marriage relationship between husband and wife.

### Spiritual Union Broken

But our spiritual union with the Saviour may be broken when the Christian is lured away from God by unlawful attachment to the world. In the spiritual relationship this infidelity of affection is called adultery. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4, A.R.V.). It is the same in the marriage relationship when the marriage vows are broken.

Would it not be well for us to review the words of the minister when he addresses the bridegroom, calling for the solemn promise to keep the marriage vow:

"And now, solemnly promising before God, and in the presence of these witnesses, wilt thou, ———, have this woman, ———, to be thy wedded wife, to live together after God's ordinance in the sacred estate of matrimony? Wilt thou love her, comfort her, honor her, cherish her, in sickness and in health, in prosperity or adversity, and, forsaking all other, keep thee only unto her so long as ye both shall live? Dost thou so declare?"

To this direct question the reply was given, "I do." And with those solemn words a sacred promise was made. This vow was then taken by the bride. Thereupon the minister, placing his hand upon the joined hands of the man and woman, declared: "I, as a minister of the gospel, and by authority of the law of ———, do pronounce that they are husband and wife. What God hath joined together, let no man put asunder."

What will we do with these solemn pledges that we have made to the Lord? How can we disappoint our loved ones and bring reproach upon God and the truth by unfaithfulness in the marriage relationship?

### Church Pledges

Then there is the matter of vows that we have made to God that concern our material possessions. Said the servant of God:

"When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance His sacred work. . . .

"Persons who thus pledge to their fellow men do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, 'rob God'? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?"—*Testimonies*, vol. 4, p. 470.

"God calls upon those who believe the truth to render to Him the things that are His. Those who have thought that to withhold from God is gain will eventually experience His curse as the result of their robbery of the Lord. Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name.

"A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfill his vows, they should labor with him kindly but plainly. If he is not in circumstances which render it possible for him to pay his vow, and he is a worthy member and has a willing heart, then let the church compassionately help him. Thus they can bridge over the difficulty and receive a blessing themselves.

"God would have the members of His church consider their obligations to Him as binding as their indebtedness to the merchant or the market. Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'uttermost farthing,' for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity."—*Ibid.*, p. 476.

To be honest means essentially to be true to our word and to our promise. Whenever we have vowed a vow, let us keep it. Let integrity and self-respect characterize our conduct. To pay our vows, whether baptismal vows, marriage vows, or church pledges, is of supreme importance. If we are honesthearted, the life will tell. Certainly Adventists ought to be the most honest people in the world.

D. A. D.

## An Honest Opposer

In referring to the days when he sought to overthrow the church, Paul wrote, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13).

No one labored so hard to upset the work of the disciples as did Saul. Wherever they went he followed them up, doing everything he could to frustrate their purpose in preaching Christ. Wherever the church was established he entered into the homes of the believers, seeking to bring havoc upon the church. When he could not bend the believers to his will, he haled them before judges, who put them in prison.

Saul's one purpose was to confuse and scatter the church of Christ in order to advance the religious cause in which he believed.

However, in all this Saul was not a deceiver. He did not appear before the believers in sheep's clothing. He did not profess to be what he was not, in order that he might lead them astray. He went under the colors of an opposer. He was honest in his convictions. He did it thinking he was doing God's service.

Paul said the Lord had mercy upon him because he "did it ignorantly in unbelief." He was an honest opposer, and there was hope for him. This cannot be said of all those who oppose God's work.

The Bible tells of those who from the beginning

sought to undermine confidence in God's purpose through deception. Satan was the first opposer. When the innocent pair were placed in the Garden, he did not come openly and accuse God of injustice and disregard for their comfort. No, he came as a deceiver. He was garbed as a beautiful creature, winsome, and cunning, thinking only of their welfare. Thus his chief methods are revealed. He became the great deceiver.

#### God Has No Part in Dishonest Methods

A classic example of deception as described in the Bible is that of Jacob deceiving his father in order to obtain the birthright. It was not the wealth that went with the birthright that he wanted so much as the honor and spiritual blessing of the priesthood that went with it.

It is strange indeed that anyone would deceive in order to obtain some spiritual advantage. To deceive in the name of religion is the lowest step in deception.

There still are some who do not realize that deception in any form puts its mark upon the work that is done. God never uses dishonest methods to accomplish His purpose, and He would most certainly condemn those who use such methods in His name.

The apostle John made a clear statement in regard to this when he wrote: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning" (1 John 3:7, 8).

In other words John said: Do not let any man who comes to you in the name of a good cause deceive you. If he is righteous, he will do right. But if he deceives, that is sin and sin is of the devil; for the devil deceiveth and sinneth from the beginning.

The greatest triumph of a false teacher would be to deceive the very elect and lead them to give up their faith. Some will seek to do this, for we are told that in the last days false christs and false prophets will come and endeavor by various means to deceive the very elect.

There are those who may quote the text, "Be ye therefore wise as serpents, and harmless as doves," to support some clever ruse in doing work for God, but which in fact, borders on deception and will be looked upon as such by others. This is a distortion of the Scriptures and a harmful reflection on our wholly upright and honest Lord.

There are many in other churches who are sincere, honest opposers of the message we preach. Of them we may say, "Ye do err, not knowing the scriptures," and then pray that they will be enlightened. There is hope for them. So long as they do it ignorantly, God will have mercy upon them. To them He calls, "Come out of her, my people."

#### A Double Burden for Deceivers

However, if any do use false accusations and deceptive methods to advance their cause, this soon will be evident to the honest, intelligent seeker for truth, and will do little to hinder the cause of God. The pity is that some sincere men and women may be led astray by deceptive teaching and methods. In such a case the deceivers have a fearful responsibility. As they stand before the righteous Judge they will have a double burden, the sin of deception, and the harm they have done to the innocent whom they have led astray.

If any would seek to advance the cause of God, let them in every way practice a rule of honesty that cannot be challenged, and let them remember that spiritual truth does not need questionable methods to advance it.

Jesus prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). Truth will sanctify the receiver, and he will be a public witness to the way of truth.

F. L.

## Parents, What About Your Children?

We were traveling on an eastbound train from Los Angeles to Chicago. Toward evening the train stopped for a few minutes at an intermediate station. Most of the passengers got off the train to exercise on the platform. After the train was well on its way again we noticed a woman, who was traveling in our car, hurriedly passing back and forth hunting for someone she could not find. Very soon every passenger on that train knew that that woman's young daughter had been left behind at that way station.

#### A Frantic Mother

That mother was frantic and could not be consoled. The train conductor assured her he would wire back to the railway officials at the station to send the child on by the next train. But that did not comfort the mother. It was her child who had been left. Not only that, she was personally responsible for the child having become separated from her. The child was lost through her carelessness. Her anguish was pitiful to behold.

Soon all the passengers except that mother retired to their berths for the night. She could not rest or sleep for thinking of her child. During the hours of the night she paced up and down the aisle of that car. Toward morning the train stopped, and she got off and took a westbound train to go back to look for her lost child.

Finding it difficult to sleep that night, we thought of the scores of children and young people who are dropping off at way stations on the journey toward the kingdom of God. We wondered how many of these are dropping off because of parental indifference or neglect. We thought of a revival service in which we had had a part not long before. One teen-age girl was under deep conviction. We appealed to the girl's mother to encourage the child to make a surrender to the Lord, for it was a crucial hour in her life. That mother curtly informed us that it was the girl's business, not hers, as to whether she surrendered her life to the Lord. None of her business indeed! None of her concern whether her child was encouraged to take her stand for Christ, and to be saved in the kingdom of God! Faithful counsel has been given to parents regarding their responsibility to their children:

#### "Let the Candle Be Lighted"

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practises. Children are the heritage of the Lord, and we are answerable to Him for our management of His property.

There are fathers and mothers who long to labor in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to the Saviour and His love. The work of winning their children for Christ many parents trust to the minister or the Sabbath-school teacher; but in doing this they are neglecting their own God-given responsibility. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labor, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God."—*Christ's Object Lessons*, p. 195.

Parents, what about your children? Are any of them being left behind at way stations? Do you have as much concern for their eternal salvation as the mother on the train had for the physical safety and welfare of her daughter?

J. L. M.



# News From the World Field

## Rebuilding in Korea for the Finishing of the Work

By Clinton W. Lee, *President  
Korean Union Mission*

Probably no place on earth of similar size is better known today than is Korea. Until the war came here it was a little-known land. Nevertheless it has been a country of high culture throughout its long and varied history. Furthermore, no non-Christian land has responded to Protestant Christianity more wholeheartedly than Korea. It would be difficult to find a more loyal body of Christians anywhere than can be found here. However, the church has suffered much through the years because of political upheavals. The present one has been almost overwhelming.

During these months of war many of our churches have been demolished and an equal number greatly damaged, many of our most well-to-do believers have lost all their property and belongings, and most of our workers have lost their household and personal effects, along with the equipment used in their work. Nevertheless we are happy to say that there is not a spirit of faultfinding or complaining in the Korean church. It is overflowing with courage and missionary zeal. The faith of our believers in the Advent Movement has grown stronger, and their belief that Christ's coming is very near has become all-pervading.

During nearly fifty years since the Advent message first entered Korea the seed of truth has been sown very widely. Doubtless there is scarcely a village where our literature has not gone. Our medical work is known and appreciated by all informed persons. Our churches and believers are sprinkled all over the country.

We in Korea are very conscious of the precariousness of the times and the possibility that we are about to enter the final battle in the great controversy. We realize that we should so plan everything, in-

cluding the rehabilitation program, that we will be prepared to meet the needs of the final movement and contribute to victory for our Master.

However, this does not imply carelessness, nor does it mean our rebuilding should be of a temporary nature. Rather, it means that though everything is done with the one objective of a very speedy conclusion of God's work, it also should be done as solidly and carefully as we are able to do it.

### Destruction of Property

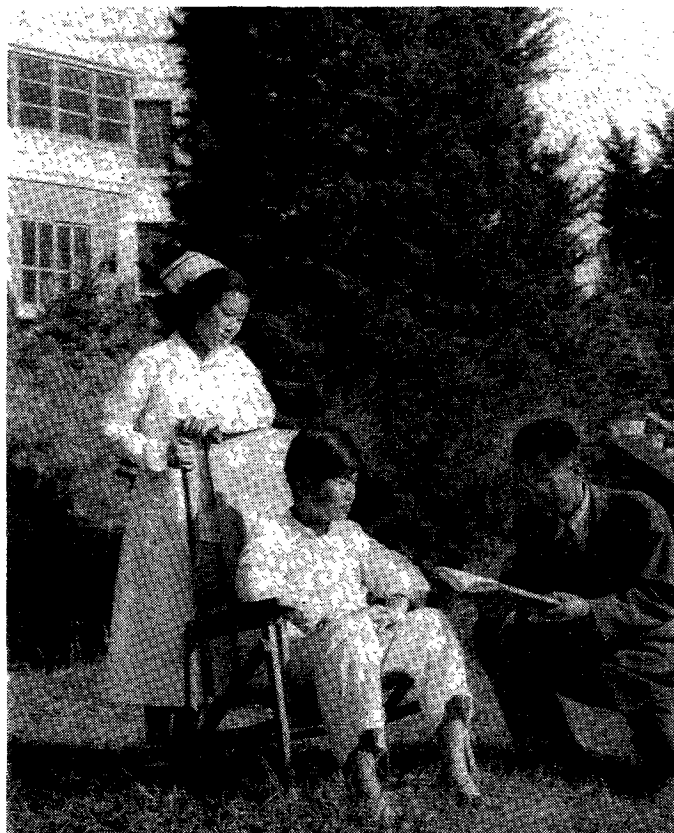
First, it will be well to take an over-all view of what was destroyed during the war. Two of our missionary homes were shelled and completely burned. Three others were riddled with bullets. Four others were very badly damaged. A shell

came down into the midst of our union office, tore away much of the outside walls, and greatly damaged the inner walls. Our church at union headquarters was also shelled, and one whole end blown off. Our church school nearby was shelled and machine gunned until the building was nearly destroyed.

Four battles were fought on the campus of our training school where our academy and junior college work was done. One building, with contents, was burned. Another was largely blown to pieces. Others were left with great gaping holes where they had been hit by large and small shells. Our nurses' dormitory at the sanitarium was burned. About sixteen churches were destroyed, and an equal number were badly damaged.

Besides this direct destruction, our office equipment, a large press and other equipment in the printing office, our stocks of books, medical and other hospital equipment and supplies in the sanitarium, equipment and materials at the school, most of the musical instruments in our schools and churches, the equipment and personal effects of the missionaries and Korean workers and also of many of our believers, and numerous other movable properties of our mission were looted and lost. It is in the midst of such ruins and losses that we have been working since 1951.

This does not mean that the work has stood still; nor does it mean that we have mournfully contemplated our losses and awaited rehabilitation to take up the threads of the work. On the contrary, the Advent message has made unprecedented gains. Our membership in South Korea has nearly doubled. We have had more baptisms than formerly. The trials and poverty of the Korean church have caused it to become more liberal in its support of the cause of God. Although we are publishing under unfavorable conditions, depending upon commercial printers, and have had almost endless delays, our literature sales have nearly reached an all-time high. Our schools are running over with our youth and young people. We cannot even take in all our own Adventist youth because of lack of accommodations. More



Worker at the Seoul Sanitarium studying the Bible with an interested patient.





War-battered orphans in our orphanage, Seoul, Korea.

churches are operating church schools. Evangelism has gone forward to meet the greatest interest that we have ever seen in the Advent message. Our Bible correspondence school cannot keep up with its openings. New companies of believers are springing up in many places. Our medical and relief work is reaching out and opening more doors to the truth. And so as we look at Korea it seems that the stage is set for the Lord to speedily finish His work there.

Under these circumstances we are endeavoring to rehabilitate for a much greater work in the future. It is necessary that we carefully consider the changed conditions and constantly keep in mind the possibility that the Lord is about to finish His work. No doubt there are things that need not be replaced. Perhaps some things are needed that we did not have before. With the onward march of the armies of God some equipment has served its purpose and is no longer needed. Inspiration tells us that the work of God is to be finished amidst increasing trouble and under persecution. It is also to be done by simple means. With these considerations a brief view of the plan of rehabilitation is in order.

#### Plans for the Future

We need to maintain a strong force of missionaries as long as world conditions will permit them to work. The Korean church appreciates their work and welcomes them. The times demand that missionaries streamline their personal equipment while maintaining that which is necessary for health and efficient service. This requires that housing be restored on a simpler form and perhaps in a more economical manner. Some houses may need relocation to meet the needs. Some homes may not need to be replaced. The union office must be restored, so that

efficient administration can be carried forward.

We must obtain efficient machinery for printing, so that we can keep the colporteurs supplied with the necessary munitions and give our church members the material that will guide them when increased trouble comes. We must have churches from which to preach the message, and we must build new ones in strategic centers, so that we can carry forward the greatest evangelistic work that has ever been done in Korea. We must spread out in medical missionary work and also in ministry to the needs of suffering people. This work is to be more prominent as we approach the final crisis. This means decentralization, so that we can reach more.

We must supply educational opportunities for our youth to train that important part of God's final army. To do this we need to build up smaller centers

in many places rather than centralize in one school. But we must also maintain a strong central training school, where we can train those who are to lead in all the institutions and in the whole program of the work of God.

Such, in brief, is the rehabilitation program as it appears before us. We appreciate what the General Conference and the brethren in America have done to help us even while the noise of battle could be heard. We are also very grateful to the General Conference for the special offering that is to be taken up to help us at this time. We have submitted a detailed statement of our plans. Much of this has been approved and given its place in the order in which it is to be done. We pray that the Lord will impress His people to give in the special offering for Korea to the degree that He sees is needed in order to carry out His purpose for this field.

## Television—Fulfilling God's Purposes

By E. D. Dick  
President, Theological Seminary

The saying is trite, but worthy of frequent meditation, "God moves in a mysterious way his wonders to perform." There is design and purpose in all that He does. Whether one looks at the unfolding flower of the meadow or to the starry firmament, where heavenly bodies—suns, planets and satellites—follow their appointed paths through unceasing ages, or considers the great outworking of the plan of redemption for fallen man, he sees the hand of the Almighty steadily accomplishing His purposes. His power, His wisdom, and His care are everywhere manifest.

Our faith is strengthened and our courage renewed as we see and find multiplied evidences of His love and goodness toward the children of men.

Not only has God design and purpose in all that He does; He has a time schedule that His created works follow—a time for everything under the sun. The earth rotates upon its axis every twenty-four hours. The moon revolves around the earth and the earth around the sun in their fixed, allotted time. So with all the other heavenly bodies. Their courses are fixed. They follow the path and the pace that our Maker designates. Thus it is in all the processes of nature. Each, in the animal and vegetable kingdoms, has its allotted time for the function of life.

So too in the realm of the spiritual. God has a design, a purpose, and a time for all that He does. He is all-wise. He sees the end from the beginning. Things remotely in the future to us are open before Him.

The entrance of sin into earth's economy was not a surprise to God. "The plan for our redemption," we are told, "was not an afterthought, a plan formulated after the fall of Adam."—*The Desire of Ages*, p. 22. "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race."—*Ibid.*, p. 834.

#### When the Fullness of Time Came

He has a plan not only in method but also in point of time. Thus we read, "When the fulness of time was come, God sent forth his Son." The primary purpose of His coming as the Son of man was to pay the penalty of man's guilt, that is, death in our behalf, and to open up the way whereby man might be saved eternally in the kingdom of God.

His work, therefore, was devoted to that grand objective and to making clear to His disciples the meaning of the task He was undertaking. This was the mission He came to fulfill. He confined His teaching to these great themes. We are told that "Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close

of time."—*Christ's Object Lessons*, p. 22. But He did not. He confined His teaching to matters of the kingdom. Having accomplished His mission, He pulled back the curtain to further reveal His purposes.

In clear, unmistakable language He states, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This revealed a plan and a program to the end of time.

Christ recalled the prophecies of Daniel, which revealed the great time schedule relative to His return, and of the methods that were to be developed to accomplish His purposes. One pertinent truth made clear by Daniel was that in the latter days there would be an era of great increase of knowledge; that men should run to and fro through the earth.

Although He did not unlock the mysteries of scientific discovery to His disciples, He made clear that the time would come when this would take place, and aid in carrying the gospel into all the world. This work involves primarily two great agencies: those of communication and transportation. In no area of life has there been greater development. Even the wildest imaginations could not then have conceived what has now come to pass. Until the time appointed for the increase of knowledge, man's chief means of transportation was the oxcart, the row-boat, or by foot.

#### Means for Hastening the Message

In this era of research and invention almost unbelievable progress has been made. Chief among those agencies enhancing the dissemination of knowledge are the printing press, the telephone, the telegraph, the radio, and television. The extent of the possibilities of rapid communication is suggested in that in the United States only a few weeks ago the fifty-millionth telephone was installed and is currently operated. It is estimated that at present there are in operation 110,000,000 radios and 27,516,000 television sets.

The advances in transportation are similarly staggering. Within a generation we have seen the stagecoach succeeded by steam and electric trains, and the frail bark of the ocean by the mighty leviathans of the deep. These in turn are being displaced as a means of passenger travel by airplanes that can cruise in excess of five hundred miles per hour.

Yes, truly this is an age of speed and enlightenment, amply fulfilling the vision of the revelator, who saw an angel flying in the midst of heaven with the everlasting gospel.

But the seeming climax of possibilities in the rapid dissemination of the message is found in combining the agencies of communication and transportation—the printing presses and the fast-traveling mail and express trains that carry our

books, magazines, and periodicals to the far corners of the earth.

The radio and the television bring the initial interests to open doors and hearts, and the colporteur and the correspondence school lessons lead on to bring greater light and truth. These are God-given agencies for the dissemination of His message for these last days and for the finishing of the work. Let us utilize them to the maximum. The workers in our production offices are giving their full measure of service. Let us strengthen their hands and hearts by giving them our full measure of support.

## Radio Bible School in Southern Africa

By W. R. Vail

The Voice of Prophecy Bible School in South Africa is reaching a varied and cosmopolitan class of people from all walks of life. I have before me the report for the first six months of 1953, and it shows some marvelous figures for a country of this size. We follow the plan of counting the student as an applicant until he has completed part one, or the

first eight lessons, and has signified his serious intention of going on with the rest of the course. Only then is he counted as an enrollment. This report shows that during the six months in question, 12,441 applications were received—over two thousand per month—and 3,613 students enrolled during the same period. These students come from three European language groups, English, Afrikaans and German, and three native African languages, Sesuto, Xosa, and Zulu. The total active enrollment today is 5,400.

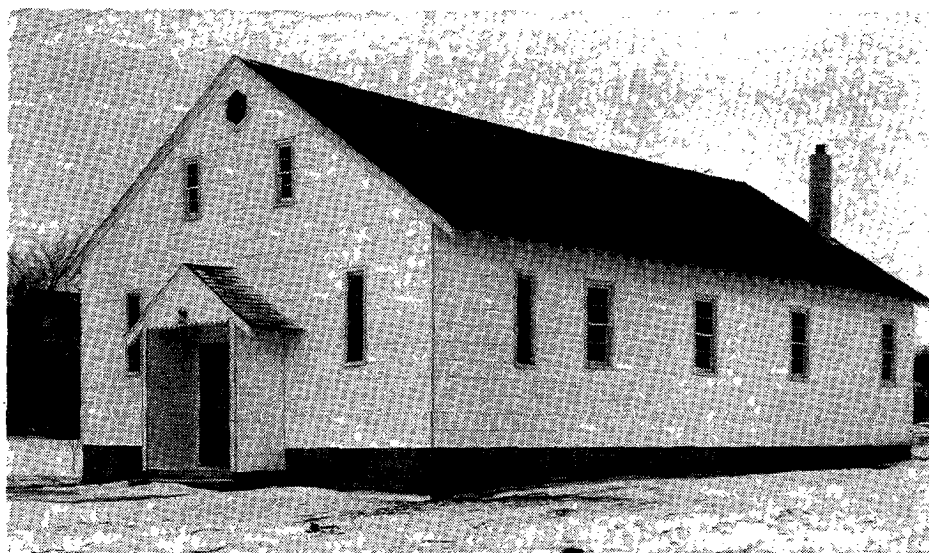
A few letters will show how the truth for these times is reaching down into hearts of all types to seek them out.

From South Africa an immigrant writes:

"DEAR VOICE OF PROPHECY,

"With very great pleasure I am sending this letter to you. I am so glad to inform you that already I am baptised, together with my wife, on the third day May, this month. It was on the Sabbath day in George, in the Seventh-day Adventist church, by Pastor C. S. van Heerden.

"It is for me too wonderful to think of it, and also my past in the Roman Catholic Church of which I was there since I was born until now, and so I have to come here, from Italy to South



## New Church in Cleveland, North Dakota

Sabbath, November 14, 1953, was a day long looked for and long to be remembered by the Cleveland, North Dakota, church members. This was the day when a new church edifice was dedicated. The believers in and about the rural area of Cleveland were organized into a church in 1917. For nine years they met in the homes of the members. However, by 1926 their number had grown from thirteen to proportions too great to meet comfortably in a residence. At this time their problems were solved through the purchase of a little frame building just across the street from the present location.

On the day of dedication the pastor, M. C. Torkelsen, led the overflow audience into

reminiscing of past days—of days in 1950 when they first laid plans to build a new structure and enlarge, of days of campaigning for funds, of days of construction and labor on the building, and how at the present time the church has reached a membership of sixty-two.

J. D. Smith, Northern Union president, gave the dedicatory sermon; A. E. Millner, North Dakota Conference president, offered the dedicatory prayer; and others assisting and participating in the service included W. J. Blacker, conference treasurer, and M. C. Torkelsen, district pastor.

J. H. LANTRY, *Press secretary,*  
*North Dakota Conference*

Africa to meet the truth, the Word of God by the Voice of Prophecy, and so today I feel very happy to be born again by the water and the Spirit, and to walk in the light of truth of which we find in our Bible.

"Kindest regards."

From the copper belt of Northern Rhodesia, a native writes:

"Sir,

"Could you kindly please send me your Bible lessons? I am a Catholic boy and I once picked a sheet of paper in which you explained much about the changing of the Sabbath day.

"Yours faithfully"

A Moslem woman, a descendant of the Malayan immigrants of years ago, writes in July:

"DEAR VOICE OF PROPHECY,

"Thank you very much for your kind reply to my query about tithing. I understand perfectly now; will try my utmost to be honest to God, although I do not live in a Christian household. I truly believe that the dear Lord Jesus died for me too, and also that He has accepted me as His own. Thank you for the wonderful lessons you are sending me. May God richly bless you as you help people like me to learn more about Him.

"Yours sincerely."

A native in Tanganyika Territory, East Africa, over two thousand miles to the north, writes:

"DEAR VOICE OF PROPHECY,

"I have found that if I go on with government service I cannot keep God's commandments in a correct way. I have now resigned from the government service, on 20.1.53. I am proceeding to Mwanza Lake Province in Tanganyika, and my opinion is that I am going to live near S.D.A. mission. My address should then be: S.D.A. Mission, Nasa, Mwamanyiri, P.O. Mwanza, T.T.E.A."

A European who began his studies in South Africa was baptized in England, and writes:

"DEAR SIR,

"I thank you very much for your letter of the 5th March in which you mention your desire to hear from me after I have been baptised. Well, I was baptised on Sabbath, 11th April, by J. A. McMillan and Pastor F. S. Jackson. I have been a colporteur for six weeks and seem to be doing quite well.

"Yours sincerely."

The report shows that, during the same period, from these contacts 580 decisions have been made to keep the Sabbath and 205 persons have requested baptism. May God grant these workers much of His grace to lead these souls to fellowship in the household of faith.

A distinct work is assigned to every Christian.—*Southern Watchman*, Aug. 2, 1904.



## Welfare Center in Worcester, Massachusetts

Our Worcester Health and Welfare Center was opened November 12, 1953, at 148 Chandler Street. Ceremonies were attended by city and church representatives. Participants included W. Danforth Hayes who represented the mayor; Lt. Fred J. Maloney, Worcester Civil Defense director; Benjamin E. Leach, pastor, and Mrs. Myrtle Meyer of Auburn, director of the center.

Other community officials and denominational representatives were also in attendance.

This new unit is another strong link in the chain of welfare centers in Southern New England.

CARL P. ANDERSON, Secretary,  
Home Missionary Department,  
Southern New England Conference

## Three Men Who Gave Up All for Christ

By Pastor A. J. Mustard  
President, Gold Coast Mission

The love of Christ still captivates the hearts of men. The story of His sacrifice has its old compelling power. Today men gladly and cheerfully give up position, power, wealth, honor, and earthly friendships to become humble disciples of Jesus. This is true wherever the love story of the cross of Calvary is told. In the civilized lands of Europe and America, in the heathen lands of Africa and the South Seas, in the ancient lands of India and Japan, the constraining power of the love of Christ is leading many to make great sacrifices for Him. Let me tell you about some of these heroes in darkest Africa.

Isaiah Kyereme (pronounced che-re-me) is now one of the leaders of the Seventh-day Adventist church at Kofiase, Ashanti. He is a humble and lovable

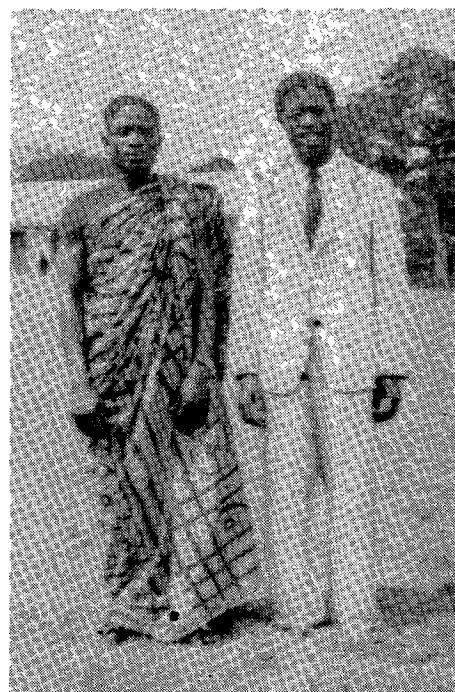
Christian. As a youth he attended our mission school at Agone, about twenty miles from Kofiase. There he came under the influence of a godly teacher, who instilled in Isaiah's soul a love for the Saviour and a steadfast purpose, which was soon to be tried. In due time he returned to Kofiase, and was the herald of the Advent message to his people. A church was raised up, and he became its first elder.

### When the Test Came to Isaiah

But presently a problem arose. His uncle, who was the tribal chief, died, and Isaiah, through matriarchal descent, was next in line for the stool. The people let him know that he was to become the new chief, and Isaiah was faced with a dilemma. To accept the chieftainship involved the practice of certain rites and ceremonies offensive to the conscience of a Christian. He would be expected to pour libations of wine and blood to the spirits of his ancestors. He must offer sacrifices of sheep. He must take certain oaths, and perform certain fetish rites. He must take part in devil dances, and take many wives.

Isaiah was troubled. How could he accept the chieftaincy and be true to God? If he became chief, he knew he must leave the church and the people he loved. If he refused to become chief, his people might turn on him and kill him. He was faced with the choice of Moses, and, like Moses, "by faith . . . refused to be called [chief] . . . ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The matter was placed before the para-



Isaiah Kyereme (left), elder of Kofiase church, Gold Coast, and C. B. Mensah, associate superintendent of Gold Coast Mission. Isaiah gave up the throne of chieftain of his tribe to be a Christian.

mount chief of the state, who, providentially, was favorably inclined toward the Adventists. So with the payment of a fine, Isaiah was released from his tribal obligations and he remained free to worship God according to his conscience. He spurned the *abotiri* of the chieftdom, and will one day wear the crown of life.

About ten miles from Kofiasé (as the crow flies) is the town of Sekodumase, where is another church of Seventh-day Adventists. The Missionary Volunteer leader is a young man by the name of Enos Okyere (o-cher-e). He is an active lay preacher too, and owns a lorry that he uses in his evangelistic work in the villages. Enos is also a young man of quiet and noble Christian character. The people of Sekodumase came to admire him for it, and when their chief abdicated the stool, they came to Enos and invited him to be their chief. But Enos knew that he could not perform what was required of an Ashanti chief and remain a Christian. So he refused the invitation. The people were incensed, and as did the Jews of old, who "would come and take him [Jesus] by force, to make him a king," they conspired together to make Enos their chief, and would use force if necessary.

But their schemes were known to a friend of Enos, who warned him to flee, inviting him to hide in his own house. Enos remained hidden for some days. Then, for some unknown reason, his friend's attitude toward him changed. He went secretly to the plotters, told them Enos was hidden in his house, and encouraged them to come and take him. But now their evil schemings became known to some of the church members, and they ran to him, warned him against his supposed friend, and urged him to flee. Enos fled just in time to escape the men who came to take him.

Borrowing a bicycle, Enos fled along the main road out of the town. His pursuers, learning of his escape, went after him in a lorry. Enos heard them coming, and threw himself off his bicycle and hid himself in the dense jungle beside the road. The lorry sped on, and arrived at the next village, where the men learned that Enos had not arrived. Knowing that he must have hidden somewhere along the road, they returned, and stopped a woman whom they met to ask if she had seen him. "Yes," she said, "I passed him on the road." After much argument, and realizing that to find Enos in the bush would mean a prolonged search, they gave up the pursuit.

Enos remained hidden. Presently some of the church members came to find him, and learning that he had not arrived at the next village, they guessed that he was hiding somewhere along the road. So returning, they began to sing some of the hymns that Enos knew so well, and he, hearing the church members, and knowing they were his friends, came out of hiding. They advised him not to return

to Sekodumase, but to go to some distant town until such time as the people, tired of waiting, would choose someone else to be their chief.

John Kwakye (kwa-chè) is a bright, intelligent teacher in one of our mission schools. But he, too, by descent, would one day become chief of his tribe. There may have been a time when he looked forward with pride to his future dignity, but the coming of an Adventist preacher changed all that. He became a Seventh-day Adventist, and attended Bekwai Training School, to be trained as a teacher. Came the time of the term holiday, but John, unlike the other students, did not go home. The principal, surprised to see him still there, asked the reason, and John told him that the people had sent for him to be their chief. "But," said John, "I cannot be a chief and a Christian at the same time." "Why not?" asked the principal, for he was curious to know. "You won't understand, sir," he said, "but I would be expected to do many things that a Christian may not do. So if I become a chief, I can no longer be a Christian, but this I am not willing to do."

So Isaiah, Enos, and John, like the worthies of old whose names they bear, are loyal to Christ, having scorned worldly honor for the heavenly treasure.

## Bible School Evangelism in Chicago

By Dorothy C. Smith  
Bible Instructor

On September 27, 1953, at 8 P.M., T. M. Rowe, pastor of the Shiloh church in Chicago, opened a Bible school in the spacious Shiloh parish hall. On the first night of school seventy-five students were enrolled. Men and women from all walks of life came, seeking to know something of Bible prophecy and history. As these prophetic themes were unfolded with gripping interest by the instructor, many

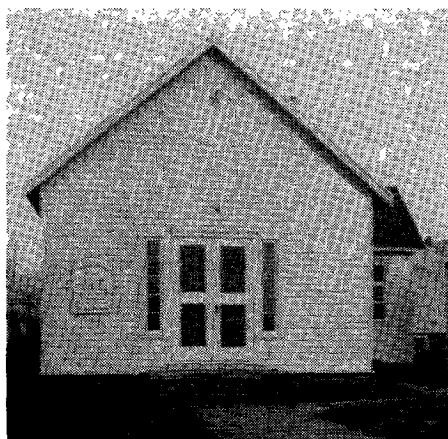
of these enrollees went out and invited their relatives and friends to come, see, and listen to the lucid presentation of God's Word, illustrated by pictures on the screen. In response to their invitation 40 more were added to the enrollment, making a total of 115 eager men and women who for nine weeks systematically studied hidden and precious truths.

We wish we had space to publish the comments and prayers made by these students during these nine weeks of school. As we listened to them from night to night it was quite evident that the Holy Spirit was doing His work in their behalf as the great truths were unfolded to them.

On the night of graduation, December 6, seventy-eight of these diligent Bible students, who had satisfactorily finished the course, were given certificates. Among the graduates were an attorney, a nurse, an associate pastor of a large Baptist church, and the wife of a Methodist bishop.

On December 20 the last baptismal service of the year 1953 was held, when thirty-five candidates were buried with their Lord in baptism, twenty-one of whom made their decisions as a result of attending the Bible school. The other fourteen were students of our church school who gave their young hearts to God during the Week of Prayer. A total of eighty-four have been baptized during 1953 as a direct result of the Bible school. Six others from the Bible school, who also were candidates for baptism, were, for various reasons, prevented from taking part, but we are looking forward to seeing these, together with about ten or twelve more who are still in the valley of decision, go ahead with this sacred rite soon, God willing.

What a wonderful sight it will be to see the saved from such efforts among those who were seen by Luke coming from the east, west, north, and south to sit down in the kingdom of God. It is to this end we labor under God. Dear reader, we solicit your prayers.



Terrace Church, dedicated recently in British Columbia, Canada.



New Quill Lake Church in the Province of Saskatchewan, Canada.





# The Call to Advance

The General Conference Staff Tell of Plans and Progress

## Let's Give God a Chance

By James I. Robison  
Associate Secretary of the General  
Conference

When Elijah fled from the wrath of Jezebel he came to Mount Horeb and entered into a cave alone, downhearted and discouraged. He had just won a great victory on Mount Carmel, but now he prayed that he might die. Suddenly an earthquake shook the mountain, followed by a forest fire and a stormy wind, but God was not speaking through these fearful voices. They were the work of the destroyer. Then came the still small voice in which the Lord spoke personally to Elijah, bringing him words of reproof, counsel, guidance, and assurance. Elijah, whose ear was attuned to the voice of God, heard and obeyed.

Nature speaks today in a thousand voices, but the most effective and powerful are not the stormy wind and destructive earthquake. No! His creative power in providing food and raiment through the growing crops every summer is the still small voice that reveals His love and care. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Ps. 19:1, 2).

So it is also in the presentation of the message. The most effective means of touching hearts is not by heated argument or oratorical address, or by shouting the message from the housetops. Rather, His power will be most effectively manifested in the friendly call, the word of sympathy spoken to one in need, the humble prayer offered in a home while visiting, or through the silent messenger of truth, the printed page, which may be handed to a neighbor by some humble layman. Angels of God accompany such workers, and only eternity will reveal the fruitage.

We rejoice to see our laity so fully taking hold of the means that God has given for presenting the truth to our neighbors. In literature distribution alone we are seeing wondrous results. The figures are reaching astronomical proportions. During the last four-year period our laymen around the world distributed one and a quarter million pieces of literature every week, or a total of 260,000,000 silent messengers of truth.

An illustration of the mass distribution of literature may be found in the June 6 Visitation Day in 1953. Our conferences in North America ordered 7,012,500 reprints of the article by A. S. Maxwell, which had appeared in *Look* magazine, for distribution on that day. This was the largest reprint order in publishing history, and received favorable comment in the public press. What were the results? Many, many hundreds made request for the free three months' subscription to the *Signs* and also for enrollment in the 20th Century Bible Course. Not until we reach heaven will all the results of that one day's effort be known.

A report from E. A. Turner, of the Victorian Conference in Australia, is a good example of what a busy man can do in witnessing for the Master. He says:

"One of the busiest men in Warburton is Brother Oliver Goldsmith, who runs a large printing press in the *Signs* Publishing Company, and who is church missionary leader of the Warburton church.

"He has always been an enthusiastic winner of souls, and through the years God has greatly blessed his consistent, unremitting efforts.

"At the present time one of the main projects is a fortnightly visit to Alexandra and Eildon, two flourishing towns in the Goulburn Valley, seventeen miles apart, and fifty and sixty miles distant respectively from Warburton.

"Every second Sabbath, Brother Goldsmith's car leaves Warburton at eight o'clock, carrying a party of six, made up of experienced lay workers ready to give Bible readings and to help with prayer and personal counsel to the folks in the homes, and of young people getting their first experience of personal visitation and systematic literature distribution.

"Eildon is visited in the forenoon, Alexandra in the afternoon. Each trip five hundred sets of papers, comprising *Signs of the Times*, *Voice of Prophecy News*, and *Our Little Friend*, are given out. Thirteen homes are open for regular Bible studies, with twenty persons present. Seven people are awaiting baptism. Those receiving studies range from a young Christian couple whose lives are dedicated

to faithful witnessing for their Saviour, a number of earnest seekers after truth, one woman who was brought up an Adventist and who is finding her way back, and several in homes shadowed by the terrible curse of drink.

"The visits of this party are eagerly looked forward to, and they are looked upon as trusted counselors and true friends. Many have urged that Brother Goldsmith start regular meetings, and in both Eildon and Alexandra the possibilities of holding public efforts are being explored. . . .

"Over the past few years, as a result of lay evangelism about the Warburton district, fifty-five people have been baptized. The fields are white to harvest. May God give us more lay workers to help finish the work."

The Home Missionary Department has recently suggested a tract-a-week goal for all our members. Surely it is not too much to ask all our people to give away at least one tract or paper every week to some neighbor or someone with whom they come in contact. We have the literature, the best in the world. We have the publishing houses waiting to print millions more of truth-filled tracts and papers. But without the cooperation of all our laity, these presses will often remain idle, these witnesses of the truth will remain silent on the shelves, and the personal blessing that comes in letting the light shine will be lost.

### Publishers of Good News

The prophet Isaiah, in pointing out the real publishers of the good news, said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7). To cooperate with God in publishing the good tidings to lost men is a most soul-satisfying and refreshing experience. It will revive the lukewarm members among us. It will bring new life to those whose love is waning and hasten the outpouring of the Spirit for the finishing of the work.

"The Lord gave the word: great was the company of those that published it" (Ps. 68:11). The well-prepared literature that we have in such abundance is to have an important part in the loud cry of the third angel's message. "More than one thousand will be converted in one day, most of whom will trace their first convictions to the reading of our publications."—MRS. E. G. WHITE, quoted in

It has been well stated that there are just four types of laymen:

1. There are the *tired* laymen, who are always too fatigued to have any active part in the missionary endeavors of the church.

2. There are the *retired* laymen, who once carried burdens but have become weary in well-doing and have joined those who live on their past recollections and former activities.

3. There are the *tiresome* laymen, whose long speeches and boastful attitudes bore everybody but themselves.

4. Then there are the *tireless* laymen, who can be counted on every week to do their share and more in the missionary activities of the church. (Adapted from the *Christian Advocate*.)

We need more, yes, many more, of the tireless laymen, who will put their hands to the plow and not look back until we enter triumphantly into the kingdom.

## Home Missionary Department

### Ingathering in 1954

It was Cecil Rhodes lying on his death-bed who said, as he looked at the map of Africa before him, "So much to do; so little done." I believe I am voicing the sentiment of every believer in the Advent hope when I say as he did that so little has been done and so much is still left to do. We thank God for the way He has blessed the onward march of His work, but when we think of the white fields, we realize that there is so much to do. Earth's harvest fields are white ready for the harvest. The people in many of these heathen lands are waiting for the gospel message.

Through the prophet Isaiah the Lord has counseled us to "enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

In no uncertain way God is giving us evidence upon evidence that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

We are about to launch the 1954 Ingathering campaign. In the light of what we know, see, and read, we are calling on every member of the church to take his place in the line of duty and diligently do his part this year in giving out the literature that has been prepared for distribution while gathering funds to advance the work of God on earth.

The Ingathering in 1953 was a great blessing to our work. More of our people

took part in the campaign last year than in any other year. We are greatly encouraged to see a number of people who have taken their stand for the message as a result of our Ingathering work in the States. Fine contacts were made, and already people have been baptized and are witnessing for the truth.

In view of the progress of the work in the far-off lands and the many unanswered calls, we are appealing to each member of the church to do his part. We are admonished by the servant of the Lord that "we have no time to lose. . . . There is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach."—*Christian Service*, p. 79.

There are now a number of countries where the doors are practically closed to the preaching of the gospel message. There are others that may soon close unless God intervenes. It is now that we must work to supply the means to send workers into these fields to herald the last warning message.

Yes, there is so much to do. God looks to us to do it, and surely we will not fail Him. The Minute Man goal this year is \$20.59. If every member in the church would solemnly vow before God that he will faithfully do his very best to supply the means to advance God's work, we are confident that the year 1954 will be even far better than the previous year. We trust that every leader will see to it that the church is well organized, ready to launch out in the campaign on the opening date, which is Sabbath, March 20. We trust that right at the beginning of the campaign everyone will take part and not wait until the last week or so.

May the God of heaven richly bless us and help us all by our lives and through our faithfulness to hasten the coming of the Saviour in the clouds of heaven.

T. L. OSWALD, *Secretary*

## Temperance Department

### Temperance Chapters in Our Schools

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

These words from the pen of inspiration are even more true today than when they were first written. The Seventh-day Adventist Church will achieve its goal of world evangelism only as it is able to

train and harness the youth of the church. Many departments, among them the Educational and Missionary Volunteer departments of our church organization, have as their sole purpose this particular objective. Others, like the Temperance Department, cover the whole range of church activities, and in addition have special organizations within their departments that seek to serve particularly the youth of our church.

A few years ago W. A. Scharffenberg began to organize college and academy chapters of the American Temperance Society. Students were encouraged to join the A.T.S. for a membership fee of a dollar a year—one half the regular membership cost. For this dollar they received the same benefits as a regular member of the society, and in addition were organized to do a special work for temperance.

The purpose of the college and academy chapters was somewhat different from the organizations within the regular church framework. On our campuses we sought to develop close-knit, clublike organizations with a full slate of officers, an executive committee with regular meetings, and a planned program on and off the campus in the interests of temperance.

A full-scale program of activities carried on by our college and academy chapters today includes regular chapel programs, Saturday night programs, temperance weeks, temperance rallies in communities, and a series of contests in which the students participate. These contests include oratorical, essay, poster, and jingle programs. Many of the clubs also organize writers' and spotter's groups. The school chapters not only educate and mobilize the student body but aid their conferences in carrying on a temperance program in the churches of the conference.

Today all of our colleges and the majority of our more than seventy academies have active American Temperance Society chapters. Our national headquarters records, though incomplete, indicate that our youth last year gave literally hundreds of church programs for our youth and adults. Moreover, temperance teams from the various schools made scores of appearances in non-Seventh-day Adventist churches, in public schools, and at various service club meetings. This year, early returns indicate a larger program than ever before. Already, in several conferences, academy chapters have erected posters and billboards, enrolled hundreds of members in the American Temperance Society, and spread the message of true temperance among their fellow youth in the public schools of their communities. Certainly, "with such an army," the message of temperance will soon reach into the farthest corner of our land, and we shall find the message of a soon-coming Saviour following it into the hearts of the people. W. H. BEAVEN,

*Associate Secretary*





# TELEVISION and BIBLE CORRESPONDENCE SCHOOL

By **L. E. LENHEIM**, *Chairman*  
"Faith for Today" Operating Board

Friends of Faith for Today will be interested in a few Bible correspondence school facts. During the year 1953 our Bible school workers corrected 143,103 test papers. It is our custom to send reports of interested persons to the local conferences where they reside. During 1953 nine hundred such interests were reported and carefully followed up by local conference workers. We are happy to report that 2,010 individuals were graduated from the Bible school during 1953.

It is very difficult for us to determine just how many have been baptized as a direct result of Faith for Today's telecasts and the work of the Bible correspondence school, but we estimate that between two and three hundred were baptized last year.

R. H. Libby has prepared a new Bible course, and it will be ready for our students by March 1. We feel that the Bible correspondence school is one of the most important phases of our Faith for Today organization for it is by this means that we keep in close touch with those who are interested, and can thereby lead them to Christ and His church.

Every phase of Faith for Today marks it a soul-winning organization! One of the most important features of our work is not seen on the television screen, for it is the operation of the Bible correspondence school. This work is efficiently supervised by Mrs. Cora Thurber and her capable staff of seven assistants. Mr. Harold Lickey, a member of our quartet, also devotes much of his time in answering Bible questions. Recently the Voice of Prophecy was kind in lending us Mrs. Bessie Detamore for a period of three or four months, during which time she gave valuable assistance in our Bible correspondence school.

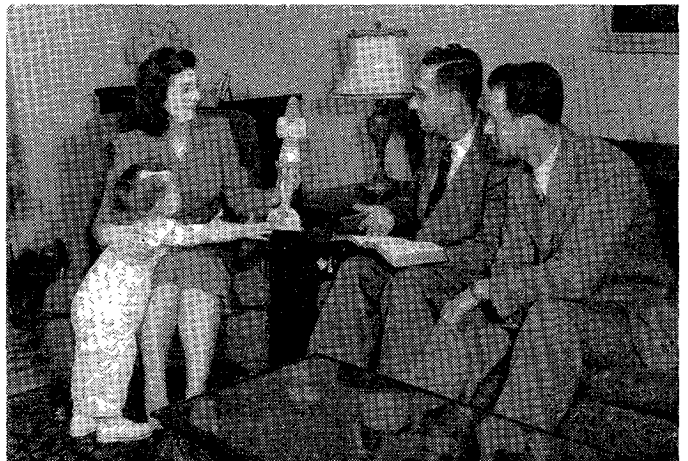
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## "Faith for Today" Expansion Possibilities

By **W. A. FAGAL**, *Speaker, "Faith for Today"*

The past year has seen a remarkable growth in our television program, Faith for Today. Our station coverage has been increased by 400 per cent! However, despite this fact, we have nowhere near kept up with the opportunities that have presented themselves to us. More than two hundred new television stations began operations last year. Many of these stations would be willing to take Faith for Today as a public service if we could feel free to offer it to them. Although the time would cost us nothing when the station carries the program as a public service, yet the programs would have to be presented on motion picture films, and we of course would have to provide these. Besides this, we would have to have a budget adequate to provide for the increased requests for books of the month and Bible correspondence courses that would come from these additional stations. Literally *scores* of stations could be added right now if we only had the means to expand in this way. As God providentially opens the way we as a people must be ready to follow. God has shown that television is one of the most effective means used in His hands for the finishing of the work. Hundreds of souls are already rejoicing in the Advent message as the result of the

telecasts. Let us all give liberally on February 27 that this work may be expanded so that we may keep up with our opportunities.



Scene from a recent Faith for Today telecast.

## War Service Commission

### Medical Cadet Training

The year 1954 is the twentieth anniversary of the beginning of the Medical Cadet training program.

It was launched in 1934 by Dr. E. N. Dick, at Union College. Dr. Dick has carried on during the intervening years as its leader, and remains to this day its national field commander. We honor him for the faithful services he has rendered through these years.

We honor also Dr. Cyril Courville, of the College of Medical Evangelists, for the important part he had in the beginning of the Medical Cadet work. Dr. Courville organized, provided, and prepared the manual for the medical part of the training, as Dr. Dick did for the military part of the training. Together these make a complete preparation for our young men to perform service for their country in saving life rather than taking it.

During these twenty years this Medical Cadet training program has contributed much in helping hundreds and thousands of our young men in preparation for required military service. It has received the highest commendation from highly placed governmental and military officers. To its influence is due many of the records of courage, fortitude, and heroism that scores of our servicemen have made.

Our colleges and academies and many of our large centers have trained Medical Cadet Corps. In addition to these, during the recent years, there has been an annual National Medical Cadet Training Camp that has been held at Grand Ledge, Michigan. Some of the top officers of the U.S. Army have encouraged us by their attendance at these camps. Our manual of training has been prepared in cooperation with the Surgeon General's Department of the U.S. Army.

By a recent action of the General Conference Committee these annual training camps will become international in their scope rather than national. They will welcome trainees and registrants from overseas divisions of our world work as well as from the United States.

Moreover, by the same action, the annual training camp will be open this and following years for the training of women medical cadettes as well as men, and adequate arrangements and accommodations will be made for this purpose. In addition to some parts of the military training, the cadettes will be specially trained in Red Cross first aid courses, home nursing, and civil defense training.

Also by vote of the General Conference Committee the annual camps from now

on will be designated the Seventh-day Adventist Medical Cadet Training Camp. It has been arranged to hold it this anniversary year from June 29 to July 13, at Grand Ledge, and, as usual, Dr. (Cadet Colonel) Dick will be in command.

It is not too early even now to register for this year's camp. This may be done through your local or union Missionary Volunteer secretary.

It should be kept in mind that the Medical Cadet training is threefold: medical, military, and moral. Not only are there classes and drills in medical and military essentials, but orientation classes are held daily as well, which cover full instruction in the governmental relationship and noncombatant principles of Seventh-day Adventists. Those who take this training are much better prepared to answer their country's call, while maintaining all their conscientious convictions and church observances.

Even for those who are not likely to enter military service this Medical Cadet training will prove invaluable.

CARLYLE B. HAYNES, *Secretary*

### Medical Department

#### A New Program in Nursing Education

Today is a period of specialization in medical science. As knowledge increases in medicine it is not possible for the medical worker to know all things in all its branches. Thus it has become necessary for some to specialize in specific areas of scientific knowledge. This need for specialization has been reflected in the practice of nursing, inasmuch as more responsibility for the care of the patient has been shared with the professional nurse. Thus greater knowledge and skill are now required to perform many of the specialized procedures used in nursing care.

An educational program must be available to prepare professional nurses for these increased responsibilities. It was for this reason that the General Conference Committee at its 1953 spring meeting authorized the College of Medical Evangelists School of Nursing to offer an advanced curriculum in nursing education leading to a Master's degree. This program will be implemented at the beginning of the academic year in August, 1954.

For more than twenty-five years some Seventh-day Adventist colleges have offered a major in nursing education leading to a baccalaureate degree. These programs, which are still available, have made a major contribution to the practice of nursing in this denomination. But time within the framework of a Bachelor's de-

gree program does not permit for more instruction to be included than the content of the basic course in nursing. The requisites of this basic course have been increased in order to meet the need of every professional nurse for some preparation for giving health education to church groups and the community, for gaining more effective ways of working with and for people, and for attaining the ability to give leadership to the auxiliary personnel who have become a permanent part of the nursing group. To more effectively meet these needs, several of our denominational colleges have developed the basic course in nursing as a curriculum leading to a baccalaureate degree.

By the offering of courses in nursing education on the Master's degree level, there will be time and opportunity to prepare the professional nurse for specific responsibilities in specialized fields of nursing and to offer a certain amount of field experience under supervision. This program will be built on a prespecialization program in nursing.

The College of Medical Evangelists has planned the graduate program as an advanced course in medical and surgical nursing. Preparation will also be given for the teaching of these nursing courses.

Sometimes one hears fear expressed that most professional nurses today want to do administrative work and are not willing to give general nursing care. To support their remarks, these uninformed people point out that if this were not so, why should there be such an acute demand for professional nurses for staff nursing? The correct answers to such erroneous remarks are obtained from statistics. Although more nurses are being graduated today than at any time in history, a very high per cent of all professional nurses are married. Statistics also show that during the last decade women are marrying at an earlier age. Many of the married nurses become inactive in nursing permanently or during the years their children are of preschool and elementary-school ages.

Furthermore, there are also more employment opportunities open to all women today, and this reduces the number of employees available in all vocations in which women predominate. And perhaps most significant of all, the prevailing economic level in our country and the health insurance plans make it possible for the public to purchase more medical service than ever before.

Employers of nurses point out that the most acute shortage on their respective staffs is for nurses who will carry supervisory, administrative, and teaching responsibilities. The latter abilities also are included among the requisites essential for nurses filling the overseas missionary nurse appointments. In spite of the major attractions connected with the inspiration of any overseas nursing appointment,

it is also becoming increasingly difficult to find sufficient numbers of well-qualified professional nurses for the expanding world work. It is particularly important that the nurse going overseas have ability to teach nursing and administer a nursing program. Most effective service is rendered by those who are able to prepare the youth of a specific country to give missionary nursing to their own people.

These are some of the reasons that the Master's degree program in nursing education at the College of Medical Evangelists will contribute much to the development of missionary nursing throughout the world.

D. LOIS BURNETT,  
Associate Secretary

## Publishing Department

### A Large Work by Laymen

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Ex. 14:15).

The children of Israel had been wandering aimlessly and without much progress in their Christian experience for many years. God had sent them a fearless and well-trained leader. Egypt held many attractions for them; many had become so accustomed to the ease and comforts of their homes that they were reluctant to follow their divinely chosen leader. The time had come for them to leave the land of their bondage and slavery, but they were fearful and hesitant to go. Their faith was weak, their vision was dim, and they despaired that their efforts would fail, but God said to Moses, "speak unto the children of Israel, that they go forward."

Fellow believers, are we not in as sad a plight today as was ancient Israel? Our colporteur work is ordained of God; and we are admonished that it (the canvassing work) "is to be revived, and that it is to be carried forward with increasing success."—*Colporteur Evangelist*, p. 35.

The number of active colporteur evangelists in the North American Division today is not keeping pace with the progress of the message along other lines. "The presidents of our conferences and others in responsible positions have a duty to do in this matter. . . . Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need."—*Colporteur Evangelist*, p. 22.

Far too often the colporteur ministry is regarded by conference administrators as something to be tolerated, and it is given less than secondary consideration. Yet we have abundant proof that whole

churches have been raised up as the result of the seed sown through well-prepared and well-distributed gospel literature both at home and in lands over the sea. Not until the colporteur work becomes a definite part of the general church program the same as the Sabbath school, the Missionary Volunteer work, the home missionary work, the Ingathering work, and the church school work will the denomination fully enjoy the results of the gospel seed sowing that is to increase and become like the falling of the autumn leaves, and eventually bring about the loud cry of the third angel in its fullness.

At the 1950 General Conference session the keynote of the conference was, "Double Our Membership." The messenger of God urges, "Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls."—*Colporteur Evangelist*, p. 33. "To save souls should be the lifework of everyone who professes Christ."—*Testimonies*, vol. 4, p. 53.

Souls are being won in large numbers by our faithful literature evangelists all over the harvest field; but the laborers are so few in number that the results are not nearly what they might be. One earnest sister has been the instrument in God's hands to bring more than 150 persons into the message from the sale of *Bible Readings for the Home* in a period of about six years. Fifty-six new believers have been traced to the efforts of an elderly Swedish brother in Chicago who left his work of tuning pianos and began selling *The Great Controversy* in one of the suburbs of Chicago.

A young man listening to one of our colporteur leaders describe the good old book *Daniel and the Revelation*, whispered to the writer that he was one member of a family group of eighteen all happy in the truth as a result of the book his mother bought from the consecrated colporteur. A young man working for a scholarship in order to continue his education at Emmanuel Missionary College won five persons during the course of one summer's canvassing. And this is being done by other students.

We are counseled in *Acts of the Apostles*, pages 110, 111: "Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, . . . 'Go ye also into the vineyard.' Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands of consecrated lay members." God is calling you, friend. Will you respond today?

R. G. CAMPBELL, Secretary,  
Publishing Department,  
Lake Union

## Religious Liberty Department

### Judge Orders Baptist Restored to Membership

When the Lockland Baptist church of Cincinnati, Ohio, was ordered by Judge John M. Renner of the common pleas court of that city to reinstate a member it had dismissed, the surprising decision was given front-page space by some of the press. The Board of Trustees on August 7, 1952, had expelled Mrs. Mary Randolph, a fifty-one-year-old housewife, upon the accusation that she had consistently voted against the proposals of the trustees and that she had stopped attending church. It was also alleged that she had made an unbecoming remark against her pastor.

#### A Suit for Reinstatement

In instituting a suit for reinstatement, Mrs. Randolph denied the accusing remark against the minister, and claimed that she had not been given a proper hearing before expulsion. In giving his decision, Judge Renner said that evidence failed to show that the member had been given a proper hearing before being disfellowshipped. The court further held that her acts under either the old or the new church constitution were not of "sufficient evidence of gross sin and failure to repent," or of "conduct unbecoming a Christian."

Pastor John Rawlings immediately protested the decision, and that night called a meeting of the church to discuss the ruling. No official action of that meeting was announced. The pastor said that the Baptists have emphasized the right of autonomy of the local church, and have maintained therefore a democratic form of government. He held that it is in the prerogative of the church not only to grant but also to withdraw fellowship, and that such interference in the "methods and means of church discipline" is a violation of the Federal Constitution. Since the first account of the decision appeared in the press, the case has been appealed.

#### Order Entirely Unexpected

It could be conceived that the judge might recommend a new trial if convinced that the civil rights of the plaintiff had been infringed. But in this land of separation of church and state one would not expect that an order of reinstatement of church membership would be issued by a civil court. Will the higher court reverse the decision?

A. H. RULKOEFTTER,  
Associate Secretary

## Missionary Volunteer

Department

### "MV-6,000!"

The idea goes back to 1879. Then Luther Warren and Harry Fenner, two lads in their teens, were walking along a country road near Hazelton, Michigan. They conceived an idea of forming a boys' society for prayer. Their first meeting was in a cornfield. There they knelt and prayed for wisdom in carrying out their ideals. Not very many days later Luther Warren set in progress the organization of the first young people's society in the Seventh-day Adventist denomination.

*The Early Beginnings.*—Here big things were in the making. Ideas were being formed. The best of it is they were all basically sound and built upon inspired Christian standards. Social controls were not much in evidence, and organized sin was on hand as usual. Under such circumstances these young people under the leadership of Luther Warren began the Missionary Volunteers.

Twenty-eight years later in 1907 the denomination organized the Missionary Volunteer Department of the General Conference. The beginnings were very simple. At that time not one of the original few knew what destiny had in store. Could they have visualized the great present-day army of Adventist youth of over 300,000 they could not have done better. This year, during MV Week, March 6-13, we take a good look at the founding of this movement to reaffirm our objectives:

The organization was built upon prayer and study.

A new vision called for a complete dedication to the work.

Things were done in order.

Missionary work—Share Your Faith—was the keynote.

*One Important Week Everywhere.*—Important is a mild word to describe a week of such terrific possibilities. MV Week in 1953 brought about 5,524 decisions for baptism by our youth. The goal for 1954 MV Week is 6,000 decisions for baptism, expressed in the slogan "MV-6,000." The youth are fortunate that the writers of the MV Week studies this year are Paul C. Heubach and Eric B. Hare. These two friends of young people have presented concise, down-to-earth counsel for young people and juniors in their excellent studies. These are available in an eighty-page *MV Program Kit* Special available at your Book and Bible House for ten cents each.

*Commitment to Evangelism.*—Certainly no pastor, elder, or Missionary Volunteer leader would let MV Day, March

6, pass by without an opportunity being offered for our young people to accept Jesus Christ, to join the baptismal class, and to make a firm commitment to some phase of Share Your Faith evangelism. We must labor earnestly for our youth. The call to service must ever be extended and the opportunity presented for following in the Master's footsteps.

*Objectives.*—The Missionary Volunteer Week of Prayer has for its aims:

To lead the Christian youth of the church into a deeper and more significant fellowship with Christ.

To reclaim the discouraged for Christ and the service of the church.

To win the unconverted to Christ.

To challenge our own young people to be faithful and courageous participants in the Share Your Faith movement.

To encourage the whole church and to arouse them to the urgency of saving our young people and training them for God's service.

E. W. DUNBAR, Secretary

## Sabbath School

Department

### World Report for Third Quarter, 1953

The world report of our Sabbath schools for the third quarter, 1953, has just appeared, and it makes inspiring reading.

During the quarter 12,982 members of the Sabbath school were baptized. It is our aim that all who come newly into the Sabbath school shall in due time enter the church by baptism. Every church member should first be a member of the Sabbath school, and should remain a member of both. That makes for stronger Adventists and fewer apostasies.

The world membership of our schools now stands at 1,153,841. The membership of our Sabbath schools is now 141 per cent of our church membership. Every one of our world divisions now has a Sabbath school membership figure that is above the official church membership.

Although attendance at Sabbath school is 111 per cent of church membership, the actual attendance each week is 908,809; therefore 245,032 Sabbath school members are not regular attenders. This is a challenge to remedy a weak spot in our armor.

The total Sabbath school mission offerings for the quarter were \$1,403,080.59, which is 16.2 per cent of the tithe income. It looks as though we are heading for a six-million-dollar year in the near future.

There are now 18,289 Sabbath schools in all the world, and our parent schools

have started 3,364 branch schools as part of a large evangelism program. There should be six times this number, for we aim at one branch school for each parent school.

As a result of an Autumn Council action on Vacation Bible Schools, a representative committee of men from the Sabbath School, Educational, and Missionary Volunteer departments has worked out a plan that will provide lessons for ten units over a two-week period for the kindergarten, primary, and junior children. In addition to these lessons a program, teacher's guide, workbook, and promotional leaflet are to be provided. A three-year cycle is to be covered.

There are large areas everywhere that will provide opportunities for this splendid effort to help non-Adventist children, to contribute something constructive to community juvenile problems, and, moreover, to open up new soul-winning projects for the church.

The flannelgraph series of four-color pictures has now added a magnificent set on "The Second Coming of Christ" (Series 2). Series 1 was "The Children of the World." Four more are to follow: "The Care of the Angels," "Who Made All These Things?" "How High Is Heaven?" and "God Made Me."

If during 1954 each parent school would undertake to open up a branch school in its own locality, a great growth would come to our church work. It was in this way that the early church spread its influence. "To the early church had been entrusted a constantly enlarging work,—that of establishing centers of light and blessing wherever there were honest souls willing to give themselves to the service of Christ."—*Acts of the Apostles*, p. 90.

We must, as a department, seek to enlarge the borders of God's church by ministering the Word of God to all who are willing to hear. H. W. LOWE,

Associate Secretary

## Radio—TV

Department

### New Mission Recordings

Thirteen select Seventh-day Adventist mission stories have recently been professionally produced and recorded and are now available! The primary purpose in the production of these programs is to acquaint the public, via radio at Ingathering time, with the world mission work of Seventh-day Adventists. However, there are other uses for these programs. They appeal to youth and adults alike, and are useful in MV and Sabbath school work.

The script writers were deeply impressed with the work of Seventh-day Ad-

ventists. This was manifest by the high quality of work they did on the scripts and by their verbal expressions of surprise and amazement at the extent of Seventh-day Adventist humanitarian endeavors. One of the script writers stated that her uncle who was a doctor often took his patients to one of our institutions and that he often spoke of his pleasant association with Adventists.

Following the production of the program depicting our work with the orphans in Korea, one of the cast slipped an envelope to Elmer Walde and said, "Here, take this. It's for the orphanage in Korea." When Elder Walde opened the envelope, he found it contained a check for ten dollars. Later he met this cast member on the street, and with a sparkling smile and depth of feeling she said, "I guess I got religion as I worked on that program."

The programs have been enthusiastically received. Some broadcasters are already planning to arrange for station sustaining time in order to get these programs before the public. Local church groups are also placing orders. Those who desire to place orders may write the Radio-Television Department, enclosing remittance of \$7.50, which covers cost and postage in North America. Each of the thirteen programs plays fourteen and one-half minutes, and the records are unbreakable, microgroove long playing (33 $\frac{1}{3}$ ).

JAMES E. CHASE,  
Associate Secretary

## Department of Education

### —IF—

#### Your Child Possesses these Qualities

1. A growing Christian experience;
2. Mental, physical, and emotional vigor;
3. An attractive personality;
4. An enjoyment of study and books and a natural mental curiosity;
5. Is a leader in his school—with some demonstrated ability to plan, organize, stimulate, and inspire children and young people;
6. Tactful, patient, and enthusiastic in his relations with others;
7. Regards any service in the Seventh-day Adventist church as a SACRED MISSION—a call of God;

### —THEN—

Please encourage him to prepare for Christian teaching. Employment is certain, and the opportunities are practically unlimited.

G. M. MATTHEWS,  
Associate Secretary

## St. Helena Sanitarium and Hospital

By Margaret O. Greene

On January 7 the St. Helena Sanitarium and Hospital began its seventy-sixth year. It was on that date in 1878 that the first shovelful of dirt was turned on the side of Howell Mountain, about three miles northeast of St. Helena, California.

On June 7 of that year the first patients were admitted to the two-story frame building that has expanded from that modest beginning to our most modern \$1,500,000 plant. Its features include a helicopter landing place on the roof of the hospital wing and oxygen piped directly to the rooms of patients.

The St. Helena Sanitarium has continued to follow the blueprint. This is probably due in some degree to the fact that Mrs. E. G. White was such a vital force in the earlier days of the institution. Thoroughly approving of the location and plans, she built El-iel Cottage, which still stands on the sanitarium grounds, and lived in it until she went to Australia.

When she returned from down under, Mrs. White spent her remaining years at Elmhaven, which is at the foot of Howell Mountain. In a large volume of special testimonies, highly prized by the institution, she assured the workers that if they followed the blueprint, St. Helena would never outlive its usefulness. This is a real inspiration to all who labor here.

The celebration of St. Helena's diamond jubilee last year brought widespread publicity to our medical work. Governor Goodwin J. Knight, speaking at the jubilee's high point in August, paid a sincere tribute to the medical work of our denomination and the consecrated service that characterizes our institutions.

The factor that gives St. Helena the greatest satisfaction is the spiritual aspect

of the jubilee year. There have been some heart-warming letters from graduates who were newly inspired by their reunion with former classmates and friends among the scenes of their training days.

The spiritual ministry of institutional workers is a very concrete factor at St. Helena, as indicated by the following instance, only one of many:

A patient from the Bay area was extremely depressed and on the verge of a nervous collapse when she was admitted. Through the kindly interest of the occupational therapist and others she became interested in our health message, gave up smoking, took Bible studies, and in a few weeks returned home, much improved in health and outlook. Her husband, an important executive with a San Francisco firm, was so impressed that he also took Bible studies, dropped off worldly habits, and was baptized.

Because of the Sabbath this man lost his job, but he and his wife were invited to join the family of workers. They have prepared themselves to work in hydrotherapy, one of the strongest departments at St. Helena, because they feel that through ministering to patients in that field they will have the opportunity to bring to them the new outlook that they are enjoying.

Echoes of the diamond jubilee and its widespread publicity are found in the fact that the admission slips of 1953 show that 52 per cent of the patients admitted had never been here before. The slips represent 194 cities and towns of California alone.

He who strives to obtain knowledge in order that he may labor for the ignorant and perishing is acting his part in fulfilling God's great purpose for mankind. In unselfish service for the blessing of others he is meeting the high ideal of Christian education.—*Counsels to Parents, Teachers, and Students*, p. 545.



St. Helena Sanitarium and Hospital, in northern California, showing original building at the left, expanded to its present 195-bed capacity.



# Brief Current News



## NORTH AMERICA

### Atlantic Union

● Paul Whitlow, formerly of the Iowa Conference, has joined the office force of the Northern New England Conference as Missionary Volunteer and educational secretary.

● January 30 to February 6 was Narcotic Education Week in the Greater New York Conference. J. N. Barnes, temperance secretary, conducted a week full of interesting features to help bring to the youth the truth about narcotics. Included were the temperance membership drive; a youth crusade on Sabbath afternoon and evening with Dr. W. H. Beaven, Dr. E. E. Wareham, and other speakers; visits by the temperance secretary to the academy and every church school; and the annual oratorical contest, with Carl Hemp, Mr. America of 1939, as special guest.

● C. P. Anderson, Sabbath school and home missionary secretary of the Southern New England Conference, reports that the conference had its best year for missions during 1953, with Sabbath school offerings of \$90,714.10, and an Investment offering of \$8,487.27—the largest ever turned in in one year.

● Lloyd Fox, teacher of the church school in Lynn, Massachusetts, has been called into the service of his country.

● The New England Sanitarium food equipment has been purchased by Lester C. Gaul of Stoneham, Massachusetts, who plans to have it in full operation soon.

### Canadian Union

● The college auditorium at Lacombe, Alberta, in which Sabbath services for the College Heights church are held, has been greatly improved in recent weeks by the installation of a baptistry and the addition of a hardwood floor on the platform and paneling on the walls to the height of the windows.

● The welfare center at Langley, British Columbia, reports many favorable contacts having been made with non-Adventists through the work done by the center. Through these contacts in helping the needy, opportunity is offered to lead these people to the Saviour and the truths for this time.

● Lay evangelistic and church officers' institutes were held at Winnipeg, Manitoba, January 15-17; at Fort William, Ontario, January 19, 20; and at Regina, Saskatchewan, January 22-24. H. E. McClure, of the Canadian Union, H. D. Henriksen, L. L. Bock, W. G. Soloniuk, and Miss Helen McKibbin, R.N., led out at the institutes.

### Central Union

● Friday night, January 8, at the laymen's congress the Wyoming Conference announced that the conference had passed the Minute Man goal in every district.

● The Book and Bible House of the Colorado Conference reports an increase in sales of more than \$4,000 in 1953 over 1952.

● Enterprise Academy passed their Ingathering goal of \$1,200 by \$74 in five evenings of caroling.

● Throughout the year 227 of Missouri's laymen have actively proclaimed the message in a total of 2,974 study groups.

### Columbia Union

● The 59th church in the East Pennsylvania Conference was organized at Hershey, Pennsylvania, recently. The charter membership is 37, under the pastorate of A. W. Ortner, who is also pastor of three other churches in the district. Services are being held in the Community Building.

● A company of believers has been organized at Coatesville, Pennsylvania. The group meets in the YWCA building. H. E. Hass is the district superintendent.

● L. H. Wagner, formerly publishing secretary of the West Virginia Conference, has been called to the Potomac Conference to be an assistant publishing secretary in this larger field. C. A. Yarnell, who has been serving as an assistant publishing secretary in the Potomac Conference, will head the publishing work in the West Virginia Conference.

● Three members were added to the Spencerville, Maryland, church by baptism January 16.

● The Sligo Seventh-day Adventist church set a record in Investment in 1953, raising a total of \$7,073.61, over \$1,000 more than the goal set.

● The Ohio Conference reports the baptism of 136 persons during the month of December. During this same month the churches in Ohio raised over \$65,000 for Ingathering by caroling.

### Lake Union

● Wisconsin colporteurs delivered more than \$100,000 worth of truth-filled literature during 1953. This is a new record for Wisconsin—an increase of \$10,000 over 1952. Students delivered \$20,800 worth. Jim Kaatz held the student record by delivering \$3,000 during the summer. Mary Antisdel took the record for girls with \$1,800. Nineteen scholarships were issued.

● January 8-10, M. F. Grau, Sabbath school secretary of the Michigan Conference, and H. K. Halladay from the union, organized an H.O.A. (Help One Another) Club at Detroit, Michigan, for the Sabbath schools in that area. They plan to meet one Sabbath afternoon each quarter to exchange Sabbath school ideas. This is the first such club to be organized in Michigan.

● The American Temperance Society chapter of Emmanuel Missionary College is an active one. The president is Malcolm Gordon, and the sponsor is Maude Fahrback. On January 9 they sponsored an oratorical contest. Five prizes and two honorable mention awards were given totaling \$130. First prize went to Edwin Wilson, second to Russell Lucht, and third to James Wyckoff.

### North Pacific Union

● The baptism of four persons climaxed the Centralia, Washington, evangelistic effort on Sunday evening, December 20. So far a total of nine have been brought to a definite decision as a result of the meetings held by E. K. Walter. Sunday night meetings will continue throughout the winter, as well as a young people's program of evangelism to be conducted on Friday evenings.

● A lady and her son have presented to the Upper Columbia Conference a 31½-foot, 150-horsepower cabin cruiser to be the property of Camp MiVoden at Hayden Lake. M. J. Perry, conference MV secretary, is contemplating added camping pleasure for the young people as a result.

● Eleven student speakers led out in the Student Week of Consecration at Walla Walla College, January 25 to 30. Leading out in the morning and evening services were Don Joyce, Ettine Iverson, Eileen Alloway, Robert Hamilton, Paul Haynes, Henry Rieseberg, Bennie Evans, Janet Carl, Fred Bennett, Jim O. Brown, and Connie Rimmer.

### Pacific Union

● To plan aggressive work in 1954, a laymen's congress for the Hawaiian Mission was held in Honolulu December 9-12, 1953. C. L. Bauer, A. D. Bohn, and Donn Thomas represented the Pacific Union Conference and were assisted by local workers.

● Arizona churches are rallying to combat an attempt to enforce blue laws in various cities and towns and to prevent enactment of further such laws for the entire State.

● A total of 185 baptisms during the month of January brought the number for the year to 900 in the Southern California Conference.

● G. M. MacLafferty is the newly appointed manager of the Hawaiian Mission Book and Bible House. A successor to take over his district of churches has not been named, so for the present Elder MacLafferty is caring for both positions part time.



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### *Mother Says:*

“It’s wonderful.”



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● The Arizona Conference reports 120 baptisms for 1953 and a present membership of 1,932.

● J. L. Shuler has joined the La Sierra College faculty for the second semester of this year to present a special course in practical evangelism.

### Southern Union

● H. B. Lundquist, of Southern Missionary College, reports that the Collegedale church has sent in nearly 2,000 names of persons enrolled in the Southern Union School of Bible Prophecy in the past three months. Students have actively participated in this missionary program.

● Since the beginning of the program inaugurated at the last General Conference to double our membership in four years, the Southern Union has added to the church by baptism and profession of faith 11,102 members. We praise God for His blessing.

● The laymen of the Florida Conference report 329 persons observing the Sabbath as a result of their efforts in 1953. Some of these have been baptized and some of them are still studying the message.

● C. Sampson Myles, pastor of the Birmingham, Alabama, church in the South Central Conference, reports 73 baptized as a result of his effort in that city. He gives much credit to his co-workers Mrs. J. W. Mitchell and Mrs. Rosa Pugh, Bible instructors, W. E. Lester, song leader, and Walter Madison, tent master.

## Obituaries

**SPALDING.**—Arthur W. Spalding, born in Jackson, Mich., Jan. 24, 1877; died near Collegedale, Tenn., Dec. 15, 1953. At fourteen years of age Elder Spalding served as a stenographer for Elder Kilgore, who was superintendent of the southern field. Later he became private secretary to J. H. and W. K. Kellogg, and was secretary to President Sutherland during his college days at Battle Creek. He was married to Maud Wolcott June 13, 1899. He taught school in Battle Creek and in Graysville Academy in Graysville, Tenn. He was head of the English department of Emmanuel Missionary College from 1903 to 1906; principal of Bethel Academy in Wisconsin from 1906-1908; and with Professor Sidney Brownsberger was cofounder of the Fletcher Institute in North Carolina in 1910. Elder Spalding was also principal of the Elmhaven school in California in 1913; principal of the Hurlburt Rural Training School at Reeves, Ga. in 1916 and 1917; editor of the *Watchman Magazine* from 1917 to 1922; and secretary of the Home Commission of the General Conference from 1922 to 1942. In later years he did special work for the General Conference and for the Review and Herald. During his lifetime he wrote a total of thirty books. Elder Spalding died of a heart attack. He is survived by his wife; 2 sons, Dr. Ronald W. Spalding, Gobles, Mich.; A. W. Spalding, Jr., Collegedale, Tenn.; 2 daughters, Mrs. Elizabeth McFadden, Bloomingdale, Mich.; and Mrs. Genevieve Singer, also of Collegedale, Tenn.; and 11 grandchildren. Funeral services were conducted at the Battle Creek Tabernacle by G. E. Hutches, president of the Michigan Conference, assisted by S. E. Wight and the pastor, A. K. Phillips. He was laid to rest in the Oak Hill Cemetery at Battle Creek, Mich., on Dec. 21, 1953.

**ROBBINS.**—William M. Robbins, born at Connelville, Pa., April 1, 1877; died in Takoma Park, Md., Dec. 1, 1953. In 1898 he was united in marriage to Mary Jane Thirzwell. In the year 1900 Elder Robbins was baptized into the Seventh-day Adventist Church by C. S. Longacre. Brother Robbins spent some time selling our literature, then attended normal school, after which he attended our theological school in South Lancaster, Mass. In 1914 he entered the ministry and for six years pastored churches in Pennsylvania. In 1920 he was elected president of the West Virginia Conference. Later he served as president of the West Pennsylvania Conference, then six years as president of the East Penn-

sylvania Conference, three years as president of the New Jersey Conference, and eleven years as president of the Ohio Conference. In 1950 he retired from active work. He is survived by his wife, 4 sons, Thomas, Frank, William, and Earl; 15 grandchildren; 10 great-grandchildren; 2 brothers and 2 sisters.

**MASON.**—Ethel Edna La Bier Mason, born at Lamar, Mo., June 17, 1878; died in Glendale, Calif., Dec. 16, 1953. After obtaining her early education in Missouri and at the South Lancaster Academy, she was united in marriage to Paul C. Mason in 1902. For a time they both taught at the academy, and later received a call to California, where for several years they were connected with the Ellen G. White office at Elmhaven, St. Helena. For the past 39 years they resided in Glendale, Calif. She is survived by her husband, her son, Dr. Lloyd Mason, 4 grandchildren, 1 brother and 1 sister.

**HAHN.**—Earl D. Hahn, born near Cedar Rapids, Iowa, March 26, 1878; died at Canon City, Colo., November 12, 1953. He was baptized into the church at the age of eleven years, and worked in the Iowa, Nebraska, and North Carolina conferences as a ministerial licentiate until his health broke, and ever after as a lay worker. He leaves to mourn their loss 2 sisters.

**CURTIS.**—Sarah Effie Sheets Curtis, born in Boulder, Colo., May 21, 1869; died at Medford, Oreg., Dec. 14, 1953. She was baptized in 1894, and in 1896 was united in marriage to Elbert Hayward Curtis, a ministerial intern, who was subsequently ordained. They labored in Kansas, Colorado, Wyoming, and finally Oregon, for over fifty years. Sister Curtis assisted her husband as a Bible worker. She leaves to mourn, her husband; a son, Roger A. Curtis, who is connected with the Southern Publishing Association; 2 daughters, Mrs. Kenneth McGlothlen of Angwin, Calif., and Mrs. Orval Ross, a graduate of Portland Sanitarium and Hospital School of Nursing; and 8 grandchildren.

**TURNEY.**—Lincoln Abraham Turney, born March 30, 1862; died May 14, 1953. He became a Christian at the age of 16 and was an active member of the church in Mt. Pleasant, Mich.

**SMITH.**—Ross Seth Smith, born near Mapleton, Iowa, March 8, 1875; died at Lincoln, Neb., Nov. 21, 1953. For many years he was an elder of the church at Castana, Iowa. He is survived by his wife, a daughter, and 2 sons.

**HANSEN.**—Iver Hansen, born in Dahler, Germany, in 1884; died in Santa Cruz, Calif., Dec. 19, 1953. He was baptized in 1903 and labored for several years as a colporteur. Surviving are his wife, 3 sons, a daughter, and 11 grandchildren.

**STORIE.**—Charles V. Storie, born in Oxbow, N.Y., Jan. 10, 1866; died in Keene, Tex., Dec. 17, 1953. Although blind, his faith was undimmed as he came to the end of his earthly life. He leaves to mourn his death his wife, 1 daughter, 3 grandchildren, and 8 great-grandchildren.

**BROWN.**—Mary Nichols Brown, born in Waldheim, Russia, June 9, 1864; died in Pasadena, Calif., Dec. 28, 1953. In 1906 Mrs. Brown and her family accepted the message and joined the church, of which she was a faithful member until her death. She leaves to sorrow, her 10 children, among whom are the following: Henry F. Brown, associate secretary of the Temperance Department of the General Conference; John L. Brown, in charge of world welfare and relief depot for the General Conference, in Monterey Bay, Calif.; Harold C. Brown, pastor in Tallahassee, Fla.; and G. G. Brown, of the White Memorial Hospital. She is also survived by 24 grandchildren, among whom are Walton J. Brown, principal of the Sandia View Academy, N. M.; and Dr. George Brown, of the Washington Sanitarium; 31 great-grandchildren, 1 great-great-grandchild, a sister, and a brother.

**BRACKETT.**—Myrtle M. Swena Brackett, born in Denver, Colo., May 12, 1875; died in Wheatridge, Colo., Dec. 27, 1953. She has been a member of the church most of her life, and was faithful to the end. She is survived by her husband, 4 sons, a daughter, a brother, 13 grandchildren, and 8 great-grandchildren.

**HORTON.**—Princess Fugit Horton, born in Navarro County, Tex., in 1889; died in Chattanooga, Okla., Dec. 12, 1953. She united with the church Aug. 22, 1953, rejoicing in her connection with the remnant people. She leaves to mourn, her husband and 7 children.

**SHERRIG.**—Mabelle Elvira Sherrig, born in Minnesota in 1889; died in an automobile accident Dec. 30, 1953. In 1912 she was baptized into the church, and remained faithful until her death. Her husband was for many years connected with our publishing work as branch office manager until his death in 1934. Three children and 2 grandchildren survive her.

**TAYLOR.**—Rose B. Shepherd Taylor, born at Wills Point, Tex., June 28, 1883; died at Orlando, Fla., Nov. 28, 1953. She became a member of the church in her early years and remained faithful. She was married to C. U. Taylor in 1903, and spent many years helping him in evangelistic services in

the Southwestern Union Conference. Surviving are her husband, 2 daughters, 1 son, 5 grandchildren, 1 sister, and 3 brothers.

**DRAPER.**—J. S. Draper, born near Murray, Neb., July 23, 1874; died in Tahlequah, Okla., Nov. 23, 1953. He was a member of the church for more than 50 years. As a Christian lay worker he has spoken in nearly every community in Cherokee County. He is survived by his wife, 3 children, 2 brothers, 3 sisters, 11 grandchildren, and 8 great-grandchildren.

**LOOTS.**—Martha Klingbeil Loots, born in Germany in 1870; died at Loma Linda, Calif., Dec. 30, 1953. In 1906 she married J. L. Loots. Together they labored 30 years for the Belgian people. She leaves her husband to mourn.

**SELF.**—Florence Yates Self, born in Tongonoxie, Kans., April 28, 1882; died Jan. 7, 1954. She resided near Mounds, Okla., where she learned the truth from *Bible Readings*, purchased from a colporteur. She is survived by her husband, 3 daughters, 1 son, 9 grandchildren, and 3 great-grandchildren.

**BALLARD.**—Jennie Ballard, born in Georgia, Vt., Sept. 27, 1859; died at Los Angeles, Calif., Jan. 6, 1954. She joined the church at the age of 80 and remained faithful to the end.

**CRANWELL.**—Lewis John Cranwell, born in Cambridge, Lincolnshire, England, May 9, 1874; died in Battle Creek, Mich., Dec. 30, 1953. He accepted the truth about 40 years ago and remained faithful. He leaves to mourn, his wife, 2 sons, 2 sisters, and 2 grandsons.

**CARR.**—Marion Edward Carr, born at Wessington, S.D., May 4, 1888; died at Medicine Lake, Mont., Nov. 24, 1953. For many years Brother Carr taught in our schools. Later he devoted much of his time to building hospitals, schools, and churches. He is survived by his wife, 2 sons, and 3 daughters.

**SCHNEIDER.**—Elkanah W. Schneider, born in Rush County, Kans., Feb. 24, 1900; died in Boulder, Colo., Jan. 10, 1954. He accepted the truth at the age of 14. He leaves to mourn, 3 sons and 4 sisters.

**OBER.**—Margaret Jane Ober, born in Ireland, May 23, 1881; died at Takoma Park, Md., Oct. 19, 1953. About the year 1913, after moving to America, she heard and accepted the third angel's message, to which she remained faithful. She is survived by her husband, a son, a daughter, a brother, and a sister.

## NOTICES

### LITERATURE REQUESTS

Idris E. Ownbey, Rt. 2, Trenton, Ga., would like missionary papers, especially *Youth's Instructor*, *Little Friend*, *Present Truth* and *Signs of the Times*.

John Ewing, Rockingham, N.C., wishes good, clean literature for reading racks in a dark country.

I. H. Newkirk, 2202 Hydes Ferry Rd., Nashville 8, Tenn., needs all denominational papers for missionary distribution.

## 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)

# Sabbath School LESSON HELP

Second Quarter, 1954



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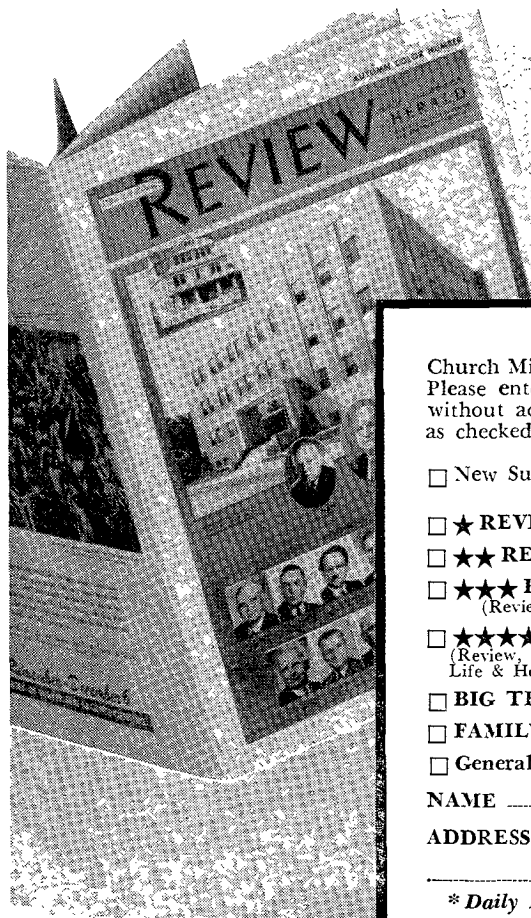
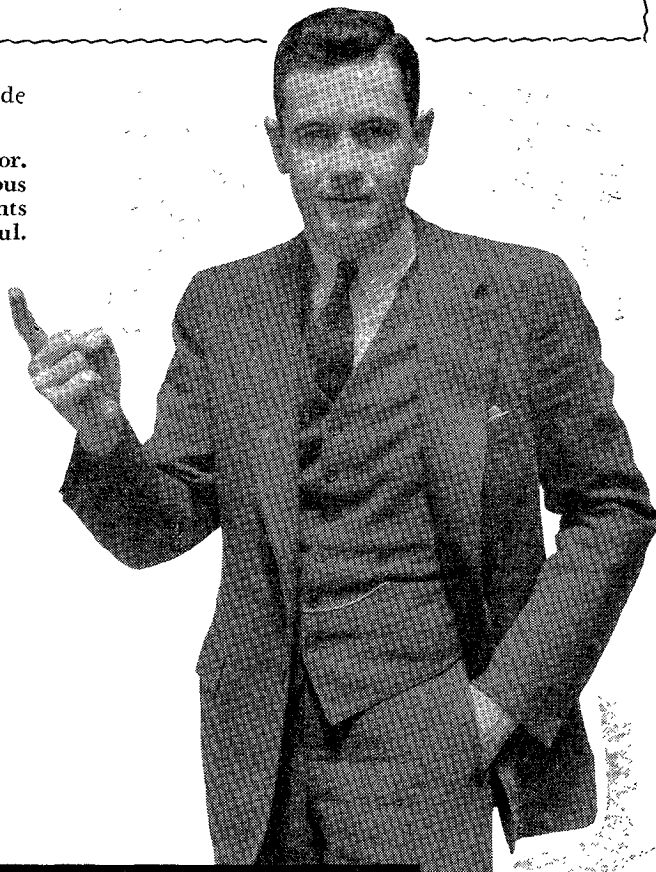
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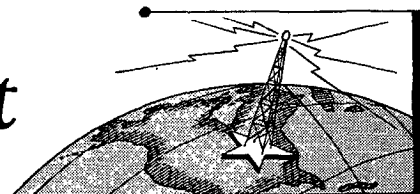
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# Items of Special Interest



## Recent Missionary Departures

Mr. and Mrs. A. R. Monteith, who have been on furlough from the Montemorelos Hospital in Mexico, left January 17 for Medellín, Colombia, where Mr. Monteith will serve as president of the Colombia-Venezuela Union Training School.

Mr. and Mrs. Martin C. Bird and their son Martin C., Jr., of Takoma Park, Maryland, sailed January 23 from San Francisco on the S.S. *American Transport*, going to Japan. Mr. Bird is to be factory superintendent of the Japan Publishing House.

## "When the Troubles Really Come"

Dr. H. C. Menkel, medical secretary of the Oregon Conference, has just been appointed the civil defense director by the county officers of Yamhill County. Dr. Menkel writes as follows:

"I believe that the civil defense services as represented in first aid, home nursing, and disaster relief present us a unique opportunity for effective application of instruction from the Spirit of prophecy pertaining to medical welfare operations as this is related to the lay membership in the time of the end. The more our people can gain favorable recognition in these lines, right now, the better it will be when the troubles really come."

J. W. McFARLAND, M.D.

## Growing Interest in Temperance Work

The Temperance Day Offering, received on World Temperance Sabbath, October 30, 1953, indicates that our people are becoming more and more temperance-conscious. We are now prepared to support an aggressive program that will put Seventh-day Adventists into the forefront of the battle against intemperance.

Herewith is a comparative report of the offering for the years 1952-53:

Unions	1952	1953
Atlantic .....	\$ 2,387.26	\$ 4,646.00
Central .....	1,990.62	3,727.98
Columbia .....	9,118.08	9,091.08
Lake .....	3,418.34	7,541.00
Northern .....	2,111.54	3,380.44
North Pacific .....	8,086.56	5,947.02
Pacific .....	11,671.80	22,094.80
Southern .....	4,012.78	5,393.42
Southwestern .....	2,116.26	3,244.22
<b>TOTALS</b> .....	<b>\$44,913.24</b>	<b>\$65,065.96</b>

We appreciate the fine support our members are giving our temperance work. The above report indicates a gain of approximately 40 per cent over 1952.

W. A. SCHARFFENBERG

## Faith for Today Offering—February 27

Faith for Today began televising its programs May 21, 1950, in New York City, on an experimental basis. At the Autumn Council of 1950 the General Conference voted to continue the telecasts, since the report of the effectiveness of the program was of sufficient value to continue the test for a further period. Therefore a budget was provided for 1951.

From that small beginning with only one television station, Faith for Today is now heard and seen on more than 70 stations, nearly 60 of which grant time free of charge as a public service feature.

The Faith for Today correspondence school is growing rapidly. At the present time 12,000 students are enrolled. Since the correspondence school was established about a year ago, 2,500 students have graduated from the course. Between 300 and 400 of them have definitely taken their stand for the truth.

In order to balance the budget for last year it was necessary to take up an offering in all our churches. Our people responded most generously, and the total received amounted to \$91,014.75.

The need for additional funds to operate this rapidly growing work is urgent. We are inviting our people to contribute at least \$100,000 this year, so that Faith for Today may continue its soul-saving endeavors. We are confident that all will respond and that a minimum of \$100,000 needed to balance the 1954 budget will be realized.

C. L. TORREY

## Hospital Thriving in Belém, Brazil

A letter recently received from W. E. Murray, president of the South American Division, tells us that our hospital in the city of Belém "is full, so much so, that the last time we were there we had to stay in a hotel downtown. Dr. Bottsford is getting along very well. He is beginning to make application for revalidation, and seems to stand in well with the medical authorities."

Belém, the capital of Pará, Brazil, is also the headquarters of our North Brazil Union Mission.

## General Conference Pre-session Meetings

Final arrangements have been completed for the meetings that will be held prior to the General Conference session. The General Conference Committee on Thursday, February 4, 1954, approved the schedule below, and this arrangement supersedes any announcement made heretofore. It is hoped that our denominational leaders will keep these dates in mind.

### Schedule for Pre-session Meetings

(Rooms are in Civic Auditorium Building unless otherwise indicated.)

1. General Conference Officers' Council—Home and Overseas—Monday, May 10, 10 A.M., to Sunday, May 16, Corinthian Room in Whitcomb Hotel.
2. Administrative Council—Home and Overseas—Monday, May 17, 9 A.M., to Wednesday, May 19, Polk Hall in Civic Auditorium Building
3. Tuesday, May 18, 9 A.M., to Thursday, May 20—three days
  - a. Home Missionary Council—Room 301
4. Wednesday, May 19, 9 A.M. and Thursday, May 20—two days
  - a. Press Relations Council—Room 404
  - b. Publishing Council—Room 403
  - c. Nursing Education Council—room in Hotel Whitcomb
5. Thursday, May 20, 7:30 P.M., to Sunday, May 23—four days
  - a. Ministerial Association Meeting—place to be announced.
6. Friday, May 21, 9 A.M., and Sunday, May 23—two days
  - a. Sabbath School Council—Room 301
  - b. MV Council—Room 409
  - c. Medical Council—Room 403
  - d. Colored Department Council—Room 404
7. Monday, May 24—one day
  - a. Radio and Television Council—Polk Hall—9 A.M.
  - b. Religious Liberty Council—Room 404—2 to 4 P.M.
  - c. Temperance Council—Room 301—9 to 12 A.M.
  - d. North American War Service Commission—Forenoon—Room 403—9 A.M.
  - e. Council on Industrial Relations—Afternoon—Room 403—2 P.M.
  - f. International Service Commission—Forenoon—Room 409—9 A.M.
  - f. Educational Council—Room 409—3:30 to 5:30 P.M.

### The General Conference Session

The session begins at 7:30 P.M., Monday, May 24, in the Civic Auditorium, San Francisco, California.

D. E. REBOK