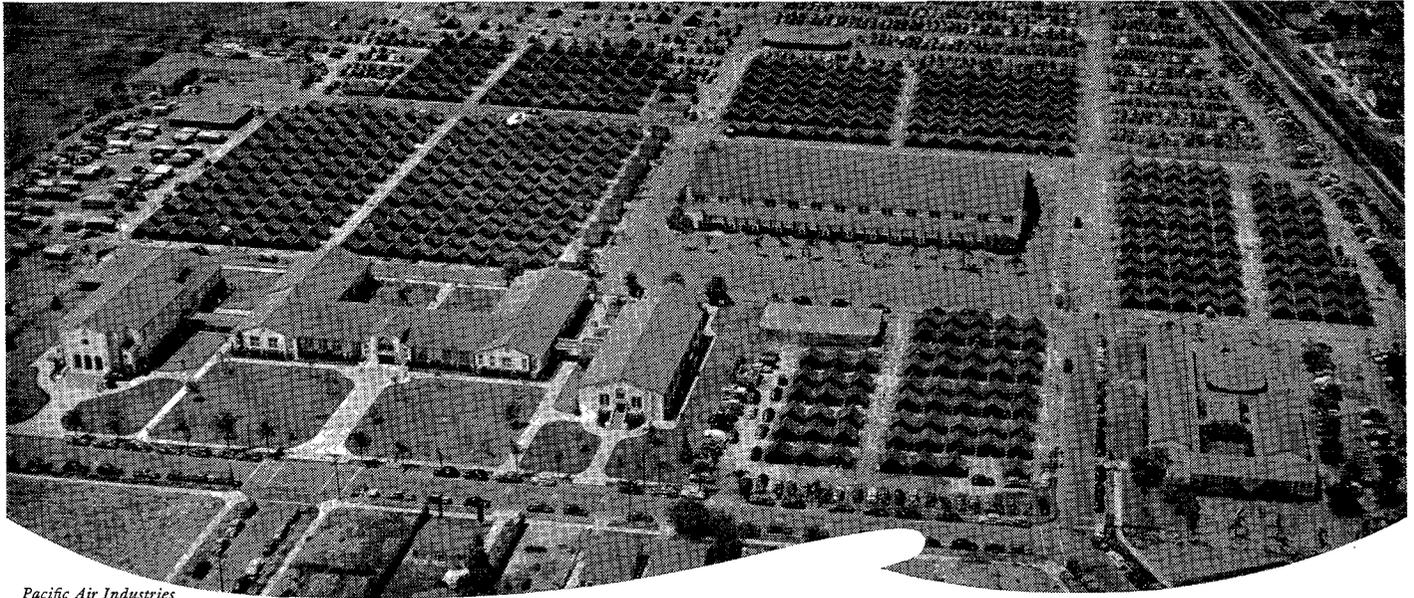


REVIEW *and Sabbath* HERALD

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Pacific Air Industries

Aerial View of Camp Meeting at Lynwood, California. Similar Gatherings Will Be Held Throughout North America This Summer

Camp Meeting Season Is Here Again

By ELLEN G. WHITE

It is important that the members of our churches should attend our camp meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

Some will say: "It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope

that is in you with meekness and fear. You cannot afford to lose one such privilege.

Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another. . . .

If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these

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► Urge Good Friday Be Made Legal Holiday

Legislation to make Good Friday a State holiday was asked by the Massachusetts Council of the Knights of Columbus at its annual convention in Boston. The convention also demanded the enforcement of all Sunday laws. In another resolution the delegates deplored the sale of obscene literature, including "garish comic books that glorify sex, horror and crime." They recommended that Knights of Columbus members investigate newsstands and "boycott, after notice to the proprietor, such stores as continue to display such literature."

► National Council Sets Evangelistic Campaign

A country-wide evangelistic campaign will be launched by the National Council of Churches on World Communion, Sunday, October 7. The campaign will last 15 months. Its theme will be "The Churches United in Christ to Evangelize America." Plans for the drive were outlined in New York by the board of managers of the council's Joint Department of Evangelism. A major target will be the nation's armed forces. Missions will be held in army camps, air force and naval bases, and spiritual life conferences will be arranged for their chaplains.

► Church Attendance in Nation's Capital

Church membership in the nation's capital is lagging far behind the national average. This report was given in Washington, D.C., by John Halko, director of the department of church planning of the Washington Federation of Churches, who described Washington as "a city of religious escapist." The report showed that the church membership increase in the Greater Washington area during the last 25 years has been only 38 per cent of the national trend. In the nation as a whole church membership has increased 51.5 per cent since 1926, while the population has increased only 30 per cent. Thus, church membership has gained nationally at a rate 71 per cent greater than population growth.

► Protestant Radio Work in Latin America

More than 1,000 Protestant radio programs are now broadcast monthly in Latin American countries, according to a report published in Buenos Aires by the River Plate Evangelical Church Federation. Protestant programs, the report said, are now aired in all Latin American countries except Peru and Argentina, where such broadcasts are prohibited under "existing restrictions." Six Protestant radio stations now function south of the Rio Grande, five of them on a purely "cultural" basis—that is, with no commercial programs. The sixth, in Mexico, is operated as a commercial station, according to the report, "because of the peculiar circumstances of the constitution of that country, which forbids religious propaganda of any kind."

► Bible Distribution Continues in China

Circulation of the Scriptures in China during 1950 under the Chinese Communist regime amounted to 718,977 volumes, the American Bible Society announced at its 135th annual meeting in New York. "To those who take for granted that the 'turn-over' accomplished in China just before the year 1950 began would spell the immediate cessation of all Scripture distribution there," a report said, "it comes as a grateful surprise that the society's circulation in China fell only from 965,480 volumes in 1949 to 718,977 in 1950, and that the distribution of whole Bibles actually advanced from 31,578 to 33,245." The report disclosed that three Chinese paper mills have been persuaded to experiment in the manufacture of Bible and India paper, so that an ample supply will be available for this year's publication program.

A Life Sketch of Ellen G. White

(Part 1)

By THE EDITOR

[Last week, in the editorial columns, we discussed the relation of Mrs. E. G. White to the Seventh-day Adventist Church. Among other things we stated that it is the Adventist belief that God gave to her the gift of the Spirit of prophecy, and that the giving of this gift was in fulfillment of Revelation 12:17 and 19:10. The questions naturally arise, therefore, What manner of person was she? and What was her state in vision? Following is the first of four articles that seek to provide at least a partial answer.]

Mrs. E. G. White, born Ellen Gould Harmon, began life at Gorham, Maine, November 26, 1827. While she was a small child her parents moved to Portland, Maine. At the age of nine she was struck in the face by a stone thrown at her by another schoolgirl. She bled profusely, lay in coma for three weeks, and seemed about to die. But she slowly recovered a measure of health. In her autobiography she thus comments on this experience:

"For two years I could not breathe through my nose. My health was so poor that I could attend school but little. It was almost impossible for me to study, and retain what I learned. . . .

"I had a bad cough, which prevented me from attending school steadily. My teacher thought it would be too much for me to study, unless my health should be better, and advised me to leave school."—*Spiritual Gifts* (1860), vol. 2, pp. 11, 12.

Her own account of her childhood years, immediately following the accident, reveals her as exceedingly frail; in fact, her health was so poor that she did not attend school after she was twelve years old. She complained of a bad cough. She was deeply religious, and refers to the effect produced on her by the preaching of the doctrine of hell-fire: "The horrors of an eternally burning hell were ever before me."—*Life Sketches*, p. 32. She tells of praying for long hours in great anguish.

This was her experience when she was not more than fourteen or fifteen years old. About this time she talked with a kindly minister who spoke to her of the love of God, and her fears were greatly relieved.

She then joined with others in a prayer meeting conducted at the home of a relative:

"As I prayed, the burden and agony of soul that I had so long endured, left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths

of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me.

"The Spirit of God rested upon me with such power that I was unable to go home that night. When I awakened to realization, I found myself cared for in the house of my uncle, where we had assembled for the prayer meeting. Neither my uncle nor my aunt enjoyed religion, although the former had once made a profession, but had since backslidden. I was told that he had been greatly disturbed while the power of God rested upon me in so special a manner, and had walked the floor, sorely troubled and distressed in his mind.

"When I was first struck down, some of those present were greatly alarmed, and were about to run for a physician, thinking that some sudden and dangerous indisposition had attacked me; but my mother bade them let me alone, for it was plain to her, and to the other experienced Christians, that it was the wondrous power of God that had prostrated me. When I did return home, on the following day, a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my

father's house the previous evening. . . .

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of His Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service. . . .

"My peace and happiness were in such marked contrast with my former gloom and anguish that it seemed to me as if I had been rescued from hell and transported to heaven. I could even praise God for the misfortune that had been the trial of my life, for it had been the means of fixing my thoughts upon eternity. Naturally proud and ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world."—*Ibid.*, pp. 38, 39.

She, with other members of her family, accepted William Miller's preaching on the Second Advent of Christ. Of the year preceding the expected Advent, she wrote, "This was the happiest year of my life."—*Ibid.*, p. 59.

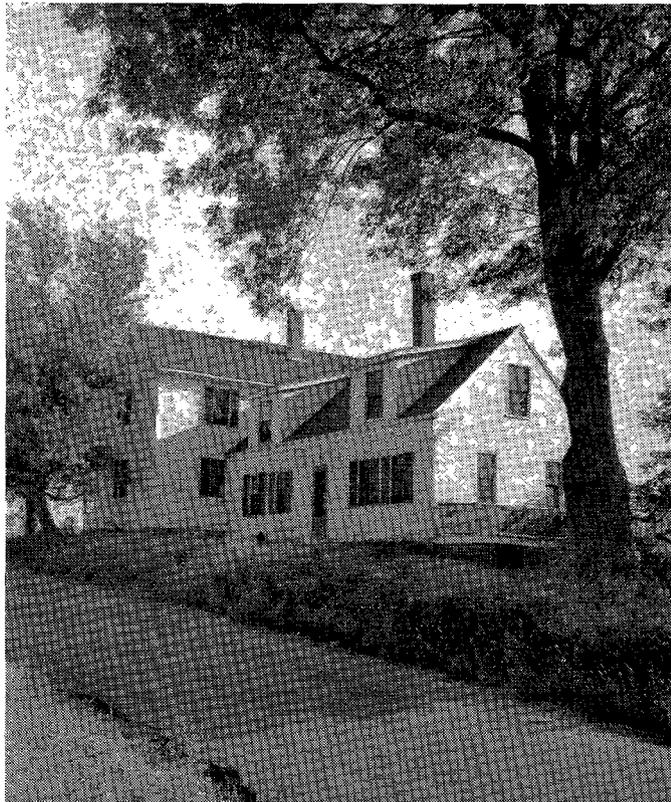
About two months after the disappointment of October 22, 1844, she had her first vision. She introduces her account of what she saw, with this brief statement:

"I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before."—*Ibid.*, p. 64.

About a week later she had a second vision.

"The Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. . . .

"After I came out of this vision I was exceedingly troubled; for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. I was only seventeen years of age, small



The House in Gorham, Maine, Where Ellen Gould Harmon Was Born

and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers."—*Ibid.*, p. 69.

She struggled against this call to go out and tell others what she had seen in vision.

"I coveted death as a release from the responsibilities that were crowding upon me. At length the sweet peace I had so long enjoyed left me, and despair again pressed upon my soul."—*Ibid.*, p. 70.

She seems to have found some release from this distress of soul in connection with an earnest prayer service, in which a number of persons engaged.

Grasp of Understanding

Though exceedingly young, she revealed an amazing understanding of the temptations that trouble the human heart.

"One great fear that had oppressed me was that if I obeyed the call of duty, and went out declaring myself to be one favored of the Most High with visions and revelations for the people, I might yield to sinful exaltation, and be lifted above the station that was right for me to occupy, bring upon myself the displeasure of God, and lose my own soul. I had known of such cases, and my heart shrank from the trying ordeal.

"I now entreated that if I must go and relate what the Lord had shown me, I should be preserved from undue exaltation. Said the angel: 'Your prayers are heard, and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself, and preserve your humility.'"—*Ibid.*, pp. 71, 72.

Then began, almost immediately, a public ministry of preaching, counseling, and writing, that was to continue for seventy years in rather steadily increasing volume, or until almost the time of her death, in 1915. Her first speaking appointment away from Portland, was in Poland, Maine, thirty miles from her home. Of this she wrote:

"For three months my throat and lungs had been so diseased that I could talk but little, and that in a low and husky tone. On this occasion I stood up in meeting and commenced to speak in a whisper. I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated. I felt a constant assurance that I was doing the will of God, and saw marked results attending my efforts."—*Ibid.*, pp. 72, 73.

The first years of her public ministry were, in some respects, the hardest of all. Not only was she young and frail and unaccustomed to public life, but she had behind her no well-knit church organization to give to her either financial or moral support. She began to preach in the days immediately following the great

disappointment of the Advent believers. The once-large, united company, who had been joyfully looking for their Lord to return, had created no church organization during the brief years of their anticipation, and in their disappointment naturally tended to fall apart into diverse groups, perplexed, bewildered, and sometimes contentious. When they met together in different places it was generally in homes, though sometimes in rented halls. Nor was there any paid ministry to care for these different companies of believers.

Under such conditions it was inevitable that discordant theological views would develop and bring division. And, as noted, such companies were subjected, at times, to incursions by that strange, unstable kind of person, the fanatic, who is like

I Trust

By T. Edward Hirst

**I trust, though dark may seem the way;
But in the dark I still can pray.
My Saviour knows my every need;
I go to Him in faith to plead.**

**I trust, though dense may be the cloud
Through which I pray. This thing allowed
Is planned of God my faith to build.
The darkness is what He has willed.**

**I trust, though foes assail and hate;
One thing I do—I pray and wait.
No matter how the blows may fall,
My Lord will help me through it all.**

**I trust until night turns to day.
My Lord is all my strength and stay.
Beyond the night, my sight regained,
Life's mysteries will be explained.**

**I trust, and God will give me song—
Sweet notes of faith upon my tongue,
Songs in the night, and then at last
Redemption's song when night is past.**

a fly in the ointment. It does not take many such persons to bring even the best religion into bad odor, to say nothing of bringing distress and confusion to simple-hearted, trusting people.

We need this sketch of the kind of world into which Ellen Harmon moved in order to evaluate correctly her character and her work. Picture a young woman, seventeen, frail, timid, poor, starting out under the tremendous conviction that she must preach to these Advent companies what God had given to her by special revelation. No wonder that she wrote, "I coveted death as a release from the responsibilities that were crowding upon me." From the time she started her public life, in 1845, she found herself confronted with problems that would have taxed the resourcefulness and resoluteness of a seasoned minister.

There was an added factor that made still more difficult her work. While the Advent Movement had existed as a well-defined group, the caution had been repeatedly sounded by the principal leaders that the believers should be on their guard against those who thought they had received dreams and visions from the Lord. All this was to the credit of the leaders, who, knowing something of church history, were aware that the movement would be troubled by deluded persons who hoped to find in such a spiritually awakened group an attentive audience for their hallucinations, false visions, and dreams. It has always been the tragedy of religion that the genuine graces and gifts of the Spirit have been so frequently imitated that prudent Christians, to say nothing of the skeptical world, have been slow to accept the genuine when it has appeared.

Thus Ellen Harmon could expect, not a receptive hearing, but rather a critical, skeptical one. The very fact that fanatics had imposed, at times, on different companies of Adventists, only made such companies doubly skeptical.

Even if she had had a stout heart and a strong nervous constitution, she might have quailed at the thought of launching out on such a mission. That she did go forth in weakness and fear proves at least this much at the outset, she was no self-seeking person in search of gain or fame.

Her Encounters With Fanatics

The autobiographical sketch of those first few years reveals that Ellen Harmon no sooner set out on her public ministry than she met, head on, the discordant elements and the fanatics that sought to gain control of Adventist groups or companies. The record is clear that she spoke with vigor and great definiteness against all such. As she traveled and met with different companies she experienced from time to time the singular spiritual exercises that she declares were visions from God. She refers to her visions in simple, brief language. The actual descriptions of her in vision are given by others, and these will be presented in a later article.

At one of the first places she visited, where certain men were troubling the church with great pretensions of piety, she had this experience: "During family prayer that night, the Spirit of the LORD rested upon me, and I was taken off in vision."—*Spiritual Gifts*, vol. 2, p. 48. In the few lines that follow she tells how God revealed to her the true character of these impostors. A little later, in another place, she was suffering great pain because of an injury received in falling from a wagon. She wrote: "Sister Foss joined with me in pleading for God's blessing, and for relief from pain. About midnight the blessing sought rested upon me. Those in the house were awakened by hearing my voice while in vision."—*Ibid.*

A little later she describes a meeting in Portland, Maine, that was appointed in order for her to relate what had been shown to her. Then she adds immediately, "While praying for strength to discharge that painful duty, I was taken off in vision."—*Ibid.*, p. 49.

As might be expected, she met with bitter opposition from those whose lives she had exposed, and from some who were averse to the very idea of a young

woman's standing before them to speak with authority concerning Christian conduct and the Christian life. At one point in her earliest public years the opposition became so great that her spirit seemed to be overwhelmed and her mind dazed. She wrote, "Discouragements pressed heavily; and the condition of God's people so filled me with anguish that for two weeks my mind wandered."—*Ibid.*, p. 51.

To add to her distress of heart, some

skeptical persons in the church companies with which she met, declared that her visions were simply "excitement and mesmerism," that is, hypnotism.

To offset the depression and doubt that pressed upon her own mind as a result of the charge that her visions were only mesmerism, she went alone to pray at times. On some of these occasions she was given a vision. We quote: "The sweet light of heaven shone around me, and there have I been taken off in vision."—*Ibid.*, p. 57.

But she was not entirely freed of the doubts that were pressed upon her by those who charged "mesmerism." To this was added the depression of spirit that came when some falsely charged her as being the leader of the fanaticism that she was trying to stop. Says she:

"All these things weighed heavily upon my spirits, and in the confusion, I was sometimes tempted to doubt my own experience. And while at family worship one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. . . .

"After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen. . . . Next morning my tongue was loosed to shout the praises of God. After that, I dared not doubt my experience, or for a moment resist the power of God, however others might think of me."—*Ibid.*, pp. 59, 60.

The Setting of Her Visions

As we turn the pages of her earliest autobiographical work, we find repeatedly sentences like these:

"The meeting commenced with prayer. Then as I tried to pray, the blessing of the LORD rested upon me, and I was taken off in vision."—*Ibid.*, p. 64.

"In the afternoon the blessing of the LORD rested upon me, and I was taken off in vision."—*Ibid.*, p. 76.

That is the usual picture she paints of the prelude to a vision—a religious setting, prayer around a family circle, with her own prayer generally offering a transition point between the world of earthly things and the world of vision. Sometimes the transition point was a public sermon, when she was addressing a company.

There were instances, however, when her visions were preceded by attacks of illness that were marked by fainting. She recounts a number of visions, such as we have already noted, before the following incident took place:

"I was suddenly taken ill and fainted. The brethren prayed for me, and I was restored to consciousness. The Spirit of God rested upon us in Bro. C.'s humble dwelling, and I was wrapt in a vision of God's glory."—*Ibid.*, p. 83.

Meeting Life's Problems With God

BY J. L. TUCKER

Can We Keep the Ten Commandments?

I was talking recently to a minister of a certain church about our different doctrinal beliefs, especially emphasizing obedience to the Ten Commandments, when he said, "It is impossible to keep the commandments of God. You don't keep them, and neither does anyone else."

When I affirmed, "I do!" he asked, "Will you answer a question for me?" And when I said, "PU try!" he asked, "What is sin?" I said, "Sin is the transgression of the law." Then he said, "So you don't sin. The Bible talks about folks like you!" And he read, "'If we say we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us.'" I John 1:8-10.

Well, that just floored me. What could one say? What explanation would you have made, Brother Tucker?

You surely did have quite a disastrous experience, and yet it need not have ended as it did. I once had a similar experience; in fact, it was almost identical.

A minister of a certain organization said to several of my congregation that he could show their pastor in fifteen minutes that he was preaching error and would make him admit it. Several passed his words on to me, insisting that I be present at this gathering. So I felt constrained to go. It was an informal meeting, and shortly this minister was asking me questions similar to the one with which you were confronted. He said, "Mr. Tucker, I want you to answer me a question by yes or no. Do you keep the law of God? No dodging, answer, yes or no."

I realized he had set a trap to prove me wrong either way I should answer. If I said yes, he would quote the text you heard from I John 1:8; if I said no, he would have said, "I told you so; no one can keep the Ten Commandments; it is an impossibility; and if an impossibility, why preach about them?"

I remember that Christ when confronted with that type of question did not endeavor to answer until He had asked a question or two, so I said to the minister, "I will answer your question, if you will answer a question for me."

"All right!" he said. "Go ahead!"

I asked, "Which of the Ten Commandments is it impossible for you to keep?" To make my point more direct and meaningful,

I continued, "Is it the seventh one? [His wife was there.] I presume it is impossible for you," I said, "to be faithful to your wife though you try and struggle to be true to her, yet your lusts carry you away into the sin of adultery."

With emphasis he replied, "I am true to my marriage vows and to my wife."

Quickly I asked, "Perhaps it is the tenth commandment that is your downfall? You covet some other man's wife, and only regret your hasty decision to be married to your present companion."

With a burst of praise for his wife that would have put a glow in any wife's cheek, he reaffirmed his great love and complete satisfaction for her. "Then perhaps it is the eighth command that's the impossible one in your life," I quickly added. "You find yourself with sticky fingers, always taking things that belong to others. Is stealing your besetting sin?"

With a show of indignation he cried, "I want you to know, Mr. Tucker, I am an honest man."

I replied, "My friend, I am sure you are, and I am confident you do not bow down to idols and worship them, or take God's name in vain with cursing and swearing, and that every life for whom Jesus died is sacred in your eyes, and there is no thought of killing in your heart. Now," I concluded, "you won't admit that you break one of the commandments, and yet you stoutly affirm that it is impossible for me to keep the law of God. What's wrong?"

"Your whole question is wrong. You left Christ out of your thinking when you asked your question. Man without the indwelling Christ is helpless before the standard of a spiritual law, but the Christian says, 'Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.' Gal. 2:20. 'I can do all things through Christ which strengtheneth me.' Phil. 4:13.

"The question should be, Can Christ keep the Ten Commandments? and to ask it is to have the answer: 'I have kept my Father's commandments and abide in his love' (John 15:10) and Jesus never changes (Heb. 13:8)."

No more questions were asked that day, and the affair gave opportunity to witness to the power of the indwelling Christ.



The Investigative Judgment

By Leonard C. Lee

Judgments have fallen upon man since his first wrong step in the Garden of Eden, when he was judged unworthy of eternal life and was driven from paradise. The greatest judgment and final one will come at the end of the world. Then all men, both living and dead, will be judged according to their deeds.

Paul before Felix "reasoned of righteousness, temperance, and judgment to come." Acts 24:25. He wrote to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1.

There are two phases to every judgment: the investigation of the case, after which sentence is pronounced; and the execution of that sentence. This is true in God's judgment of men. Here we shall consider the investigative judgment.

The Bible teaches that a special time has been appointed for this judgment. "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31.

From this text we note that God will judge the world at a definite time, and that Jesus will represent us before the judgment seat.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

Judgment Message to Be Preached

John the revelator saw a time when the judgment message would be preached.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

He also saw that the first phase of the judgment would take place just before the second coming of Christ.

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

Now is the time of this judgment. We are living through its very hours. The tribunal of heaven in awful majesty is even now convened. The names of men and women who have lived, or are living, are being called before the judgment bar. Jesus is there as an advocate for all who have surrendered their lives to Him and accepted Him as their Saviour. Only those who have confessed Christ before men by word or life will be considered in the investigative judgment. They only have become candidates for heaven, and only candidates can be elected. At the judgment those candidates who continue in sin or turn from their profession will be disqualified.

The Bible gives us some pictures of the solemn tribunal that is to decide man's eternal destiny.

"I beheld till the thrones were cast down, and the Ancient of days did sit,

whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

The revelator gives us a further picture:

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Solemn is the thought that Heaven keeps a record of our lives. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Men keep records on wax disks or wire or tape. We can now reproduce the voices of Caruso or Franklin D. Roosevelt. How easily can the Creator with His infinite knowledge keep a perfect account of

Ringling Doorbells for God



Conversion of a Prominent Lawyer

The colporteurs of South America have very good success in selling our literature to the professional people, and in this way many teachers, doctors, and lawyers are learning of the message. W. A. Bergherm, publishing secretary of the South American Division, sent in the following encouraging soul-winning experience:

In the city of Vitoria, Espirito Santo, Brazil, lives a prominent lawyer, Dr. Americo R. Coelho, who not only is an active member of our church but is the right-hand man of the minister in charge. He is always faithful in his relations with the church and is a cheerful Christian—one who inspires confidence.

Some years ago a colporteur while delivering books in Vitoria was making some Ingathering calls at the same time. Among others he visited this lawyer. He began his conversation by telling him that he represented a certain splendid organization, without mentioning the name of the church, and proceeded to show the Ingathering paper, which told of our work.

On several occasions the lawyer had handled cases for the Protestant churches of the city, and had some knowledge of Protestant activity. Immediately he desired to know what church the colporteur represented. A few pleasant remarks were exchanged about the many denominations among Protestants. When the colporteur finished his appeal the lawyer responded with an offering and then

asked him whether he had a book explaining our doctrines and beliefs.

The colporteur was ready for this question and immediately produced from his brief case a full copy of *Bible Readings* in the Portuguese language. It was just what the lawyer wanted. He bought it immediately and began to study it. He found it so interesting that he could not lay it aside, but studied until three o'clock in the morning.

The lawyer said that by that time he had become so convinced of the Sabbath that he had made up his mind he was going to keep it. He continued his study and the next Sabbath came to our humble meeting place. Soon afterward he was baptized. He never misses a Sabbath service. He is always present to teach his Sabbath school class.

Recently the president of the republic, General Gaspar Dutra, announced that he was coming to visit Vitoria. Our brother was appointed as one of the delegation to meet him and welcome him to the city, but it so happened that the president was to arrive on the Sabbath. Dr. Coelho told his associates that it would be impossible for him to meet the president on Sabbath morning, and he was present at his class and for the church service as usual. It is a real inspiration to have a man with such convictions as a member of our church.

D. A. McADAMS, Associate Secretary, Publishing Department, General Conference.

every life. The psalmist said, "Put thou my tears into thy bottle: are they not in thy book?" Ps. 56:8.

In Malachi we read: "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3: 16, 17.

The investigative judgment consists in seeing not only whose name is on the book of life but who is worthy to have his name remain in the book. For the book of death will also be examined, to see whether all sin is forgiven. Either our sins must all be confessed and forgiven or our names must be blotted out. No sinner can get into heaven. If through the shed blood of Jesus we stand as overcomers before God, all our sins will be blotted out and our names will remain. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

If, on the other hand, we refuse to turn away from sin and rebellion against God, refuse to accept the salvation and pardoning grace so freely offered, so that a just God cannot blot out our sins, then our names must be blotted out of the book of life.

Name of Unrepentant Blotted Out

After the Israelites had made a golden calf "Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:31-33.

When the investigative judgment is ended Jesus will close all human probation by the solemn announcement:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Jesus is a loving Saviour. He longs to save each one. He is waiting at the throne of grace to present you clothed in His own righteousness as a candidate for eternal life. But you and I must give Him our lives, that He may cleanse and purify them and present them spotless before His Father.

Human probation will soon close, then Jesus will come to bring rewards. Now is the time to make sure that Jesus is our advocate. The record of all our sins is written down in the books above. We cannot change one iota of it. But that record need not condemn us. If we turn to

Jesus in repentance, He will write at the bottom of our awful list of sins, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25.

Be sure your name is written in the book of life. Jesus said, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20.

The Two Laws

A Radio Talk

By Paul P. Felt

"My sheep," said the Saviour, "hear my voice, and I know them, and they follow me." John 10:27. This Good Shepherd is Himself the Lamb, which taketh away the sin of the world. His sheep are described in Revelation 14:4 as "they which follow the Lamb whithersoever he goeth."

Jesus, the Lamb of God, faithfully followed His Father in heaven. For Him to do this meant that from His earliest years He perfectly kept His Father's commandments. He said Himself, "I have kept my Father's commandments, and abide in his love." John 15:10. Had He not done this, He could never have been the Lamb without blemish, slain for the sins of the world.

We are Jesus' lambs, as He said when He counseled Peter, "Feed my lambs." John 21:15. For us to follow Christ as our Good Shepherd means that we are willing to be obedient to His commandments. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love." John 15:9, 10.

The commandments Jesus asks us to keep are no different from the commandments He kept when He walked among men, with the exception that we are not to observe the law of Moses as He did. He entered this world as a Jew. As a Jew He kept the great annual festival days with His family and disciples. We do not observe these things, because the grand event they foreshadowed has come to pass—the atoning death of Christ upon the cross for our sins. These ordinances, which God had given especially to the Jewish nation, were shadows of Christ and His work, typical in nature.

The Law of God

Above and beyond the law of Moses, which met its antitype in the death of Christ, is another and greater law of God. This is the law that is to be kept by all the saints. Obedience to it binds them together in Christ and makes them what Peter calls "a peculiar people" (1 Peter 2:9), distinct from all the rest of mankind. The true church in the last days keeps "the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "Here is the patience of the saints: here are they that keep the command-

ments of God, and the faith of Jesus." Rev. 14:12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Law Kept Through the Ages

God's faithful people of all ages will be in that city. Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. The Lord had said of Abraham, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

What do we learn from this? We see that Jesus kept His Father's commandments. We see that the saints today will keep the commandments of God, and that before Moses was ever born, Abraham kept God's commandments.

The law of God, unlike the ceremonial law of Moses, was not made necessary because sin had entered the world. These commandments were given before our first ancestor sinned. One of them, which we call the fourth commandment, was written into the very structure of the week at the creation of the world, and was given to man as a never ending reminder that "it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Psalms 100:3. Isaiah tells us that in the new earth, which God has promised to make as the final home of His children, this fourth commandment will still be kept by all the inhabitants of that glorious new world.

We read: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Some wonderful day "all flesh"—every living soul on the face of the earth—will keep the commandments of God, including the Sabbath.

By His death upon the cross Jesus Christ abolished those "carnal," shadowy, ordinances which had been given to Moses. The Lamb slain from the foundation of the world made unnecessary by

His death the offering of any more temporary sacrifices for the sins of man. Daily and annual ceremonies now gave place to the final sacrifice of the Son of God, offered "once for all."

But the commandments of God, which the saints are still to keep, were not abolished by Jesus' death. These commandments were fulfilled by His life of perfect obedience. And the apostle Paul says He died "that the righteousness of the law"—these same commandments of God—"might be fulfilled in us, who walk, not after the flesh, but after the Spirit." Rom. 8:4.

It is these commandments that James called "the perfect law of liberty" by which he says we shall be judged. (James 1:25; 2:12.) Written by the finger of God Himself on tables of stone, they were given by the Lord to Moses to place in the ark of the covenant. Here they had a position of honor as the eternal principles of righteousness by which all men are to be judged in the last day.

Making Strong Converts

By C. S. Longacre

Christ gave the great commission to His disciples to go into all the world and preach the gospel to every creature and gather out disciples from all nations by teaching them to observe all things that He had commanded them.

We are to carry on the work of evangelism until every creature has been warned and given an opportunity to accept Christ's message of salvation. But we are admonished by the Spirit of prophecy as follows:

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. They should lead young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. Nothing should be kept back. . . .

"Ministers should not feel that their work is finished until those who have accepted the theory of the truth realize indeed the influence of its sanctifying power, and are truly converted. . . .

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches

These commandments are the glass into which every hearer of the Word must look. These are the perfect mirror God made. Reflected in this mirror, as the prophet Isaiah expressed it, "all our righteousnesses are as filthy rags." Isa. 64:6. In its light even the respected Pharisee is shown to be but a whited sepulcher. Only one Man has been able to stand before this mirror, and in its light be found holy and perfect. Then why need such a Man die? The answer is that He died to pay the penalty of transgression for your sins and mine, that we might be blameless as He is. Let us thank God for such a wonderful love as this and respond to it by hearty obedience.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

who have rejected the truth; and many are driven where they can never again be reached. A minister might better not engage in the work unless he can bind it off thoroughly."—*Gospel Workers*, pp. 367, 368.

We are often led to rejoice when we read the reports of our ministers who baptize large companies of people, and later we are made sad when we learn of the number of the new converts who have apostatized.

Written for Our Admonition

We are told in the New Testament that the experiences of the children of Israel after they left Egypt on their way to the Promised Land "were our examples," and that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:6, 11.

What was the cause of Israel's downfall during their forty years of wandering in the wilderness? Who was responsible for the display of idolatry and rebellion at Sinai? We are told that it was the mixed multitude who were Egyptians—partly converted to the faith of Israel—that instigated the making of the golden calf, stubbornly persisted in their rebellion, and proposed to return to the land of Egypt. It was these Egyptians who professed to believe in the God of Israel after they witnessed the mighty wonders God wrought in Egypt, just before the chosen people were delivered from Egyptian bondage.

There were thousands of these partial converts from the Egyptians who accompanied Israel from Egypt to the Promised Land. They had not been thoroughly instructed and initiated into the faith of the children of Israel. It was they who originated the open complaints and murmurings against Moses as their leader, and thus caused Israel to go astray.

The Mixed Multitude

The Bible says, "The mixt multitude that was among them fell a lusting." It was these who complained, "There is nothing at all, beside this manna, before our eyes." This dissatisfaction was very contagious, and it spread throughout the encampment of Israel, and caused the heart of Moses to sink in despair.

It was the mixed multitude that murmured and complained when their water failed, and caused Moses to lose his temper when he was commanded to strike the rock from which the water was to flow. It was the mixed multitude that led the children of Israel to indulge themselves in gluttony, licentious reveling, and sensual gratification, even to the extent that the pious leaders in Israel yielded to the demands of the unconsecrated mixed multitude.

What was the cause of the apostasy in the Christian church in the early centuries of the Christian Era? The church historians are all agreed that many new converts won from paganism to the Christian church during the second, third, and fourth centuries were never truly converted, and that these converts outnumbered the genuine Christians, put a new mold on the church, and made all kinds of compromises with the pagan rulers in order to escape persecution. "In every persecution there were great numbers of unworthy Christians," says Edward Gibbon, the noted historian of the *Decline and Fall of the Roman Empire*, "who publicly disowned or renounced the faith which they had professed; and who confirmed the sincerity of their abjuration, by the legal acts of burning incense or offering sacrifices. Some of these apostates had yielded on the first menace or exhortation of the magistrate; while the patience of others had been subdued by the length and repetition of tortures. . . . As soon as the severity of the persecution was abated, the doors of the churches were assailed by the returning multitude of penitents, who detested their idolatrous submission, and who solicited with equal ardor, but with various success, their re-submission into the society of Christians."

A little later, when Christians became more popular and kings and rulers embraced the faith of the Christians, the generals of the army and the soldiers were baptized en masse, and the subjects of the ruling monarch nominally embraced the creed of the established church. When Christianity entered the palaces of kings and formed an alliance with the Roman

Empire, the spirit of compromise and conformity to heathen customs and doctrines of belief gradually crept into the Christian church as the new converts to Christianity gained control of the administration of the church.

Many pagan philosophers and educators were among the new converts, and they molded the doctrines of Christianity in harmony with pagan philosophy and customs. There was no fundamental doctrine of Christianity that they did not change. They were the mixed multitude that remodeled Christianity into the Papacy.

We need to avoid the mistakes of the past. Public evangelism with mass movements is fraught with grave dangers. Un-

less thorough work is done by personal evangelism in faithful instruction in all points of testing truth, and individual converts give evidence of genuine conversion, the church will suffer spiritually at the hands of the mixed multitude that is brought in. But this need not be where God's plan of revival is accompanied by careful instruction of the candidate for church admittance and continued interest in the spiritual welfare of the new member on the part of the church.

None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.—*The Great Controversy*, pp. 593, 594.

A Story for the Children

By R. N. MONTGOMERY



Mr. Eagle Has His Picture Taken

In all the world of birds probably none is such a noble example of size, beauty, and power of flight as the golden eagle. Much has been written about him—some facts, some fable. For ages man, with admiration, has watched him sweep through the skies! Known variously as the ring-tailed eagle, black eagle, gray eagle, or brown, it can easily be identified once the conspicuous points are known. The golden eagle feeds upon ground squirrels, rabbits, fawns, woodchucks, prairie dogs, turkeys, chickens, grouse, lambs, pigs, goats, and cats.

In color the feathers are dark brown, and the ends of the feathers are spear-headed with tips of deep gold brown, and with a yellowish nape of the neck. Its feathers were highly prized by the Indians for decorating war bonnets. Two eggs the size of goose eggs are laid, white in color marked with dark rich red brown. These are usually laid in March, hatching forty-two days later, and the young birds fly eleven weeks later. These great eagles are found in many distant lands: in Europe, south to North Africa; in America, south to Florida. They are known positively to live to the age of ninety-five years, possibly longer.

Mr. Golden Eagle has been credited or blamed for some very surprising feats of strength, such as carrying off children to rocky nests or stealing half-grown sheep. These tales have lost nothing in the telling. However, facts are facts; and to give the golden eagle proper credit, the greatest weight one has ever carried off, which was later actually weighed, to my knowledge, was about nine pounds. People investigating the nests have at times been attacked, but on the whole Mr. Eagle does not go hunting trouble, as we shall see.

The waves of heat rose in shimmering lines from the rocky slope of the mountain-side. In the cloudless sky Mr. Eagle flew in great spirals on unbending wing, searching

for dinner. Below in the shadow of a mighty pile of granite boulders was the nest, and near it two people were busy in a tree that grew close by and was higher than the rock on which the nest was built.

The two were busy placing a shapeless green object in the tree opposite the nest. Mr. Eagle widened the circle and flew directly overhead, anxiously hovering near. Soon he was joined by Mrs. Eagle, for the nest now contained two eggs. Fear of man kept them from swooping down on the two men so busy in the tree. Soon they pulled up a square object by a long rope and placed it inside the green thing in the tree, and one of the two walked away and down the mountainside.

The eagles were pleased to see this; and not being able to count, they did not know that one had stayed behind in the green canvass blind fastened in the tree. Later as Mrs. Eagle sat on the eggs she was annoyed by a glassy eye peering at her from the blind and a whirring sound entirely new to her ears, but nothing moved, so she gradually paid less and less attention to the strange object in the tree.

All the while the naturalist in the blind was taking many feet of film showing every habit of the great birds morning and evening. Days passed, and finally the eggs hatched. Now the task of feeding two hungry mouths began, and the camera recorded each change in the eaglets. Eleven weeks later the young birds were, after many trials of wings, holding fast to the nest, ready to take to the air, and the photographer in the blind faithfully recorded the event. Now the life history of the golden eagle was recorded so that boys and girls everywhere could see and learn about them. Mr. Eagle had kept unknowingly the spirit of the statement in the Bible which says, "As much as lieth in you, live peaceably with all men." He had emerged from his nest for all the world to see.

Camp Meeting Season Is Here Again

(Continued from page 1)

last days of peril and conflict! . . .

None of us should go to the camp meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. . . . Each one should feel that in a measure the success of the meeting depends upon him. Do not say: "I am not responsible. I shall have nothing to do in this meeting." If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad.

The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. . . .

Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, "Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus? . . .

Atmosphere of Faith

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christ-like love, an atmosphere invigorating to the spiritual life of all who inhale it. Then we can go to the camp meeting not merely to receive, but to impart. Everyone who is a partaker of Christ's pardoning love, everyone who has been enlightened by the Spirit of God and converted to the truth, will feel that for these precious blessings he owes a debt to every soul with whom he comes in contact. Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ.

And in blessing others, they will themselves be blessed. . . .

Those who gather at camp meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor.—*Testimonies*, vol. 6, pp. 38-45.

A Mother's Tribute to Her Children



There are so many beautiful things written about mothers—their faith in God, their deep and enduring love for their homes and families, their patience and tenderness, and their sacrifices so willingly made for their loved ones. But tonight I am thinking of the joys and constant streams of happiness our children give to us—the mothers of all the earth. How happy we should be that we are counted worthy to be called mothers! How proud and blessed we should feel that God has chosen us for such a glorious and sacred position! Simply because we are mothers? No. But rather because He has given us the great gift of motherhood.

God has put into the weak, frail hands of mortal women the material that, rightly trained and educated, will bring joy and salvation to the ends of the earth. So, I speak for thousands of mothers the world over when I say, It's not so much what I have done for my children but what they have done for me that I wish to remember.

My Two Boys

Shall we begin with my oldest son? James, you were a beautiful baby, and as I held your little three-month-old form in my arms I little realized the fullness of joy you were to bring me. You were an adorable baby with brown eyes and far too many curls for a little boy. You were a mischievous little runabout too, sometimes chasing the mother hen and her baby chicks, or sitting in the chickens' watering pan in your clean rompers. You have always been a happy child, willing and gracious and obedient.

Work has not been hard for you, for you have had responsibility since you were a little boy. No, you have not been a lazy boy, nor have you been one to think only of yourself. Many times your week's earnings brought home to me has met an emergency. But all cannot be compliments even for you, my son. There has been your quick temper to work on, and with God's help we shall gain the victory. I can still see the twinkle in your eyes as I reproved you for taking up too much time with a certain young woman. You listened as I explained, "You should wait until you're a little older; you'll have plenty of time for girls yet." You agreed. And I reminded you that Jesus too has a right to expect us to make something good and useful of our lives.

Soon now you will go march-

ing away in your khaki uniform. As I watch you come whistling down the road in your cadet uniform, I get a lump in my throat. No, I shall not be afraid to let you go, because God gave you to me, and He is able to keep you.

Maurice, what a big boy you are getting to be! Why, you're even taller than I. Remember, we measured the other night? You're a hard boy for some folks to understand, but that's mostly because they don't really know you. Many times I have had to punish you, but only because I loved you. You like to tease your sisters, pull the cat's tail, and hide the dolls. You are not really bad; you are just a boy.

Today as I cleaned your room I wondered at so many things and what to do with them. Here on the table lay the makings of a radio, cluttered with pieces of many other radios. In the corner is the old typewriter you have been working on. And here, hanging from the ceiling, is a fluorescent light you have rigged up. Just look at the wires! I pull a switch—it really works! You are my daring son, always looking for something new, keen and anxious to tear something apart and see what it looks like inside.

You have kept me on the alert, and it has been good for both of us. You are my stand-by when I need a job done quickly. But you are growing up too. I recall a few lines I wrote the other night about "My Two Boys."

Not dirty rompers or tousled head,
But two grown-up boys, I'm seeing
instead;



H. D. Wheeler

Two Happy Girls Can Bring Much Joy to a Mother's Heart

There's pride on the outside, but a hurt within,
For my two boys are now my two men.

Fourteen years ago on a sweet May evening I felt a soft little bundle placed in my arms, and the voice of my mother saying, "A little girl this time." My cup of joy was surely overflowing. A baby girl! How I had wished for that! Yes, a little girl with soft blue eyes and the darkest hair! From the very beginning, Elaine, you have been a sweet child, easy to teach and ready to learn, though liking to have your own way. But we are learning, aren't we? Your coming, my little girl, has meant a house cluttered with lost kittens, stray puppies, and baby rabbits. The little black kitty you found hungry and lost grew into a lovely cat for you, but today we buried it under the willow tree with all the other pets.

As I see you sitting at the piano practicing your lesson, I realize you too are growing up, and I find myself wishing you were not. I only hope I have given you what it takes to grow into a lovely young woman, who will be as lovely on the inside as the outside, who will love God's great cause, and who will use all your talents to further His work.

My Baby Girl

Rebecca, my baby girl. What a lot of energy is wrapped up in that little bundle of you! How you come merrily home from school swinging your lunch box! You always forget you are a little girl, and ride the boys' bicycles, and kick the ball, and run races. How lonesome the house is when you have gone to school, but how I long for schooltime again when you are home! You teach me so many things by

your simple faith in Jesus, and many times your prayers have been answered. You love everything—the doll with its head off, the white puppy dog, the weak little plant trying to grow, and the grasshopper with one wing. You like to go to the barn with daddy, and delight in the smell of horses and cows and fresh hay and tractor grease and warm milk. What will you be when you grow up? This we have often wondered.

Yes, I wonder what place each of you will fill in life. This I know: You will not fail God, neither will you disappoint me. I know you are good girls and boys, and the world needs you. You are a great joy and comfort to me, and so I pray the Lord will bless you, and lead you, and teach you, and use you for His honor and glory and for the saving of many souls in His kingdom. As you accomplish this for God my cup of joy will be full to the brim.

How Do You Look Today?

By F. W. Foster

A few weeks ago it was my privilege to visit Franconia Notch in the beautiful White Mountains of New Hampshire. While there I saw something I have always wanted to see. Yes, you've probably guessed it—the Old Man of the Mountain, the Great Stone Face. As I gazed at that massive, rugged profile my thoughts were turned to the story in American literature of the man who lived down in the valley at the foot of this natural wonder.

Day by day, so the story goes, this man gazed frequently at that Great Stone Face. As he worked the fields his glance would often be directed toward the firm chin, set lips, and determined look of the Old Man of the Mountain. Many of his leisure moments were spent in this manner. He gazed upon the face so much that one day his neighbors discovered that his features resembled those of the Great Stone Face. *By beholding he had become changed.*

To Be Like Jesus

Would you like to be like Jesus? If so, you should determine that He is to be your example; and then, by talking with Him, and by reading His love letter to you, let Him influence your life. The early morning contact with Jesus—all alone, where it is quiet—can show you things about Jesus and things about yourself that you have never noticed before. Then throughout the day, at work or in leisure moments, you can have a little talk with Jesus, which will give you frequent glimpses of Him.

I'm sure the reason some of us fail to behold the Master is that we ourselves block the way. How much we hear youth saying, "I am so busy. I want to have some fun." Yes, our desires too often keep us from beholding Jesus and becoming like Him.

A writer in the *Canadian Baptist* says:

"Some of us are so full of ourselves and our busy servings, that we cannot see Christ in all His beauty. Some years ago when I was away on a preaching appointment, my wife and little daughter stayed at the home of a friend. On the bedroom wall, just over the head of the bed in which they slept, there was a picture of the Lord Jesus which was reflected in a large mirror of the dressing table standing in the bay of the bedroom window.

"When my little girl awoke on her first morning there, she saw the picture reflected in the mirror while she still lay in bed, and exclaimed, 'O, Mummy, I can see Jesus through the mirror.' Then, she

quickly scrambled up to take a better look, but in so doing brought her own body between the picture and the mirror. Thus instead of seeing the picture of Jesus reflected, she saw only herself. So she lay down again, and again she saw the picture of Jesus. She was up and down several times after that, with her eyes fixed on the mirror. Then she said, 'Mummy, when I can't see myself I can see Jesus; but every time I see myself I don't see Him.' How true it is that when self fills the vision we do not see Jesus."

I am thinking now of a lovely, blue-eyed, blond Southern girl who was reared by an Adventist mother. Eventually she went away to academy. This is where I first met her twelve years ago. At that time she was a good example of what a teen-ager ought to be—refined, courteous, and with unquestioned moral standards. With her effervescence and sparkle she certainly "made a hit." The students loved her for her beautiful Christian disposition. She gave every evidence of being a young woman who often beheld Jesus and who was making Him her guide.

Then, because of home circumstances, she was forced to leave school and get a job. For about eleven years I lost all contact with her. After I had finished academy and college and had been in the ministry a few years, it fell my opportunity to have some week-end appointments in this young woman's home city. Through older members of the church who remem-

bered her in happier years, I was able to secure her address. The story she told me later was one that made me shudder. She said:

"After leaving academy I began gradually to *keep company* with associates whose standards were much lower than those I had always held. I began to *read* things which were questionable, such as detective stories and so-called true stories. After reading these a while I found that the Bible and other worth-while reading held no appeal. Then I became an addict of those places where *I saw things* which made a great impression on my life. Yes, I became a movie fiend. And now I've gone to the very depths of sin. My life is shattered, wrecked, ruined!"

As I drove up to the house that morning in January, 1949, and as she walked down the path to greet me, I saw what she meant. She was now a "peroxide blonde." Her teeth and fingers bore the yellow stains of nicotine; she was a chain smoker—one cigarette right after the other. She wore high-heel spikes with ankle bracelets; and her lips, fingernails, and toenails were colored brightly. She was a pitiful sight.

Continuing her tale of woe, she said. "I am now teaching in a dancing school. I have been twice married and twice divorced (she was twenty-seven then). I'm lost, hopelessly lost, and nothing can save me now. My life is ruined. Neither God nor the devil would have me as I am."

Things That Influence Us

Yes, the literature we read, the things we see, the sounds we listen to, the company we keep—these influence our lives more than we realize. By beholding ungodly things we are changed—not in His image, but in the image of His opposite. You and I can never afford to take our eyes off the Master. We must be frequent in our visits with Him. We must be faithful in reading His words to us, for by them He tells us how to be like Him. While claiming to be His children we must not lead orphaned lives by dwelling with those who are members of Satan's family. Never forget, our lives are *influenced*, no matter how strong willed we may think we are. Good things will mold us in Christ's likeness; worldly things, in Satan's likeness. This matter of being changed by beholding works both ways.

This lovely statement from *The Desire of Ages*, page 827, has always meant a great deal to me: "Tell the people of Him who is 'the Chiefest among ten thousand,' and the One 'altogether lovely.' Words alone cannot tell it. Let it be reflected in the character and manifested in the life. Christ is sitting for His portrait in every disciple." What kind of picture are you presenting to the world today? Christ is sitting for His portrait in your life. Is that portrait of Jesus clear and sharp in your life, or is it blurred? Are you giving a *true picture of Jesus? Think it over.*

Did You Know That—

Last year 35,500 Americans were killed in traffic accidents.

★ ★ ★

In 1950, 1,799,800 Americans were injured in traffic accidents.

★ ★ ★

There were 235,800 more persons injured in U.S. motor vehicle accidents last year than in 1949.

★ ★ ★

Speeding on U.S. streets and highways last year killed 13,300 men, women, and children.

★ ★ ★

8750 fatalities on our highways last year were attributed to intoxicated drivers.

EDITORIALS



One Step Nearer Church Union

There seems to be mounting evidence that some leaders in Protestant churches are looking for a way to build a bridge that will span the great gulf now fixed between their denominations and the Catholic Church. Though pointed proof for this is lacking, the student of prophecy is ever watchful of events that may lead to church union.

Protestant leaders recognize that the big task before them now is to unite their own forces before they can hope for any real union with Rome.

Attempt at Protestant Union

The recent organization of the National Council of the Churches of Christ in the United States of America constitutes the latest and most effective attempt at Protestant union. The twenty-seven church bodies who formerly composed the Federal Council of Churches are now joined together in the National Council. The Federal Council was just one of twelve interdenominational agencies now combined in the National Council.

When this organization was constituted in Cleveland, Ohio, from November 28 to December 1, 1950, the delegates chose as their leader and first president the presiding bishop of the Protestant Episcopal Church. Just why an Episcopalian bishop was asked to head this large Protestant council (there are also several Orthodox churches in the council) is not definitely known, but when we pause to consider the long-range objectives of ecumenical Protestantism we think we see in this choice an attempt—calculated or otherwise, we do not know—to further implement the union of Protestantism with Rome. The influence of an Anglican bishop would go farther than that of any other non-Roman church leader because of the peculiar nature of the denomination he represents. The Protestant Episcopal Church has been called the “bridge” church between Protestantism and Catholicism.

“The Church and the Churches”

In a recent issue of *Time* magazine this question is discussed in an article entitled “The Church and the Churches.” One of the subheads reads, “Why an Episcopalian?” In answer to this question the writer says:

“At the apex of the pyramid is the National Council’s first president, Bishop Sherrill. When the delegates to the National Council’s constituting convention elected Bishop Sherrill its first president, they did not pick a veteran wheelhorse of the ecumenical movement. Nor were they singling out one of the sparkplugs of U.S. Protestantism—a barrier-breaking theologian like Reinhold Niebuhr or a hard-hitting polemicist like Methodist Bishop G. Bromley Oxnam. They were simply picking *the best man for the job.*”

“He is best partly because of the kind of church he heads. Almost anything anyone could say about the Episcopal Church would be partly true. It is Protestant or Catholic, depending on which of its members you are talking to. Its clergy include some who are embarrassed by most of the Apostles’ Creed and others who call themselves ‘Father,’ and say Mass every day, with all the liturgy and ritual of a Roman Catholic church.”

“For such ambivalence the Episcopal Church has been called the ‘Bridge Church’ between Protestantism and Catholicism. As Bishop Sherrill says: ‘The bridge doesn’t seem to have

anything to hook on to at present, and a bridge with nothing to hook on to is just up in the air.’ *But if it is not yet a span across the greatest gulf in Christendom, the Episcopalians’ latitude may yet provide a few planks to throw across interdenominational ditches.*”—March 26, 1951, pp. 69, 70. (Italics supplied.)

A Striking Similarity

This writer’s statement has significance to Adventists when we associate it with the comments made by another writer years ago. We note a striking similarity between these paragraphs and a prophetic statement by God’s messenger.

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.”—*Testimonies*, vol. 5, p. 451. (Italics supplied.)

In another place Mrs. White described church union in this way:

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. *The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.*”—*The Great Controversy*, p. 588.

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.”—*The Great Controversy*, p. 592.

The union of church and state will naturally result in persecution. This is the inevitable consequence of depriving people of their personal liberties and enforcing religious tenets by civil law.

We are nearer the time when the bridge between Protestantism and Catholicism will be built than we know. Though it is true that “the bridge doesn’t seem to have anything to hook on to at present,” it will not lack for an anchor on either side of the gulf when the time is fully ripe for the union of Protestantism and the Catholic Church. We read, “Church and state are now making preparations for the future conflict.”—*Testimonies*, vol. 5, p. 449. Is the church of God, the remnant church, making adequate preparations for this conflict? From all appearances this time is nearer than we think.

D. A. D.

Beyond the Power of Scottish Courts

During the second world war I made a note of something in an English newspaper, covering an incident in Scotland. A woman in Scotland who had always taken satisfaction in marking her birthday by serious celebration was much put out by discovering that the day was the same as that of Hitler's in Germany. There his party was celebrating the day with pomp and display.

The women went to the courts in Scotland, determined to have her birthday changed. But courts agreed in assuring her that it was impossible to change the day. Her birthday was fixed by the unalterable fact that a certain day was the day of her birth. No court could change that fact. The courts of the realm were powerless. And the woman was helpless to reverse fact and truth.

Fact Could Not Be Reversed

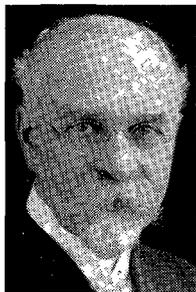
When I read about the incident I thought of an example in ancient times of an effort to reverse facts. The people of Israel in their journey to Canaan were passing by the land of Moab. Balak, king of the Moabites, had hired Balaam, once a prophet of God, to go and curse Israel. But by the interposition of God, Balaam was hindered from speaking otherwise than as the Lord would allow. Time after time the prophet blessed Israel while Balak was paying him to curse. After his futile attempts Balaam answered the king's complaints: "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." Num. 23:20.

Note this everlasting fact: In laying the foundation of this earth and creating man upon it, the Creator rested upon the seventh day. That made the seventh day His Sabbath. He blessed that day and made it holy. "The sabbath was made for man," said Jesus. He knew, for He it was who made man and made the Sabbath. "Without him was not any thing made that was made." John 1:3. He it was who "blessed the sabbath day, and hallowed it," as the fourth commandment declares.

Here again we say, He hath blessed, and who can

Brief Biographies

His childhood and youth were spent in Iowa. Here he finished high school, attended normal school, and spent a little time at Battle Creek College preparatory to teaching. Later he felt the urge to preach and acted as tent master in Texas, followed by a year in the home of James White in secretarial work. In 1880 he returned to Iowa for six years, during which time he was ordained as a gospel minister. His first call to foreign work was to New Zealand, where he raised up a church, organized a conference, and became its first president. In 1892 he became president of the Australian Conference, and was later chosen as president of the Australian Union. His election as president of the General Conference came in 1901. A general reorganization followed. Union and division conferences were formed, new departments were created, the removal of the denominational headquarters to Takoma Park was made, and our foreign mission work and evangelism received a new impetus. His twenty-one years of leadership were filled with administrative routine, travel, writing, and unstinted labor in the setting and reaching of new goals in all departments of the cause. The year 1926 marked the close of a four-year period as secretary of the General Conference. A tour of Australia and South America followed. On his return to America he fostered the formation of the Ministerial Association and the publication of its organ, *The Ministry*. His life was ever characterized by his devotion to God and his faith in the Advent Movement. What was his name? To identify, see page 22.



reverse it? Neither custom, nor churches, nor ecclesiastical councils, nor bishops, nor popes, nor men high or low can change the eternal fact declared by God in speaking His holy law from the mount: "The seventh day is the sabbath of the Lord thy God."

What is a fact? One small dictionary defines *fact* as follows: "A thing done. Latin, *factum*—act, deed." In this matter of the Sabbath we are not faced with something that man did. God is the one who did things. He made the earth and man upon it in six days. He rested upon the seventh day. *Sabbath* means "rest," and that made the seventh day God's Sabbath. He blessed that day. If blessing means anything, that made the seventh day different from all other days of the week. He "made it holy."

Men can no more change these facts about the seventh day than they can change the fact that God made the world. No one can change his birthday by celebrating another day, the wrong day, contrary to the unchangeable fact. No observance by men or the church of the first day of the week instead of the seventh—through centuries—could ever make the choice of men the day of God's true Sabbath. It is "an act of God" that every soul has to deal with here, either accepting it as fact or rejecting it.

"Can length of time on God Himself exact,
And make that fiction, which before was fact?"

W. A. S.

God's Grace—3

Is Our Best Enough?

Man has made many brave and self-sacrificing attempts to cure the world's ills, and in many instances he has been successful. Cruel monarchs and dictators have been overthrown. Slaves have been set free. The hungry have been fed, the poor clothed, the refugees have found a home, the sick have been healed, plagues and epidemics have been conquered, and science has opened new vistas of hope.

Greek civilization gave us culture. Roman civilization gave us order. Modern civilization is giving us abundance. The list of human achievements is a long one. This has led some to believe that man is the master of his own fate.

But this is being widely questioned today as serious fundamental weaknesses in human character become more and more apparent. The trouble is, the human physician has only been able to treat symptoms and has not been able to touch the deep causes of our woes.

Something More Is Needed

Man at his best is not enough. This is the tragic lesson of history. Something more is needed to save us from those things which threaten soon to overwhelm us and bring final disaster.

There are, no doubt, many good and honorable men in the world who are neither atheists nor Christians. They hold to high moral principles of honesty, integrity, sympathy, justice, purity, benevolence. Their vision is broad. Their energies are spent in helping to work out the salvation of the world. We must credit these men with doing all that is humanly possible for the good of mankind, and we must respect them for it.

But are they doing enough? Can they do enough to reach the goals they have set for themselves? No. Again we say, man's best is not enough. We need more than good men. We need reborn men, a new creation, members of a new race.

Some often wonder why we need Christianity, when some men can be so good without it. By comparison with others about them, their robes appear spotless. And these

are the men who are hard to convince that Christianity is necessary. Not having seen the pure white linen of Christ's character, they know not how much they lack.

Thus it was, no doubt, with the man in the wedding-feast parable that Jesus used to illustrate this point. We remember how He said, "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Matt. 22:11, 12.

When He Saw the Difference

Evidently this man thought his own garment was good enough. It may have been of very fine quality, and no doubt it had been washed and ironed as perfectly as human hands could do it. Before the man went into the feast he must have felt quite satisfied. So he refused the garment offered to him.

Only when he was inside did he realize how different his garment was from what the king expected of him. By comparison with others outside the room he felt quite respectable, but inside, as he beheld the beautiful, faultless robes of those about him, he began to realize his insufficiency. It is no wonder that when the king asked him how it was that he came in without a wedding garment that "he was speechless." Thus it will be someday with all those who feel that the good that men do will make them fit to enter the kingdom of God.

Comparisons are dangerous if we only compare ourselves among ourselves. Let Christ's character stand revealed before us; then our own righteousness will appear as filthy rags. Not until man comes to this point can Christ do anything to save him.

Nicodemus was one of the world's best men, and he probably felt little need until he met Jesus and talked with Him. It was because Nicodemus liked to associate himself with good men that he sought out Jesus that night. But how quickly the Son of God pierced his thin veneer of righteousness.

New Creatures in Christ

Not responding to the flattery with which Nicodemus accosted Him, Jesus wasted no time, but said directly, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

This is the keynote of the message that Christ brings to the world. Not by any righteous act that we can do can we be restored to the Edenic state, for we are a race of sinners who have been cast out of God's holy kingdom. Some great change must take place in our lives before we can be restored to the society of God and heavenly beings. We must be born again.

Such a new birth cannot be brought about by any miracle of science, by any round of ceremonies, or by anything that man can do. We become new creatures through the grace of God and the power that Christ will exercise over those who commit their ways to Him.

Thus Paul wrote, "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.

Once we admit that a new birth is necessary, how quickly human works recede into the background. These thoughts are beautifully summed up in the following words:

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

When the jailer called out, "What must I do to be

saved?" the apostles replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31.

By this simple formula will men be saved. If it were not for the grace of Christ, where would we stand today? In spite of all our efforts to measure up to the righteousness of the law, to be what God expects of us, to live holy lives before men, we would still be sinners, subjects of eternal death. But the Son of God comes among us and says, "Believe in Me. Commit your life to Me, and I will make a new man of you. With Me you shall enter the eternal inheritance. I am the way, the truth, and the life. Follow Me."

F. L.

Hezekiah's Weakness and Strength

There is an interesting contrast in the history of Hezekiah's conflicts with Sennacherib, ruler of Assyria. It shows how weak a man is when in the wrong, and how strong the same man can be when in the right.

Assyria's First Attack

The Ekronites had rebelled against Assyria, and Hezekiah had made himself a partner with them in the revolt. Therefore, Sennacherib, after punishing Ekron, came against Judah. Hezekiah knew he was in the wrong. The record says:

"Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. . . . And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. . . . Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid." 2 Kings 18:14-16.

Assyria's Second Attack

The next invasion of Judah by Sennacherib ended very differently. Doubtless the proud Assyrian expected the same humiliating submission the second time. But this time Hezekiah said to his people:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." 2 Chron. 33:7, 8.

What made the difference? On the first occasion Hezekiah was in the wrong; now he was in the right; and all the strength of the God of right was on his side. Assyria represented then the greatest power on earth. But in one night this greatest of powers was humbled by one angel of God. You know the story. More power was with Hezekiah than with Assyria.

The Lord lives today, and it is a blessed truth that the humblest and weakest man or woman who is in the right with God is stronger than the might of all the world. And the world is powerless to coerce into sin. It is sin within that makes one weak in the day of trial, not the forces without.

W. A. S.

Integrity, firmness, and perseverance are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible, a power which makes him strong to do good, strong to resist evil, strong to bear adversity. It is here that true excellence of character shines forth with the greatest luster.—*Testimonies*, vol. 4, p. 656.



News From the World Field

New Opportunities in Southern Asia

By E. D. Dick

Vast changes have taken place in India in recent years. These changes have brought new opportunities and challenges such as have never been seen hitherto in the history of our work. Let me explain.

For a century and more, prior to 1947, India was a British possession. During the time of British occupation great investments were made throughout the country—developments in transportation, railroads and harbors, country roads and city streets. In communication good postal service and telephone and telegraph installations were provided. In health services large hospitals and medical centers were established. Medical and veterinary colleges were operated, and sanitary services developed. In agriculture huge irrigation canals were built, and vast irrigation schemes were carried out. The police and military preserved law and order, and a high standard of justice and equity was meted out in the well-regulated civil and criminal courts of law.

Despite these huge investments, which brought about greatly improved living conditions, a spirit of unrest egged on by aggressive, political, national leaders developed.

India has a huge population. There are approximately 420,000,000 in that sub-continent of Asia. This means that if the peoples of earth should march by a given point, every fifth person would be an Indian.

Untold Millions in Great Need

Most of these people are very poor. Probably half of them never had a good meal in all their lives. Many, many live on the verge of starvation continually. Then, too, illiteracy is very great. Approximately 88 per cent of the men and 94 per cent of the women can neither read nor write.

Political agitators stirred up the people to believe that their poverty and unfavorable conditions were due to the occupation of their country by the British.

There were two dominant religious communities in India, 240,000,000 Hindus and 100,000,000 Mohammedans. Though ordinarily there was great hatred and strife between these two communities, these were united in their desire to drive

the British out of their country. Because of this rising tide of unrest within India and because of financial stringency at home the British graciously withdrew.

On their withdrawal the Hindus set about to establish a Hindu state to revive the Hindu philosophies and practices to bring about a great revival of Hindu worship. This was highly distasteful to the Mohammedans, and led to bitter strife between the two communities. In this a million or more lost their lives, and other millions were rendered homeless by forced migrations. This resulted finally in the establishment of two nations—Pakistan, a predominantly Mohammedan state; and India, a predominantly Hindu state.

But conditions have not improved economically. The promises made by the politicians have not been fulfilled. Conditions have deteriorated, and the peoples of Pakistan and India are becoming disillusioned. They have passed through a yale of tears and sorrow, to emerge with the sting of poverty greater than ever before. Famine threatens great sections of the population; and therefore their peoples are reaching out anew for something different—something better. They seek deliverance from the 'cruel' conditions under which so many of them live.

The Appeal of Religion

The peoples of India are outwardly religious. Everywhere one sees temples and tombs and shrines in which they have placed their confidence. Their conditions have not improved. There is now an outreach for peace, for freedom, for security. For this the third angel's message is the true remedy. In the hearts of many has come a spirit of inquiry, a search for deliverance from the fatalistic treadmill of their past unsatisfying religious ceremonies. This is seen in many changed attitudes. Let me enumerate some of them:

First, a change is seen in their attitude toward Christian evangelism. Formerly it was difficult to secure an attentive audience for Christian services, but now crowds attend our meetings regularly. At the time of my visit and before, large and successful efforts were in progress in Bombay, Calcutta, Madras, Bangalore, Colombo, Calicut, and elsewhere.

The leaders of the division are fully aware of the present new opportunities, and at the time of their annual meeting set aside 200,000 rupees (\$10,000, U.S.) especially and solely for evangelistic work. The prospects for increasingly large results are cheering. There were 1,015 baptized last year. The membership stands at 10,712, and the Sabbath school membership at 19,281.

Second, a change in attitude is also seen in their receptivity to Christian literature. Not long ago it was difficult to sell our books. Colporteurs had to be heavily subsidized to carry on. In the past few years the Christian colporteurs' sales have greatly increased. People are reaching out for something which will bring hope and assurance to their starved hearts and lives.

Growing Interest in Christian Literature

A further indication of their changed attitude is seen in their willingness to buy religious literature. Formerly we could sell only health literature. Now religious books are sought after. People are getting down from their shelves our books bought long ago and comparing them with the truths presented by our evangelists in their tent meetings. One woman brought out an old book given to her grandfather by a now-forgotten friend many years ago after attending our meetings. It was *The Story of Daniel the Prophet*, by S. N. Haskell, and because the message presented was the same as that taught in her good book and the Bible, she accepted the truth and was rebaptized.

Two other evidences of a change of attitude are seen in their eager reception of the Voice of Prophecy Bible Correspondence School and the weekly radio broadcasts from Goa and Ceylon. After three years of operation of the Voice of Prophecy Correspondence School, publicized by limited newspaper advertisements, 68,000 were enrolled and pursued or are pursuing the prescribed courses. Very many are eager in their acceptance of the new truths which they have discovered in these muchesteemed Bible courses. Hundreds profess acceptance of Jesus as their personal Saviour and are asking for baptism.

Thousands of others are regular listeners to the weekly radio broadcast, which is clearly understood to be a Christian program. Letters of interest and appreciation have come in from many lands.

This truly is the day of opportunity and challenge for the peoples of Pakistan and India, and we must pre-empt the oppor-

tunities promptly. We repeat, This is the day for the preaching of the third angel's message. The people of India are balancing precariously between Communism and Christianity. We have the message for the world for this time, but particularly for these lands where the heart hunger

is so apparent, the need so great. True peace, freedom, and security are found only through the gospel of Christ. Let us not fail to occupy these opportunities, and meet the challenges which come to us in these great lands where multitudes are hungry for the gospel of Christ.

most gratifying. He is a real friend of the hospital and of our mission.

A Sabbath was spent at the Awtun Station, where Pastor and Mrs. A. E. Farrow are working. Several hundred believers and friends gathered in a large open-air service, which was attended by the paramount chief and his counselors. In the evening a visit was paid to the chief, who, when we departed, insisted on making a present to us of a well-fed and very lively duck, which was carried by the chief's son to our car and safely encaged in the luggage compartment under the chief's scrutinizing eye. Later in the evening the church members sent us a letter of thanks signed by their elders and enclosing in the envelope a five-pound note to apply on our expense in paying them this visit. As we reflected on their apparent poverty we were greatly moved by this very generous expression of their gratitude.

In the Mission Fields of the Northern European Division

(Concluded)

By A. F. Tarr, *President*
Northern European Division

At Accra a day was spent in the home of Elder and Mrs. J. O. Gibson. Elder Gibson is the newly appointed president of the West African Union. Because we were to return to Accra later for the union committee meeting, we hurried on to other parts of the field, one of which was Bekwai, the training school for the Gold Coast. Here we were happy to meet Elder and Mrs. H. J. Welch, Mr. and Mrs. A. M. Moyer, and Miss Joyce Mohlmann with the African teachers and students.

Among other things, this school is emphasizing practical education, and the students are being trained in printing, agriculture, and building. Altogether more than three hundred young people in all the grades are being trained at this school. Sixty-one, including two from Sierra Leone, are in the advanced classes. Evangelism is promoted with special enthusiasm, and as a result of the efforts conducted by students and teachers eight new companies were raised up in the surrounding towns during 1950 with 240 souls won. Sabbath services were conducted at Aguna and Assamang, where several hundred believers had gathered.

The Gold Coast Mission

At Kumasi, the headquarters of the Gold Coast Mission, we were guests in the homes of J. C. Vetter and D. J. Clarke. A district leaders' meeting and a meeting of the mission committee coincided with our visit. Evangelism is strong in this mission. Baptisms totaled 1,002 in 1950. At a recent laymen's institute personal goals were set for 1,500 new converts in 1951. We were told that the 1950 camp meetings were attended by more than 15,000 people, and that at one meeting a Mohammedan chief and all his elders were present, bringing generous offerings to the harvest festival.

Next we visited Nigeria. At Lagos we were met by H. S. Pearce, manager of the Advent Press, who motored us to Ibadan, Nigeria's largest city, and the headquarters of the West Nigerian Mission field. J. J.

Hyde is the president of this field, and L. G. Annis was at the time of our visit secretary-treasurer; Brother Annis has since been called to be secretary-treasurer of the union. Here also we found E. E. Hulbert, who is in charge of the Voice of Prophecy.

A Different Kind of Welcome

From Ibadan we visited Erunmu, where a rather novel welcome awaited us from the churches of that district and their friends. The road for a great distance approaching the church was lined with members, and a great banner of welcome borne by the church elders preceded our cars. The church was packed, and hundreds tried to find a place outside the windows and doors. Before we left the church an endless file of school children presented a gift from the church members.

By the time the procession had passed in and out of the church for possibly fifteen minutes there was a huge stack of yams weighing no less than half a ton, two hundred eggs, and two live turkeys. We thanked the people for these gifts, and then asked that they accept them, or at least the greater part of them, as our contribution toward a school building they were erecting, and they seemed very happy. Next we inspected the 330 school children, who with their school band, and arranged in class groups, were lined up on the school grounds adjoining the church. A visit to the paramount chief followed. He appealed, as he has done for years, for the establishment of a secondary school in his district.

A strong hospital is being operated at Ile-Ife, under the direction of Dr. S. A. Nagel, who at the time of our visit was assisted by Nurses Frances Martz and Sylvia Turtill, and Mr. and Mrs. R. V. Santini. Nearly forty thousand patients were treated in the hospital and clinic last year, and the devotion of the staff to their task was inspiring. The commendation of the king of Ife, whom we visited, was

Across the Niger River

At Asaba, after a two-hour wait, we crossed the Niger River on a ferry steamer, landing at Onitsha on the eastern bank. Late that afternoon, with our car and ourselves heavily covered with dust, we arrived at Ihie, the site of the Nigerian Training College. L. R. Downing is the principal, assisted by Mrs. Downing and Mr. and Mrs. Brendell and a staff of African teachers. Of the three hundred students many have already been engaged in denominational service and are now taking advanced work to qualify themselves better as evangelists and teachers. It was encouraging to meet with this forward-looking group of students.

Aba is the headquarters of the East Nigerian field. Here we spent some happy days with W. J. Newman, W. G. Till, and J. D. Meade, and their families and associate African workers. Elder Newman is the president of this mission, which has a membership of over 4,000. The district leaders had been gathered in to meet us. Visits were also made to some of the nearby village schools, where we inspected possibly a thousand pupils.

We Enjoyed the Singing

Particularly impressive were the Christian songs sung by these children, many of whom were from non-Christian homes. We shall never forget the fervor with which the tiny tots of one school sang:

"Heavenly sunshine, heavenly sunshine,
Flooding my soul with glory divine.
Heavenly sunshine, heavenly sunshine,
Hallelujah, Jesus is mine!"

At one school in another field the teacher celebrated our arrival by having the entire school sing, "Lord, send a revival and let it begin in me."

In North Nigeria our little Dove plane was met at the Jos airport by Dr. and Mrs. J. A. Hyde. In their delivery wagon (they call it a kit-car here) we were driven to

Jengre, where Dr. Hyde, under pioneering conditions, is operating a dispensary with accommodation also for inpatients in native-built, mud-walled, thatch-roofed huts. In these huts he has had to treat many cases of pneumonia, sleeping sickness, and meningitis. In nine months of last year his cases totaled 14,592. In addition to his medical work Dr. Hyde carries the mission superintendency of a field extending four hundred miles in one direction and seven hundred in the other, with a population of more than eight million people. His force of workers, including those in the hospital and field and school, number fourteen in all. They are not very well trained but are most deeply devoted to their work and outstandingly proficient in their knowledge of the Bible. We left

this lonely station conscious of the great task confronting these workers and praying that God would greatly multiply their pioneering service for Him.

Our last appointment in West Africa was at the union headquarters in Accra, where for over a week we met with the union committee in its annual budget meeting. J. O. Gibson, the new union president, gave understanding leadership to the meetings, and we had some happy and deeply spiritual times together. Reports of progress were rendered by every one of the seven local mission fields and all the union departments and institutions. God's rich blessing has obviously attended the past service of workers and lay members alike, and we look for even greater blessings in the days to come.

A Visit to Vienna

By L. L. Moffitt

Secretary, Sabbath School Department
General Conference

[This is another direct air-mail report from Elder Moffitt, who is attending meetings in Europe.—Editors.]

To a transient such as I life in Vienna seems to be approaching normalcy. There are indeed numerous gaunt skeletons of bombed buildings in a few sections of the city, but repair operations completed or in progress have already healed or are healing many of the superficial wounds of war. The shop windows are full of goods, and the markets are abundantly supplied with food. The people are well clad, and appear to be well nourished. There are many rosy cheeks not obtained in the drugstore. In the parks happy children play and tulips bloom, with daisies and dandelions brightening the green-sward. Out in the country, as I traveled, Austrian farmers were plowing and planting. The winter grain and grass brightened the landscape. The apple and pear trees bloomed as pink and white as anywhere in the world. O that men could be as peaceful as the springtime countryside!

For centuries Vienna has been a famous center of culture, art, music, and medicine, but today it is also a center of Adventist influence in Europe. Although the city suffered from bombing attacks during the war, there remain, nevertheless, many grand old buildings—cathedrals; museums, municipal offices, and imperial palaces.

At Our Headquarters Building

Of chief interest to me, however, was a new building on Nussdorferstrasse, Advent Mission, the headquarters of the Austrian Union Conference of Seventh-day Adventists. In this spacious five-story building, which includes offices and apartments for workers, is a commodious chapel for one of the eight Adventist churches in Vienna. Here we held our Sabbath services for the Austrian Union Sabbath school convention, April 27-29.

Delegates were present from thirty-two Sabbath schools, besides a large attendance from the one thousand believers in Vienna itself. On Sunday we met in another church with about two hundred delegates, local officers, teachers, and interested members. L. Schneebauer, the union president; O. Uebersax, the union conference Sabbath school secretary; and other workers gave excellent help in the convention. Brother Uebersax has newly come to the department, and is giving very capable leadership to the Sabbath school work.

Austria has a population of more than 7,000,000. Our work began in Austria about 50 years ago. Progress has not been rapid. But now there are 40 organized churches with a membership of 2,591. In the city of Vienna there is a present membership of 999. Some of the other larger



Our New Hospital in Puerto Rico

It is a pleasure to bring to the REVIEW family a short report of the new hospital being constructed in Puerto Rico. This project was the recipient of assistance from one of the thirteenth Sabbath overflow offerings last year, and at the present time is about 60 per cent finished. Built on the side of a hill, overlooking the town of Mayagüez, on the west coast of Puerto Rico, this institution will offer the same sanitarium and hospital care that our other medical institutions offer. Because of its location in rural surroundings, quiet and rest help in restoring the sick.

The accompanying photograph gives a little idea of the modern architecture with its full sun decks, balconies, and large windows taking advantage of the tropical breezes. The new Bellavista Hospital will fill a very definite need on the western end of the island in a section classified by the government as definitely needing more hospitals.

For some years now the charity clinic section has been operating on a limited basis down in the city. However, there has been no place to care for those needing surgical intervention. This need will be filled just as soon as the new hospital opens its doors to the public.

L. L. Dunn, the business manager, is at present overseeing the actual construction and the securing of necessary equipment. Soon Doctors Charles Moore and Donald Sargeant will be returning from their studies to work together with Doctors Colby Dunscombe and Maxwell Rudisaile, D.D.S., who will be giving their undivided attention to this new hospital. We take this opportunity to thank those who have so liberally contributed in the past to this project, and ask an interest in your prayers that it may be a real soul-winning agency.

S. L. FOLKENBERG.

churches are in Linz, Graz, Innsbruck, and Salzburg. Counting the home Sabbath schools, the last Sabbath school report shows 98 Sabbath schools with a membership of 2,608.

Our training school—Schloss Bogenhofen—near Salzburg, is one of the units in our educational work in Europe that are preparing Advent youth for a place in the work of God.

So far nearly everywhere I have gone in Europe I see posters advertising the coming youth's congress in Paris. Evidently this meeting is getting good publicity and a large number plan to attend.

The believers in Austria are of good courage. As already remarked, conditions are apparently getting back to normal,

and even more prosperous days for our work seem to lie just ahead.

This is the eve of May Day. I have just returned to my hotel from an hour-long torchlight parade along one of the main arteries of the city. With street lights out and with bands playing and banners flying, the hundreds of torchbearers acclaimed their favorite candidate for the presidential election next week. Three main parties, I understand, are in the contest—communist, Catholic, and Socialist. The mayor of Vienna, on the Socialist ticket, appears, in Vienna at least, to be a very popular candidate. It looks as if there is considerable democracy in Austria.

Tomorrow my schedule calls for departure for Italy.

been established: Sedaven, in the Natal-Transvaal Conference; and Hillcrest, in the Cape Conference. Good Hope Training School, in the Cape Field Conference, has been developed by the erection of a new dormitory and boarding unit. Four of the African training schools—Bethel, Solusi, Malamulo, and Bugema—now offer secondary academic work on the junior certificate or junior secondary level. A branch of the Home Study Institute has been opened at Claremont for the division, offering nearly thirty secondary and college subjects, in addition to Bible subjects in the primary school.

The Sentinel Publishing house, near Cape Town, is printing two missionary journals, *Signs* and *Tekens*, with a combined circulation of 21,000 monthly. Sabbath school lessons are published in eleven different languages, including English and Afrikaans. Aside from tracts and pamphlets, thirty-one new publications were completed in the last four years. This house is printing in twenty languages, but that does not anywhere nearly meet the literature demands.

In his report to the council M. E. Dawson, the manager, stated: "A small songbook, *Sabbath School Quarterly*, baptismal manual, and a few other small books and pamphlets constitute the entire range of literature available to a large part of our growing African membership. Seventy languages are being used in the verbal presentation of the message, but we have publications in only thirty-two. There is a great need for Spirit of prophecy books. It is a startling fact that the only book within the division territory by Ellen G. White in any language other than English is *Steps to Christ*, a book of less than one hundred pages, and it is available in only five languages."

The Medical Ministry

The medical work, with a thirty-year history in the division, is developing rapidly. This is being carried on in eleven hospitals, the youngest being Maluti, in Basutoland. Two new hospitals, Ankole and Heri, are now in process of construction. One of the outstanding needs in the development of our medical work is that of training our own European nurses in Africa. At present there is no denominational nurses' training program for the European young people of this division. Dr. C. P. Bringle, medical secretary of the division, appealed for such training. He said: "One of our critical needs at this time is a solution of the problem of providing a suitable nurses' training program for our fine South African young people. It is our sincere and earnest prayer that God may lead us to a solution of this extremely important problem."

Our people in the Southern African Division are most grateful for the strong financial support the General Conference has been able to give to our growing work in that fruitful field. The appropriations

Advancing in Southern Africa

By H. L. Rudy, Vice-President
General Conference

The report of progress of our work in the Southern African Division is indeed a far cry today from what it was sixty-four years ago when the first Seventh-day Adventist mission station was opened in that territory—at Solusi. When a minister reported three or four baptisms in one year sixty years ago, it was marvelous in the eyes of those early pioneers. Two or three of those early workers were present at the South African Division council held in Bulawayo, April 15-21, 1951 and heard the reports of baptisms as they were given by the various unions.

Reports covering the results of the past four years were rendered as follows: the Congo Union, 8,287; the East African Union, 11,442; the Southeast African Union, 4,762; the South African Union, 3,976; and the Zambesi Union, 7,788. The membership increase for the same period came to 24,779, bringing the present total church membership of the division up to 75,089 members. This means one new church of 119 members every week for the past four years. Of these church members 68,056 are native Africans and 7,033 are Europeans and other nationalities.

In October, 1950, Angola and Portuguese East Africa were transferred to the Southern European Division with a baptized membership of 4,711 and 3,919 adherents to the faith. These are not included in the above membership report of the division. Referring to this transfer, C. W. Bozarth said in his inspiring report to the council: "We are sorry to part with our fellow workers and church members in these fields, but we are confident that the Lord's work will advance more rapidly under the new arrangements. Our prayers will follow them."

During the past four years 3,824 evangelistic efforts were held in the Southern

African Division, resulting in 38,471 baptisms, with 66,242 in the Bible classes preparing for baptism. This means that an average of 22,144 people accepted this message in each of the past four years.

As the story of this marvelous growth unfolded, all hearts were cheered, and the conviction that God's arm was extended to Africa for salvation was crystallized in the minds of the delegates present. At the closing meeting of the council, when opportunity was given for everyone to bear testimony, practically all spoke, and such statements as the following were repeated many times: "I have received a new vision of the greatness of the Advent message." "We rejoice over the unity and love seen at this council. We Africans will bear a greater burden in finishing the work in Africa." "We used to report three or four people baptized annually. Now the reports are in the thousands." "My faith and confidence in this message is greater than ever." "The Lord will show us how to save many more souls." "The overseas and European brethren have done all they could for us. We assure them that we will remain united with them until the work of God is finished."

This growth in membership has called for marked expansion of plans and facilities. Added to the working force were 729, bringing the total for the division to 3,521 as of December, 1950. Including ten new mission stations and three hospitals, 355 building units were constructed or otherwise acquired.

Educational and Publishing Work

Helderberg College has been raised to full senior college status in order to meet the increasing demand for higher denominational education and training. Two new secondary schools for Europeans have

from the General Conference in 1950 were almost double the total tithe income within the division in the same year. That factor alone indicates the large part our people in the homeland have in the advancing work in Africa. This should bring great joy to the hearts of God's people who are able to send means to the mission fields beyond where thousands of precious souls are eagerly reaching for a saving knowledge of Jesus Christ. But Africa is also joining in raising mission funds. A general increase of 25 per cent in mission offerings and Ingathering has been possible during the last four years.

The immediate prospects for the rapid growth and development of our work in Southern Africa are very bright. As the leaders and evangelists turned their faces toward their fields from this great missionary council in Bulawayo, they did so with the resolute determination to make the next four years, under God, the greatest in their experience in soul winning. There is every reason to believe that the membership of our churches in this division will be doubled during that time. With that objective before them and in earnest prayer to God for the realization of that goal, this fine group of men and women left Bulawayo for their conferences, institutions, and mission stations in Southern Africa.

Church Celebrates Seventy-fifth Anniversary

By J. R. Ferren

The story began about 1872, when sod houses sprang up in clusters over the valleys of Dakota and the first railway was completed from Sioux City, Iowa, to Yankton, South Dakota. Thousands of prairie schooners, many of them drawn by ox teams, carried into this new Midwest the sturdy, hopeful settlers who were to become the stock from which the permanent population was to spring.

Among the homesteaders in what is now Turner County, South Dakota, came N. P. Nelson and family from Iowa. To this family there had come some Seventh-day Adventist literature, and as a new home was established farther west it became a center of light for the surrounding settlers. Together with another family the Nelsons studied the message and were convinced in their own minds that they had found the truth. Often the two families met together for prayer and Bible study. Interest grew, and in due time a teacher was sent for; a minister came; there were baptisms, and the first church in the Dakotas, then one State, was organized near Swan Lake, now in South Dakota.

Those early days of Adventism in that area were reviewed, and the providence of God through the years was recounted at a seventy-fifth anniversary celebration

held in Hurley, South Dakota, March 22-26.

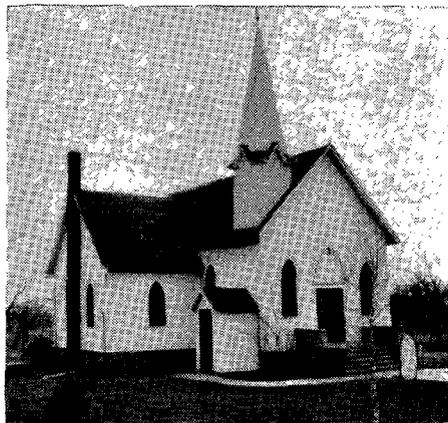
This was an outstanding event in the history of the church, when groups from other Adventist churches in South Dakota met with the members of the Hurley church to memorialize the founding of the Swan Lake church seventy-five years ago. The church building was removed to Hurley, seven miles from Swan Lake, about ten years ago, and there the congregation of about a hundred members now worship.

W. E. Nelson, field secretary of the General Conference and son of N. P. Nelson of the first Adventist family in South Dakota, joined the conference and church leaders in the anniversary program.

The record reveals that on November 8, 1874, Brother and Sister N. P. Nelson and Brother and Sister O. A. Frederickson were baptized, and that "they upheld the banner of truth to the ever increasing population in the community." The next year the church was organized, with O. A. Frederickson, elder; N. P. Nelson, treasurer; and N. C. Jensen, clerk. Minutes of the organization meeting records an action "to raise \$22.00 for the support of the gospel ministry during the balance of that year." All members signed their names to this record. By the spring of 1876 the membership in eight months had grown from seven to thirty-two. Later, as a result of a series of meetings by E. W. Farnsworth, then a young preacher just out of school, eighteen were baptized.

As the local church work grew and made progress, workers for many fields of service were developed, summarized in this short historical paragraph: "From the doors of this church have gone many who have become laborers for God in the capacity of missionaries, both at home and in foreign lands, Bible instructors, gospel ministers, evangelists, doctors, nurses, teachers, and conference workers."

The strength financially to the cause of God that this church proved to be is shown by figures revealing that for the twenty years closing in 1934 members had given \$98,640 in tithe and mission and



The Swan Lake Church, Hurley, South Dakota, Where Services Were Recently Held Celebrating Seventy-five Years of Growth and Witnessing

home offerings, and that during the past ten years tithe and mission offerings alone have totaled \$88,388.

Newspapers in that section of South Dakota carried stories of the diamond jubilee for the Hurley church, with interesting historical facts regarding its experiences and progress during the 75 year period.

Church Editor Describes Seventh-day Adventists

By Henry F. Brown

Recently, in Austria, the energetic missionary activity of the Adventist laymen made such an impression on the editor of a Catholic church magazine that he printed a long article about them, from which we extract the following paragraphs:

"From their restless zeal for the spreading of their idea, one can conclude that they expect the day of Jesus Christ very soon, as much as they hold themselves as the 144,000 (Revelation 7:4) 'the sealed,' 'the chosen,' 'the saints,' and 'the righteous' of the last short appointed time before the approach of the millennium. They make it a point to spread their Adventist ideas in all parts of the world to get the full quota of 'the sealed.'

"Therefore the active propaganda of the Adventists has led in some strong Catholic territories to a disagreeable effect recently. Every real Adventist is not only a member of that sect, but also a most zealous messenger and proclaimer of their ideas. The whole world—every country, every city, every village and home is a mission object of Adventists. Nobody is exempt from their propaganda, not even our ministers and clergy. They talk to the people where they find them—in the homes, in the street cars, waiting rooms and trains, hospitals, offices, in front of churches and meeting halls. They search for them using every casual meeting of people.

"They do colporteur work, sell and give out reading material—books and magazines—distributing their handbills and often cleverly made up invitations. . . .

"Most of their ministers, teachers, evangelists and distributors are self-supporting. Nobody will be accepted into their ranks without thorough instruction. . . .

"Next to a knowledge of the Bible, they emphasize the salvation of souls. In contrast to the Jehovah Witnesses who want to reach their aim in a fighting and storming way, the Adventists try to find a fitting word for every person through which they may introduce Adventist thoughts in their hearts."—*Der Volksbote*, Feb. 26, 1950.

These are eulogistic words, and describe an ideally missionary church. We are constrained to wish that all that is said of our Austrian brethren could be truthfully said of every Seventh-day Adventist.

Week of Prayer at Loma Linda

By N. R. Dower

During the week of April 21-28 it was my privilege to conduct the spring Week of Prayer at the Loma Linda Division of the College of Medical Evangelists. The sanitarium and medical school adjusted their programs so that two services were held daily. A very deep interest was manifested in the messages presented. Decisions were made for the Lord, which surely will bear fruit for the kingdom of heaven.

It was a source of genuine inspiration to note the wonderful spirit that is evident on the campus. Faculty and students alike manifest a genuine dedication to the principles of truth for which our denomination stands. There is a spirit of unity and kindly courtesy present, which is most heart warming. The standard of truth is held high at Loma Linda, and we are happy for the light that is thus shed abroad in the hearts of those who come in contact with it. May God continue to bless the faculty and students of these splendid schools to the end that a mighty band of consecrated workers will be furnished to needy fields of earth.

An Entire Island Won for God

By N. C. Wilson

A very interesting story comes to us from T. F. Judd, president of the Bismarck Archipelago Mission, in the Coral Sea Union. We know it will bring courage and joy to the hearts of God's people in all lands. In writing of the blessing of God on the work in his island field Brother Judd gives us the following cheering report:

"Tench Island is a tiny dot in the South Pacific Ocean in the St. Matthias Group. It is approximately one-half mile long, and one-fourth mile wide, with practically no elevation. The total population is approximately fifty people. Vegetation on the island is limited to wild fruit, a few coconut trees, and the usual tropical undergrowth. Food supplies are rare, bananas and yams being the main garden products.

"Very little had been done with these people (Tench Island is still regarded as uncontrolled territory, and a special permit is needed to enter there), but some of their menfolk had spent a few months on a nearby island, Emirau, where they learned of the truth, and on returning home in 1939, one of them began to care for the spiritual needs of his people. He conducted morning and evening worship, Sabbath school, church services, and other meetings for eight years without one visit from outside.

"In 1947 it was my privilege to visit

Tench Island, and what I saw and heard was a great inspiration to me. The people stated that they were all Adventists, and were waiting for baptism. It was amazing what they knew regarding the message. They had one house set aside in which to keep the tithes and offerings, and it was overflowing. Their tithes and offerings consisted of curios and handcraft, because these people have no money. When the tithes and offerings were loaded on the mission ship her holds were full. Eight years' accumulated tithes and offerings—what faithfulness!

"These faithful believers persisted in their request for baptism, so a teacher was placed there for a time to instruct them

fully, and we are happy that twenty-two were baptized during the first half of this year. Other baptisms are to be conducted later."

We thank God for these loyal believers on tiny Tench Island in the South Pacific. The Spirit of God is speaking to people's hearts everywhere, and the response is wonderful. Soon the last island will have heard God's message for this time, and the last honest heart in every land will be reached with this truth, and the Advent family will be fully numbered. What a joy and privilege it is to have some part, wherever we may be, in helping to hasten the blessed day of our Saviour's return.

Brief Current News



OVERSEAS

Southern African Division

● The ninth quadrennial missionary council of the Southern African Division met in Bulawayo, Southern Rhodesia, April 16-21, 1951. Reports indicate that the gain in baptisms over the previous quadrennium was 102 per cent, 38,471 souls having been baptized.

Union officers were elected as follows: Congo Union: president, K. F. Ambs, re-elected; secretary-treasurer, M. Koopmans, re-elected.

East African Union: president, E. D. Hanson; secretary-treasurer, C. T. Bannister, re-elected.

Southeast African Union: president, S. G. Maxwell, re-elected; secretary-treasurer, P. Stevenson, re-elected.

Zambesi Union: president, W. R. Vail, re-elected; secretary-treasurer, E. Gregg.

● The South African Union Conference held its twentieth quadrennial session at East London, Cape Province, March 29 to April 2, 1951. Pastor Duncan Eva was elected to the presidency of the conference, and C. H. Mackett was re-elected as the secretary-treasurer. More than 2,000 members were added to the church during the past quadrennium. The treasurer reported the receipt of \$1,008,390 in tithe and \$173,517 from Ingathering. The free-will offerings amounted to \$450,013.

NORTH AMERICA

Atlantic Union

● Joseph H. Webb, who has been teaching at Brookside Academy, is assistant to O. A. Braman, manager of the Southern New England Book and Bible House. Mr. Webb succeeds Robert Aldrich, who was called into the U.S. Army.

● S. A. Renzi, formerly Bible instructor at Brookside Academy, is doing pastoral work on the island of Nantucket, Massachusetts.

● Elder and Mrs. H. R. Rolfe have moved from Manchester, New Hampshire, to Brunswick, Maine. Elder Rolfe is doing colporteur work and will have charge of the Bath and Freeport churches. He will follow up interests created by the work of Doctors R. A. Bettle and M. W. Westermeyer.

● Dr. Ronald A. Bettle, at Brunswick, Maine, was recently appointed medical secretary of the Northern New England Conference.

Central Union

● J. N. Hunt, publishing secretary of the Nebraska Conference, reports splendid results during a week of teamwork in Boone County. Five Nebraska colporteurs delivered nearly \$1,200 worth of message-filled literature in five days and enrolled 43 in the Bible correspondence school.

● The Nebraska Conference reports good gains for the first quarter of 1951 compared to the same period the previous year. Baptisms have increased by 51; tithe has increased \$21,754.60; and the Sabbath school offerings show a gain of \$1,600 in spite of the fact that last year was the high year for Sabbath school offerings in Nebraska.

● W. W. Baysinger, assisted by R. C. Remboldt, is holding a series of evangelistic meetings in the beautiful new church in Hemingford, Nebraska. The attendance has been very encouraging.

● The Wyoming Conference has the honor of being the first conference in the North American Division to reach the Minute Man goal for Ingathering in 1951.

● The Rock Springs, Wyoming, church, consisting of 24 members, raised \$1,801, an average of \$75.04 per member, or more than a triple Minute Man goal. Ten churches in the conference raised a Minute Man goal, and four of these more than a double Minute Man goal.

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● Members of the Wichita, Kansas, church met on the evening of April 30 in a layman's workshop conducted by Elders Brown, Reiner, Rees, and Hagen. Nearly everyone present signed a covenant card pledging to do certain missionary projects each week.

Lake Union

● L. L. Murphy, of the Indiana Academy, has accepted an invitation to become the Bible teacher and pastor at Maplewood Academy in Minnesota. V. R. Pike, now a district leader in Indiana, has been chosen as the new Bible teacher for Indiana Academy; and the Indiana Conference has called Dyre Dyresen, of Minnesota, for district work.

● The Michigan Conference is the first in the Lake Union to reach its Ingathering goal. For the week ending May 5 the conference had a total of \$145,063.81 and a per capita of \$11.74. The church at Prattville made an outstanding record this year. With a conference basic goal of \$492, the 41 members set out to raise \$2,500. In exactly two weeks they had taken in a total of \$2,833.37, which gave them a per capita of \$69.10!

● The evangelistic program is going forward in Wisconsin. During April, Henry Uhl reported 2 baptized at Racine, 5 were baptized in Milwaukee by C. W. Guenther, and J. H. Meier baptized 11 in La Crosse. A number of new efforts are planned and will soon open in other parts of the conference.

● Miss Allena Ray, of Racine, Wisconsin, has accepted the invitation of the Lake Region Conference to become their magazine leader. She has had considerable experience with single-copy and subscription magazine work, and was formerly connected with the work in the Northeastern Conference.

Northern Union

● H. R. Kehney, the South Dakota Conference Sabbath school secretary, reports that belated Investment Fund receipts have brought the total for the 1950 Investment effort up to \$5,239.78 in that conference.

● Vernon W. Becker, who has served as principal of Campion Academy for several years, has been chosen as educational and Missionary Volunteer secretary of the Northern Union Conference to fill the vacancy caused by the election of E. A. Robertson as educational secretary of the Columbia Union Conference.

● J. H. Lantry, the Missionary Volunteer secretary for the North Dakota Conference, reports an unusually large investiture service at Beach on April 13. There were 37 young people invested in 6 different MV classes.

North-Pacific Union

● E. M. Oberg, of the Chehalis, Washington, district is retiring from full-time labor and is assuming lighter responsibilities. Earl K. Mooers, of the Olympia district, is assuming the leadership of the Chehalis district. Desmond Cummings, a new ministerial intern, will work in the Olympia district.

● The Washington Conference reports that the Japanese church in Seattle is the first over the Ingathering goal again. The 17 members have a total of \$1,009.88, or a per capita of \$59.40! Total Ingathering funds for the union reported the first week were \$89,370.19, or 40 per cent of the goal.

● At the close of the evangelistic service on May 6 in Everett, Washington, F. G. Roper baptized 17 converts. A special feature of this baptism was an entire family of 6 who followed their Lord in baptism.

● On Sabbath, May 5, L. E. Biggs, Oregon Conference president, met with the company at Woodland, Washington, and organized them into a church. Last winter Eldon Stratton and Kenneth McVay held a series of meetings there, and those who accepted the truth at that time together with members of other churches living in the vicinity have united with this new organization.

● Rudy Knauff recently began a series of meetings in the small community of Methow, Washington, in the Upper Columbia Conference. Encouraging reports are coming from all the evangelistic meetings throughout the conference. During the month of April 91 persons were added to the churches by baptism or profession of faith.

Pacific Union

● The three-day bivouac of the Medical Cadet Corps of the Southern and South-eastern California conferences was photographed by Donn Thomas, secretary of the Pacific Union Conference Press Bureau. The film was developed by N.B.C. and shown on television throughout the southern California area.

● An evangelistic effort conducted by Robert L. Osborne resulted in the baptism of 18 on April 27 in the San Fernando, California church.

● The membership of the Las Vegas, Nevada, church stood at 47 one year ago; May 1, 1951, the figure had doubled, the membership being 94. Of the new members, 32 are the direct result of a 14-week effort conducted last fall by E. R. Priebe and J. H. Nixon and their wives.

● The Southern California Conference has welcomed John W. Osborn, of Walla Walla, Washington, as the new pastor of the Glendale City church. He follows Andrew Fearing, who, in January, became president of the Nevada-Utah Conference. The Van Nuys church in the same conference is anticipating the arrival of G. M. Lien, of Minneapolis, to serve as pastor.

Camp Meeting Schedule, 1951

Atlantic Union

Greater New York	July 20-28
New York	June 29-July 8
Northern New England	
District Meeting, Lewiston	June 15, 16
District Meeting, West Lebanon	June 22, 23
Southern New England	June 29-July 8

Canadian Union

Alberta	July 13-21
Beauvallon	July 24-29
Peace River	August 1-5
British Columbia	July 27-August 5

Manitoba-Saskatchewan	July 6-15
Maritime	June 21-July 1
Newfoundland	June 14-17
Ontario-Quebec	August 17-26
St. Lawrence Mission	

Central Union

Central States	No Camp Meeting
Colorado	June 15-23
Kansas	June 1-9
Missouri	June 8-16
Nebraska	August 10-19
Wyoming	

Columbia Union

Allegheny	July 12-22
Chesapeake	August 16-26
East Pennsylvania	June 28-July 8
New Jersey	July 12-22
Ohio	July 5-15
Potomac	June 8-17
West Pennsylvania	June 21-July 1
West Virginia	June 14-24

Lake Union

Illinois	June 7-16
Indiana	June 7-16
Lake Region	June 13-23
Michigan	August 15-26
Upper Peninsula	June 7-10
Wisconsin	August 9-18

Northern Union

Iowa	August 9-18
Minnesota	June 14-23
North Dakota	June 8-16
South Dakota	June 1-9

North Pacific Union

Idaho	June 21-30
Montana	June 29-July 7
Oregon	July 19-29
Upper Columbia	June 14-23
Washington	July 19-29

Pacific Union

Arizona	August 2-11
Central California	July 19-28
Hawaiian Mission	
Nevada-Utah	July 26-August 4
Northern California	June 14-23
Southeastern California	Regional Meeting
Southern California	June 21-July 1

Southern Union

Alabama-Mississippi	June 7-16
Florida	June 21-July 1
Georgia-Cumberland	June 14-23
Kentucky-Tennessee	June 7-16
South Atlantic	May 31-June 9
South Central	May 31-June 10

Southwestern Union

Arkansas-Louisiana	June 4-9
Oklahoma	August 2-11
Southwest Region	June 7-16
Texas	June 7-16
Colored Camp Meeting	June 7-16
Texico	August 10-18

Brief Biographies

A. G. Daniells. Born Sept. 28, 1858; died March 22, 1935.

Church Calendar for 1951

June 23	Sabbath School Rally Day
June 30	13th Sabbath (South America)
July 14	Midsummer Offering
July 28	Educational Day
July 28	Elementary Schools Offering
Aug. 18	College of Medical Evangelists Offering
Sept. 1	Colporteur Rally Day
Sept. 8	Missions Extension Offering
Sept. 29	13th Sabbath (China)
Sept. 6	Home Foreign Day
Oct. 13	Voice of Prophecy Offering
Oct. 13-20	Message Magazine Campaign
Oct. 27	Temperance Offering
Nov. 3-24	Review Campaign
Nov. 10-17	Week of Prayer
Nov. 17	Week of Sacrifice Offering
Nov. 29	Thanksgiving Day
Dec. 29	13th Sabbath (Inter-America)

NOTE.—Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a mission offering is scheduled.

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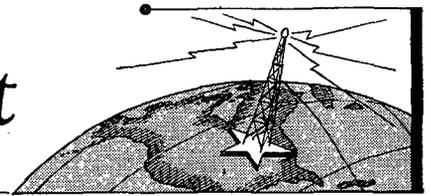
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Items of Special Interest



Colporteur Work in Eire

For a long time our publishing leaders in Great Britain have been endeavoring to get our colporteur work started in Ireland. F. Male, of England, some months ago responded to an invitation to go to that country as a full-time, self-supporting colporteur. His adventurous, pioneering spirit is leading him into remarkable experiences, and the Lord is opening many doors for the Advent message in Eire. He is selling a combination of two books, *God's Good News* and *Your Home and Health*, to businessmen, seamen, army men, and ministers, as well as from door to door. So far this year he has delivered over \$600 worth of these books. He is the only colporteur at work in all of Eire, and it is most encouraging to witness his success.

E. E. FRANKLIN.

Recent Missionary Departures

Mr. and Mrs. Ben Buck and their two children, Betty Evonne and Donna Jean, of Spokane, Washington, sailed from San Francisco for Manila, May 17, on the S.S. *Philippine Transport*. Brother Buck will serve as publishing department secretary of the North Philippine Union Mission.

Two nurses of the Washington Sanitarium, Miss Ruth White and Miss Marian Miller, having accepted appointment to service in India, sailed from New York for Bombay, May 18, on the S.S. *Steel Director*. Miss White is connecting with the Surat Mission Hospital, and Miss Miller with the staff of the Ranchi Hospital.

W. P. BRADLEY.

Offering for Servicemen, June 16

The General Conference voted at the 1951 Spring Council to enter upon a program of service to our armed forces. A series of missionary leaflets, written and illustrated in a style servicemen understand, is already being prepared for distribution by chaplains and by our own Adventist men in the service. On the back page of each of these beautifully illustrated leaflets will appear an announcement of a Servicemen's Voice of Prophecy Correspondence Course of 20 lessons, specially adapted to servicemen. We anticipate a large membership in this correspondence course. One Seventh-day Adventist man recently sent in 40 names of fellow soldiers who desired to join.

The shepherding and care of our own men in the service is equally pressing upon us. Not one must be forgotten. Periodicals and literature generally must be provided. Each and every Seventh-day Adventist serviceman can become an active agent of the church, an ambassador for the Lord. As he goes outside the gate his church will go with him. Such a program of service will require money. There should be ample funds provided for this fine missionary program. It may mean the salvation of your son or loved one. We have confidence that our people will not fail us on June 16.

C. L. TORREY.

Believers in Naga Hills, Assam

The Naga Hills, in Assam, are still a very primitive place, where even in recent years head-hunting among some of the tribes has not been unknown. Very few of the Nagas are Christians, and this great tribal area has scarcely been touched by any Christian mission society. There is a great need to bring the gospel with its Advent emphasis to these primitive peoples of the jungle. F. E. Spiess, president of the Northeast India Union Mission, is making plans now for one of our mission families to respond to the call of the Nagas.

Already, even before the foreign missionary has gone, word has come that the Advent message has found its way into these beautiful hills. Pastor N. O. Dahlsten writes this interesting word:

"Last night a lad came in from the Naga Hills with several rupees in Sabbath school offerings. He is not a baptized member of our church. He attended Assam Training School two years ago. He reports that we have two Sabbath schools there and many who are keeping the Sabbath without having seen an Adventist preacher."

We hope that not many months will pass before our missionary family will be able to gain entrance to these hills and help to follow up this interest.

ROBERT H. PIERSON.

Record of Baptisms in Mauritius Mission

Charles Monnier, director of the Mauritius Mission in the Southern European Division, reports that last year 64 persons were baptized in the small island of Mauritius. This is a record. The increase in tithes is also considerable,

amounting to 20 per cent more than in the preceding year. The Phoenix school, under the leadership of H. Evard, reopened with 224 students, a much larger number than the previous year. The lack of space at the school is a great handicap. The new dispensary is doing good work and already has earned an excellent reputation in the city.

Souls Won Through Radio Work in Australia

L. C. Naden, director of the Voice of Prophecy in Australia, writes of the souls won through radio contacts in his field.

"We have just broken through into radio in New Zealand. We discovered one station there that is not under government control, and we have been able to arrange broadcasts of our programs over this station for the next twelve months. This makes the sixtieth station in our division over which the Voice of Prophecy programs can be heard regularly each week. A good harvest of souls continues as a result of the seed sowing of these sessions. The Greater Sydney Conference alone reports 100 souls won through radio contact during the past two years. All the local conference presidents are enthusiastic supporters of our programs and are very pleased with the results of the broadcasts."

Thrilling Ingathering Experience

The following Ingathering experience was sent in by the Lake Union:

"Sunday morning Orville Tarr and John Hinkle were soliciting from house to house on the same street in New Castle, Indiana. Brother Hinkle came to the home of a woman who was deaf, and tried to tell her what he was doing. He had to shout so loudly that the neighbor across the street heard what he was doing and called over that she would give something too. Brother Hinkle told her that Brother Tarr was coming along on that side and would be there in a few minutes. When she handed Brother Tarr a \$5 gift he was really pleased, for he had not even given a canvass. As he started away from the house she said, "Wait a minute, my daughter wants to help too." And she really did! The daughter gave him a twenty and three tens! Brother Tarr walked away from that house with \$55 without even saying anything about what he was doing, except "Thank you!"