



News of Seventh-day Adventists in the Soviet Union

By A. F. TARR

President, Northern European Division

The close proximity to the Soviet Union of some Northern European Division countries has caused inquiries to reach us concerning news of Seventh-day Adventists across our borders. We are happy now to pass on some word that will be of general interest to our people.

It was nearly three years ago that the first reference to Seventh-day Adventists appeared in a London newspaper. Sir David Kelly, British ambassador to Moscow, had just returned to London, and in reporting on the Soviet government's attitude toward religion he was quoted in the newspapers as saying, among other things: "All the Lutheran and Anglican churches have been closed, but the Baptists and Seventh-day Adventists are left more or less free." A personal letter to the writer later confirmed the report as having correctly represented the situation in Russia as he understood it to be.

More recently contacts have been made with the Soviet Embassy in London, which we hope will result in a visit being made to our believers in Russia by certain of our representatives in the near future. In the meantime, however, we wish to share with the REVIEW readers portions of a letter that has come to us from C. Gidlund, president of the East Nordic Union, which is one of our two unions that border on Russia. Pastor Gidlund writes:

"I have just come back from our annual meetings in Finland. When I came home I contacted, through one of our sisters in Stockholm, a Russian Baptist pastor. This pastor is here in Stockholm as a guest to the Baptists' great conference. I got in touch with this pastor at the hotel where he was staying, and today had an interview with him.

"The name of this Russian pastor is Jakob Zidhkov, and he lives in Moscow. My interpreter and I had a very interesting conversation with him regarding the Advent-

ist Church in Russia, and in Moscow in particular. He related to me the following: In Moscow the Adventists have about five hundred members. He did not know how many members there were in all Russia, but the Adventist mission is strong in the country and the Adventists are very zealous and diligent. The Adventists and Baptists use the same church and have the same baptistry. He said that they got along very well together and that there was a good, peaceful situation between the two denominations. The Adventist pastor is a good man and seems to be the leader for the whole Adventist Church in Russia, since he is so often out on trips.

"He said, further, that a large congress of all the different denominations was held in Moscow, and afterward a book concerning these meetings was published. The leader of the Adventist Church also took part. His photo is published in the book. Pastor Zidhkov promised to send me this book in English. The Adventist Church in Moscow has its own office close to the church they occupy with the Baptists.

"It seems that the various denominations are able to live in peace with one another and to use the same church.

"Pastor Zidhkov mentioned that we in Europe can write to our pastor in Moscow in English, because there are public bureaus that can do translation work. But he believed that the Adventist pastor knows some English."

Brother Gidlund has sent us the name and address of our Russian pastor in Moscow, and we plan to contact him—for the present by correspondence. Later we hope that a personal visit may be made.

We are sure that this brief word that the Baptist pastor has brought us regarding Seventh-day Adventists in the Soviet Union will bring good cheer to the hearts of Adventists in every land.



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[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.]

► California Church Council Warns on Gambling

Attorney General Edmund G. Brown has been warned by the Northern California-Nevada Council of Churches that any attempt by his office to change California's antigambling laws "will be firmly and openly opposed by the Protestant church people of our state." The warning was contained in a letter from Robert W. Moon, chairman of the council's commission on legislation and public morals. It was prompted by a recent statement from the attorney general that he would rather see the antigambling laws repealed than law-enforcement officers letting them be violated. Mr. Brown made the statement after ruling that certain lotteries conducted in San Francisco under the auspices of churches and charitable organizations were illegal and must be stopped.

► Catholic Editor Urges Educators Restore Discipline

Educators were urged in Boston to restore discipline to the schools to halt the spread of juvenile delinquency. Msgr. Francis J. Lally, editor of *The Pilot*, Boston Roman Catholic news weekly, told religious and lay instructors at the 45th annual teachers' institute of the archdiocese that they should "once again make discipline respectable." But he warned them that the return of discipline would be opposed by an adult population afraid to pass on to its children the same standards by which it was taught to live. "Let us face the facts squarely and as teachers let us not shrink from it," Msgr. Lally said. "One of the basic reasons why boys go bad and why girls go bad is because they have not received the discipline they required."

► Minister Launches "Atomic Prayer Group"

An "Atomic Prayer Group" that its innovator hopes will "spread like a chain reaction" has been started at Akron, Ohio, by the Reverend Frank Grunder, of Akron's Unity Center. The pastor made a list of 24 world, national, industrial, professional, and governmental groups he felt to be in need of prayerful guidance, and then invited anyone interested to join him in a movement to pray for them. More than 400 persons took up the invitation. Each participant drew from a box a slip of paper bearing the name of one of the 24 groups and, on its back, a list of times of the day during which it was suggested he pray for this group. "I knew each person could contribute a spiritual atom to the movement," Mr. Grunder said. "It is a chance for each person with faith in prayer to do something constructive to influence world affairs."

► Microfilming Vatican Documents

About 100,000,000 pages of books and documents in the Vatican Library already have been copied on microfilm for preservation at the University of St. Louis, the Reverend Joseph Donnelly, S.J., the university's director of libraries, said in Louisville, Kentucky. He predicted that the entire project, which calls for duplication of more than 600,000 manuscripts, would be completed next year. The university plans to build a new Pope Pius XII Memorial Library to house the collection. Father Donnelly was in Louisville for the 72nd annual meeting of the Supreme Council of the Knights of Columbus, which is financing the microfilming project. Some of the papers in the collection date back to several thousand years B.C. They deal with "just about everything outside the Church," said Father Donnelly, including law, medicine, astronomy, literature, and physics.

Christ—the Hope of the World

By EDMUND SCHLINK

[The opening address at the first plenary meeting of the World Council of Churches, August 15, 1954, was by Edmund Schlink, rector of Heidelberg University, Germany, and also professor of Systematic Theology at that university. His address was entitled "Christ—the Hope of the World." It presented most clearly and fully the position of those at the council who believe that the second coming of Christ is the great event ahead and the one hope of the church. Because many subscribers have asked regarding the degree of belief in the Advent that was expressed at the council, we print herewith the major part of Dr. Schlink's address. We do not necessarily agree with everything that we here print; some of it we would have said a little differently. Delegates from Europe to the council, and also from certain other lands, were generally sympathetic with Dr. Schlink's views. Delegates from the United States and other English-speaking countries were largely inclined to believe that in part, if not altogether, the hope of the world lies in the improvements that can be made by man's devoted efforts, and the mysterious working of God's Spirit on sinners' hearts, to transform society.—EDITOR.]

Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world: "The fashion of this world passeth away" (1 Cor. 7:31). "And the world passeth away, and the lust thereof" (1 John 2:17). The New Testament further announces that great tribulation shall befall the world before it finally does pass away—war and hunger, the disintegration of all community, mass destruction and natural disasters are to be expected. We are told to watch for such things to occur. Wherever, then, people speak of the coming Christ as the *hope* of the world, they are always speaking of the *end* of the world.

I

Against this proclamation of its end, the world defends itself by means of its own hopes. Even among Christians many have grown deaf to the proclamation of the world's end. They dismiss it as mere Judaic-apocalyptic thinking. Yet it is clear that today people are afraid that humanity is doomed. The world's own hopes, therefore, have become especially tenacious. Everywhere the thoughts and dreams of men are filled with visions of the horror that may be waiting for us. Men fear that we shall see the return of the destruction of two world wars in even greater and more horrible forms. Men see before them the possibility of ruined skyscrapers and annihilated cities. The further development of the atom bomb has opened before our eyes in a very clear and concrete way prospects of the end of humanity and the breaking asunder of the earth. It is just because it has made so much progress that mankind has reached the point beyond which it must not go.

There is an essential difference, however, between the fears of modern men and the New Testament proclamation of the end of the world. Today we are afraid of men who may misuse the power en-

trusted to them and unleash horrible destruction upon the world. We fear the atomistic powers of nature over which we may easily lose control. But in the New Testament the calamities of the last days are not merely human misdoings nor are they the consequence of human disobedience. They are rather the activity of God Himself. In the New Testament it is God who will bring the end of the world. It is from God's throne that the orders go out that send the apocalyptic riders over the earth (Rev. 6:1, 3, 5, 7). They are the vials of the wrath of God which shall be poured out upon the earth (Rev. 16:1 ff.). God has given mankind "over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). The end of the world is the day of divine judgment.

We are also told that God has given over to Jesus Christ this judgment over all human arrogance and presumption. Christ will come as the judge of the world. He will break in like a thief in the night (1 Thess. 5:4). He will pounce upon the world like an eagle on a dead carcass (Matt. 24:28). The appearance of Christ will mean the end of the world. Then "all kindreds of the earth shall wail" (Rev. 1:7). How then dare we speak of "Christ—the Hope of the World"?

If in our thinking about this subject we place the emphasis on the preservation

of this threatened world, then we shall miss the point of our assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business and seek an improvement in their standard of living, then Christ is not the hope of the world but rather the end of all the world's hopes, for Christ is the *end* of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation.

The decisive question is not how we can manage to avoid wars and disasters, but rather how we stand in *God's* eyes. Our real threat does not come from men, "powers," or the forces of nature, but from God, whose judgment no man can escape. The hidden root of our fear is fear of God, God who will bring to nothing the pride of this world. The important question is this: Is there any deliverance from God's judgment?

II

We have no right to speak of Christ as the hope of the world unless we humble ourselves before God and recognize Him as the judge of the world. Surely we have deserved God's judgment. We have not given God the honor which is His due. We have thought only of ourselves, where we should have served our fellow men. We have too often remained silent when our voices should have been clearly heard. We have too often been afraid when we should have loved, and judged where we should have forgiven. The unrighteousness, oppression, and bloodshed which we have begotten defy description. The history of the church itself is not just a hymn of praise to God, but is again and again a scandal. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:5). "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps. 130:3).

Only when we have repented and confessed that we have wasted our life in God's sight shall we ever know Christ as the hope of the world.

Christ who is our hope is the Christ who was crucified. Look upon this man hanging on the cross of Golgotha, crowned with thorns, despised, rejected. . . .

He who was judged for the world will appear as judge of the world. It is the same Christ who has borne the sins of the world who comes again into the world. He who died for the world intercedes at

What Will It Be?

By DOROTHY E. WALTER

What will it be to behold Him
When life's setting sun has gone down;
When earth and the sea are all stillness,
And God shall come forth with His crown!
What will it be to behold Him—
No sorrow or tears in our eyes!
With wings like the angels we'll travel
Beyond the blue dome of the skies.

What will it be to be sinless,
No wayward retreat to design!
The frowns of our souls will be kindness,
And in our dim hearts God will shine;
No harsh word will then e'er be spoken
To bring to another bleak tears;
No home then will ever be broken,
But joy will roll on as the years.

What will it be to see Jesus
When life's setting sun has been set;
When millions awake to behold Him
And loved ones again have been met!
What will it be to behold Him,
To be ready for that blessed day!
Will hearts then be washed of their black-
ness?
Will sins then be all wiped away?

the throne of God for those who cry unto Him. It is to the crucified Lord we must cling and in the crucified Lord that we must hope. Only through faith in Him will we find salvation at the day of judgment and will we, in spite of our sins, be judged "not guilty." For God has made Him who was crucified our righteousness.

Christ is our hope as the risen Lord. God raised from the dead Him who was crucified. In this act God declared Himself for Jesus Christ: "This man alone died without sin. This is My Son." God delivered Him from the bonds of death and set Him down in that life which is not bound by the limitations of this world. He is the new man. God has made Jesus Christ the victor over all His enemies, has lifted Him up, and has given unto Him all power in heaven and earth (Matt. 28:18). Christ is the Lord of the world, but Christ has not kept this victory for Himself. As He died for the world, so He rose again for the world. He conquered the powers of sin and death that those who believe in Him might become victors too. He was the first who opened the way to life that many might share with Him in this life. The risen Lord had just escaped from the bonds of death when He returned to His own, to those who had forsaken and even betrayed Him, and appeared to them and greeted them with, "Peace be with you."

Let us then place our hope in One who was crucified, in One who rose again. He is our victorious brother who will come again to judge the world. The conqueror of all suffering and sorrow will come. He will come to raise His own from the dead as He Himself was raised, to make His own victors as He Himself is victor. He will gather together a new humanity whose Head He is, and that will be the new creation.

Jesus Christ, then, is the hope of the world, not because He guarantees the preservation of this world, but because He liberates us from all the binding ties of this world. Christ is the hope of the world because He calls men out of the world. He gathers together from every corner of the earth His people whose members are strangers in this world and whose citizenship is in heaven. Christ is the hope of the world insofar as the world no longer remains the world but is transformed through repentance and faith. Christ is the end of the world with its joy and its sorrow, and for just that reason He is the world's hope, for as the world passes away He will bring to birth a new creation.

Christ, then, comes again into the world as its judge and as its redeemer. We cannot rightly hope for Him as Saviour unless we also look to Him as Judge. At the same time we cannot rightly fear Him as Judge unless we also expect Him as

Saviour. When He comes He will accept some and reject others. He will raise up some to life and some to death. To some He will say, "Come, ye blessed of my Father," and to others, "Depart from me, ye cursed" (Matt. 25:34, 41). He will smash the rule of the mighty, the rich, and those self-contented in their unrighteousness. He will destroy the comfort of the satisfied, the happy, and those who are at home in this world. But the poor in spirit, they that mourn, they that hunger and thirst after righteousness, the peacemakers, and those who watch longingly for the day of His coming—all these He will save (Matt. 5:3 ff.; 25:1 ff.).

III

This future separation is already happening now. By the preaching of the cross God is already putting to shame the wisdom, virtue, and power of this world, and saving the foolish, the unworthy, and the helpless. "And base things of the world, and things which are despised, has God chosen, yea, and things which are not, to bring to nought things that are" (1 Cor. 1:28).

Even now the coming redemption is

taking place through the gospel. Even now the faithful are in this world being acquitted before the future judgment. Through baptism and the Lord's Supper the believer participates even now in the power of the coming resurrection. He who is born again to a living hope through the Holy Spirit is even here and now a new creature. So through the gospel here in this world Christ is gathering His people to live together with Him in the new life. In the church the coming new creation is already a present reality: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

For this reason the days in which we live are the last days. In His resurrection Christ has broken through the limitations of this world and has been raised to become Lord over the world. All men and all powers are subject to Christ, whether they know it or not, and whether they recognize Him or revolt against Him. When He returns He will make His victory apparent to every eye and bring to an end all the revolt of this world.

This world's time, then, is tightly



Minute Meditations

By Harry M. Tippet

The Drums of Peace

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 29:11).

The drum has been used from time immemorial to arouse men and nations to arms. It has a definite part to play among many heathen tribes in their degrading forms of worship. Rarely is it thought of as a symbol of peace. Even the optimistic Longfellow likened the human heart to a muffled drum "beating funeral marches to the grave."

But Mark Guy Pearse tells an interesting legend of old Japan in which a drum used by birds as a nesting place became a symbol of tranquillity and peace. The story goes that there once lived a good and benign king who was so anxiously concerned over the welfare of his people that he set up a drum at his palace gate with the invitation to his subjects that if any of them had a grievance or were in trouble of any sort, they were to beat the drum, no matter at what hour of the day or night, and he would give them a personal audience and an adjustment of their grievances.

But throughout the kingdom there reigned such prosperity under this wise ruler that all his subjects were full of contentment, so that they knew of nothing for which they might appeal to the king. The drum at the palace gate was undisturbed, and the birds built their nests in it and filled the air with their sweetest songs. Thus it came to pass

that the people of the kingdom used the figure of a drum filled with nesting birds as a design on their gifts to their friends, to show their good wishes and thoughts of kindness toward them.

One of the popular folk songs of the Southland looks forward to the time of everlasting peace when we'll "study war no more." How the human heart looks forward with longing to God's promised kingdom of peace. But we may enter into that land of silent drums in a spiritual sense if we realize that God's thoughts toward us are indeed "thoughts of peace, and not of evil." No earthly king could possibly be more gracious to his subjects or have their welfare more at heart than Christ, the King of kings. How wonderful it would be if our trust in His providence were such that no want were felt, no sense of lack experienced, and petition gave way to praise:

"Content with having Thee in all,
And having all in Thee."

When heathen tribes in Africa become Christian, the drums they formerly used to call their people to councils of war are used to call them to worship. For secular matters the call is beaten on a slack drumhead, but for Sabbath worship it is tightened until it gives its most positive tone. Thus the instrument which before was used as a call to conflict becomes an instrument of peace. Would that the symbols that remind us of our hates and petty rivalries could daily be transformed into provocation of praise for our King of peace.

Well might we pray the prayer of a humble Christian, "Lord, make me an instrument of your peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy . . . for it is in giving that we receive."

hemmed in by the victory of Christ. It is quite impossible to break out of this encirclement. Into this hopeless situation comes the call of the gospel through which the world is bidden to recognize its Lord. These are the last days: "To day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).

That these are, in fact, the last days may seem to be disproved by the fact that nearly two thousand years have passed since the coming of Jesus Christ. Many people no longer believe in the promise of His future coming. But the length of time is no refutation of His promise. It is not a sign of God's weakness, as if He could not, if He wished, bring to fulfillment what He has promised through Jesus and the apostles. Rather, this time in which we live is the time of God's patience. God wills that many shall be saved. This time in which we live is the time of the church, of the growing body of Christ. But when the body of Christ shall have grown to full stature, when the number of the elect shall have been completed, then shall the world pass away and then shall the new creation appear as if emerging from a hiding place.

IV

What does hoping in Christ mean? Hoping means not sleeping, but watching with the utmost alertness. Hoping means not just dreaming, but watching with utter soberness. Being sober does not mean using the cold calculation of this world, but rather waiting for Jesus Christ. Hoping means not growing weary, but carrying on our work with the most intense expectancy. From the time of the apostles until our own day it has not been paralysis but action that characterized the life of those in whom Christian hope dwells, for we know not the hour of His coming.

What, then, are the actions born of hope? The first act of hope is the preaching of the gospel to the whole world. The World Council was right to choose evangelism for the theme of the assembly's second section. Because God redeems through the gospel alone, those who hope are bound by the command of the Redeemer to preach that gospel. As He has freed us from the binding ties of this world, so He sends us back into the world to call others likewise to freedom.

This commandment binds everyone who hopes in Christ. No one can keep the hope silently for himself without losing it. This commandment makes us debtors to all men, for God wills that no man shall perish. This command means denying the so easily assumed advantages of our own nationality and cultural traditions. Even more, as so often has been the case in the history of missions in the past, we must become Jews to the Jews, Gentiles to the Gentiles, and weak to the weak in order to win them

over. Only by emptying ourselves can we become servants of Christ (1 Cor. 9:19 ff.).

The command of God the Redeemer requires of us the greatest speed. We do not know how much time we have left.

It is, furthermore, of the utmost importance that we should preach the gospel in truth and purity. Those responsible for the preparation of the second section here at Evanston have been mostly concerned with the *methods* of evangelism. But the whole assembly must concern itself with the *content* of evangelism. At stake here is the message of God's judgment of the world and of salvation through faith in Jesus Christ alone.

The spreading of this message seems difficult indeed, for the world does not want to hear about its own end; for it the preaching of the cross is indeed foolishness. And yet at the same time the preaching of the gospel is infinitely easy and full of unspeakable joy, for it is not our task to bring the world to Christ's feet. God long ago put the world under Him. We only have to tell the world who its Lord already is. It is not up to us to save men. Christ wants only to use our witness that He may speak through it and do His saving deeds Himself. We cannot engender faith. Only God can do that.

[Then follows an extended discussion of the responsibility of the church to see that justice and right prevail in society and government. However, he does not present the false idea that the world can thus be remade, as the following reveals.]

We do not preach the gospel in order that the world may be preserved. Rather we accept our responsibility for the preservation of the world in order that many may be saved through the gospel. God preserves this world in order that through the gospel salvation may be offered. He does not offer salvation in order that the world may be preserved. We do not preach the gospel in order to bring about earthly justice. On the contrary, we try to establish justice in order that we may preach the gospel. It has always been the great temptation of the church for people to misunderstand this fact. It is also a temptation for the World Council of Churches.

[He goes on to describe the tragedies of our present times and the prospect of a third world war. Then he adds:]

And yet we are told, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28). "When ye shall hear of wars and rumours of wars, be

Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



Don't Forget to Pray for the Little Ones!

Through the months since our prayer fellowship was organized we have all prayed especially for the recovery of many wayward youth who have left the church and wandered into the world. A letter we received recently from a deaf-mute colporteur in British Columbia, Canada, got us to thinking about our responsibility to pray earnestly for the little ones in our homes who are still untouched by the world and easily susceptible to spiritual influences. After all, it is easier to prevent waywardness than to cure it.

In infancy and childhood—especially the first seven years—habits are formed and the pattern set for youth and maturity. During these first years of a child's life parents should pray for guidance that God will help them to mold the lives of the little men and women growing up by their sides. We can all give much help to one another if we will unite in prayer for the tiny little folk growing up in other Adventist homes. A few paragraphs from our handicapped brother will help to emphasize this:

"My good wife and our three lovely little girls live together in our own home here in British Columbia. We lost our baby son at birth. But thank God we still have our three daughters. The oldest is nine years old, the second is seven years old, and our baby is four years old. They all talk normally and

they can hear. But I am a deaf-mute. With God's help I have sold over three thousand dollars' worth of Crisis books. I work real hard, and God rewards my efforts.

"I want you to pray for my three children, that my wife and I might know how to rear them for God.

"We are looking forward to the time soon when we will be reunited with our baby boy, when my wife and our three daughters, with my dear widowed mother, may be saved in God's kingdom. Please pray for all of us."

Many an Adventist minister or minister's wife, or perhaps a doctor or a nurse, has been reared in the home of a faithful colporteur or lay worker, where daily prayers were offered for their guidance. There is no better environment for training children than in the midst of the joys and struggles of the soul-winner's home. Such a home dedicated to God's service is a Bethel in which little ones may live and play and grow on the very doorstep of heaven. Such homes are places where the angels delight to dwell.

Please remember to pray Friday night at vesper time for this colporteur and his family. Let our prayers during the first of the Sabbath hours concern our little ones who are growing up in our homes. How much we all need wisdom to mold their lives so that they will always be faithful Adventists!

ye not troubled: for such things must needs be" (Mark 13:7). For those who hope in Christ, however, the tumult of this world is a sure sign of Christ's coming. The world would not tremble if He were not the victor. The wintry gales that are now howling over the world are the signs of the coming springtime. The sicknesses of our time are the birth pangs of the new creation. . . .

We do not know what results our evangelism and our struggle for a just society will have in this world, but we know the most important thing we need to know—that our work is not in vain in the Lord (1 Cor. 15:58). Christian hope does not depend on what our eyes see of the results, whether they be successful or unsuccessful. It is not by chance that we find in the New Testament that the words of hope are closely tied to words which describe the trial through which Christians

must go (Rom. 5:3 ff., 8:18; 1 Peter 1:3 ff.). Christian hope is based in Jesus Christ alone. Therefore it can never be confounded. For that reason Christian hope always looks for the best from God and is tireless in its struggle against the powers of darkness. "If God be for us, who can be against us? He that spared not his own Son, . . . how shall he not with him also freely give us all things?" (Rom. 8:31, 32).

This is not the hope of the world; it is the hope of the church. To this hope the church must call the world.

Is this truly the hope of all of us? Is our faith really "the victory that overcometh the world" (1 John 5:4)?

[The concluding paragraphs of his address discuss the question of church unity and express the thought that all the believers in Christ will finally worship together in a better world.]

The Biggest Business of the Church—Part 4

By Florence Kidder

Here are thirteen important hints for parents of church school pupils that were brought together at one of our teachers' institutes.

1. Parents, please do not always believe pupils' stories or take sides with them when they report. Remember they make some strange reports at school about home affairs. They do not always get things straight. Their reports are very often colored by childish imagination or adolescent fervor. During a Week of Prayer the speaker talked with each child personally. He afterward said to the teacher, "What kind of homes do most of these children come from? It is shocking the things they tell me about their homes and parents." I know that many parents are shocked at the things they are told about the teacher and even about the other children in the school.

2. Parents could more intelligently cooperate if they took the parent-education course offered by the Home Study Institute of the General Conference. This may be taken by correspondence. Many well-meaning parents just do not seem to understand right relations mostly because of a lack of training and experience.

3. It would help the school program if children got the proper amount of sleep (from nine to twelve hours daily). "Early to bed and early to rise makes a child healthy, wealthy, and wise."

4. Guard your TV programs. A little boy said to his mother, "TV is Satan's key to the door of our home." We do not

know where he found this idea, but there is a volume of truth in it.

5. Another problem would be solved if parents would see to it that their children return home right after school. Set a time for them to be home. Then if the teacher has occasion to keep a child, she must do her part by sending home the proper blank of explanation to the parent. The parent should return this blank to the teacher. Much difficulty could be avoided if this procedure were carried out. The conference recognizes this, and so has blanks prepared for just such occasions.

6. We have school-health inspection. The parents' part is to follow up the findings of the inspection, especially findings about the eyes and ears. I have known parents to keep their children at home on health-inspection day.

7. Never send the child to school without morning worship. The family altar gives a feeling of security both at home and at school.

8. Send the child to school happy. A little girl cried all one morning at school. She wanted to go home to see Mother. There had been a quarrel in the home that morning.

9. A good breakfast is necessary to a good day at school. Some let the child go to school on a slim breakfast and then expect the teacher to let him lunch at recess. A family lived next door to the school. The children rolled out of bed into the school door with no stopover for breakfast. At recess little brother came

over with the belated breakfast for them.

Breakfast should be the best meal of the day. Success in school depends much on the health of the pupils. For further help please read *Counsels on Diet and Foods*, page 173, and *The Ministry of Healing*, pages 295 to 310. In the previous chapter will be found helpful instruction on dressing the children for health.

10. Parents, if you are conscientious, then believe the teacher is also conscientious, that she is a teacher sent from God to help you in training your child for the kingdom.

11. Do not send children to school too young. If your child is superior, that is a very excellent reason for keeping him home as long as possible. His health will be much better for not having assumed school duties too young (*Counsels to Parents and Teachers*, pp. 79, 80, 145, 146).

12. Children need useful, regular employment out of school hours. It may be at home in the garden or kitchen.

If employment is outside the home, great care should be taken as to the nature of the employment and the associations.

13. Associates after school hours are a vital matter. Parents should *know* where and with whom their children are at all times. All the work of the school may be undone by ungodly playmates. Beware!

A little girl put away her books and sat up. The teacher, observing the cleared desk, said, "One little girl has nothing to do." At home the little girl complained to her mother that the teacher had embarrassed her, that she was just resting for a moment and going to work again. Here was a splendid opportunity for Mother to side with the child. Being a wise mother she remarked casually that she was sorry this had happened. She cautioned her little girl not to be idle again, to always have work on her desk even if she were resting for a moment, for how would the teacher know how long she intended to rest. The teacher was not to blame. Reader, how do you react when Mary comes home with complaints?

We are custodians of a great truth that must be taught to our children and youth. The task is for home, church, and school. For the best results there must be a healthy, happy relationship among all concerned. Love is the foundation of this happiness. Parenthood brings joy; teaching is real fun. Teachers who do not love their work had better get a new vision or quit. A few days ago I met one of my former students who has just begun teaching. I asked him as to his new experience. He replied, "I just love it. The parents are all so cooperative." Such parents help any new teacher to lay a foundation for continued successful teaching.

Is Obedience Important?

(Concluded)

[Last week we published the first part of this story by Elizabeth Evans Pettinger, reprinted from an old Review. Three little boys running over the sand at the beach had discovered a whale spouting outside the breakers. They were scrambling up the rocks for a better view, when one of the boys remembered something. The story is concluded below.—Editor.]

A moment earlier Jack had bounded forward as eagerly as the other two, but in the midst of the wild excitement he had paused at a sudden recollection. The boys had been forbidden to climb those rocks. The reasons for such an order were forgotten, but not the command itself. Phil and Harold had no idea they were disobeying; but indeed it would have made little difference had their memory been better, so wild was their delight as they clung to the slippery seaweed, holding on to the rocky projections with hands and feet.

Philip was twelve and the leader, who impulsively went ahead, sure that the two younger boys would follow; which they usually did rather than incur his wrath. Now he looked down at his playfellow with a scowl: "Cowardly! What you 'fraid of? Harold's only ten and you're 'leven, but he ain't 'fraid."

"Neither am I, but—but they said we weren't to get on the rocks."

"O, they don't care! they didn't know there'd be a whale. Come on, silly. Your mother won't care when you tell her it was a whale. I'd rather get a lickin' any way than miss this. I don't believe my mother'd care. Come on."

"It's very well for you, 'cause your mother'll say nothing, most likely; but mine will!"

"You're 'fraid—that's what's the matter. Oh! see it turn over! Phil, did you see it turn over? The tide ain't bringing her in, 'cause she's farther out now than when we first saw her. There, look at the

water. She's feeding on something there."

The Mackie boys became so absorbed in watching that Jack slipped away unnoticed, muttering, "I'll go up on the bluff, and I can see just as well."

A few moments later he had stretched himself in the long sea grass on top of a sandy promontory, where the whale was in plainer view than from the rocks below. How long he lay there is not quite certain. Time flies fast when the salt breeze is in one's face and the sand and grass are warm and soft beneath the body. His hat was drawn low to shield his eyes as he watched the monster sport and play just out of danger from the treacherous breakers. He watched expectantly after the last disappearance; then, deciding that the visitor had returned to the mighty deep, he climbed down the bluff and turned in the direction he had last seen his companions.

The Tide Creeps In

For one frightful moment he stood in despair. His blood seemed to congeal in his veins. Around the point he saw that the tiny cove was full of water, and near the top of the pile of rocks clung the terrified boys, while the racing, tumbling breakers, coming in fast and faster on a still rising tide, dashed themselves to pieces, flinging spray and roaring in sullen fury.

The boys had been so intently watching the adventures of the deep-sea creature that they had not noticed the treacherous tide creeping up silently, stealthily, filling the tiny bay, until it suddenly surrounded their stronghold with waving, tossing billows which threatened to sweep them away with every succeeding breaker.

The two little fellows clung to each other in a panic of fright, calling and crying for help with voices too weak and hoarse to be heard, while the cruel, pounding billows roared at them like frightful monsters. Behind them was the cove filled with seething, bubbling water, with no beach, while above them towered the steep cliff.

Jack's first thought was of the women sewing within the shelter of the driftwood, so unconscious of the impending tragedy, but even his short experience told him that help must come quicker than that. The tide was not at its full, but was coming in rapidly; that much he saw at a glance. Old Joe would know what to do, and his cabin was near the cove, on the bluff above the rocks. Up the sharp trail sprang the boy, flinging away his coat as he ran. "Joe, Joe!" he shouted even though his breath came hard and fast; "Joe, Joe!" Would Joe never hear? Suppose he wasn't home! Suppose he'd boiled his crabs and taken them to the station! Oh, surely it wasn't so late as that! "Joe, Joe!"

The man came to the door, and the panting boy almost fell into his arms. "The rocks, Joe! The boys, Phil and Harold, the rocks!"

The old seaman understood instantly. He turned to the telephone, "Life-saving station, quick. Children on the rocks; send men at once; I have rope. Joe's cabin. Hurry!" Then he turned to Jack, as they hurried on to the bluff: "You've got to be a man now and help me, or them boys is done for. Take hold on the rope, and mind you, keep your head. Here, this way; now help me drag her out. Keep your head, lad, maybe we can save 'em yet, but you got to keep your wits about you. That's it; you hold her taut while I make fast. Now, when I call you, lean over and hold tight and keep steady, and swing the end down to me this here way. I'm relyin' on you to keep your nerve."

With that he lowered himself over the edge and was lost to sight, while Jack waited quietly for the word of command.

As the men from the life-saving station came hurriedly over the sand, word got out that the children were in danger down at the cove, and almost instantly crowds were hurrying in that direction; who could tell whose children they were—theirs or their neighbors? Men, women, and children, singly and in groups, went flying toward the dangerous shore. Cottagers and boarders alike battled the heavy wind in their excited rush to the cliffs.

The Fright of Mothers

The three idlers in the driftwood shelter casually inquired of a passer-by whether the excitement was a whale come ashore or a beach-wood fire. The answer, "Children on the rocks," brought them to their feet with a start. With white terrified faces they joined the hurrying crowds, while the rising wind blew their hair loose and whipped their skirts in a wild effort to retard their progress. They reached the spot where Jack had first seen the danger, but could go no farther, for the wall of granite shut them away from the little bay. They shrieked in terror at the awful sight, and Mrs. Mackie rushed toward the water with



HAROLD WAGER

The boys had been forbidden to climb the rocks.

an insane intention, but Mrs. Deeming held her back. "Are you crazy? Don't you see the men on top of the cliff? They'll save them; they're working fast. See, it's Old Joe! It's Old Joe, and he'll save them if anybody can."

"But where's Jack? O Janet, where's Jack?" wailed Rachel, wringing her hands. "He's been washed off! He's drowned; I know he's drowned!"

Mrs. Mackie joined in the lamentation: "He never was as strong as my boys, and he couldn't hold on so long! Oh, they'll save my boys, I know they'll save my boys, but Jack's gone. Janet, don't you realize that Jack's not there? Where is he? oh, where is he?"

With lips compressed and nails digging into the flesh of her hands, Janet was asking herself that same question and trying to answer it. "I don't believe he'd disobey me. I told him not to go on those rocks, and I don't believe he did. He *couldn't* have disobeyed me! I told him not to go; but where is he? See, they're lowering Old Joe. I'm going up the cliff; maybe Jack's there." She started up, followed by the two moaning, crying women.

Eleven years of unswerving discipline had taught Jack, among other things, to control his emotions and obey implicitly the one in command. It was a brave thing to lean over that precipice and swing the rope to the man below, but he never faltered when the one in authority gave the word. He did not hesitate, nor doubt his captain, nor question the right or wrong of his orders; he did as he was told, from a habit of obedience which had developed poise and confidence.

In less time than it seems possible Joe had the end of the rope fastened around a giant cedar, and by the time the life-savers had arrived he was ready to be let down little by little, swinging himself farther and farther out until his feet touched the rocks below.

The boys were afraid to move or change their position, so weak was their grasp on the slimy projections, and Joe called to them to remain quiet, but his voice was lost in the rush of wind which had become almost a gale. The poor little creatures, overcome with weakness, could no longer cry for help, or scream from fright at the rising water, which even now was beginning to wash over them in sheets of spray. With hobnailed boots digging into the slippery mass of seaweed, Joe moved slowly and carefully nearer the spot where the two clung with benumbed hands and quaking bodies.

"Steady Now, Boys"

"Steady now, boys; you're all right; only keep steady till I reach you." The old man was moving as rapidly as possible, for he saw that the children were almost ready to drop, now that help had arrived. "Now"—to Phil—"let me fasten this rope

around you. I didn't get here none too soon, did I?" as a wave came dashing over them. "I'll carry the little fellow in my arms while you put your foot in this loop and hold on with both hands; you can't fall, 'cause you're tied tight. Shut your eyes, and you won't know nothin' till you're up top. Here we go!" He gave the signal, and slowly, slowly, up, up, they rose.

It was a heavy load, but there were strong arms drawing on the rope, and strong hands reached down for the children the instant they were seen from the edge of the cliff. Little Harold was in a dead faint, and Philip shook and chattered and was so exhausted he could not answer his mother's endearing words. A shout went up for Old Joe and Jack, who were the heroes of the hour!

Janet Deeming's heart had bounded with gratitude and praise when she first caught sight of her son at the top of the bluff holding on to the rope and lending his puny strength toward the rescue of his friends. "Thank God for my boy's obedience!"

When the excitement had somewhat subsided and Philip and Harold had been

tenderly carried back to the cottage and tucked into bed, where they remained for several days in the care of a doctor, Jack and his aunt and his mother started for home. Aunt Rachel was still wiping her eyes and holding tight to the boy's hand, while Mrs. Mackie stood on the steps hysterically begging them to come back the minute dinner was over.

Rachel turned to her nephew. "In all the worry and fright we've never once thought to ask how it all happened. How did you come to leave the boys, Jack, when they climbed the rocks? Were you afraid?"

"No," indignantly; "course I wasn't. I ain't no coward, though Phil said I was. Mother said we shouldn't go, and—I guess maybe I was scairt of *her*."

"There, you see, Rachel! Janet was right and I was wrong, as usual," sobbed Mrs. Mackie. "From this very day I turn over a new leaf. They'll mind what I say from now on!"

"Then mind you don't say too much or too often," smilingly warned Mrs. Deeming, as the three turned toward their own cottage in the evening's soft after-glow.



I Want Power!

By E. L. Minchin

"I am tired of trying to be religious. I am going to give it all up and quit pretending that I am a Christian. I have tried a thousand times and failed. What is the use of trying again?"

It was Don's first year at college, and these were his words as he told me of his decision to leave school and go back home to have his fling in the world. I talked with him and urged him to try once more, but his decision appeared to be final.

The following Friday evening the student body was gathered in the chapel for the weekly devotional meeting. The godly Bible teacher gave a powerful message. An appeal was made for the young people to crown Jesus Lord of their lives. One by one they gave their testimony of decision and love for Christ. Don sat in the back seat with his head down. I was on the platform, where I could see him. I knew what he was thinking about, "What is the use of trying again? I am a miserable failure. I am not going to be a hypocrite!" Silently I raised a prayer for him that God would give him the courage to try again. I knew his weakness—he had told me about it—but I also knew that God loved him. I thought he was not going to speak, but he did.

He was the last to stand. I can see him now, half standing and half pushing himself up against the wall at the back. He spoke three words only, but I have never forgotten them. It seemed that all the sincerity of that boy's life was concentrated in those words. "I want power," he cried, and then slumped back into his seat.

My heart went out to him. Soon I sought him in his room and again tried to help him find the power he was seeking. He did not want to be told more about what he should do. He did not so much need more knowledge about the truth—he was brought up in an Adventist home—but his great need was more power to live the truth he already knew.

Surely this boy is not alone in his cry. Every Week of Prayer, in every church, in every land, we hear the same cry from old and young, educated and uneducated, rich and poor: "I want power." We know the way, but we lack the power to walk in it. As I talked with him I felt my own great need of experiencing the power that I was trying to help him obtain.

Dear friend, is this your great need? You too have been brought up in the church. Perhaps you are baptized and attend church regularly, but somehow you

find yourself still controlled by sinful habits. You lack the power you need to live a Christlike life and to witness before others. Furthermore, you look around you and see many in the church who evidently lack that power and who have the same experience as you do; this discourages you and robs you of joy and certainty in your own experience and causes you to lose confidence in yourself and others. You ask, Is there no way out? Must I always acknowledge failure and defeat?

Do not give up, fellow Christian. There is power for you—wondrous overcoming power! Your Father in heaven has promised it, and He does not taunt us with His promises. Listen to this: "But as many as received him, to them gave he power" (John 1:12). Ah, here is the secret! Power comes with a Person. There is no spiritual power for any, or for you, without Him; by receiving Him we receive power.

But how do I receive Christ, you ask? By a simple act of faith and surrender that must be renewed every day. Say to Him, "Blessed Jesus, I am a needy sinner. I yield my whole life to Thee—body, soul, and spirit; I receive Thee as my Saviour from sin. Wilt Thou accept me as Thy child and come and take possession of Thy property?" Then believe that He has accepted you and that through His spirit He has now taken possession of His own property. Do this daily. It becomes a fact in your experience when you believe it. We may not be conscious of power, but others will recognize it.

Some children of God fail here because they are seeking the consciousness of the blessing rather than the Spirit Himself. We wouldn't be willing to drive a horse that was conscious of its power. He could break away from us in an instant. The driver has the consciousness; the horse has the power and is guided where he should go. And so it should be with us. God has the consciousness of all that we may accomplish; it is our place to be submissive.

The Holy Spirit "is as the personal presence of Christ to the soul." Isn't that wonderful? Oh, what it must have been to have walked with Him and to have enjoyed His personal presence while on this earth! But to know that I may have His personal presence with me today, and now, is a precious and life-giving thought!

I feel that too many Christian youth are strangers to this intimate and personal relationship with Jesus. That is the real reason for failure and lack of power. My dear friend, are you tired of failure and chronic weakness against temptation? Won't you stop, right now, and examine the reason for your failure? With your whole heart receive Him anew and let Him come and possess you wholly.

I like the thought expressed concerning the Corinthian believers. "But first gave their own selves to the Lord" (2 Cor. 8:5). Did you notice that word "first"? That is the secret of victory over sin! It is the

secret of power with God and man. It is only through such a surrendered life that God can work. He cannot use you in any special way if you are holding back part of your life from Him. There is many a man in the pulpit, and many a man in the pew, who is shorn of power because God cannot get the right of way in his life. This is the secret of power!

A Story for the Children

BY ARTHUR S. MAXWELL



Two Naughty Boys

After all that happened that day in front of the tabernacle, when Aaron and his sons were consecrated to the priesthood, you would surely think that those four boys would be the last ones in the camp to get into trouble.

Had not Moses himself washed them in front of everybody? Had not he put on them those beautiful, clean clothes? Had not they all laid their hands upon the bullock and the two rams, confessing their sins? Had not blood been placed on their ears, their right thumbs, and their right toes?

Yes, indeed. And they couldn't have gone through all this without knowing what it meant. And if they forgot, even for a moment, then staring them in the face—every time they looked at their father—were the words, "Holiness to the Lord."

They knew all right. They understood. Moses couldn't have made it more plain that God wanted them to be the best young people in the camp, an example to all the boys and girls who had come out of Egypt.

To Nadab, Abihu, Eleazar, and Ithamar was given a very wonderful opportunity. The more you think about it, the more you will see how big it really was, and how much God expected of them. They were to be the spiritual leaders of the youth of Israel—young men of such spotless character and noble living that all the boys and girls would look up to them and want to follow in their footsteps.

And what did they do?

Two of them got drunk. Soon after the ceremony of consecration, too.

What a dreadful thing the drink made them do! Under its influence they made fun of their sacred duties. Jokingly they asked each other why they had to light their censers at the golden altar of incense in the tabernacle. Why couldn't they light them any way they pleased? What difference would it make if they put fire in their censers themselves?

So "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not."

The two boys may even have walked unsteadily through the tabernacle, swinging their censers irreverently, with no thought of the sacred meaning of what they were supposed to be doing. We shall never know exactly what they did, but God was very

They "first gave their own selves." Then God used them.

In my homeland, Australia, a telegraph line crosses a weary desert in the interior. Travelers used to keep close to the telegraph wire, so that if there was any danger of their not reaching their destination, they could snip the wire, and then the telegraph operators coming to

displeased with them. Not only had they disobeyed Him, but they had made light of holy, sacred things. Though He had trusted and honored them above all the young people in the camp, they had failed Him.

For such a deed they had to be punished. To let disobedience and insolence of this sort go by unrebuked would have spoiled God's whole plan for teaching Israel His plan of redemption through the sanctuary services. Nobody would have had any respect for it. Some would have laughed it all away as a joke.

And so it happened that, as Nadab and Abihu appeared in the tabernacle with "strange fire" in their censers, there came a flash of light from the mercy seat, where now no mercy was possible, and the poor, foolish boys were suddenly burned to death. "And there went out fire from the Lord, and devoured them, and they died before the Lord."

The shocking news soon spread through the camp. People were stunned to think that two of those who had just been consecrated to the priesthood should so soon have proved unfaithful. Because they were Aaron's sons, they expected there would be a big funeral. But there was none. Moses would not allow it. Instead, he told two old men to carry the bodies out of the camp and bury them. There was to be no mourning for two such naughty boys. Even Aaron was told he must not weep for them. So were Eleazar and Ithamar. If they wanted to weep, Moses said, they should weep because the burning of the boys was necessary.

It must have seemed very hard to Aaron. Not only had he lost two of his sons, but he wasn't allowed to cry over them, as any father would want to do. Perhaps he didn't know exactly what happened, it was all so sudden.

Then it was that the Lord spoke to him and said, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean."

Now Aaron understood. Drink had robbed him of his sons. Drink had confused their brains so they couldn't see any difference between the holy and the unholy. Drink had led them into this awful folly, and brought upon them the swift judgment of God.

search for the breakage would find them. Once a man started out on a long journey with his bicycle. The days passed by, and he did not arrive at his destination. All trace of him had been lost. Finally, men went out to search for him. They came across the trail of his bicycle and followed it. They saw where he had dismounted, and shortly afterward they came to the bicycle, which had been cast aside. Feverishly they hurried on, and came to the place where he had dropped on his hands and knees near the telegraph line. They saw where he had dragged himself through the sand, and a little farther on

they found the man—dead. A pair of wire snippers were in his hand, and he was almost touching the telegraph pole. So near—yet lost!

O my friend, there are young people and others who read these lines who are as near to power as that. But let us remember that we must first give ourselves to the Lord. First, in the days of our youth—first, while the flush of health is upon you—first, before eternity breaks upon you. Yes, young friend, there is power for you. To those who will daily make such a surrender, “all power” will be your reward.

The Uniqueness of Christ the Lord

By W. E. Read

It is customary in many educational institutions to pursue a study of comparative religions. One object is to see in what features these religions agree, and to ascertain also wherein they differ. The over-all effect of such study usually leaves the student with the idea that the Christian religion is but one among many.

The study may be helpful in some ways, but one thing we need ever to remember is that the Christian religion is so far above every other religion that it is really incomparable. Christianity stands on a pedestal all by itself. No other religion has such high ideals, or universal objectives, or works such miraculous effects on the human heart. The Christ of the Christian faith is the only founder of a religion who was raised from the dead. Mohammed, Buddha, Confucius, Zoroaster, and other founders of great religions throughout the centuries all died. They have never been raised from the dead. Their followers worship dead leaders. Our blessed Lord also died, it is true. But, thank God, He was raised from the dead, and is now our great high priest in the heaven of heavens. His assurance to His followers is: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

Let us observe several features in this wonderful theme.

1. Christ is now exalted.

On the day of Pentecost, Peter declared that the Jesus who died and was raised from the dead is “by the right hand of God exalted” (Acts 2:33).

In writing to the church in Philippi the apostle to the Gentiles said that “God also hath highly exalted him” (Phil. 2:9). The writer of the book of Hebrews, referring to Christ after His ascension to heaven, states, “But we see Jesus . . . crowned with glory and honour” (Heb. 2:9). Our blessed Lord has been given “a name which is above every name”

(Phil. 2:9). It is a name that is above “every name that is named, not only in this world, but also in that which is to come” (Eph. 1:21). He is now “on the right hand of God; angels and authorities and powers being made subject unto him” (1 Peter 3:22).

The burden of the apostolic message was that the Christ who died had been raised from the dead. When the apostles preached, they preached Jesus and the resurrection. That was the message. They worshiped not a dead Christ, but a living Lord. They honored Him who is now in heaven and who liveth forever to make intercession.

2. Christ is the only Saviour.

The apostle Peter declared: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

The apostle Paul emphasizes the same truth in his letter to the church at Corinth: “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3:11).

“Beside Me There Is No Saviour”

This is in full harmony with the message God gave His people in ancient days, when He declared that He was their Saviour and that there was none other. Observe the following expressions from the evangelical prophet of the Old Testament:

“I, even I, am the Lord; and beside me there is no saviour” (Isa. 43:11).

“Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God” (Isa. 44:6).

“Have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any” (Isa. 44:8).

“I am the Lord, and there is none else,

there is no God beside me.” “Surely God is in thee; and there is none else” (Isa. 45:5, 14; see also verse 18). “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa. 45:22).

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me” (Isa. 46:9).

Matthew in his Gospel emphasizes the same thought when he refers to the name of the child Jesus. There we read: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

In the King James Version of the Scriptures the last clause reads, “for he shall save his people.” In the original language the emphasis is stronger, for we read, “He himself shall save his people from their sins.”

The Redeemer trod the wine press alone. “I have trodden the winepress alone; and of the people there was none with me” (Isa. 63:3).

He alone was able to deliver. He alone of all the beings in the universe could become man’s Redeemer. No one else could take that place.

The same thought is stressed by the apostle John in the Apocalypse. The time came when the seven seals were to be opened, and John tells us that “no man . . . was able to open the book. . . . No man was found worthy to open and to read the book” (Rev. 5:3, 4).

“No one in all creation, in heaven, or on earth.”—PULPIT.

The words here are interesting. In the one case we read “was able”; in the other, “was found worthy.” The former is from the Greek word *dunamai*, the noun form of which is *dunamis*, meaning “power.” This is the word from which we get our word “dynamite.” The latter is from a word meaning moral fitness; it is the same word we find in the apocalyptic description of our risen Lord: “Worthy is the Lamb that was slain” (Rev. 5:12).

“It was a task beyond their power. Even if any one had been found who had a rank and a moral character which might have seemed to justify the effort, there was no one who had the power of reading what was recorded respecting coming events.”—BARNES.

3. Why is Christ the only Saviour?

It is sufficient, of course, for the child of God to know that when God speaks, it is so. When the Holy Scripture says, “There is none other name,” no other foundation, that none other but Christ can redeem us, the child of God unhesitatingly and unquestionably accepts that word.

The leaders of other religions are dead, but the leader of the Christian faith is alive forevermore. He rose from the dead, and thereby revealed power that none

other possessed. He manifested that He was God in the flesh, and hence above all.

But more than that: Suppose that Gabriel had offered to step into the breach made by sin; suppose he had suggested taking man's place and becoming his redeemer, could his offer have been accepted? The answer is clear: Gabriel was a created being. And that applies to every being in the universe other than Christ. Gabriel had but one life, and if he laid down that life, all he could ever have redeemed by it would have been one life. But the need was infinite. It was not one man who needed redemption—it was the whole world, with millions of fallen human beings. Whoever was to provide redemption would have to possess a life that measured more than the lives of all created beings, so that when he laid down that life it would be of sufficient value and merit to redeem all who required salvation. Such a divine being could make salvation secure to those who accepted the provisions of the sacrifice that was made.

Where do we find such a being? There is but one, and that is Christ the Lord. He was the Creator: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16).

He has life in Himself: "All things were made by him; and without him was not any thing made that was made. In him was life" (John 1:3, 4).

He is the uncreated, the eternal Son,

ALCOHOLICS IN THE U.S.

The United States has a larger percentage of alcoholics per 100,000 population than ten other nations reported on. The high five nations were: U.S.A., 3,952 per 100,000; France, 2,850 per 100,000; Sweden, 2,580; Switzerland, 2,385; Denmark, 1,950. England and Wales were tenth with 1,100.—United Nations World Health Organization Report.

of the eternal God. Furthermore, be it noted that:

"Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven."—*Patriarchs and Prophets*, p. 63.

"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ*, p. 16.

Christ our Lord stands on a pedestal far above anything ever known. He is incomparable; His religion is incomparable. He is unique in that He is the *only* Saviour of men. He has the unique honor of having a name above every name that is named.

May God help us to appreciate the wonderful salvation that has been provided for us in Christ our blessed Lord, the only Redeemer.

unanimous, according to Dr. Schweitzer, in declaring that the importation of alcohol should be forbidden. But why isn't it forbidden? Because of the taxes that accrue to the state.

Similar situations can be found in practically every country of the world. In many lands there has been a deep resentment against the Westerner because of his importation of alcoholic beverages.

African Chief Orders Prohibition

On June 13, 1953, Chief Bathoen II, of the Bangwaketsi tribe in Bechuanaland, issued an order banning all alcoholic beverages from his tribe. Teen-agers and children in the elementary schools had begun to drink. Juvenile delinquency had become a major problem. Properties that had been inherited by young men were being squandered for drink. Cases of assault, stabbing, and fighting with knives and bicycle chains had increased.

When Chief Bathoen placed a ban on alcoholic beverages, including beer, he was supported by many subchiefs in Bechuanaland. Chief Bathoen is a total abstainer and a nonsmoker.

As a result of the importation of tobacco and alcoholic beverages, the men from so-called civilized nations, as well as many of the missionaries coming from these lands, are hated. This is in direct fulfillment of the following statement in the Spirit of prophecy:

"Through their contact with peoples who should have given them a knowledge of God, the heathen are led into vices which are proving the destruction of whole tribes and races. And in the dark places of the earth the men of civilized nations are hated because of this."—*The Ministry of Healing*, p. 339.

Surely the time has come for Seventh-day Adventists to revive the temperance message in all lands. It is becoming increasingly more difficult for our missionaries to carry on a strong evangelistic program. Doors that are now open may soon be closed to us forever. If missionaries will meet this temperance issue more boldly than they have in the past, and if Seventh-day Adventists everywhere will let the world know where we stand on this question, we are confident that the peoples in these lands, as well as the officials, will not only welcome our missionaries but invite them to cooperate with them in driving this accursed traffic off the face of the earth.

Men have wondered why Dr. Schweitzer, awarded the 1953 Nobel Peace Prize, prefers to remain in Africa. His answer is very clear cut:

"For every man who has caused suffering, there must be another who goes out and brings help. The good that we do to them is not a deed of charity but of restitution."

Truly "a debt weighs upon us and upon our civilization."

The Debt We Owe Our Civilization

By W. A. Scharffenberg

"I was professor at Strasbourg University, organist and writer," says Dr. Albert Schweitzer in his book *On the Edge of the Primeval Forest*. "I gave up all to become a doctor in Africa. Why?" Because "a debt weighs upon us and upon our civilization," he declares. What does Dr. Schweitzer have reference to? What "debt weighs upon us and upon our civilization"? He responds by asking the following thought-provoking questions:

"How have the white people treated the natives since they discovered these new territories in West Africa?"

"What does it matter to the white man that in those places, where the European came in the Name of Jesus, such a large number of peoples have already died out, others are about to die out or to diminish considerably?"

"Who will ever be able to estimate the evils brought about by alcohol and the

diseases which we have carried to them?"

Upon Dr. Schweitzer's first visit along the Ogowe River he was impressed with the large number of abandoned and derelict houses. He discussed the matter with a businessman. "When I came to this country twenty years ago," said the businessman, "all these villages were prospering."

"Why not now?" asked Dr. Schweitzer.

The businessman shrugged his shoulders and answered in a low voice, "Liquor."

In the chapter on social problems in the primeval forest Dr. Schweitzer stated that "the importation of alcohol is a serious social problem." He calls the reader's attention to conditions that exist along the Ogowe. He saw children in the villages get drunk with their parents. The native chiefs, the missionaries, the officials, as well as the businessmen, are all

Bringing Joy to People Through Evangelism

By M. K. Eckenroth

"And there was great joy in that city" (Acts 8:8). This is an interesting text in many ways. In the first place, it is written about the work of a very great soul who labored untiringly for Christ at a time when it was dangerous to be numbered among Christ's children. Today it is not unpopular to be a member of a church of the Lord Jesus Christ, but that was not true in Philip's day.

This text is interesting also because it has to do with the work of one who came up through the ranks of the church. Philip was not one of the apostles. He was not one of the original twelve. But on that day when the church needed men of excellent report to assume heavy responsibility in the church, Philip was one of the seven who were chosen. He is not remembered for his business acumen, but rather for being a great lay evangelist. The Scripture says of him, "Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5).

This is not an isolated incident in the record of Philip's work. In the thirty-fifth verse of the same chapter we read, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." This time Philip is talking to the eunuch, but once again the pattern is clear. He must have talked about the joys of knowing Jesus. How those men loved Jesus Christ! They made no apologies for confessing that love before the world.

As we go to the world today to proclaim our gospel message, we too should take a leaf out of the lesson book of experience and apply the same basic principles of evangelism. There is nothing to take the place of retelling the story of Christian love and expressing the joy that comes to the heart of the one who has found Jesus.

"Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way."—*Testimonies*, vol. 9, p. 38.

This is the way that Christ carried on His work of influencing men for the kingdom.

"He saw men as they might be, trans-

figured by His grace,—in 'the beauty of the Lord our God.' Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust."—*Education*, p. 80.

It is so easy for many people to project all of the joys of the Christian life into some far-distant future, perhaps in the second coming. It is true that at the time of the second coming, joys unspeakable will come to the hearts of the believers, for it is then that they can look up confidently and say, "Lo, this is our God; we have waited for him, and he will save us." Though that joy is full and complete, and we recognize it to be the song of experience grown to full maturity, yet we must never forget that it is the retelling of the personal experience and the expression of the joys that we now have in Christ that speak so eloquently for Christ.

"Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to Him who is represented as the chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer."—*Mrs. E. G. White in Review and Herald*, March 19, 1895.

It is not good evangelistic technique

to dwell upon the gloomy phases of life. It is true that the convert should know of the great tests that come, when the image of the beast shall be formed, and when all the events just preceding the second coming will crowd upon the world to try the souls of men. The grim picture is one of war, famine, and pestilence. All of these and more should be discussed, but let us be very sure that we also provide a strong, clear, unwavering testimony of confidence that a way of deliverance has been provided.

Repeat many times the essential lesson that every prospective Christian must learn—that in the Lord Jesus he will find a Helper to succor him in the times of crises. Build up the assurance repeatedly again and again. It is not necessary to eliminate the truth concerning the time of trouble. Every prospective Christian should know these things. Let us be absolutely certain that in giving the grim word for the last days, we provide the assurance of the joys that are in the Christian life.

"When we have an assurance, which is bright and clear, of our own salvation, we shall exhibit cheerfulness and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God brought into practical lives will make impressions upon minds that will be a savor of life unto life. But a harsh denunciatory spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought!"—*Evangelism*, pp. 630, 631.

We who have tasted of the joys of Christian life cannot rest unless we repeat that thrilling story over and over again. We must not keep our bread and feast upon it alone. We must cast it upon the waters.

God's Love Revealed at the Cross

By Bruno W. Steinweg

We will never be able to fathom fully the length to which Christ went to reveal the love of the Father to us, but the more we study His sacrifice for the human race, the more we understand how great was the price He paid for our salvation. In order to show us the Father the Son of God chose to lay aside His kingly robe, leave the company of holy angels, and clothe Himself in human flesh.

The sins of humanity were laid upon Christ. He was treated as we deserved, and He died for our sins. This is clear from the words of the prophet Isaiah: "And the Lord hath laid on him the iniquity of us all" (Isa. 53:6). When Christ hung on the cross, the Father withdrew His face so that Christ might pass through the experience of a sinner shut out from the presence of God. Satan was

able to control circumstances so that Christ was made to appear in the eyes of men as a notorious sinner. He was made to feel the anguish of soul of one separated from God. The enemy of souls from the earliest years of Christ's life had confused the real object of Christ's work in the minds of men.

After Satan had failed to destroy the Christ child through the efforts of the ruthless Herod, he invented a more subtle way of halting Christ's ministry. After His baptism it did not take long until Christ came into conflict with the Jewish leaders. Blinded by pride, the Jews saw in Jesus a transgressor of their Sabbath laws. Here was One who despised their rites, such as washing of hands before eating. Jesus mingled with publicans and sinners. This added to the feelings against

Him. But when they became aware of Jesus' claims to be the Son of God, they were furious. Without spiritual discernment, the Jews considered the Son of God's appearance in human form an unaccountable mystery. They expected the Messiah to appear on earth, but in a spectacular way. They said of Christ:

"Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (John 6:42).

"Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is" (John 7:27).

Accused of Blasphemy

Early in Jesus' ministry the scribes objected to Him because He offered forgiveness to the man sick of the palsy: "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mark 2:7). The Jews went so far as to take up stones and explain, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10:33).

Christ's miracle of raising Lazarus from the dead had brought the issue between Him and the Jews to a head. Events followed quickly one on another until Jesus was taken in the Garden of Gethsemane and led away to the palace of the high priest. During that night session of the Sanhedrin all lesser charges against Jesus were finally abandoned. The trial came to a sudden climax when the high priest rose to speak. "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). To this question Jesus could not keep silent. Clearly and firmly He answered, "Thou hast said." In amazement and horror the high priest rent his clothes, and the members of the court answered, "He is guilty of death" (verse 66).

Likewise, on the following day, after bringing a variety of charges against Jesus while He stood before Pilate, the leaders of the people finally came to the real issue, saying, "We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7).

Soon Jesus was led away to Calvary. Because of His willingness to fully identify Himself with man, He would not use His divine power to benefit Himself. Thus the enemy had further opportunity to exploit the humanity of Christ. Even after Jesus had been nailed to the cross the rulers and the people were not yet satisfied. They stayed on to jeer and mock Him in such words as, "If thou be the Son of God, come down from the cross. . . . He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matt. 27:40-43). This was done so openly that in the end the soldiers and thieves joined in casting reproach on Jesus (Luke 23:37; Matt. 27:44).

Now we behold Jesus hanging on the cross. Satan seemingly has been successful

in presenting Him to the people as one worthy of death. At the sixth hour the sun withdraws its shining, and then the Father withdraws His face, so that Jesus is forced to cry out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Satan thought to heap upon Christ the sin of which he himself was guilty. Lucifer had said, "I will exalt my throne above the stars of God. . . . I will be like the most High" (Isa. 14:13, 14). This same spirit Satan would instill in the Antichrist, of whom the apostle Paul prophesied: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). When the Son of God took pity on the fallen race, choosing to leave his place beside the Father and shroud His divinity in humanity, so that man might look upon God and get acquainted with His character, Satan so twisted the picture as to make the One who knew no sin appear before men as guilty of the sin that Lucifer had committed in heaven.

In this manner Christ came to taste of the outer darkness that will be the lot of those who do not take refuge in Christ. But this He did for our sakes. "For he

hath made him to be sin for us, who knew no sin" (2 Cor. 5:21). "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). Isaiah so aptly said:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5).

When the Son of God decided to take our human form He knew that it would take Him to the cross, but only thus could He reveal fully the great love of God for man.

"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the Infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ*, p. 16.

The union of the divine and human natures in Christ will always remain a mystery, but when we realize that only thus could Christ bind us to Him, we accept it as true, and thank Him for His sacrifice.

Questions From Mothers—17

Neighbor Children

By Archæ O. Dart

Question

How can I manage all the children of the community? My yard is full of them all the time. Just let my little boy stick his foot outdoors, and they start coming. Sometimes I get so sick and tired of them I send them home. But by the time the last fellow is out of sight another group from across the way start coming. I have tried to get rid of them by bringing Jimmy into the house and having him play inside, but that is punishing him, for he likes to play outdoors so much. I know that it is better for him to be out in the fresh air, but if he is, there are all the children. Shouldn't a child be able to play alone in his own yard?

Answer

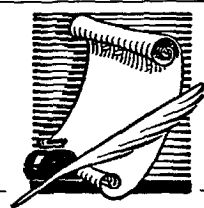
Yes, indeed, he should. I certainly think you are right in keeping your son with you and not letting him run over the neighborhood. Every mother ought to know where her children are and what they are doing at all times of the day and night. True, it is desirable for children to have playmates occasionally, but to have them all the time is definitely damaging. The home is a school where the most important lessons of life are to be taught, and if the school program is interrupted

all the time, it cannot accomplish its true purpose. The home is too sacred to degenerate into a common meeting place for all the children of the community.

Some mothers who have had this "neighborhood" problem have solved it by having regular visiting days. On these days the children are made welcome, but on other days they are not to interfere. When they do appear at other times, one says courteously but firmly, "Our next visiting day is Tuesday from two to four o'clock. You come back then." It will not take long for the children to learn when they can come and when they cannot. The privacy of the home must be respected by children as well as by adults. Sometimes cousins think that they should have a right to visit as often and as long as they choose, but this matter is to be settled by the parents and not by the children. Too much of anything is too much. A good fence around the yard is a great aid in helping certain children to understand your plan better.

Play is the child's practice period for work. The way he plays is very likely the way he will work. He must, therefore, learn to play by himself, at least part of the time, if he is to be independent in his work.

EDITORIALS



Comments on the World Council of Churches

For the last several weeks newspapers and periodicals have been filled with reports on the impressive meeting of the World Council of Churches at Evanston, Illinois. The REVIEW has carried an extended story also. Purposely that story confined itself to a recital of what took place. We wish now to evaluate that meeting, to look at it, not simply through the eyes of a reporter, but through the eyes of a Seventh-day Adventist.

First, and most important, what kind of men were in charge of that great meeting? Did they give evidence of sincerity and earnestness and devotion to a cause? That question has been asked of us a number of times. Now, we cannot read men's hearts, but from all we could see, the World Council leaders are sincere men who love God and seek to do His will as they understand it. The day we yield to the temptation to believe that because the Advent Movement is God's remnant movement in the world, therefore all religious leaders outside of it are to be considered suspect or worse, that day we have fallen into the pharisaical pit of spiritual pride. Our Lord left on record these words for our solemn meditation: "Other sheep I have, which are not of this fold" (John 10:16). Let us keep this fact in mind at the very outset of any appraisal that we seek to make of the endeavors of religious leaders in other churches.

Points of Agreement

We can heartily agree with World Council leaders that the endless divisions in Christendom are a tragedy. Accordingly, we must agree that it is laudable to seek to remove these divisions and thus produce unity. That far we can go with them in their reasoning.

We doubt the wisdom of the method they are employing to secure unity. And we take issue with the evident assumption that underlies their thinking; namely, that if the various religious bodies will adjust their government and doctrines here and there, they can be fitted together harmoniously. We believe that true unity is possible only in terms of Bible truth, and that any unity short of that is a deception. The church is not primarily a social organization which seeks to discover harmony by minimizing differences on every side and holding on to those views and convictions that can be entertained with a minimum of friction. Rather, God's true church in the world must be distinguished first and above all else by its devotion to the revealed will of God as found in the Holy Scriptures.

We could not escape the feeling that repeatedly came over us that the World Council leadership was concerned first with unity and afterward with discovering the will of God on a major point of faith. Others may differ with us in that appraisal. We can only express the feeling and conviction that came upon us as we listened attentively for the two weeks. It is understandable that the goal of unity should dazzle the eyes and the minds of men, for it is a very great and desirable goal. But the goal of discovering what is the will of God, as it shines forth from the dazzling pages of the Book of God, is an even more desirable and important goal on which to

fix one's eyes. It was this relative emphasis as to goals that impressed us from the outset.

However, despite this impression, we do not believe that we should denounce the leadership of the World Council as agents of the evil one. Far from it. This does not mean that we surrender in any degree our conviction of truth or our confidence in the unique mission of the Advent Movement. Our charitable view toward these men springs from the solemn conviction that God works mysteriously on the hearts of men everywhere, bringing to them as much of truth as possible. We sincerely believe that God is working on the hearts of the leaders of the World Council of Churches. As to how far God's good Spirit can succeed in bringing them to a full knowledge of the truth, none but God can say. What we here wish to make clear is that only as we take this view of the matter can God use us effectively as workers together with Him for the souls of these men.

No Fellowship With Certain Fundamentalists

We do not wish to labor this point, but we feel it very necessary to stress it, and for this reason: There is a certain perfervid, even fire-eating brand of so-called fundamentalists that make it their one business, apparently, to denounce and defame all those who are leading out in the World Council of Churches. Some of their denunciatory literature has come to our desk from time to time. In it we read the breath-taking declaration that the World Council leaders are in league with Communism. A little further on we read that they are Bible-destroying modernists who do not believe in the miraculous. And still further on we read that they are in league with Rome. How they could be all three at once, of course, passes our understanding, for Communism and Rome are open and avowed enemies. Furthermore, the doctrines of modernism are anathema to Rome.

We would hardly trouble to mention such fantastic propaganda were it not for the fact that the leaflets concerning it have been sent in to us by well-meaning but bewildered Adventists. A few of them, it must be confessed, attach great weight to the charges. Now, we have never felt that it was a primary task of the REVIEW to fend off attacks made on the religious leaders of other movements. They should be capable of doing that for themselves. But when some of our own people are deluded by the propaganda attacks, that is something else. Such delusion, we believe, can result only in building up in our minds such a wall of hostility to the World Council personnel that we will be unable to reach them with truths that they should hear and heed. In this fact lies the gravest danger of all this fantastic propaganda.

The mere fact that an organization calls itself fundamentalist does not prove thereby that it is the one pure and undefiled custodian of the truth of God. In the interests of simple accuracy we should state for the benefit of at least some of our readers that the so-called fundamentalists hold to a variety of doctrines that we know to be un-Scriptural. Very particularly, they hold to certain prophetic teachings that we have ever declared to be false. Furthermore, it is from fundamentalists—at least some segments of them—that there come the harshest, most incredible charges against Seventh-day Adventists. This is a simple statement of fact.

The Wrong Way to Promote a Cause

But fantastic charges and villification are not the way to advance the truth of God in the world. A good cause can afford to be calm, and must ever be honest in all that it says and does. For our people to become tainted in any degree with the spirit and the reckless manner that distinguish those who have written the pamphlets here mentioned, would be to weaken this Advent Movement and to reduce immeasurably its effectiveness for God in the winning of souls. The Advent Movement was not raised up to present a negative and distorted indictment of men or movements. Rather, our business is to seek to lead men on to more light and truth and to a right understanding of the fateful times in which we live.

We will make poor headway in accomplishing this task if we view as evil-inspired the endeavors of all those who do not fully agree with us. There is a world of difference between indicting the error in the doctrines that churchmen may be holding and indicting the good intentions and sincerity of those men. It is here that we need to remember the Scripture: "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

Eschew Prophesying

Our second comment on the World Council session is prompted by a question that has frequently been put to us: What part do you think the council will play in the closing events of earth's history? That question is

Others Have Said



There is one type of woman rarely seen in a psychiatrist's office. That is the woman who is glad *she is a woman*. Although now a minority in our female population (only 34.4% according to a survey made by *Fortune* magazine), she honestly enjoys homemaking, and more than anything in the world wants to raise a family of healthy, normal youngsters. During my twenty years of listening to distressed patients, I have never met her in my office—*because she doesn't need help*.—Dr. Marynia F. Farnham.

We on this continent should never forget that men first crossed the Atlantic not to find soil for their ploughs but to secure liberty for their souls.—Robert J. McCracken.

It is admirable to fight for a principle but be sure it's a principle, not a prejudice.—*National Parliamentarian*.

Time is capital which costs nothing to get, but everything to lose.—*Times of Brazil*.

Without consistency there is no moral strength.—Owen.

In this world it is not what we take up, but what we give up, that makes us rich.—Henry Ward Beecher.

A man who lives right, and is right, has more power in his silence than another has by his words.—Phillips Brooks.

Great discoveries and improvements invariably involve the co-operation of many minds. I may be given credit for having blazed the trail but when I look at the subsequent developments I feel the credit is due to others rather than to myself.—Alexander Graham Bell.

Good listeners generally make more sales than good talkers.—B. C. Holwick.

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.—Arthur Somers Roche.

an intriguing one. It would be easy to succumb to the temptation to claim more wisdom than we possess, and accordingly to offer a dogmatic answer that might momentarily sound impressive. But we are not wise above that which is written. Speaking personally, we confess to a lack of the gift of prophecy. Nor do we know of anyone in the movement who is currently endowed with that gift. Hence, there is no clear-cut answer that can be given to the question.

Now, it is ever proper for us to remind ourselves that Bible prophecies tell of the final actions of apostate Protestantism. It is also reasonable for us to conclude that in order for apostate Protestantism to do the work foretold of it, there must necessarily exist a measure of unified action on the part of all the segments of Protestantism. Nor is it wrong for us to hold that the World Council of Churches *might* so evolve in the days ahead as to fit this prophecy. But this is something very different from dogmatically forecasting just what the World Council of Churches, which we see before our eyes today, is going to do.

There are always a few among us who seem unable to resist the temptation to prophesy, or to fill in details of Bible prophecy on which the Scriptures are silent. We think, for example, of the time in the early 1920's when the Interchurch World Movement was launched. It was quite similar in purpose to the World Council, though perhaps not quite so ambitiously conceived. We remember some of the bold and dogmatic forecasts that were made by a few of our writers concerning the future of the Interchurch World Movement, and how, it would climax in the fulfillment of prophecy. The actual facts are that within a very few years the movement had completely collapsed. In fact, who of the present generation even know that such a movement ever existed!

Will the World Council of Churches go the same way? We know not, for, we repeat, God has not given us the gift of prophecy. Therefore, let none of us try to exercise that gift, lest we stand exposed as false prophets.

What Our Attitude Should Be

Then what should be our attitude and our mood as we think of the future in relation to the World Council of Churches? The answer can be given clearly in the words of Scripture: We should watch and pray, realizing that we have come to momentous times and that the danger of deception is very real on every hand. Thus watching unto prayer, we shall be saved out of deceptions, of whatever sort they may be. But we shall also be saved from making foolish forecasts or from unnecessarily alienating men and women whom we seek to win to the truth for these last days. Certainly by maintaining the attitude of watching and praying we shall be in a position to understand events as they unfold. And those unfolding events will give us increasingly a sense of the nearness of the end and an understanding of some prophecies in the Bible that are as yet not altogether clear to us.

As we watch and pray we should also read anew the prophetic books of Daniel and the Revelation and the comments upon those books that are found in our literature, particularly in the writings of Sister White. We think now in a special way of the closing chapters of her book *The Great Controversy*. How appropriate that at this very time God has put it into the hearts of our publishing brethren and our leadership at large to give to this inspired work a special circulation. We will do far better to use our time and energy in reading and circulating inspired works such as this than in devising and circulating our own finite brand of predictions concerning the shape of things to come. We have a great message for the world. Why dilute it and distort it by any private prophesying?

F. D. N.

Respect for Old Age

Life expectancy is higher today than it has been for many years. Women live an average of 71.5 years; men, 65.9. During the last decade the population at the age of sixty-five and over in the United States increased by 37 per cent. At the present time in this country one out of every twelve persons has passed his sixty-fifth birthday. The growing army of the aged is becoming something of a phenomenon of our times. Elderly people constitute a real power in contemporary life.

Largest Areas of Influence

Elderly people in America and in other countries exert considerable influence in the world of finance. Literally billions of dollars in property and cash are held in their possession. Consider their political strength. Older people have time to read the newspapers, they know the issues of political life, and they have time to walk to the polls on election day. Religiously, older people are recognized today as the backbone of moral life and spiritual influence in a community. Advancing years bring an awareness of the necessity of God. When one faces eternity he wants to be sure.

Without discussing the reasons for the current extension of man's longevity, let us think of this fact and its significance to Seventh-day Adventists. There are numerous elderly men and women who belong to our congregations all over the world. A general view of the spiritual activities of these aged members of our churches will be revealing.

Think of our camp meetings. Those who attend these spiritual sessions during the summer are aware that our aged brethren and sisters are present in large numbers. We have watched them in the large tents attentively listening to the words of the preacher, making notes and coming in and out of the meetings with their Bible under their arm. They are not too careworn to smile or too busy to pause to chat with you. Observe them carefully. They are saints of God. Upon their foreheads the frost of time has settled. They frequently totter on fragile limbs. Their backs are bent. Their brows are ridged with the telltale lines etched by the hand of toil and trouble. They do not have long in this world, but they look "for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Their hope is centered there.

Ripening Grain Fitting for the Harvest

Mrs. White, who herself lived to a ripe old age, well past eighty, regarded very tenderly those in advanced years. Speaking of a camp meeting held over seventy years ago at Worcester, Massachusetts, she said:

"I saw . . . [elderly people] weighed down by the infirmities of age, yet I was glad to see them eagerly listening to the words of life. The love of God and His truth seemed to glow in their hearts and to light up their countenances. Their eyes were often filled with tears, not of sorrow but of joy, as they heard the message from God by the mouth of His servants. These aged pilgrims were present at nearly all the meetings; as if they feared that, like Thomas, they might be absent when Jesus should come in, and say, 'Peace be unto you.'"

"Like ripening grain these precious tried and faithful ones are fitting for the harvest. Their work is nearly done. They may be permitted to remain till Christ shall be revealed in the clouds of heaven with power and great glory. They may drop out of the ranks at any time, and sleep in Jesus. But while darkness covers the earth and gross darkness the people, these children of the light can lift up their heads and rejoice, knowing that their redemption draweth nigh."—*Life Sketches*, p. 272.

If you attend the prayer meeting on Wednesday night, you will find a liberal sprinkling of the fathers and moth-

ers in Israel. The Sabbath school and the eleven o'clock hour on the Sabbath likewise are represented by proportionately large numbers of our aged parents and friends. Frequently they will teach Sabbath school classes and serve the church as elders and deacons. Many of our local churches are under the personal care of experienced and tried laymen who have faithfully supported the cause of truth through the long years.

Our sustentation ministers and their wives are a valuable help to our people. Not only are they good counselors, but many of these brethren are good preachers. What would we do in some of our suburban churches or rural congregations if it were not for their self-sacrificing ministry?

Perhaps you have visited the Dorcas room, where garments are being mended and made ready for the poor. If you have, there you have found many of our older sisters. And if you call at the homes of our preachers, you will frequently find grandmother or even grandfather at home with the children while the pastor and his wife are out visiting in the homes of church members and persons interested in the truth.

Are the Aged "a Problem"?

There are those who think of the aged as "a problem." The question of their financial support and the matter of housing, nursing care, doctor bills, and perhaps most perplexing, the difficulties of peaceful relations when dependent parents must live with their children—these are called "problems."

Why not think of the dependent elderly persons in a little different way—in the setting of the golden rule? Only genuine love and respect for them will open up the pathway for right relations at home. Put yourself in your old father's place or in mother's place. It is hard to be old. Don't forget that. Dependent old people are on the defensive, because they feel that they are not wanted, that they have outlived the days of their usefulness.

Older people often live on a shoestring of nervous energy. So it is difficult for a son or a daughter—even more difficult for a son-in-law or a daughter-in-law—to counsel them or even give a mild rebuke or to make suggestions without the risk of an unpleasant rejoinder. This can be obviated if elderly persons are made sure that the motives for such counsel are unselfish and prompted by Christian love and genuine esteem.

We are told that "God has especially enjoined tender respect toward the aged. He says, 'The hoary head is a crown of glory, if it be found in the way of righteousness.' It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant."—*Education*, p. 244.

Teaching Love and Respect to Children

We are also counseled to teach such love and respect to our children growing up in our homes. "Help the children to think of this," we read, "and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to 'rise up before the hoary head, and honor the face of the old man.'"—*Ibid.*

The fifth commandment sums it all up for us: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). Our generation is characterized by a growing disrespect for age and for authority in general. In the church of Christ this worldly influence must be resisted and overcome. God cannot safely take to heaven with Him those who dishonor their parents and despise authority.

D. A. D.



News From the World Field

A Voice to the Nations

By W. R. Beach
Secretary, General Conference

This voice I have heard is that of the Advent message. The united efforts of the church are making it heard today out to the ends of the earth. I can say this with double conviction just now, for a moment ago I listened to the Voice of Prophecy broadcast in Italian.

Yes, this happened in Italy. In fact, for several years now the radio program has been broadcast weekly through Italy. Could one find a more dramatic expression of the achievements of the Seventh-day Adventist program of world evangelism? I think not. And who could measure the impact of this program? It has caught the imagination of our Italian workers and believers, so that, coupled with the Bible and educational correspondence schools, the radio and the postman are fast becoming vital factors in giving the message to Italy.

It is wonderful to see some of the results, particularly as regards the contact work of laymen. An elderly Italian brother, for instance, traveled twenty-five miles into the mountains to make a contact with a student of the Bible correspondence school. This is what he wrote:

"At the end of my trip I found the student. Her name is Emilia Negro. She has been following the Bible correspondence lessons for several months, and she is now ready to enter the Seventh-day Adventist Church. For a number of years she was an observer of the Seventh-day Sabbath, though she had no knowledge of the existence of Seventh-day Adventists. This lady showed me in the writings of Malachi what is said regarding the payment of tithe. She has been setting aside the Lord's part and holding it in readiness, for she did not want to be unfaithful to the point of robbing God."

A. Karl, the head of the Italian Bible correspondence school, has shown me a number of letters. The story of radio contacts is a remarkable one. Not only in the isolated areas of Italy is the voice being heard. Certainly millions hear it in the large cities. The following letter gives an idea of this interest:

"Our pleasure is great in being able to listen to your Voice each week. We

finally bought a radio in order to be able to follow your Bible messages. There are many other radio programs, but they have little interest for us. Each week four of us gather around our radio and listen to your Voice. Today we are sending you a little offering in order that you might know of our joy and also of our desire to be able to continue to hear your words."

The letter brought a check for a large sum of money.

What has been done in Italy is only a token of our world radio and television program. In one field a survey was made at the time of the Ingathering campaign, and it was found that 60 per cent of the people visited were acquainted with this voice of Seventh-day Adventists and in-

variably they were ready to give their offering when they knew that the sponsors of the Voice of Prophecy were committed to a world missionary program. In a faraway mission land this same identification of sponsors brought government authorization for the Ingathering campaign.

It is marvelous. The radio and Bible correspondence school work has had the united support of the church since the very beginning. As in Italy, the possibilities of this undertaking have fired the imagination of leaders and members alike, so that no sacrifice in time or effort or money has been found too great to ensure success and growth.

The radio and television department will give you facts and figures that are nothing short of remarkable. My purpose in writing these lines from Florence, Italy, the headquarters of our Italian radio and correspondence school work, is to add the testimony of Italy and the pathetic call of the millions of the nations who must still hear the "Voice."

Won Through a Book

By J. M. Bucy, *Secretary*
Publishing Department, Canadian Union

Our message books have the greatest power for attracting men and women to Christ. The men and women who read *The Great Controversy*, *Patriarchs and Prophets*, *The Desire of Ages*, or *Daniel and the Revelation* are set on fire for Christ and the gospel. So often a person comes to us and states, "I just read *Patriarchs and Prophets* through for the second time. I want to become a colporteur evangelist and sell this wonderful book." This is especially true with the Ellen G. White books and *Daniel and the Revelation*.

The publishing department leader who knows these books and can give a memorized canvass for them has little trouble training his colporteurs to sell them. Since we in the Canadian field have concentrated more on these message books, dozens of reports of baptisms and persons keeping the Sabbath have come to us.

A young man playing in a worldly jazz orchestra sauntered one afternoon into a secondhand bookstore. As he browsed around, his eye fell upon a book entitled *Daniel and the Revelation*. As he scanned

the pages something gripped him. That book had appeal, yes, even for a jazz musician.

"How much?" he asked the girl.
"Just five cents," she responded.

He took his bargain with him to the dance hall. Between songs he would quickly reach down, secure the book beside his chair, and eagerly devour its contents.

"Say, that book is filled with power," he thought.

Soon he began to look for a Christian school. He must gain a Christian education and carry this powerful message to others. Yes, he found a school, and I believe you have guessed correctly, it was a Seventh-day Adventist school. But he must finish first his high school training and then go on through college. Something in that book *Daniel and the Revelation* seemed to impel him to press on fervently. How would he find financial resources adequate to cover his school expenses? The answer soon came to him, "Go out and sell our message-filled books." He did. In just four and a half years he

had completed his high school and college work. In order to pay for his education he worked in the colporteur ministry, and during those four and a half years he earned four and a half scholarships.

Where is that lad today? He is pastoring two of our fine Seventh-day Adventist churches in Toronto, Canada.

Last year Canadian students delivered over \$65,000 worth of our precious truth-filled literature, setting a new high for this field.

New Hospital in South Thailand

By R. C. Gregory, M.D.
Medical Director

It was on the bright afternoon of July 1 that the new Haad Yai Mission Hospital was opened and dedicated. More than one hundred friends of the hospital came to the opening exercise held at 4:00 P.M. in front of the modern, two-story building, which was barely completed. The hospital was officially opened by the regional governor of south Thailand, Phya Ratanabhakdi.

The medical work in Haad Yai, south Thailand, was started nearly five years ago in a renovated hotel building on a muddy back street. In a short time the clinic patient list increased, and a small hospital was started, accommodating ten patients. From time to time the hospital overflowed, so that patients had to be placed in the halls. More adequate quarters became a necessity.

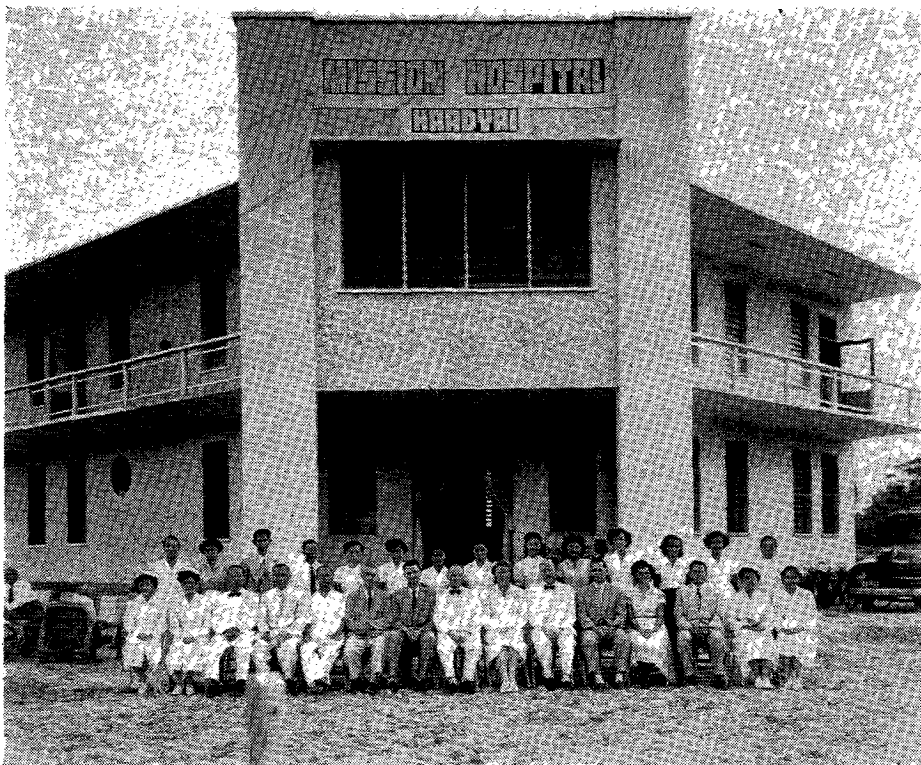
Two acres of land on the outskirts of

town had been donated by the Chee Kim Joong family to the Seventh-day Adventist denomination for the purpose of building a hospital. Plans were drawn for a small hospital unit, but funds were not adequate to build then.

The foundation of the new hospital building was laid late in September, 1953, not long before the lease terminated for the clinic. Funds for construction flowed in from far and near, from friends and old patients. This building is complete with surgery, nursery, doctor's office, X-ray and laboratory facilities, and accommodations for twenty-five patients. Even though construction was somewhat delayed, so that some of the finishing touches had to be added later, this brick and concrete building was opened to the public on July 1, 1954.

Dr. L. G. Ludington, superintendent of the Bangkok Sanitarium and Hospital, was present for the opening. C. C. Cleveland, representing the Malayan Union Mission, gave the dedicatory address. The regional governor cut the pink ribbon barring the doorway, after which a tour of the building was made by all guests. Refreshments were served on the flat roof, where there is a good view of the town and surrounding country. Prof. and Mrs. D. C. Ludington, Dr. Eileen Ludington, Dr. Byron Eller, and Brethren R. M. Milne, V. L. Kon, and K. O. Tan were among the guests present.

The medical work has been the entering wedge for the three angels' messages in southern Thailand. Already a number have accepted the truth, and many others are interested as a result of this work.



Haad Yai Mission Hospital recently opened in Thailand. Physicians, nurses, and other hospital personnel are shown in front of the attractive new hospital building.

New Campsite in West Pennsylvania

By D. A. Roth

Purchase of a 150-acre site of land for a summer training camp and youth center has been announced by the West Pennsylvania Conference.

Andrew J. Robbins, conference president, reports that the former Painter Farm, ten miles southeast of Punxsutawney, Pennsylvania, has been purchased by the conference, and already two summer camps have been held on the grounds.

There are five permanent buildings on the wooded campsite, and plans are now being formulated for additional facilities that will provide for a year-round program of activities for young people. The center will also be used for other church and conference functions, such as workers' meetings, rallies, and workshops. There is a strong possibility of establishing it as a camp meeting site for the conference.

Included in the facilities now available are a large administration and staff building; an infirmary; a permanent dining hall and kitchen, 36 by 72 feet; and two sanitary buildings. There is also an artificial lake 300 by 600 feet.

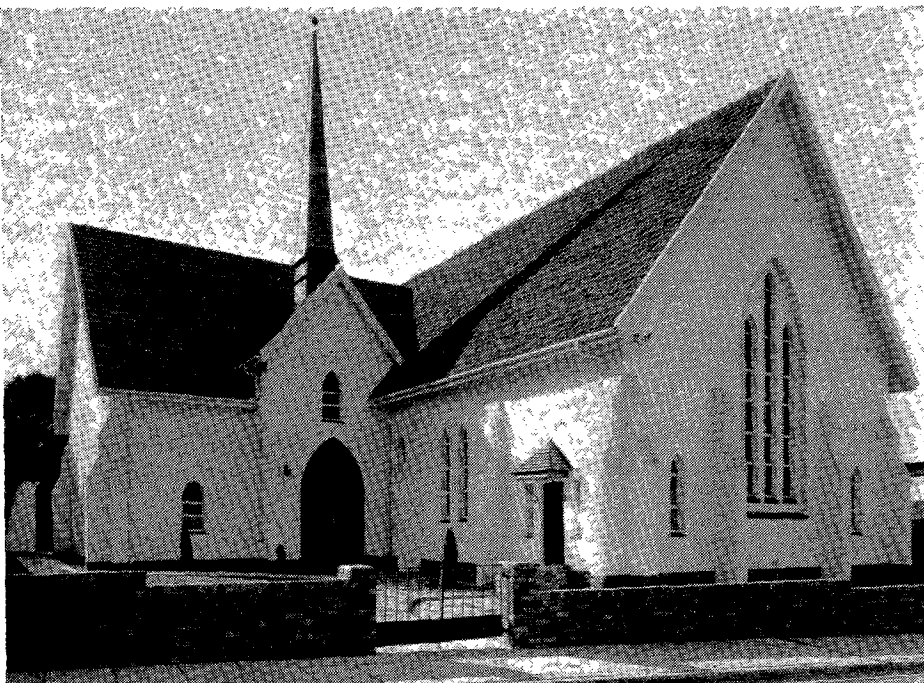
L. L. Philpott, conference MV secretary, directed a three-month intensive building program in order to ready the site for the first summer camp in August. Nearly all ministers of the conference, including the officers, spent many hours in constructing buildings, clearing land, installing plumbing and electrical facilities, and making many other improvements.

Dedication of New Cape Town Church

By J. W. Newman

The new Cape Town church, which is probably one of the most dignified of our churches in the Southern African Division, was dedicated on Sabbath afternoon, June 12, 1954. P. W. Willmore, secretary-treasurer of the Cape Conference, preached the sermon and E. W. Tarr, educational secretary and public relations officer of the Southern African Division, offered the dedicatory prayer. A plaque in honor of the cherished memory of the pioneer South African Adventist, Peter Wessels, was unveiled by C. L. Wessels.

The inspiring history of the church was given by the pastor, R. L. Staples. He stated that the new church maintains a definite link with the year 1885, when Peter Wessels started to keep the Sabbath. Brother Wessels then met Brethren Hunt and Van Druten, and together they sent \$250 to America, after which our first



Newly dedicated church in Cape Town, South Africa.

workers, C. L. Boyd and D. A. Robinson, came to Africa. Soon after their arrival the first congregation was organized at Kimberley. They concentrated their labors in Cape Town and held tent meetings, where the force of the winds brought the tent down time and again.

No halls were available for evangelistic meetings, so they prayed that the Lord would help them build their own church. But they had only a few believers. With this need in mind Peter Wessels visited his father, who had also accepted the truth a few months previously. When the old father heard of the need he casually instructed his bookkeeper to make out a check for £2,500. With this liberal donation a church was built and furnished in Cape Town. It was dedicated in 1892, at which occasion A. T. Robinson preached the dedicatory sermon. Apart from serving mainly as a center for evangelistic meetings, it also furnished rooms for health treatments and later housed the Voice of Prophecy for some time.

Church Seats Four Hundred Fifty

With the growth of the city, it was felt that the location and the building no longer adequately served the congregation. The church was sold, and with the amount realized, a chapel was built for an Afrikaans congregation, and a new Cape Town church, which seats 450 persons, was erected.

Through the years five other congregations have branched off and grown out of the mother church, so that the present membership of the new church is only 160. However, plans are under way to use this representative building as a center for a long-range evangelistic program. With God's help we expect to see large results here in Cape Town.

The Church Elder Who Became a Colporteur

By J. C. Culpepper

"Sell the gospel? Impossible! Salvation is free; I could never sell it. I will give Bible studies. I will give tracts and magazines. I am happy to lend books, but sell them?—NEVER."

The local elder of the St. Kitts church in the Caribbean Union had been invited to recruit at least one full-time colporteur from among his members. But his heart troubled him. He thought of colporteur work as book selling and of the colporteur as an undesirable book agent.

The St. Kitts church received Big Week books each year, and an urgent appeal for the members to sell them. But how could the church elder urge others to sell the books when he didn't believe in selling books?

As the years passed, his church accumulated more and more books. Their Big Week goals remained unreachd, and this troubled the elder. Their church won less and less souls each year. This, too, troubled the elder. So he decided that this year he would help in the campaign to reach their Big Week goal if each member would do likewise. The church was well organized, and the elder and members began to work.

As the elder of the church presented *Steps to Christ* to a Christian Scientist, he gladly bought the book. Days later the elder of the church visited this Christian Scientist and studied God's Word with him. Recently the ex-Christian Scientist told the church elder that if he had not paid his money for the book, he probably would never have read it, nor would he have followed Christ.

And what a happy church elder our brother was on baptismal day when thirty-eight were baptized, and among them the ex-Christian Scientist! And how happy to learn that many of the thirty-eight new members had been won to Christ through the distribution of gospel literature! The Big Week goal was reached and a large harvest of souls realized.

The church elder's vision was changed. He no longer thought of the colporteur work as belittling, nor did he think of the colporteur as a book agent. The earnest, consecrated church elder began recruiting in order to reach the church goal. Whom should he recruit? He began at home. He no longer disputed with himself. He recruited himself. And how happy he was when he responded to God's call to service! In the Caribbean Union and other fields of the Inter-American Division there are no less than twelve full-time literature ministers who are efficient, faithful church elders.

Obedient witnessing reveals the saving presence of Christ in the heart of each Christian. Like Paul, let us not be disobedient unto the heavenly vision. If our works fail to stand the test, we cannot be saved no matter what creed we profess. A mere profession of religion cannot save anyone. There will be no starless crowns. The canvassing work is a most successful way of saving souls.

The Texico Camp Meeting

By J. Ernest Edwards

The five-day camp meeting of the Texico Conference was recently held on the campus of the Eastern New Mexico University. In a delightful outdoor setting under the canopy of heaven the delegates and the members assembled to open the conference session and to hear the report of evangelistic progress presented by the conference president, M. D. Howard.

The expression, "Best of all, God is with us," characterized the splendid achievements of the past two years: 312 baptisms resulting from the inauguration of the plan of sending teams of two ministers into efforts, the organization of one new church, the building of five new schools, and 8½ per cent increase in tithe in spite of economic reverses and drought conditions in the Southwest, and a \$13,000 increase in mission funds, which included a 10 per cent Ingathering gain. The growth of Sandia View Academy, the erection of one new church, with two others almost completed, and the unusual support given to the *Liberty* magazine were outstanding evidences of progress. The recent acquisition of eight counties in Texas to Texico Conference territory was also reported.

In one day the business of the constituency meeting, under the direction of L. C. Evans, union conference president, had been completed, with the re-election of the president, the departmental secretaries, and the welcoming of H. P. Evens as the new conference secretary-treasurer.

Throughout the camp meeting the Biblical injunction, "Be ye ready," prominently displayed as the camp meeting motto, was emphasized in the spiritual messages and soul-winning meetings. The two daily meetings for the Spanish believers, conducted by G. C. Nickle, union president from Colombia-Venezuela, were greatly appreciated. The ministry of W. J. Harris, from the General Conference Sabbath School Department, F. H. McNiel, eleven years a missionary in Colombia, and the Southwestern Union officers and departmental staff was greatly appreciated.

The series of evening evangelistic subjects was climaxed by a call to surrender and service and the forming of a hollow square—a foretaste of heaven's welcome as we stand on the sea of glass around God's throne—in which hands and hearts were linked in concerted effort to sound the message to every person in Mexico.

The Oklahoma Camp Meeting

By D. E. Rebok

The bell from a dismantled Santa Fe railroad locomotive will no longer ring out a warning to cars and pedestrians that a train is coming, but it will soon be ringing out a call to worship to the peoples of the Nairobi Mission in East Africa. This bell was presented in a memorable service by the vice-president of the Santa Fe Railroad Company "To the Seventh-day Adventist Mission in the Kenya Colony, East Africa, for Use in the Nairobi Mission Station."

Such is the inscription on the bell itself. Thursday evening, August 5, was chosen as the time during the Oklahoma camp meeting when "the bell" was officially received by the Oklahoma Conference for shipment to the Nairobi Mission in Africa. Our people in East Africa will remember this fine gesture of good will and friendship on the part of the great railway company every time they hear its clear, resonant tones sounding out over their hills and valleys, calling them to worship in the mission chapel.

The 1954 camp meeting in Oklahoma will also long be remembered as the time when we prayed for rain and God answered that prayer within thirty hours. For many days and weeks the cloudless skies and the hot sun brought serious drought to many parts of the Southwest, and Oklahoma was one of the seriously affected areas.

A number of our church members depend upon farming for their living. The re-elected president of the conference, H. C. Klement, brought the requests of our people for prayer for rain to the three or four thousand people on the campground on Sabbath, July 31.

At the late afternoon service we all prayed most earnestly that God would have mercy on Oklahoma in general and our people in particular, and by midnight, thirty hours later, the rain came, an abundance of it, and with it cooler temperatures, and moisture for the thirsty fields and gardens. Monday morning found a very grateful people assembled on the campground.

Our people supported our work with good offerings and earnest prayers. The people left the campground with their arms filled with our books and tracts.

It was a good meeting. Excellent help came from the visiting ministers, and four young men were ordained to the gospel ministry.

Giffard Mission Hospital School of Nursing

By Ella May Stoneburner

The commencement exercises for the graduation class of 1954 were held at the Giffard Mission Hospital School of Nursing in Nuzvid, India, April 23-25. Eight girls and seven young men received their diplomas and are ready to take their place in the profession of nursing.

The consecration service, conducted by the hospital chaplain, O. B. Jonathan, was a very impressive one. All fifteen graduates consecrated their lives to their Master as they sang, "I'll live for Him, who died for me."

The Sabbath morning baccalaureate address was given by Dan Harris. He spoke on the class motto, which was "The World's Need—Our Call." The Nuzvid

church choir sang a beautiful hymn, "Never Part Again," and at the close of the service the hymn "Speak, My Lord" was sung by Miss Ella May Stoneburner, the class sponsor.

Saturday night the class-night program was presented by the class. The valedictorian, K. P. George, also spoke in this meeting. The class presented the school with a lectern and a bulletin board, which were very much needed.

"United in Service"

At the commencement held Sunday evening the acting president of the South India Union, E. L. Sorensen, gave the address. He spoke on the topic of the class aim, "United in Service." Dr. Genevieve McWilliams and Elder Sorensen played a trumpet duet. The diplomas were presented by Dr. John B. Oliver, superintendent of the hospital, and Miss Edna L. York, director of nurses.

The student days for these fifteen graduates are over. Soon much responsibility will fall on their shoulders. May God's richest blessings and His guiding hand be over them as they go forth to labor.

The divine beauty of the character of Christ, of whom the noblest and most gentle among men are but a faint reflection; of whom Solomon by the Spirit of inspiration wrote, He is "the chiefest among ten thousand, . . . yea, he is altogether lovely;" of whom David, seeing Him in prophetic vision, said, "Thou art fairer than the children of men;" Jesus, the express image of the Father's person, the effulgence of His glory; the self-denying Redeemer, throughout His pilgrimage of love on earth, was a living representation of the character of the law of God. In His life it is made manifest that heaven-born love, Christ-like principles, underlie the laws of eternal rectitude.—*Thoughts From the Mount of Blessing*, p. 79.



Graduating class of 1954, Giffard Mission Hospital, Nuzvid, India.

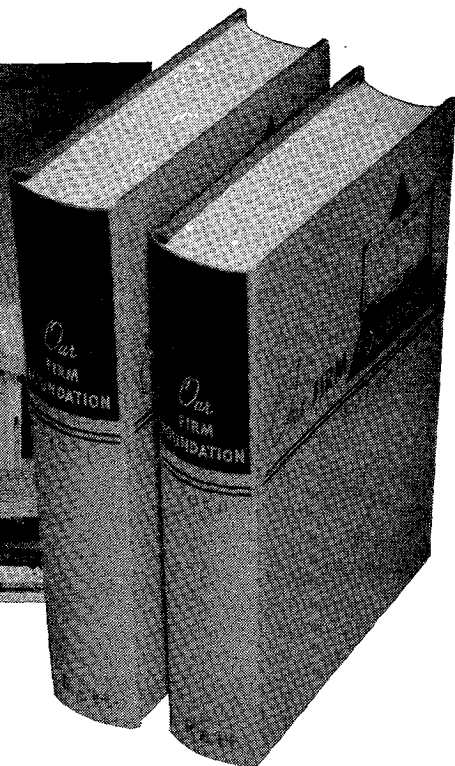
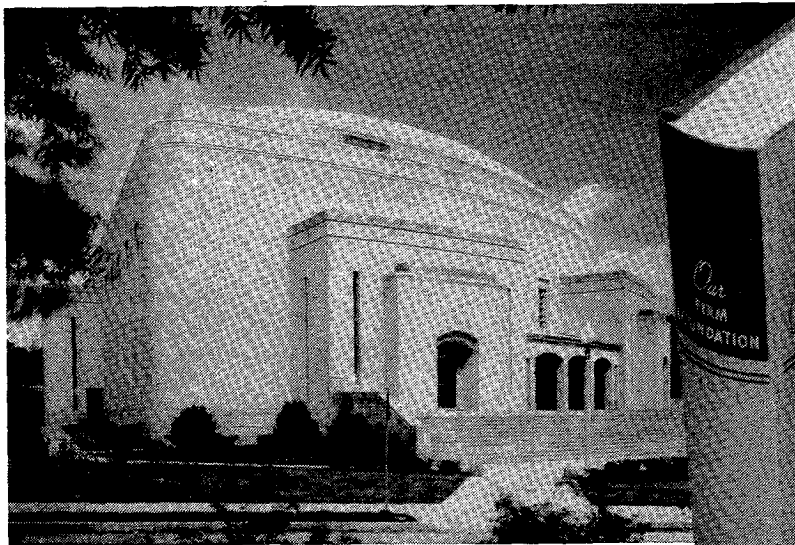
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Brief Current News



North Dakota Conference, has accepted a call to become principal of Sheyenne River Academy at Harvey, North Dakota. M. C. Torkelsen will assume the duties of the educational and Missionary Volunteer departments for North Dakota.

North Pacific Union

● This summer three churches in the Upper Columbia Conference, Wapato, Toppenish, and Granger, have sponsored the broadcasting of the Spanish Voice of Prophecy program from Toppenish, Washington, in an endeavor to reach the thousands of Spanish-speaking people in the Yakima Valley between Yakima and Prosser. Horacio Hernandez, a Walla Walla College student from Mexico, is holding a short series of meetings in Toppenish to encourage additional interest. So far two Adventist families were found of which there had been no previous knowledge.

● The Montana Book and Bible House operated a booth at the northern Montana State fair at Great Falls, Montana, August 2 to 7. Our books and magazines were displayed in a very attractive way and drew much favorable comment from the public. Approximately 2,000 people signed cards, which will be used for future follow-up work.

Pacific Union

● Pathfinders of the Hawaiian Islands enjoyed a camping out during the first week of August. MV secretaries assisting included Theodore Lucas, of the General Conference; J. R. Nelson, of the Pacific Union; and Earl Wright, newly appointed to the MV work in the Hawaiian Mission.

● Henry Bergh, Missionary Volunteer secretary of the Central California Conference, has accepted a like position in the Southern California Conference.

● Clifton Cowles, a graduate of Southern Missionary College, is to be band and instrument director of elementary schools in the Southern California Conference, beginning his work with the opening of schools in September.

● Hawaiian Mission Academy has added a number of new staff members: A. E. Stoops will serve as dean of boys and Mrs. Stoops as dean of girls. Charles Hanson will be principal of the elementary school and teach the eighth grade. Miss Rachel Kahula is instructor in business education. Mrs. Victor Maluenda will teach the first grade, and Mrs. Jonah Kumalae will direct the food service for the academy.

Church Calendar for 1954

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. 21-28	Autumn Council
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. 23	Thanksgiving Day
Dec. 25	13th Sabbath Offering (Formosa, Hong Kong, and Macao)

OVERSEAS

Australasian Division

● The little island of Karkar, off Madang, has a claim to fame in that it is the second largest volcanic crater in the world. Two godly colporteurs from Australia visited this island a few months ago, and a white plantation manager purchased £20 worth of books. As they prepared to leave the island a native came running up to tell them that the chief wanted to have a conference. When the natives assembled they pleaded to have a teacher stationed there. They would build him a house, supply him with food, and pay him, if only he would come and teach them about the "seven-day."

● The spread of the truth over the islands of the sea is limited by lack of men and means, but there is a great hunger waiting to be assuaged. On Manus Island the army and air force personnel purchased over £500 worth of Spirit of Prophecy books from two colporteurs who recently visited the island. They did not expect this response, and took with them only a handful of books. In a twelve-month trip in which they visited the European residents in the Bismarck Archipelago groups they disposed of over £10,000 worth of truth-filled books.

NORTH AMERICA

Atlantic Union

● Gerald B. Smith, of the Maritime Conference, has recently joined the forces of the Northern New England Conference and will serve as district leader of the northern Vermont district.

● Faith for Today can now be seen on Channel 61, WWLP, Springfield, Massachusetts.

● Approximately 50 students stayed on the campus of Atlantic Union College to keep the industries going in the summer and to earn credit toward next year's tuition. Enrollments for the college for next year are about the same as last year at this time.

Central Union

● Sabbath afternoon, July 31, at Campion Academy in Colorado three young men, Arthur Hauck, Reuben Johnson, and O. L. McLean, were ordained to the gospel ministry.

● Albert E. Smith has joined the faculty of Union College for the next school year. He will be teaching in the physics department.

● On July 17 the Steamboat Springs, Colorado, members met for the first time in the church under construction in the city and made plans to hold a series of meetings in this church in September.

● Sabbath, August 7, the church at Heartwell, Nebraska, was organized with 20 charter members. On Thursday evening, August 12, it was voted by the delegates of the Nebraska Conference biennial session to accept this church into the sisterhood of churches in the State.

Columbia Union

● A conference-wide Sabbath school workshop was held Sunday, September 19, at the new West Pennsylvania Conference summer campsite. Guest speakers were H. W. Lowe, of the General Conference, and K. H. Wood, of the Columbia Union Conference.

● Nearly 100 senior youth of the Columbia Union Conference attended a week-long senior youth camp recently at Mount Aetna, Maryland. The camp was under the direction of Arthur J. Patzer, union MV secretary, assisted by the MV secretaries of eight local conferences.

● The Rome, Ohio, church was recently dedicated in special ceremonies. The main speaker was M. E. Loewen, president of the Ohio Conference. The present pastor is D. W. O'fill.

● Seventeen young people were graduated from Washington Missionary College at the end of the summer school term. The graduation speakers were D. A. Ochs, C. J. Coon, and W. B. Hill.

Lake Union

● Four baptismal services have been conducted in the Peoria, Illinois, church during March, May, and June by L. J. Marsa. A total of 26 new members have been added to the church as a result of the personal work done by several lay members in the church.

● Five Lake Union academies raised the Minute Man goal in Ingathering. The Adelphian and Cedar Lake academies in Michigan, and the Broadview Academy in Illinois, have been Minute Man academies before, but this year the Indiana and Wisconsin academies have been added to the list.

● There are 1,133 students actively pursuing the Bible correspondence courses in the Indiana Bible School.

Northern Union

● E. D. Clifford, a returned missionary from South America, has accepted a call to the Minnesota Conference and will be the pastor at Brainerd.

● During the camp meetings held in the Northern Union this summer four workers were ordained to the gospel ministry: P. M. DeBooy in South Dakota, M. C. Torkelsen in North Dakota, A. H. Liebelt and R. L. Warner in Iowa.

● J. H. Lantry, formerly educational and Missionary Volunteer secretary of the



BLACK STAR

Happiness and Health

We should all like to have both. It is difficult to have one without the other. If you are not happy, you probably will not be well, and if you are not well, it is difficult to be happy. Our thinking has much to do with our health—more than we may have thought.

• OUR EMOTIONS WORK MISCHIEF

Doctors now know that our fears, our troubles, our emotions, affect our health. Harold Shryock, M.D., has written a book of unusual interest on this important subject. Some of the chapter headings are:

- What to Do With Worry
- Emotions Affect the Stomach
- Emotions Affect the Colon
- Emotions Affect the Heart
- Emotions and High Blood Pressure
- Emotions and Arthritis
- Emotions and the Respiratory Organs
- Radiant Living

and many other chapters of interest to all of us.

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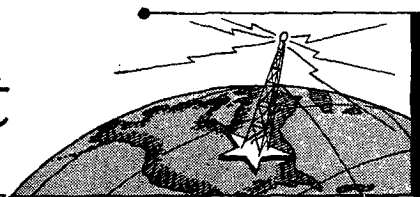
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Items of Special Interest



"Faith for Today" Program in Manila

The first Asiatic television station to carry the Faith for Today program is DZAQ-TV Manila, Philippine Islands. The Philippines will receive the program by film. We are happy that Faith for Today is able to expand its sphere of influence to far places. E. R. WALDE

Baptisms in South China Island Union

E. L. Longway reports several baptisms in the South China Island Union Mission, including 41 in Hong Kong and 28 in southern Taiwan. Seven public efforts were launched here starting August 1, carrying to the Chinese population of this field a message of God for our time. The Ingathering solicitation program is meeting with unusual success. The union has already passed the goal of \$25,000, and in some areas there are prospects for doubling that amount. W. P. BRADLEY

Advent Message on Radio Saigon

E. H. Wallace, president of the Indo-China Mission, reports that free radio time has been made available on another station in Viet Nam. For some time Radio Dalut has been carrying Seventh-day Adventist programs weekly, and now free time has been given on Radio Saigon for a half-hour program every other week, with the possibility that later the program will be broadcast weekly. Brother Wallace writes, "Since the partition of our country, we consider it especially important that the message be heard by means of radio."

Recent Missionary Departures

Dr. and Mrs. Arthur R. Bergman and their little son Eric of Takoma Park sailed from New York September 1 on the S.S. *Queen Elizabeth* en route to French Cameroun in West Africa for medical missionary service. Mrs. Bergman is the daughter of Elder and Mrs. Frederic Brennwald and a sister of Dr. F. W. Brennwald, who is serving in French Cameroun.

Mrs. R. L. Jacobs and son Dennis left Miami September 1 for Havana, Cuba, where they will join Elder Jacobs, who went earlier to take up his duties as

president of the Antillian Union Mission.

Elder and Mrs. J. A. Simonson, of the Southern California Conference, sailed September 1 from New York on the S.S. *Queen Elizabeth* en route to England, where Elder Simonson will serve as educational secretary for the Northern European Division.

L. A. Wheeler left Miami, September 2, returning after furlough to Ciudad Trujillo, Republic of Dominica, where he is principal of the Dominican Junior Academy. His family will join him there later.

Dr. and Mrs. Franklin N. Crider and their children, Susan and Franklin N., Jr., left New York September 7 for Thailand. Dr. Crider is resuming service with the Bhuket Mission Clinic after furlough.

W. R. BEACH

The National Service Organization

Before the General Conference session a few months ago the interests of our members serving in the armed forces were being cared for by two organizations, the North American War Service Commission and the International Service Commission. At the time of the session these two commissions were united in what was named the National Service Organization. All matters pertaining to our servicemen at home and abroad are now being cared for by this new organization, under the leadership of G. W. Chambers. Associated with Elder Chambers are W. H. Bergheim and E. N. Dick. C. B. Haynes, secretary of the War Service Commission for many years, has retired. J. C. Thompson, his former associate, is now connected with the Religious Liberty Department.

Questions regarding problems of military service and related inquiries should now be directed to G. W. Chambers, Secretary, National Service Organization, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C.

R. R. FIGUHR

On the Roof of the World

Wilbur H. Olson, secretary-treasurer of the Lake Titicaca Mission in Peru, reports a recent baptism of 141 Indian believers in the cold, clear water of Lake Titicaca, at an elevation of 12,000 feet. He states that there are now 19 mission stations in the Lake field, 3 new ones having been organized this year. Brother Olson believes that they could baptize

over a thousand believers each year in the Lake Titicaca Mission if they had a few more workers to care for the growing interests. By the end of this year the membership of this mission will no doubt pass the 10,000 mark. There is a good training school with an enrollment of over 300.

N. W. DUNN

Central Celebes to Hear Advent Message

The work of God is moving forward in Indonesia. The following information recently received from N. C. Wilson, president of the Indonesian Union, tells of real advance in that field of great opportunity.

"As we review the past three years' service in Indonesia we are conscious of much to encourage us. We can see where the blessing of Heaven has been with the workers and our people. Our baptisms were over 1,500 last year. The present year should be even better. Our seminary has been moved from a poor location to an ideal one, and is now housed in new buildings. Our publishing house building is moving toward completion and is a credit to our work. In several parts of the field most unexpected openings have appeared in non-Christian communities."

D. A. McADAMS

Hong Kong-Macao Teachers' Institute

The teachers of the Hong Kong-Macao Mission church schools united with the staff of the South China Training Institute for a two-week institute from July 16 to 30, 1954. The institute grew out of a desire on the part of the teachers to study better methods of teaching. It was refreshing to note the earnestness with which these faithful teachers sought ways and means of improving their efficiency.

Outstanding contributions were made to the institute by C. A. Carter, educational secretary of the South China Island Union Mission, who led out in a restudy of our basic educational philosophy, and S. H. Lindt, director of the ministerial training course at South China Training Institute, who conducted a daily class in the fundamentals of our faith.

The importance of true education was stressed throughout the institute, and the teachers returned to their posts of duty more determined than ever to be faithful to the responsibilities the Master Teacher has placed upon them. D. W. CURRY