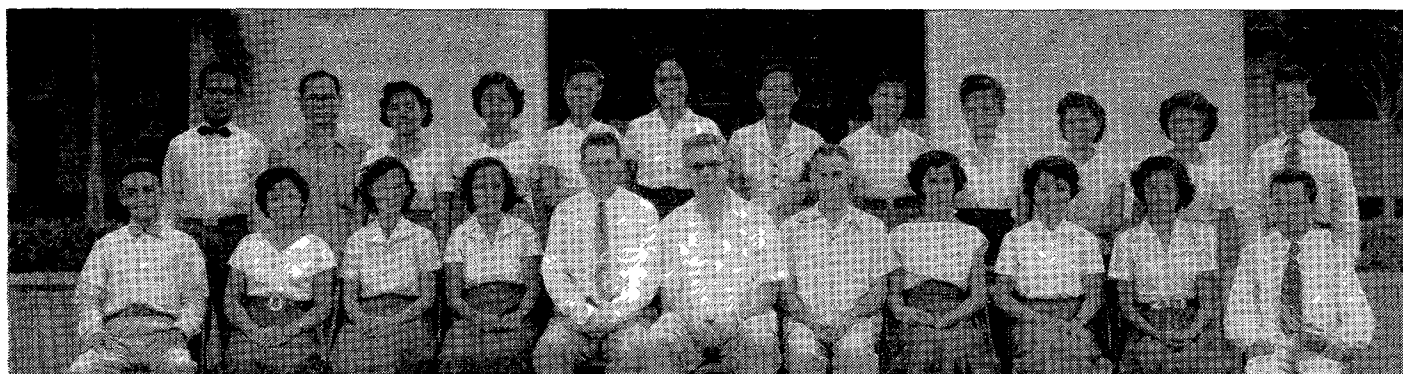


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The *Our Times* Pioneer Club, under the direction of Mrs. R. N. Emralino, has, almost singlehanded, pushed the sale of this magazine up to eighty thousand copies and eleven thousand subscriptions the first year. The three men in the center of the front row are left to right: Ben Buck; V. D. Dortch, manager, Philippine Publishing House; H. W. Bedwell, editor in chief. Immediately to the right of Editor Bedwell is Mrs. R. N. Emralino, director of magazine sales. Extreme right, Jesse Acosta, publishing department secretary, Central Luzon Mission.

NEW MAGAZINE MINISTRY *in the Philippines*

By BEN BUCK, Secretary, Publishing Department, Philippine Union

"I don't want your books," said a young man as a literature evangelist tried to take an order from him. "I have found the religion I want."

"What is that?" asked the literature evangelist, hoping to find a point of contact for a sale.

"Just a minute and I will show you," answered the prospect. He soon came back holding up a beautiful magazine. "This is what I like, *Our Times* and *Their Meaning*! I don't know who puts this out, but whoever it is, I want to join that church. This magazine teaches the truth. I believe what it teaches."

The literature evangelist was happy, for he recognized it as a Seventh-day Adventist publication. "I know that magazine," he said. "Here is my sample. The people who publish *Our Times* publish these books too."

After expressing his joy at finding someone who could tell him more about the truth.

And isn't that the way it should be? God has ordained the literature work to win souls. Our first publication was a periodical. God revealed to Ellen G. White that our literature work would grow and become "like streams of light . . . clear around the world." Yes, from 42 publishing houses and in 199 different languages the light now shines forth to brighten the whole world with God's last message of truth.

The Philippines is letting its light shine too, publishing our literature in fourteen different languages and dialects. One of the publications is a message magazine, *Our Times*, which started in a small way in November,

1953, a thirty-six-page journal with a printing of fifteen thousand. It took about three months to sell this first issue.

In June, 1954, a full-time magazine leader, Mrs. R. N. Emralino, was appointed in one of the missions. The sales were 1,091 pesos a month. Starting from nothing, she made the circulation grow. *Our Times* is the first periodical published for our literature evangelists since the war.

As the training progressed and the number of magazine workers increased, the sales under the direction of Mrs. Emralino began to soar. Now, with the fifth journal, thirteen thousand copies left the publishing house the first week, with over thirty thousand circulation for that issue. There are over eleven thousand paid subscriptions, many of which are for five years or more.

The *Life and Health* magazine is also enjoying a healthy circulation in our field.

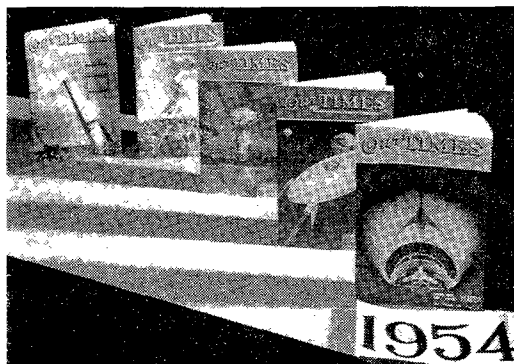
Not long ago a man was canvassed for *Our Times*. "You'll have to see my wife," he said. "She is the one who takes care of this sort of thing. She will be out in a few minutes."

When the woman came out, she stopped and stared as though she had seen a ghost.

"Why, I saw you in a dream last night. I dreamed you had something for me that I liked very much."

"Yes, I do," replied the magazine worker. "Here it is, *Our Times*. It will answer your many questions about the world today." Thus God led our magazine worker to an honest soul. Angels

(Continued on page 26)



The attractive new Philippine journal, *Our Times*.

• • • In This Issue • • •

FRONT PAGE	New Magazine Ministry in the Philippines	
GENERAL ARTICLES		Page 3
"Remember the Sabbath . . . , to Keep It Holy"—Should Christians Be Members of Secret Societies? Part 3—"The Sun Is on the Land"—On the Religious Front—The Seven Forget-Me-Nots of the Bible—Discoveries at Jericho Uncover Parts of Joshua's City—Why I Need Jesus Christ		
EDITORIALS		Page 9
Growing Population of the World—A Unique and Dangerous Age—The Laboratory of Religious Experience—The Unfailing Justice of God—"Sister White Said . . ."		
SABBATH SCHOOL LESSON HELP		Page 11
The Threefold Message		
OUR HOMES		Page 12
Home, A Little Heaven on Earth—Out of the Mouth of Babes		
FOR ADVENTIST YOUTH, JUNIORS, AND CHILDREN		Page 14
The Propriety of Sobriety—Are You a Door Opener?—Joshua's Last Days		
FEATURE ARTICLE OF THE WEEK		Page 16
Did the Advent Pioneers Wear Ascension Robes?		
TO YOUR HEALTH		Page 18
Your Eating Habits		
NEWS FROM HOME AND ABROAD		Page 19
Latest Word on the World Calendar Issue—Sabbath School Fruitage in East Pakistan—Cannibals for the Kingdom—Evangelism in Dundee, Scotland—First Sabbathkeeper in the Garo Hills, Assam—Porter Sanitarium at the Quarter Century—Lake Union Conference Session—A Chief in the Congregation—Christian Education in Plymouth, England—Spirit of Prophecy Sermons at C.M.E.—Welfare and Relief Work in 1954—Groundbreaking for New Hospital in Canada—Atlantic Union Conference Session—Membership Gains in Southern Africa—Rolling Westward—The South African Union Session—A New Periodical for Africans—In Brief—Church Calendar for 1955		
POETRY		
Springtime in the Heart, p. 5; Mother's Prayers, p. 13		

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Well Said

The greatest of faults, I should say, is to be conscious of none.—Thomas Carlyle.

★ ★

Sorrows remembered sweeten present joy.—Robert Pollok.

★ ★

They that govern the most make the least noise.—John Selden.

★ ★

Truth is as impossible to be soiled by any outward touch as the sunbeam.—John Milton.

★ ★

None so deaf as those that will not hear.—Mathew Henry.

★ ★

A God all mercy is a God unjust.—Edward Young.

★ ★

Where law ends, tyranny begins.—William Pitt.

★ ★

Few things are impossible to diligence and skill.—Samuel Johnson.

★ ★

Ignorance never settles a question.—Benjamin Disraeli.

★ ★

I thatched my roof when the sun was shining, and now I am not afraid of the storm.—George F. Stivers.

★ ★

Success usually comes to those who are too busy to be looking for it.—Thoreau.

★ ★

Since the creation of the world there has been no tyrant like Intemperance, and no slaves so cruelly treated as his.—William Lloyd Garrison.

★ ★

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—Daniel Webster.

★ ★

The hardest people to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.—Charles L. Allen.

★ ★

Once there was a man whose neighbors held him to be a great man. . . . "We know he is a great man," they said, "because when we are with him we ourselves feel bigger."—James M. Spinning.

REVIEW AND HERALD

"Remember the Sabbath . . . , to Keep It Holy"

By THEODORE E. WADE, M.D.

To me the guiding principles in true Sabbath observance may be summarized as follows: In order to show respect and allegiance to my Creator, I will comply with His simple but specific request to keep the seventh day of each week as a sacred day of worship. I will plan to do all my own work during the other six days. On the Sabbath I will not do any common duty that could reasonably have been done before, or that could be delayed until after the Sabbath. On the other hand, I recognize that if I permit suffering and distress to go unrelieved upon the Sabbath, I will fail to show that quality of mercy and love that represents the very character of God, whom I profess to worship.

The question of Sabbath work in a fire department is a good one to consider. Personally I would not hesitate to call the fire department to my home or my church, should fire start in either place on the Sabbath day. Certainly it would be my job to help put out the blaze. Fire fighting is work in which a Christian may engage whenever a *real emergency* arises. But fighting a fire in an emergency is one thing, and being a regular paid fireman is quite another. Firemen have routine tasks on every day of the week, such as maintenance of equipment. What is more, the environment and the associations so likely to be encountered make a firehouse an impossible place in which to keep the Sabbath.

During my medical-student days, a friend I'll call Bruce asked in perplexity, "What shall I do? I need money." Now money did not come easily in those days. He had found an opportunity to work for a funeral director in Los Angeles. His training, dignified manner, and general appearance seemed satisfactory to the mortician. The living quarters and the remuneration were attractive to Bruce. Then arose the old question: "I'm a Seventh-day Adventist. May I have Sabbath off?"

"Impossible!" replied the mortician. "Saturday is one of our busiest days. But that shouldn't bother you. You folks believe in Saturday funerals. We bury lots of people on Saturday, and many request services on Saturday afternoon." For this rea-

son Bruce was puzzled. What would you have advised him to do? I confess I had attended funerals on the Sabbath and thought little about it.

He talked with several friends, and finally found an answer that satisfied him in the experience that came to the disciples when Jesus died. (See Luke 23:50-24:1.) Notwithstanding their great love for the Saviour, His disciples did not hold a funeral service for our Lord and Master on the Sabbath. So Bruce did not accept that job at the funeral parlor in which he would be expected to do regular Sabbath work.

This brings up another question. If he could not freely do such work upon the Sabbath, will he be guiltless if at some later time he should ask the undertaker to conduct a funeral for one of his loved ones on the Sabbath? The decision whether to have a funeral on the Sabbath may

cause you perplexity. As a rule, however, it is not best. This is not intended to influence your decision, but it probably reflects a more or less general understanding of the subject among Sabbathkeepers.

Medical workers are confronted with the problem of proper Sabbath observance in a manner that may not be apparent to others. Such workers must frequently answer the question: Is this particular task one that could reasonably have been planned and performed on another day? Would Jesus Himself have refused to relieve this man's pain? Would He have allowed this poor woman to lie here sick? Would He have permitted these helpless ones to go hungry had He found them in such a state on the Sabbath day?

The question gradually changes in the physician's mind from "What sort of work will my conscience permit me to do on the Sabbath?" to the far more compelling question, "Would I be denying my Saviour if I were to 'pass by on the other side' and fail to do certain tasks on the holy Sabbath day?" Let me illustrate by a few cases.

Here is a Sabbathkeeper who has pneumonia. His physician sends him to a hospital on Thursday. The illness lasts more than one week. As the Sabbath approaches should he hire an ambulance to take him home before sunset on Friday and then bring him back to the hospital after the Sabbath? Indeed not! That would be absurd. And so, if it is right and needful that he should receive such care in the hospital on the Sabbath, then the Adventist nurse and physician cannot consistently refuse to render the necessary care for such patients on the Sabbath. If as a physician I became ill myself, I would expect such care, and so would you!

Now here at least is the easy solution for perplexed Sabbathkeepers who are having a hard time to keep the Sabbath and still earn a living! Just get a job in a hospital and stop worrying! But wait a moment. Thinking thus, a young man, we shall call him Allan, found employment in a hospital as an orderly. Hospitals are institutions of mercy, so he felt no need to arouse ill will by discussing his views concerning Sabbath observ-



The physician may be called to attend the acutely ill on the Sabbath, as well as on any other day—in the middle of the night, as well as during the waking hours of the day.

ance. He was assigned to work in the operating room. There is something fascinating about an operating room—what could be nicer, he thought. The routine was not hard to learn. The supervisor was exacting and sometimes a bit sharp in her demands, but he liked accuracy and thoroughness. Allan felt a little strange as he hurried to work on Sabbath morning, while his mother and sister readied themselves for Sabbath school. He reassured himself that he was helping minister to the sick. He recalled that “it is lawful to do well on the Sabbath days.”

At the hospital (not one of our own) Sabbath tended to be about like all other days, and he would forget from time to time that it was Sabbath. It was on such a day, while getting linen from a locker in the corridor, that he overheard a conversation. A relative and a close friend of the patient who was having surgery were exchanging greetings. Their conversation revealed that this operation had at first been planned for the preceding Tuesday. The patient insisted that this relative be at the hospital during the operation, but he would have had to lay off work to be present on Tuesday. The doctor rearranged the schedule to do this operation on Saturday morning.

Allan carried the linen to the operating room. He filled the mop bucket with soapy water. The day didn't seem bright now. He was ill at ease. He no longer felt like a good Samaritan binding up the wounds of a man in a state of emergency. Why, he wondered, should he be working on Sabbath to assist with an operation that could have been performed on any one of the other six days?

A girl, whom we shall call Gladys, had longed from childhood to be a nurse. She was thrilled by an opportunity to take a nurse's aide training course. Gladys was a consecrated Christian and had weathered many a storm for the truth she held dear. Classroom instruction presented no problem, because classes were not held on Saturday or Sunday. The students were assigned to bedside nursing and associated tasks six days each week. They had Saturday or Sunday off on alternate weeks.

After study and prayer Gladys began her period of training. For several weeks everything went along smoothly. Then one Sabbath she was instructed to shampoo the hair of one of the patients. No suffering would occur if this were not done until Monday, but the patient wished it done before Sunday, when she hoped to leave the hospital. Gladys did not feel free to do for this patient what she would have refused to do for herself

on the Sabbath. But of course to refuse to carry out orders would ultimately mean dismissal. So she talked with the supervisor. Fortunately the problem worked out without too much friction. But many supervisors would not have understood.

A hospital administrator, like the rest of us, naturally assumes that his ideas and decisions are probably correct. An organization in which the working schedules of many people must be planned in detail for days and weeks in advance, is not likely to accept cheerfully the unexpected announcement by a new employee that “I won't be here tomorrow, because tomorrow is the Sabbath.”

An administrator's reaction is likely to be something like this: “Don't be absurd. This place has to run seven days a week—even *you* expect it to do that. What if everyone else wanted off every Sunday? Seventh-day Adventist hospitals care for patients on Saturday, don't they? If you would work in your own hospital on Saturday, why won't you work in mine?”

If we would give a clear answer, we must know clearly what we really believe. We should explain true Sabbath observance and why we think it is important, and we should let it be known beforehand the manner in which we can conscientiously serve on that day. Most men appreciate sincerity and genuineness of purpose.

A word of caution is needed. Stepping aside here a little and there a little on the Sabbath leads toward growing indifference and eventual abandonment of one's faith. This is true whether it occurs in the course of one's work, through carelessness about the home, or in any other way. Hence, caution and constant vigilance are required of each of us. If we allow the possibilities of personal gain to influence our decisions concerning matters of worship and of principle, then our relation to heaven is precarious at best.

To summarize, we may say that any task that can possibly be planned and arranged to be performed on some other day, without endangering the health of the patient, should never be done on the Sabbath. There are certain tasks that must be done on Sabbath, such as those necessary to relieve or prevent suffering or distress. God not only permits us to do these, but He expects us to be willing to do them.

The problem of proper Sabbath observance includes the things we hire others to do as well as the things we do ourselves. My brother, my sister, when you must decide such questions do not allow convenience or expediency to determine your answer. Ask rather, “What would Jesus do if He were confronted with a similar situation?” Then do accordingly.

Should Christians Be Members of Secret Societies?—Part 3

By Ellen G. White

You who have connected yourselves with these secret societies are trusting in a staff that will be broken in pieces; you do not trust in the Lord God of Israel, diligently searching to know His will and to follow in His way. When you invest money in these organizations, you do so in the hope of making provision for the future. You have given them time and thought and labor and money, while the cause of Christ has been neglected. Every dollar paid into these organizations is as truly turned away from the cause of God as if sunk in the ocean. But was not this capital intrusted to you of God to use in His service, for the salvation of your fellow-men? By investing it where it cannot honor God or benefit men, you are repeating the sin of the slothful servant who hid his Lord's talent in the earth.

The Lord had intrusted to the un-

faithful servant not a large capital, but only one talent. That one talent the man did not invest for the interest of God; he hid it in the earth, complaining that the Lord was a hard Master, reaping where He had not sown, and gathering where He had not strown. The selfishness he manifested, and the complaints he made, as though God would require of him that which He had no right to claim, showed that he did not know God, or Jesus Christ, whom He had sent. Everything he possessed was the Lord's own property, and was intrusted to him to use for God. When he says, “I was afraid, and went and hid my talent in the earth,” he acknowledges that the talent was from God.

And what saith the Lord?—“Thou wicked and slothful servant, thou knewest that I reap where I sowed

not, and gather where I have not strawed." Here He repeats the servant's words, not acknowledging their truth, but showing what, even according to his own account, the servant ought to have done. The Lord virtually says: "You made no effort to trade upon my intrusted capital, and to gain an increase to promote my glory in the earth." Thou oughtest "to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not [traded on his Lord's goods] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness." To every soul to whom the light of truth has come is this lesson given.

We should never forget that God has placed us on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. It is only as the self-sacrificing life of Christ is reflected in our life that we can be in harmony with heaven, and be fitted to enter there.

But the great study and ambition of the world is to obtain material, temporal advantages, to the neglect of spiritual good. Thus it is with some members of the church. When at last they shall be called to render their account to God, they will not only be ashamed but astonished that they did not discern the true riches, and have not laid up treasure in the heavens. They have bestowed their gifts and offerings upon the enemies of truth, expecting a time to come in this life when they would receive the returns for what they have invested. They could intrust their means to secret societies, but when the cause of God is in need of the means He has committed to His human agents, they feel no interest, they do not consider the gift that the Lord has made to them. They are blinded by the god of this world.

They say: "I have nothing to give to this enterprise; for I shall receive no returns. In paying to the lodge, I am providing for the future, and, besides this, I must bear my share of expense for the entertainments that gratify my taste. I cannot give up these enjoyments. Why does the church look to me to help meet these constantly recurring demands? 'Lord, I knew thee that thou art an hard man, reaping

where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid my talent in the earth,' expecting that some time I would be benefited by it."

The Saviour bids us: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Many are laying up their treasure in these secret societies, and can we not see that their heart is there? However powerful may be the evidences of truth, little by little it loses its brightness, loses its force, heaven fades from the mind, the eternal weight of glory, the gift of God for a life of obedience, appears a matter unworthy of notice in comparison with the supposed benefits to be realized in laying up earthly treasure. Souls are starving for the bread and water of life; but what is that to him whose heart is set on this world? Many a man is saying

Springtime in the Heart

By WILLARD DESSAIN

The banners of the welcome spring
Are charging through the land;
We know that wintertime has made
His last, long, bitter stand.
Benign, the sun smiles all the day
Upon a world, I know,
That now rejoices to be free
From chains of ice and snow.
By each tall hill
And each glad rill,
The springtime croons its low, sweet song,
And skies are blue the whole day long.

A melody stirs in my breast,
Like spring it's fresh and new;
It's Heaven's grace upon my heart,
Like spring, it's stirring too.
It is the essence of God's love
Upon my inmost soul;
It sings within my inner self
As happy moments roll.
O heart of mine,
This tune divine
Comes from the fadless fields of heaven.
This song of hope for strength is given!

How wondrous it will truly be
When with our Lord we dwell;
To know so sure that land and heart
Will never lose the spell
That comes to us when vernal spring's
Ten thousand trumpets ring,
And every place in all the earth
With gladness seems to sing!
And forevermore
On that fair shore
The Lord of spring His love will blend
With all that's good, and ne'er will end.

by his actions, if not in words, "I cannot let go my interest in these earthly treasures, to secure that which is eternal. The life to come is too remote for me to count upon. I choose the earthly goods, and I will run the risk of the future. God is good and merciful." Slothful servant! your portion is just as surely appointed with hypocrites and unbelievers as you continue to pursue this course. The fascination of the club room, the suppers, and the world-loving associates, has led, as did Belshazzar's feast, to forgetfulness of God and dishonoring of His name.

There is a blindness upon human minds that is willful. Jesus said, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The work of God for the salvation of men is the one work of supreme importance to be carried forward in our world; but many do not see this, because their interest is more with the ranks of the enemy than with the loyal soldiers of Christ. They do not see the necessity of the cooperation of the human with the divine agency. The Lord has bidden us: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This is the plan which God has revealed to us to guide us in all the plans and purposes of life. But while men pray, "Thy kingdom come; thy will be done on earth as it is in heaven," many reject the very means by which God would establish His kingdom. When they are willing to count all things but loss that they may win Christ, their eyes will be opened to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. Then they will see the true nature of the worldly, selfish enjoyments that they now value so highly, and these things that they now hold so dear will be given up.

All Heaven is looking upon you who claim to believe the most sacred truth ever committed to mortals. Angels are waiting with longing desire to cooperate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to maintain your connection with society where God is not honored, where His commandments are trampled upon?

How would the truth ever have been brought to you if others had felt so little interest in its advancement as some of you manifest? The cause of God demands our help, that it may be established upon a proper basis, and

that the truth may be carried forward into new fields, to those who are ready to perish. Can you who claim to be sons of God refuse to aid in this work? Will you, in order to receive an earthly return, withhold your means from the treasury of God, and let His work be shamefully neglected? It is grievous to consider what might have been accomplished in the saving of souls if the heart and service of all who profess to believe the truth had been undividedly given to God. Work has been negligently done. If self had been hid in Christ, sinners might, through wise, ingenious methods, have been won to the truth, and today be in cooperation with God.

Now, before the time comes when you must render up your account to God, I urge you to give heed to His word, "Lay up for yourselves a treasure in the heavens," not in secret societies. Consider that there is one only Proprietor of the universe, and that every man, with his time, his intellect, his resources, belongs to the One who has paid the ransom for the soul. God has a righteous claim to constant service and supreme affection. God's will, not your pleasure, is to be your criterion. And though you should accumulate a fortune less rapidly, you are laying up treasure in heaven. Who of the church is resolved to maintain his spirituality? Who will develop an experience that reveals Christian fervor, persevering energy? Who, like Jesus, will not fail nor be discouraged, not in grasping means for the service of self, but in laboring together with God?

All who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if he would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But, thank God, His divinity shone through humanity. He did that which every human being may do in the name and strength of Jesus. He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." If this is the way you meet temptation, Satan will leave you, as he left Christ, and angels will minister unto you, as they ministered unto Him.

To those who have thought and talked of the great advantages to be gained by worldly association, the Lord declares, through the prophet Malachi:

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve

God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

These are the thoughts of many, if the words are not spoken.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and 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; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth



"The Sun Is on the Land"

Church Hymnal, No. 45

By H. B. Hannum

A beautiful morning hymn that deserves wide use is this one, "The Sun Is on the Land," from the pen of America's leading authority on hymns, Louis F. Benson (1855-1930). Dr. Calvin Laufer says of this hymn:

"The hymn was written at Bar Harbor, Maine, August 9, 1897. That beautiful seashore resort, with its picturesque coast line, spacious sky, and cool breezes, is reflected in the hymn's delicate imagery. Reading or singing it, we are led from the immensity of the sea to the contemplation of the Infinite. Sunrise and sea inspire thoughts of God and recall God's glory, love, and power." —*Hymn Lore*, (The Westminster Press, 1932).

The hymn is cheerful, full of optimism and faith. It reflects joy in the Christian experience.

*"The life that serves Thee everywhere
Can always sing."*

Although not the first tune associated with this hymn, the tune "Wentworth" by Frederick C. Maker (1844-1927) seems to express the thought of the hymn best and has become the accepted tune. This music should dispel the belief among some that church hymns are generally solemn and gloomy. The church needs tunes and hymns of cheer and joy to gladden the Christian in his daily life.

Dr. Benson was educated for the law at the University of Pennsylvania, and later prepared for the ministry at Princeton Theological Seminary. He was ordained to the Presbyterian ministry in 1886, but after a few years in the ministry devoted his attention to editing hymnals and writing books on hymns. Among his books are *Studies of Familiar Hymns* and *The English Hymn*. His valuable hymnological library at his death was given to the library of the Princeton Theological Seminary.

him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Here are the people that in the world are judged to be greatly favored; but there comes a time when the children of God are distinguished as those who are honored of God because they have honored Him.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The Better Way

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out something more worthy of our highest aspirations:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised."

"Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." 1 Peter 2:6-9.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the

ON THE Religious Front

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

Ask Religionists Push Good Will, Cooperation

Protestants, Roman Catholics, and Jews were urged in New York by three leading clergymen to work together for peace, social justice, the elimination of prejudice and discrimination. The National Conference of Christians and Jews issued three pamphlets presenting "platforms of good will" by the co-chairmen of its Commission on Religious Organizations. The clergymen said members of the three faiths have a common heritage that calls for mutual good will and cooperation.

Bishop Hails Growth of Church in U.S.

Bishop John J. Russell of Charleston, South Carolina, said in Washington, D.C., that the greatest growth in the history of the Roman Catholic Church in the United States has taken place during the reign of Pope Pius XII. He preached the sermon at a solemn pontifical mass marking the 16th anniversary of the Pope's coronation. In his sermon Bishop Russell said the number of baptized Catholics in the U.S. has increased from 21 to 32 million in the last 16 years, a gain of 48 per cent. This is twice the rate at which the American population has been growing, he observed.

Methodist Bishop Sees Religion Vital to Family

Religion and the family belong together and need each other, Methodist Bishop Hazen G. Werner of Columbus, Ohio, told more than 1,000 Methodist women of nine States, in Cincinnati. He said the family cannot achieve its purpose without religion. "Religion needs the family, for to have power in religion we must have prayer in our homes," he said. "There is no future for the church or for organized religion unless we grow persons in our homes who have learned to trust God, live for Christ, and shun compromise."

School Administrators Told Religion Is of Major Importance

Teaching religious values in the public schools is "one of the most important" and at the same time "most baffling" problems facing educators today, the national convention of the American Association of School Administrators was told in Denver. The appraisal was made by Will C. Crawford, professor of education at the University of California, Los Angeles. Professor Crawford said the teaching of moral and spiritual values "is one of the most important problems facing us in our community lives." He termed it "baffling," because of "its legal and religious angles."

former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:13-19.

The Seven Forget-Me-Nots of the Bible

By D. A. Delafield

1. "Beware that thou forget not THE LORD THY GOD" (Deut. 8:11).

To those who remember God the promise is given: "And 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; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16, 17).

2. "They should set their hope in God, and not forget THE WORKS OF GOD" (Ps. 78:7, R.S.V.).

To those who remember the works of God: "And call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken" (Isa. 58:13, 14, R.S.V.).

3. "My son, forget not MY LAW; but let thine heart keep my commandments" (Prov. 3:1).

To those who remember to keep God's commandments is the assurance given: "For length of days, and long life, and peace, shall they add to thee" (Prov. 3:2).

And again, "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).

4. "I will delight myself in thy statutes; I will not forget THY WORD" (Ps. 119:16).

To those who remember God's Word comes the promise of guidance: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Also of understanding: "Through

thy precepts I get understanding: therefore I hate every false way" (Ps. 119:104).

And of soul satisfaction: "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

5. "Take heed unto yourselves, lest ye forget THE COVENANT OF THE LORD YOUR GOD, which he made with you" (Deut. 4:23).

To those who accept God's everlasting covenant is the blessed promise fulfilled: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:10-12).

6. "If I forget thee, O JERUSALEM, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. 137:5, 6).

To those who remember Jerusalem (God's church) are the words of assurance spoken: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:40-42).

7. "Bless the Lord, O my soul, and forget not all HIS BENEFITS" (Ps. 103:2).

To those who remember the multiplied benefits of the Lord is the promise made: He "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:3-5).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8).

We may forget God, but He never forgets us. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:15, 16).



Discoveries at Jericho Uncover Parts of Joshua's City

By Siegfried H. Horn

The history of Jericho's excavations is almost as checkered as that of the ancient city. The little ruin mound of ancient Jericho, lying in the Jordan valley, has not only puzzled explorers for many years but also provided many discouragements and welcome surprises.

The excavations carried out by two expeditions before World War I revealed that the city had been completely destroyed in ancient times. It became also evident that whatever may have remained after the city's final destruction had so thoroughly been disturbed through the hand of nature and man in the course of centuries that no clear evidence could be discovered that shed any light on the destruction of Jericho in Joshua's time.

Prof. John Garstang, however, who excavated Jericho from 1929 to 1936, was fortunate to find part of the city's cemetery with undisturbed graves. Their deposits revealed that burials at Jericho's cemetery had taken place from very early times to about 1400 B.C., showing that the city had been occupied up to that time. He also discovered some ruined city walls that showed signs of having been destroyed by an earthquake. These were interpreted by him to be the remains of the walls fallen in Joshua's time.

New excavations, beginning in 1952, have during the last four years been carried out under the direction of one of the ablest Near Eastern archeologists, Dr. Kathleen M. Kenyon. The results have brought to light nothing that necessitated a correction of Garstang's conclusions with regard to the tomb discoveries. However, clear evidence was found that the walls of Jericho, identified by Garstang as those fallen in Joshua's time, had actually been destroyed several centuries before the Hebrew invasion of Canaan.

During the first two seasons of excavations Dr. Kenyon found well-preserved remains of very early settlements in the lowest levels of the mound. These settlements preceded Joshua's Jericho by several centuries.

She also discovered that the top levels of the mound had been so much disturbed, and the remains of its later cities so thoroughly wiped out, that no traces could be found of that Jericho that had been destroyed in Joshua's time. However, during the 1954 campaign some structural remains of a city were found which had existed up to the fourteenth century B.C. In her preliminary report of the 1954 campaign, published in the *Palestine Exploration Quarterly*, 1954, pages 45-63, Dr. Kenyon states that in one section of the mound immediately under the present surface of the Tell, remains of a wall were found, and a floor surviving over an area not much more than a square yard. A small oven was discovered at this place with a small jug of fourteenth-century date. In conclusion Dr. Kenyon states about this discovery:

"This find at least confirms the original existence of a late Bronze Age settlement on this part of the site, and the partial erosion of the

building shows how the rest of the settlement has disappeared.

"This does not conclusively prove the date of the destruction of Jericho by the Israelites. It proves that there was a fourteenth-century settlement which they might have attacked"—*Ibid.*, p. 61.

While this discovery is no spectacular find, it shows at least that the archeological findings at Jericho are not in disagreement with the scriptural record. Certain Bible statements seem to require a date for the Exodus in the middle of the fifteenth century B.C. (See S.D.A. *Bible Commentary*, vol. 1, pp. 188-195). Hence, the invasion of Canaan and the destruction of Jericho have to be dated somewhere around 1400 B.C. With this date agrees the evidence found by Professor Garstang in the tombs of Jericho, where all signs of habitation and the inscribed Egyptian seals (scarabs) show that the city's life ended about 1400 B.C. Also the little bit of evidence, found by Dr. Kenyon in the city itself, that Jericho had existed up to the fourteenth century B.C. can be considered a corroboration of the Bible date.

However, the excavations have clearly shown that the Hebrews must have done such a thorough work of destruction that the city was almost completely wiped off the face of the earth. During the succeeding thirty-three centuries, whatever may have been left was then destroyed by the forces of nature and the ravages of time in such a thorough way that hardly anything of Joshua's Jericho or its fallen walls has remained.

Why I Need Jesus Christ

By M. K. Eckenroth

I have been asked, "Why do you need Jesus?" I am glad to give my answer to that great question. I need Him because without Him I am so proud and selfish; without Him I know not how to love, and without Him I can appreciate no kindness or mercy; without Him gentleness is weakness, and humility becomes dishonorable. Without Him I am untrue, and none can trust me; without Him there is no song in my heart, no smile on my face, no light in my eye, and no peace in my soul.

Why do I need Jesus? Without Him I have no purpose in life, no rudder or sail, no port as my goal, no beach to place my feet upon, and no mountain heights to climb. Without Him there are no souls to win, there is

no peace to bring, and no happiness to impart even to a little child. Without Him I have no laughter, I live alone to perish, toil merely to squeeze forth another day of despairing existence, bring forth children only to be dishonored by them and to taste life's tears from the bottle of disillusionment with only continual tragedies to reward my aging efforts.

Why do I need Jesus? Because in Him I live and move and have my being. He soothes the troubled heart, cleanses the tainted life, and promises soon to come and take me home.

I need Jesus because without Him I am of all men most miserable and "I am become as sounding brass, or a tinkling cymbal," but with Him by my side "I can do all things."

REVIEW AND HERALD



• EDITORIALS •

Growing Population of the World

According to a report by *The Institute of Life Insurance*, the United States is adding to its population every month enough people to establish a city about the size of Omaha, Nebraska (population 251,117). In a recent year the average monthly increase of population in the United States was 225,000. This impressive figure represents a city roughly the size of Dayton, Ohio, Richmond, Virginia, Omaha, Nebraska, or Long Beach, California. Coincidentally, the Seventh-day Adventist population in North America is about the size of one of these cities, or somewhat larger—285,777.

In a year's time the population of the United States expands at the rate of about 2,700,000. The size of the Adventist Church in North America is not growing in relation to the population increase. So we see that the individual responsibility of each Adventist in America enlarges as the population expands. So does the collective responsibility of the church itself. The same is true of our believers in every country on earth.

"During the past 25 years, world population has grown from an estimated 1.8 billion to about 2.5 billion. The annual increase was approximately 17,000,000 in the mid-twenties. Today it is about 30,000,000."—*The World Almanac and Book of Facts for 1955*, p. 263.

It is estimated that the population of the world today is close to 2,500,000,000 people. There is about one Adventist to every 2,500 people on earth. If the number of inhabitants of the world is increasing in greater proportion than the increase among Adventists, how will the task be finished unless there is a vital increase of missionary effort on the part of each Seventh-day Adventist?

The urgent need for a rich measure of heavenly grace to increase the soul-winning vision of our church members must never be forgotten. This will come through the outpouring of the Holy Spirit upon the church. We believe that this overflow of heavenly resources cannot take place unless we see that *our task is increasing, not diminishing, year by year.*

If time should last for another decade, the disproportion of Adventists to non-Adventists would be much greater than it is today unless there is a marked increase of evangelistic action! The need for strengthening our stakes and lengthening our cords becomes immediately apparent. The church needs an awakening for we are in danger of being lulled to sleep by the pleasant thought that we are now a large church. Actually, we are but a small denomination with only one million church members in the world. Our financial income during a recent year was large—more than sixty million dollars. But to be realistic, that sum is very small indeed when dispersed over the world mission fields.

We do not belittle the noble sacrifice and unselfish giving of our people, but wish to point up the intense need for humility and frank realism in facing the immensity of the unfinished work. With small resources and a small constituency, the business of preaching "the gospel to every creature" is only a remote hope—unless God intervenes with a special outpouring of grace.

Our trust must be in the Lord who will "finish the work, and cut it short in righteousness" (Rom. 9:28). But

we must cooperate with God's Spirit and *work intensely*. Said Jesus: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). If the Advent Movement has strength, that strength is *in God*. The movement will become stronger as we witness more fervently, not only with our words, but with our deeds, trusting more and more in the divine power.

A Unique and Dangerous Age

Arnold J. Toynbee, well-known historian, recently was asked by the *New York Times* to give his answer to ten basic questions regarding the great issues confronting Western civilization. One of the questions propounded was, "Isn't our present period distinguished by new factors which make it unique?"

Toynbee answered that there have been unique changes in other periods, but our time stands out as one of special uniqueness in three respects.

First, he says, the invention of atomic weapons, which has multiplied the destructiveness of war, "has produced a change in the nature of the institution of war as known and practiced hitherto."

Once, he said, it was better to win a war than to lose it, but now with our new weapons we "may have obliterated the formerly valid distinctions between soldier and civilian, front and rear, victor and vanquished." "If so," the writer continues, "then our present period would be unique in seeing the historic institution of war turn into something new and different: mass suicide."

The second difference to be noted in our civilization from that of previous times is the "degree at which we have come near to 'annihilating distance.'" Dr. Toynbee says, "With atomic weapons in our hands, we are now within point-blank range of one another. We can use this 'annihilating of distance' to destroy ourselves. Alternatively, we can use it to make the world a common home for mankind to live in as one family. Both these alternatives have become possibilities in our present period for the first time in history."

The third distinction of our age as given by this historian is "the acceleration of the pace of social change." The writer states: "By contrast, in our time the pace of change has become so fast that the individual is now conscious of being kept on the run in trying to keep up with it. This, too, is something new."

These three distinctions make this age of man vastly different and vastly more dangerous than any former one. Surely these are indications that man is approaching a climax in his history. If man now has the means to commit "mass suicide" and the world has shrunk to the point where we all live "within point-blank range of one another," we have come to an impasse from which only God can deliver us.

The Bible pictures just such a time as this. Daniel prophesied concerning a great increase of knowledge in the last days (Dan. 12:4). Man's astounding knowledge today has been put to destructive uses. This is causing unprecedented foreboding and fear. And this is a sign of His soon appearing.

If we do not recognize the seriousness of the times in which we now live, and prepare a refuge, it will be too late to do so when the fires of judgment begin raining down upon us.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

The Laboratory of Religious Experience

The religion of Jesus may be subjected to the laboratory of experience. Into this laboratory we may take the theory of the gospel and demonstrate its peculiar power in the test tube of prayer and service, of simple trust and worship. The sincere Christian who has tried the experiment knows that (1) the promises are true, (2) the power is real, (3) God is an abiding presence.

Said Clovis G. Chappell:

"Our Lord is abidingly eager to submit Himself to the test of experience. Does He really hear prayer? There is only one way to be sure of it. Try Him. Is He able to give strength in temptation? Try Him. Can He really give victory over sin? Try Him. Does He really comfort in sorrow? Try Him. Does He indeed make all things new? Taste and see. Those who have tried Him have found Him sufficient."

When a certain great preacher was on his deathbed he wrote to a fellow minister who was also suffering. He wrote out of rich personal experience. During his long years of ministry he had tested the sufficiency of Jesus in hours of stress and strain and difficulty. Among other things he wrote this fine sentiment, "We have preached a great gospel. But remember, Jesus Christ is greater than anything we have ever said about Him."

The half has never been told about the unsearchable riches of Christ and the glories of Christian experience. It is impossible to put this into words. There is only one way to know it, and that is by experience.

The Unfailing Justice of God

The greatest source of inward peace is a quiet confidence in the unfailing justice of God. When a wrong has been done to us or we are misunderstood and misrepresented, we may say, "God knows, and someday He will make all things right."

It never pays to go about demanding justice. One who gives overmuch attention to getting his rights becomes warped in his outlook, and he gets little more than his rights. The finer qualities of generosity, courtesy, and good will, which bring the greatest joy in this world, are crowded out by one's concentration upon selfish interests.

When one has been wronged, silence often is more eloquent and effective than demands for redress. The Christian should never attempt this, and should always remember the words, "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

Of Jesus it was said, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23).

Abraham believed in the unfailing justice of God. When he was talking with God about the destruction of Sodom and pleading for the deliverance of Lot and his family, his most appealing argument was found in the question he directed toward God, "Shall not the Judge of all the earth do right?" (Gen. 18:25).

Someday all accounts will be balanced by the righteous Judge. If one places his account in the hands of God, he not only will receive his rights, but a thousandfold more. He will receive a right to the tree of life and to an inheritance in the new earth.

We should ever remember our example Jesus Christ. It was said of Him, "Jesus did not contend for His rights. Often His work was made unnecessarily severe because He was willing and uncomplaining. Yet He did not fail or become discouraged. He lived above these difficulties, as if in the light of God's countenance. He did not retaliate when roughly used, but bore insult patiently."—*The Desire of Ages*, p. 89.

"When the cruelty of man caused Him to suffer painful stripes and wounds, He threatened not, but committed Himself to Him who judgeth righteously. . . . It is not an evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We would better suffer wrongfully a hundred times than wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. If you ask in faith, you will receive; but you must watch unto prayer. Watch, pray, work, should be your watchword."—*Testimonies*, vol. 2, pp. 426, 427.

"Sister White Said . . ."

Occasionally we hear our fellow Adventists defend their line of reasoning with the impressive words, "Sister White said . . ." To this bold assertion typical replies are forthcoming. (1) "Well, I didn't know that she said that—or that she said it just that way." (2) "Did she really say that? I would like to get the reference for that statement." (3) "No, I think you're mistaken. Sister White didn't say that. I know that it is commonly reported, but are you sure that it is published in her books? I'm afraid that it's just hearsay."

Seventh-day Adventists believe that Mrs. Ellen G. White exercised the gift of prophecy—that her published writings represent divine counsel to the church. To affirm that "Sister White said . . ." on a given subject is to give the impression that an authoritative counsel on the question has come to us from the Lord, whereas Mrs. White might not have made such a statement at all.

To quote Mrs. White rightly we should know the book and the page. It is just as easy to misrepresent her as it was for the man who misrepresented the Bible writers when he said, "You know what the Bible says. 'When in Rome do as the Romans do.'" That statement, of course, is not in the Bible.

We wouldn't say that President Dwight D. Eisenhower said thus and so unless we had an authoritative document to verify the statement. If Sister White were alive, she would be dismayed to hear some of the things she is reported to have said. Quite naturally, she would not be able to recall these utterances, for, they never proceeded from her lips or from her pen.

The important suggestions we want to make are as follows: (1) When we refer to the Spirit of prophecy, we should have the book, the page, and the paragraph handy to refer to. At least, we should know where it is found and be able to give the reference. (2) And would it not be better to say, "We are told in the writings of the Spirit of prophecy," or "The messenger of the Lord was inspired to write"? Give God the credit, for the writings are "the testimony of Jesus" (Rev. 19:10), not of a mere human being. We are confident that if the messenger of the Lord could read these lines she would agree with the suggestions made here.

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, MAY 7, 1955

The Threefold Message

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

The early years of the nineteenth century found people on both sides of the Atlantic studying the three angels' messages of Revelation 14:6-12. These messages were applied mostly to the work of the Bible societies then blazing a trail around the earth. There was general expectancy that 1843 or 1844 would bring critical events upon the earth. Despite these views, it was left to our pioneers to coordinate these three angels' messages as the focal point of God's last warnings to mankind.

They were ridiculed as "peculiar people"; just how peculiar is seen in this sentence: "Onlookers in the late 1840's, and for some time beyond, dismissed this little Sabbath-keeping Adventist group as a ragtag end of a raveled-out movement that would soon be nothing more than a curious paragraph in the history books."—F. D. NICHOL, *Ellen G. White and Her Critics*, p. 22.

God has His own meaning of a peculiar people: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me" (Ex. 19:5, referred to in Ps. 135:4). Later He repeated this in 1 Peter 2:9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The expression "peculiar people" is sometimes rendered "God's own possession." Doctrines that have been set aside by the majority and are reinstated in the life and witness of God's remnant people, do, of course, make them peculiar, but that is the method by which God prepares a people for His kingdom, and a world for judgment.

The messages of the three angels are separate parts, yet one in purpose of a unified warning. "The messages of this chapter [Revelation 14] constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming."—*The Great Controversy*, p. 435. The emphasis of each is distinct, but they are simultaneous parts of the final phases of God's saving work for men.

"All are linked together. The evidences of the abiding, everliving truth of these grand messages, that mean so much to the church, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but they live and are to exert their power upon our religious experience while time shall last."—*Testimonies*, vol. 6, pp. 17, 18.

Avoiding the Time Element

"The hour of his judgment is come" (Rev. 14:7) involves "time," and men have strange aversions to any idea that brings them near to judgment. Popular theology has aided this resentment by teaching that God broke through into human history at a specific point of time between two eternities—which admission could hardly be avoided on a historic basis—but when it comes to a specific time for creation, they push that back by millions of years, till we know little either of the events or the Creator; and when it comes to the time of the judgment at the Second Advent, they push that forward beyond any foreseeable date in human history, so that men lose interest in eternal life. It is not surprising, therefore, that time related to a prior judgment in heaven is so widely ignored.

Paul plainly preached that "He [God] hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31), obviously implying a time within the life of man. The termination of the 2300 years (Dan. 8:14) confirmed this idea. The vital time was the beginning of judgment in heaven in 1844, hence the warning "the hour of his judgment is come," coupled with a recall to worship Him who is both Creator and Judge of all.

The second angel's message is brief and dramatic: "Babylon is fallen . . . that great city, because she made all the nations drink of the wine of the wrath of her fornication" (Rev. 14:8). Another angel elaborates this in chapter 18:1-10: (a) Babylon is "the habi-

tation of devils, and the hold of every foul spirit"; (b) "All nations have drunk of the wine of the wrath of her fornication"; (c) There are still many good people in Babylon, hence the call, "Come out of her, my people, . . . that ye receive not of her plagues"; (d) Babylon's plagues "come in one day, death, and mourning, and famine; and she shall be utterly burned with fire."

Of her ancient counterpart we read: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7). From days soon after the Deluge, ancient Babylon became the citadel of mystery, impurity, and abomination. Semiramis, a legendary queen of ancient Babylon, was called "queen of heaven" (see Jer. 44:17, 18, 19, 25), "Mother of the gods," and "became an object of almost universal worship."—ALEXANDER HISLOP, *The Two Babylons*, p. 80. In fact all the terms and intense emotions poured out in the current Roman Marian revival are found in ancient Babylon. Modern Babylon puts a Christian veneer on much of this ancient background, hence we read of "Mystery, Babylon the Great, the mother of harlots and abominations of the earth" (Rev. 17:5). Superstition, priestcraft, ritualism, mysticism, domination, suppression of the Bible Sabbath—these are but a few of the steps by which modern Babylon has risen to power. From all this God's cry is: "Come out, my people." God condemns an erroneous system, but seeks to save a sincere people.

The third angel's message contains some of the most dreadful words in Scripture: "If any man worship the beast and his image, and receive his mark . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," et cetera (Rev. 14:9, 10). "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention."—*Early Writings*, p. 118.

The terms "the beast," "his image," and "his mark" are dealt with specifically in the *Lesson Quarterly*. Suffice it here to say that adherence to error carries its mark and places a man under the penalty of that error. World domination is the aim of "the beast" (Revelation 13), and God warns men in the most explicit terms of the consequent doom of all who "worship the beast and his image, and receive his mark."



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Youth Problems—5

Home—a Little Heaven on Earth

By Nancy Richard West

Mrs. Grant was out watering her flower beds late in the afternoon when she spied her neighbor farther down the hillside doing the same thing. "Sometimes I wonder if we are watering plants and flowers, or weeds!" she called laughingly.

"Isn't it the truth!" Mrs. Wentland pulled her garden hose up nearer her friend. "Since I quit my job I've been concentrating on the inside, but one of these days I'll get out here and start on the weeds—weeds grow so much faster and hardier than the flowers! It takes daily effort to have a nice flower garden, doesn't it?"

"Indeed yes. And I have been thinking that we should spend time weeding out the ugly weeds that flourish in our children's characters as well as in these gardens. That, too, takes daily effort, but the results will tell for eternity."

Mrs. Wentland turned the hose off and leaned on the picket fence. "You know, I hadn't realized the companionship and joy I was missing—not to mention the companionship my family missed—during all those years I was working away from home! We are all so much happier, and the children are so much more cooperative and cheerful about everything! Why, it's almost like having a foretaste of heaven!"

"Our homes should be little heavens to go to heaven in," responded Mrs. Grant with a beaming smile for her friend. "I'm delighted that everything

is working out so well for your dear ones and for you."

Mrs. Wentland started rolling up the garden hose. "I must be going in now and put supper on the table. But I just wanted to tell you that what you had said about miraculous things happening to help one balance the family budget is really coming true in our case. Why, last week someone paid a bill that had long since been checked off as bad; last week all of the children turned in their allowances toward the food budget, and now this week, Mr. Wentland has almost doubled his sales—why, surely it

is none other than the blessing of God as we try to please Him."

"And there is nothing else to be compared to the 'blessing of God,' Mrs. Grant smiled. "I have to go in now too, but let us continue to pray and study together—I'm sure it has been a blessing to both of us. See you tomorrow."

Later that evening, after the supper dishes were done, the little family of four gathered in the attractive living room before the large picture window, and watched the sun sink behind the western mountains, and they were awed into silence as the colors grew brilliant in the glowing sky.

Family Worship

At length Janess looked over at her sister. "It's your turn, June. Aren't you ready?"

"Certainly I'm ready, and you may read the first quotation, please."

Janess took the little book, *The Adventist Home*, and started reading on page 50 where June had opened it. She read the chapter title, "True Love or Infatuation," glanced furtively at her parents, and hesitated. "Do you want me to read the whole chapter, June?"

"No, only the paragraphs I have marked. I think they'll be good for you, Janess."

Janess straightened. "It won't hurt you any to listen in, I guess."

The girls' father cleared his throat and lifted his eyebrows. That was the final cue, and Janess' voice came clear and steady. "Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind."

"Now, page 51, paragraph 2 is marked: 'True love is not a strong, fiery, impetuous passion. On the



PAUL REMMEY, ARTIST

In the quiet of a lovely autumn evening, the little family knelt in prayer.

contrary, it is calm and deep in its nature. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding." Janess looked up and smiled suddenly. "You see, love is all right!"

"Surely, love is all right. True love is fine, but silly sentimentalism is Satan's substitute for true love!" Mrs. Grant looked at her daughter with understanding in her eyes.

June broke in slyly: "I hope you don't think you are through! You may turn now to page 52 where it says, 'Counsel to a Romantic, Lovesick Girl.'"

Janess turned the book back to June with a shrug. "Suppose you read that. It certainly doesn't apply to me!"

Mrs. Grant leaned forward uneasily, and June began to read: "You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to 'abstain from all appearance of evil.'"

"Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence. . . . Daydreaming and romantic castle building have unfitted you for usefulness. You have lived in an imaginary world."

"Isn't it all right to have friends and to fall in love, then?" Janess' voice was low and disturbed.

"Indeed it is. But until you are older and more experienced and mature, your friends should be general and not so *special*. I've known girls who were allowed undue freedom from the time they were very young. I've watched these same girls make the wrong choice of a life companion; I've seen many of them lose out spiritually, and some of them have broken homes today! Now, that isn't the kind of future we want for our girls." Mrs. Grant looked across the valley at the fading sunset. Twilight was closing in. The little family seemed near to God.

Mr. Grant's voice broke the silence. "I'm proud of my girls most of the time. And I'm glad your mother takes time for your problems. Do you remember how disturbed you were last year over a classmate who was expelled from school because she was 'in trouble'?"

The girls looked at each other. "Yes, Daddy. Why?"

"Well, I was just thinking. You will

Mother's Prayers

By WILMA ROSS WESTPHAL

She knelt there in her garden
Like a jewel from the sky;
She prayed there for her loved ones
While a tear dropped from her eye.

The moonlight bathed her features
With a soft light from above,
And she looked more like an angel
Than the mother whom we love.

All the heartaches we had caused her
Seemed to pass before our eyes
As we heard her plead with Heaven
For our home beyond the skies.

But her voice broke with emotion
As she mentioned each child's name;
Then she must have seen a vision
For her face was not the same!

As she turned to leave her garden,
A soft glow lighted her face—
She had caught a glimpse of heaven
In that lovely, hallowed place!

remember that your mother talked to you a long while that night about moral standards. That episode made quite an impression on you at the time, I recall. That poor girl had no mother to guide her and to help her with her problems. She was to be pitied. But you know, I feel sorrier for girls who have mothers that don't want to be bothered with their girls' problems! We expect so much more from young people who have Christian parents, and we have a right to expect more."

"I can think of several of our schoolmates who must have mothers like that—at least they say that they can't tell their mothers anything," June said pensively. "But, if we can't have special friends while we're going to school, then we are liable to be left out. You see, all the good ones get taken. It isn't that we want to get married or anything like that until we are older, but we just want to sort of—well—er—get our bid in before all the nicest boys are taken!" June studied the toe of her shoe with a little embarrassment, for she was naturally a little shy about such matters.

Janess moved over by the window and sat on a hassock facing her parents. "That's it exactly! We just don't want to feel that we are missing out on anything that's worth while. Most of the girls and boys our age 'go steady,' and it makes us feel, well—sort of left out, I guess. Any girl likes to be accepted in her group!"

"I understand, girls." Mrs. Grant's voice was unusually kind, though a little disturbed. There was a little silence before she went on. "But if you fill your minds with worth-while

things and pray about your future, there will be someone very special someday who will be attracted to you, and it won't be because you are hanging around in public places trying to make yourselves available at every turn. In the long run the really worthwhile boys soon tire of girls who are too easy to get, and who have low principles."

"I know you are right, Mother, but it would be so much more pleasant if only the rest of them would line up according to this idea." The girls smiled wryly at their parents.

"How about having our worship now?" Mr. Grant drew his wife over nearer to his side. "I think I got the nicest girl in the whole world, and just think, she was out of her teens before I even met her!"

Both girls came over and sat down near their parents.

"My," Janess said wonderingly, "You've got a real point there! I couldn't imagine either one of you with anyone else! It just would not have been right for any of us!" She got up and planted a kiss on each parent's cheek.

June laid her golden head against her mother's shoulder. "We are awfully glad you waited for each other—we just wouldn't have been satisfied with any other parents! We really do want to be sensible and wait for the right one!"

"And while you are waiting for the right one, don't forget that it is very important that you prepare to be the right one, too!" Mr. Grant looked fondly at his two daughters. "Some-way, I feel that you will do just that."

And in the quiet of that lovely autumn evening the little family knelt together in praise to God.

OUT OF THE Mouth of Babes

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

Our seven-year-old Evelyn was not feeling well the other day, and so it was necessary for her to spend the day in bed. To help her pass the time I purchased a little book of paper dolls for her to play with. That evening she was showing me the beautiful dresses she had cut out, and when she came to one certain dress she said, "Now this one had a necklace on it, but I cut the necklace off." "Oh," I said, "and why did you cut the necklace off?"

"Because, Mommy," she explained, "these are all Seventh-day Adventist dolls."

It really does a mother's heart good to discover that perhaps some of her training is "taking," and daughter is observing and learning our standards.

MRS. FLORENCE E. PESTER

The Propriety of Sobriety

A Positive Message About Temperance

By Ralph N. Krum

[This prize-winning temperance oration was delivered at Washington Missionary College, Feb. 5, 1955, by Ralph N. Krum, a senior student. We reproduce it here because it presents temperance from the winning side, which is the positive side. Temperance is a phase of the Christian experience and must be viewed from the positive side—as a satisfying way of life—if we are to win converts to the “sober side.” —EDITOR.]

I'm gratefully proud to be numbered among a group of clean-cut, clear-headed young people who take a positive stand against alcohol and tobacco in any form. There are over a quarter of a million of us around the circle of the globe who are daily enjoying the benefits of total abstinence. It is about this satisfying way of life that I want to speak tonight.

Personally, I'm becoming tired of tearful stories of drunks in the gutter. We've talked too much about the horrible effects of alcohol. I believe it's time we preached a *positive message about temperance*.

Let's think about the thrills of real living for a moment. We are young. We are strong. We are happy. We are full of life. Personally, I have never had a cigarette to my lips, never have drunk a drop of liquor in my life. We don't need any artificial pleasures when we know what real happiness is!

Our lives are full of activity—scholastic, religious, social, practical.

There's absolutely no time or place for alcohol or tobacco in our program. This is really living! Just look at the benefits we enjoy! No stained fingers! No fear of lung cancer! No hangover! No sour stomach! No foggy brain! No bad taste in the mouth! No whisky bottles or beer cans to throw away! No sense of shame because of broken moral standards!

What a life! Besides this we have 152 extra dollars to spend each year. What's more, we can keep a steady job! Always on the level! Never a social problem! Active church workers! Enjoy

the blessings of God! Safe drivers behind the wheel! No accident risk! Trustworthy, upright citizens.

So you see, we are on the right side—the sober side. And we can say that there is real propriety in sobriety. No one was ever arrested for drinking water or milk. Do you see the point? There's a positive side to abstinence. There's a respected glory in sober living! Yes, there's real propriety in sobriety!

Down through the annals of history we find it's the sober men and women who have led nations to lasting glory and fame. Benjamin Franklin once said that temperance puts wood on the fire, flour in the barrel, money in the purse, credit in the community, contentment in the house, clothes on the back, and vigor in the body!

What does the Bible have to say about this matter of sobriety? In

Galatians 5:23 Paul calls temperance one of the fruits of the Spirit. But what do we mean by that word “temperance”? Let me define it as the moderate use of that which is good, and the total abstinence from that which is harmful.

We might illustrate this by a contrast and comparison of new wine and old, as used in the Bible. The Bible makes no prohibition concerning new wine—the pure juice of the grape. But it is very emphatic against the use of old wine—intoxicating liquor! (Prov. 20:1).

Isaiah remarked that God's blessing is in the new wine (Isa. 65:8). It was new wine that Melchizedek brought to refresh Abraham (Gen. 14:18). David said this wine made glad the heart of man (Ps. 104:15). Christ partook of it at the last Passover service (Matt. 26:29). The saints in the new earth shall enjoy this wine from the vineyards (Isa. 65:21).

But the old wine of the Bible tells a different story!

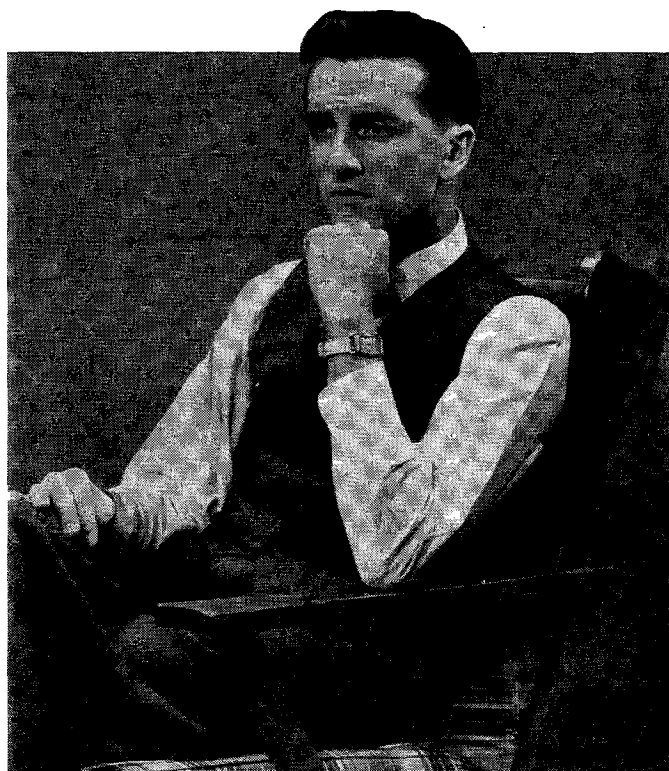
It was old wine that caused Noah to commit the first sin after the Flood (Gen. 9:21); brought a moral black-out to Lot's family (Gen. 19:32); debauched and killed the shepherd Nabal (1 Sam. 25:36); unbalanced Ahasuerus and dethroned good Queen Vashti (Esther 1:7-10); dazed Belshazzar when mighty Babylon fell (Dan. 5:1-4); inflamed Herod and caused John the Baptist to be beheaded (Matt. 14:10).

Do you see the difference? The Bible makes it plain, doesn't it? God has placed a specific blessing on the new wine, but a curse on the old. And these things were written in the Bible for our instruction.

The lessons of the past must be learned by the youth of today. And it is the business of Adventist youth to share their faith in clean, sober living with the youth of the world.

I sincerely believe that now is the hour of power for youth, the hour to preach a positive message of temperance to the world.

Adventist youth are numbered among the world's greatest temperance reformers. We've accomplished a great deal of good in the past, but the greatest victories are just ahead. We must now believe and practice a way of life that will recommend itself as superior to all others. This will give a positive influence to the temperance message.



Youth must think through the question of sobriety. Is there an ideal way of life to be found? Certainly not in the pathway of the moderate drinker or the alcoholic. Only the total abstainer knows what life is all about.

Are You a Door Opener?

By G. M. Mathews

Recently, when I was in Florence, Italy, I saw the most beautiful doors in the world. A great artist said they were beautiful enough for the gates of Paradise. An Italian sculptor spent more than twenty-five years on these doors! There are hundreds of tiny sculptured figures of many, many Bible characters—all done in shining metal, and oh, so very beautiful!

But it is more fun to *open* doors than to look at them. Curiosity leads us to want to know what is behind every closed door. Those who live the most interesting lives are always opening doors, seeking to discover what is in each room of the big building called the world. Jesus says, "Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8). Although this text refers primarily to God's great willingness to hear us and save us, yet it is true that the doors to happiness, to success, to abundant living, to kindness and love, are always open to every seeker.

I feel sorry for boys and girls who are not curious. They seem content to live in a little one- or two-room house when they might live in a big house with a thousand rooms in it! Once a hermit came to town and met a friend whom he had befriended in the mountains. This city friend, wanting to repay him for his kindness, offered him a huge bunch of bananas. But his mountaineer friend would not touch them, much less taste them. He said he was satisfied with what he had to eat and didn't care to try any new foods!

Visit to a County Fair

I once visited a county fair with a friend who became tired of looking at the exhibits, so very early in the day he decided he had had enough, and sat down to wait for me. My feet began to ache too, and to call me to rest, but I said to them, "Now listen, you two big feet, I came to see everything possible here, and you might as well quit complaining, because we are not going to stop until we've seen everything worth seeing."

Usually the doors to the most interesting places do not open of themselves; it takes some push. If we are

willing to put forth the effort, we can have an interesting and exciting life.

Of the many doors we may open, one of the most important is that of our hearts. Jesus stands outside knocking until we open it wide and let Him in. When we invite Him, we must understand that He will not share our hearts with sin or selfishness. Every heart must become a temple, or a church, for Jesus to dwell in. And of course we will allow nothing to enter it that would be wrong to take into a place as sacred as a church.

There are some doors marked, "Danger, keep out." It is very dangerous to enter them. I saw one once that carried this sign, "Danger! Keep out! 10,000 volts." No one would want to enter where he would most certainly be injured or killed. There are places that should be so marked for boys and girls who are living the Christian way. If we enter them we are sure to be harmed, even running the risk of losing eternal life! Can you think of some of these places? Well, the moving-picture theater would be one, wouldn't it? And the beer parlor, the night club, the dance hall—and you can name many more. The doors of all these evil places should have large signs on them with the words, "DANGER!" Instead, the devil often makes them attractive and appealing, to trap us in his snares. Let us always re-

member that there is poison, bitterness, sorrow, and death inside!

As I drove into one of our sanitariums one day I noticed a sign that read, "Service Entrance." That door was for the workers of the institution. Since God cannot come and take us all home to heaven until we finish His work here on earth, we should all be workers. Our greatest ambition should be to enter every "service" door we can find and help Him finish His work. Every day we pass many doors that we shall never pass again. Here is an opportunity to pass on a copy of the *Junior Guide* to a neighbor boy who is not an Adventist, or perhaps we may invite this neighbor to the MV meeting. Unless we perform the service needed at that moment, the opportunity is gone forever! It is like a door that we may open only once, then it swings on its hinges and is closed forever.

Are you a door opener? Do you search and explore each day for all the beauty and the good that life offers you? Do you go quickly past the doors to danger and evil and try never to miss one that opens to service and kind deeds? If you are a door opener, you may thank God, for your curious nature will help you to do much good in the world and help other juniors to prepare for Jesus' coming.

THE Children's Story

Joshua's Last Days

By Arthur S. Maxwell

When the land of Canaan was being divided among the tribes of Israel, two beautiful things happened.

The first was when old Caleb came to make a request. What do you suppose this eighty-five-year-old veteran asked for? A nice, flat piece of fertile land by the Jordan? No, indeed. Not he. "Give me this mountain," he said, pointing to the one where the giant sons of Anak still lived. "If so be the Lord will be with me, then I shall be able to drive them out."

It was these very sons of Anak who had frightened the people forty years before. Now Caleb himself, brave to the last, offered to meet them in battle. He did, and he won.

Then, when the dividing of the land was almost over, Joshua's turn came. What did he request? As leader he might have demanded a very large and beautiful tract of land, but he didn't. Instead he asked for one little ruined city, which he had to rebuild. And when it was given to him, he called it Timnath-serah, meaning "the portion that remains." He took nothing for himself until everybody else had been cared for.

Years passed by. Years of peace and joy for Israel. Joshua passed his one hundredth birthday. Soon after this, feeling that his end was near, he called all the people together as Moses had done just before he died. When they came to him, he reminded them again of all God's goodness to them from the day He called Abraham out of Ur of the Chaldees. Carrying their minds back to the days of their bondage in Egypt, he spoke of the great deliverance at the Red Sea, of the miraculous crossing of the Jordan, and lastly of all the wonderful victories God had given them since that day.

"Take good heed therefore unto yourselves that ye love the Lord your God," he implored them. "Fear the Lord, and serve Him in sincerity and in truth."

Then he warned them of what would happen if they should ever forget the God who had blessed them so, adding those last wonderful words of his, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

Deeply touched by their old leader's faith and his deep concern for them, the people replied, "The Lord our God we will serve, and His voice will we obey."

They meant it. I am sure they did. And as long as Joshua lived they kept their word.

Then Joshua died, "being an hundred and ten years old." And where do you suppose they buried him? In his own little city of Timnath-serah, "the portion that remains." A fitting place for one whose name will remain forever.

[The last two weeks we have examined in these columns certain articles that have appeared in the *Sunday School Times*. These articles were by E. B. Jones, a former Adventist, and are an open attack upon the Seventh-day Adventist Church. Jones declared that the founders of Seventh-day Adventism were fanatics, guilty of irrational religious excesses. He did not trouble to document his charges with any proofs. He simply mentioned that the Adventist Church grew out of the Millerite movement of the early 1840's, which set a date for the coming of the Lord in 1844. Then he evidently proceeded on the assumption that everybody believes that the Millerite movement was saturated with fanatical excesses. We have already considered certain of the charges.]

Were the Advent Pioneers Fanatics?—3

Did the Advent Pioneers Wear Ascension Robes?

AN EDITORIAL

We wish now to consider the most colorful of all the charges. We quote Jones: "Finally, on the day definitely fixed for Christ's Second Advent, many 'believers' attired themselves in specially prepared white robes, climbed to the housetops and other elevated places, and there awaited the great moment when, they were confident, the Lord would descend and 'the faithful' would be caught away to heaven." These "white robes," generally known as ascension robes, are supposed to constitute exhibit A in proof that the Advent believers, on the great day of expectation, October 22, 1844, were wildly irrational and fanatical.

The story has been told and retold in a thousand forms. Indeed, it made its way into most respectable reference works, such as the *Encyclopaedia Britannica*. But, is the story true? The answer is No. That answer can be buttressed with unequivocal historical evidence. To present even briefly that evidence would take a long series of editorials. We must confine ourselves here to a few specific statements and refer the reader to sources in support of these statements. The first stories about Millerites preparing ascension robes began to appear in the newspapers in early 1843. The Millerites promptly and militantly denied the charge, and no newspaper or religious publication attempted to provide any proof in rejoinder. The result was that the stories about the Millerites preparing ascension robes quite died out of the public press.

Then in the early autumn of 1844, when the climax of the movement neared, the stories were revived. Anyone believing the newspapers at the time would have fully expected that on October 22, 1844, he would witness a very great sight, namely, thousands of Millerites—the grand total has been estimated as high as one hundred thousand—sitting on housetops, or streaming out of the cities and towns to perch on prominent hilltops, in weird white ascension robes.

Now, if the newspapers were so ready, in the days before October 22,

to give space to rumors about the Millerites preparing ascension robes, would they fail to publish colorful stories on October 23 concerning the actual wearing of the robes? Would they not want to tell their subscribers exactly what those robes looked like? For such a description had not thus far been given in the press. Nobody had seen a robe. There were only rumors of robes being prepared. Would not October 22 be a high day for newspaper reporters with these strangely clad people on mountaintops and housetops?

But what about the newspapers on October 23 and the days immediately following? An exhaustive search of those papers reveals no story about any ascension-robed group sitting on mountaintops, housetops, or any other place. Furthermore, a few days after October 22, the Millerites persuaded one of the leading Boston newspapers, in the interests of fair play, to give them an opportunity to refute the wild charges that had been made about the Millerites in the preceding months. On the front page of the *Boston Post* of November 2, 1844, appeared a long article by a Millerite leader that bristled with dates and places and names in refutation of a long list of charges against Millerites. That article includes a categorical denial of "every story about ascension robes." This *Post* article was widely quoted by other papers. None attempted to refute it. Some frankly admitted, as did the *Boston Daily Mail*, on November 4, that the Millerite writer "most effectively disarms his enemies and nails their slanders to the counter." A reporter for a Cincinnati, Ohio, newspaper told of having attended a great meeting of the Millerites in their tabernacle in that city on October 22. Said he: "I observed no ascension robes on, and conclude that the rumor of a wagonload having been taken there yesterday, was only a slander."—Cincinnati



Chronicle, quoted in the *United States Saturday Post*, Philadelphia, Nov. 9, 1844.

Through the long years since 1844, various attempts have been made by different publications to secure evidence in support of the ever-enlarging story that the Millerites wore ascension robes. All those attempts have proved fruitless, though sometimes accompanied by offers of monetary reward. How strange that no one was prepared to give firsthand proof that the Millerites, indeed, as the story goes, were on housetops and hilltops in these weird garments.

But how shall we brush aside the statement in *Encyclopaedia Britannica*? We shall not brush it aside. We shall look at it calmly. Some time after William Miller's death, a life sketch of him appeared in *Britannica*. It made no reference to wild fanaticism and said nothing about the Millerites being in ascension robes. That sketch was carried on down through until the 1911 edition of *Britannica*, when a major revision of the encyclopedia was made. That new sketch told of fanaticism, and specifically spoke of the Millerites as garbed in white robes on hilltops and housetops.

That raises an interesting question. The original sketch was written by someone who most certainly was alive at the time of the Millerite movement.

How did he miss so important a feature of that movement, its alleged fanaticism and colorful robe wearing? Why was it necessary to wait till 1911 to include these? The answer is, quite evidently, that a good story grows and grows until it is accepted as fact and finally makes its way into the most respectable of publications. The sequel to this is that when an exhaustive examination of the historical record of the Millerites was made a few years ago, and the evidence presented to *Britannica*, the William Miller biographical sketch was completely rewritten, and ascension robes have vanished from its esteemed pages. Unfortunately, all men are not like the *Britannica* editor. They would rather hold on to a good story than correct it in the light of historical evidence.

We are aware, of course, that there will always be someone who will rise up to affirm that he knows someone who in turn knows someone else back through the long years who will swear that some Millerite somewhere wore an ascension robe. Perhaps he may think that he has even seen one. Too bad that such people never spoke up on the different occasions through the long years when they might have cashed in on their revelation.

When a "first-day Adventist" wrote to the *Sunday School Times* in protest against the charge that the Millerites wore ascension robes, the editor felt that he made a sufficient rejoinder by quoting from a letter he had just received "from an eighty-year-old Christian woman in New Jersey, who enclosed a clipping of some correspondence about twenty years ago in the Newark *Evening News*, which in-

cluded a letter from herself on this same subject." The editor then published a paragraph from this woman's letter in the *Evening News* of 1934 or thereabouts, in which this now eighty-year-old woman declared that when she "was a girl, about sixty years ago"—about 1874—she visited a certain woman's home. This woman took from an old trunk "a long white garment and told us it was one of the ascension robes worn by one of her relatives." "She had preserved the robe many years and added that she knew several Millerites who had worn them."

We immediately wrote to the editor of the *Sunday School Times* asking him for the woman's name and address. He replied that he was unable to find the correspondence. We do not doubt his word, but we do regret exceedingly that the only person living, so far as we can discover, who claims to have seen an ascension robe, cannot be reached. We would like to ask her just what the robe looked like. No one has ever given any real description of such a robe, in all the hundred years since 1844, despite the enormous number of times that ascension robes have been discussed. She surely missed a great opportunity in failing twenty years ago, or even now, to describe these mysterious robes.

Now, would her testimony in court be of any worth? The answer is No.

An artist's conception of William Miller preaching on the Second Advent. The power of his preaching lay, not in a fanatical appeal to the emotions, but in the forthright presentation of the Word of God. He set the pattern for the ministers associated with him. According to the best contemporary evidence, the Millerites on the great day of expectation were holding services in their churches—in such places as they had churches or tabernacles—or were in their homes praying or reading the Scriptures.

Why? Primarily because it is not firsthand testimony. She was telling what someone else had told her. True, she may have seen some kind of garment, but the nature of the garment and the use to which it was put she knew only second hand. Further, her testimony would be of little value, if not worthless, because of the very great time span involved. In the 1934 newspaper she was telling of something that happened in her life sixty years before. In turn she was reciting what someone had told her about an event of thirty years before that, a total of ninety years!

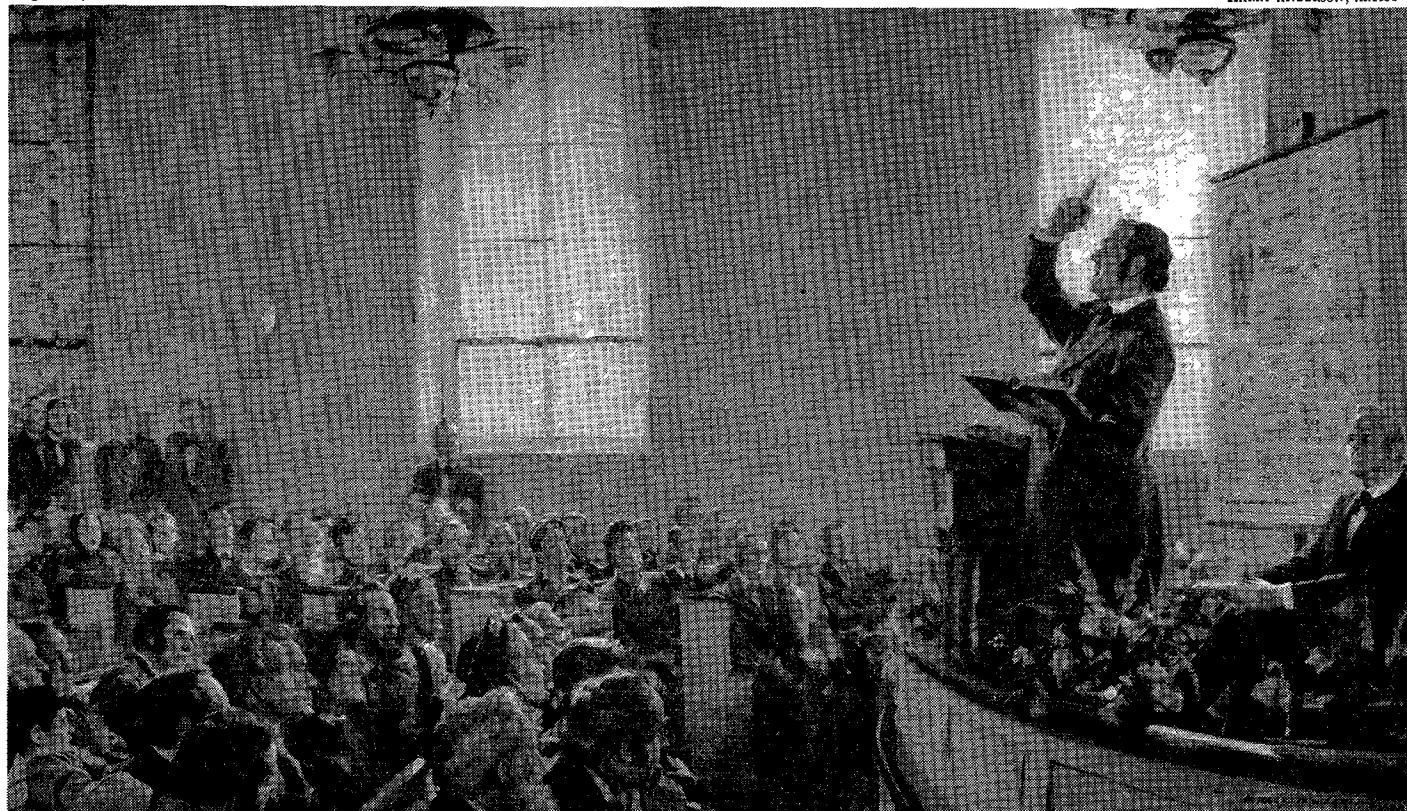
Again: If this woman was eighty years old when she wrote the *Sunday School Times* in 1954, and she wrote in the *Evening News* "about twenty years" before that of an incident in her life "about sixty years" earlier, how old was she when she gazed on that mysterious garment drawn from the trunk? Well, *not* very old. Need more be said! On such tenuous threads of time and memory does this chief charge of fanaticism rest!

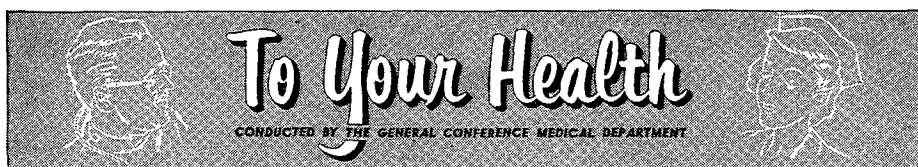
This reminds us of a story we read some time ago from the pen of a well-known writer:

"British diplomat Sir Gladwyn Jebb, discussing the memories of older people, spoke of the Wellington Festival held in London celebrating the victory over Napoleon. Guest of honor at the occasion was the lone survivor of all those who once had seen Napoleon.

"He was given elegant clothes for the festival, was brought there, and then members of the press were permitted to interview him.

(Continued on page 26)





Your Eating Habits

By Ruth Little

"Everything in your body was once in your food.

Starting with a single cell, growing to your present size, and for as long as you live—food becomes you.

Food becomes your blood and muscles, your bones and teeth, and every part of you.

Food becomes your size, your strength, your energy, your stamina, and your attitude toward life.

Habit is a powerful force in determining what food becomes us.

Food habits are the sum of our attitudes and ideas, our likes and dislikes, and our experience and practices of choosing and eating food."—RUTH LEVERTON, Ph.D., *Food Becomes You* (1952), pp. 11, 15.

"Wrong habits of eating and drinking destroy the health."—*The Ministry of Healing*, p. 334. "It is just as much sin to violate the laws of our being as to break one of the Ten Commandments."—*Testimonies*, vol. 2, p. 70. Since habits of eating are vitally important to health, happiness, and usefulness, it would be well to take inventory periodically to be certain that our eating habits are good ones. Occasional rereading of the chapter "Diet and Health" in *The Ministry of Healing* would be a good check. Let us consider eating habits as suggested there and elsewhere.

Eat regularly. The functions of the body are based on rhythmic action. The number of meals a day will depend upon the needs of the individual. Some for special physical reasons may need six or more small meals. Others may get along nicely with only two. But the meals should be at regular times. Avoid eating between meals. Eat slowly and masticate food thoroughly.

Start the day with a good breakfast. Studies have shown that breakfast is the most important meal of the day, even for a person on a reducing diet. Avoid late suppers. It is best to have a light evening meal.

Be temperate. This means more than avoiding alcohol. It means moderation in eating. It is possible to eat immoderately even of wholesome foods. In the United States today there is great danger of overeating. A paper on cardiovascular diseases presented at the annual convention of the American Dietetic Association in October, 1954, by Jeremiah Stamler, M.D., con-

firms this. He stated that there is "a mass phenomenon of overnutrition in this country" and that it is time to think seriously about the American diet. He suggested a diet of lots of fruits and vegetables, restriction of animal fats, and no fried foods.

Although overeating should be avoided, it is essential to eat an adequate diet. *What we eat is very important.* It determines to a large extent the diseases to which we may become subject. Victor Heiser, M.D., in *You're the Doctor*, claimed that he could give a diet and predict the diseases that would follow. In animal experimentation it has been found that diet affects dispositions and habits as well as health.

The pattern for an adequate diet has been developed by leading dietetic authorities. This pattern is based on findings of many years of nutritional research. A good rule is to include in the daily diet the basic foods in the diet pattern, then add other foods as desired. It is suggested that the following foods be included in the diet daily:

Fruits—One citrus fruit or tomato. One or more other fruits.

Vegetables—Two besides potatoes. One of these a green leafy or yellow vegetable. One raw.

Milk—One pint for each adult and one quart for each child.

Egg—One a day, or at least three a week.

Protein-rich food, such as cheese, dried legumes, nut foods—Two a day.

Whole grain or enriched bread or cereal—Equivalent of four slices of bread.

Fat—Two tablespoons butter or fortified margarine.

A Variety of Good Food

Have variety from meal to meal, but not a great variety at any one meal. Prepare the foods to conserve their nutritive values, by observing such principles as cooking only until just done in a minimum of water.

Avoid popular dietetic errors. This would include the use of large amounts of sugar, the use of pickles, vinegar, condiments, spices, highly seasoned foods, fried and rich foods,

very cold or very hot foods, and stimulants, such as tea, coffee, cola drinks, and alcoholic beverages. "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."—*The Ministry of Healing*, p. 295.

Avoid extremes and fads. "When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living. "Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practises."—*Ibid.*, p. 324.

Cultivate right mental attitudes. Research has demonstrated that worry or emotional strain upsets digestion. X-rays have shown that digestive processes may stop entirely when individuals are excited or emotionally upset. "Never eat when mad or bad or sad—only when glad."

The time to form right habits is during childhood. "Of course the best insurance against wearing out in middle life is eating an optimum diet and following good habits of hygiene from childhood, thus building a strong body and keeping it in good condition."—L. JEAN BOGERT, *Nutrition and Physical Fitness*, (1954), p. 553.

Parents have a grave responsibility for the future health and happiness of their children. "The importance of training children to right dietetic habits can hardly be overestimated. . . .

"The pains and money so often lavished upon unwholesome dainties lead the young to think that the highest object in life, and that which yields the greatest amount of happiness, is to be able to indulge the appetite."—*The Ministry of Healing*, pp. 383, 384.

In his *Autobiography*, Benjamin Franklin gives a picture of his father's training in this regard which could well be emulated by others. "At his table he liked to have some sensible friend to converse with and always took care to start some ingenious or useful topic for discourse, which might tend to improve the minds of his children. By this means he turned our attention to what was good, just, and prudent in the conduct of life; and little or no notice was ever taken of what related to the victuals on the table."

Good eating habits should be carefully cultivated and an adequate diet chosen; then the subject of eating forgotten. It is a poor policy to be concerned while eating whether this or that will agree. Choose as wisely as possible and be thankful.

News From Home and Abroad

Latest Word on the World Calendar Issue

By Alvin W. Johnson, *Secretary*
General Conference Religious Liberty Department

Early in January of this year the World Calendar Association launched their drive in support of the proposed World Calendar, articles appearing in the *Reader's Digest*, *Catholic Digest*, *Sunshine Magazine*, and scores of newspapers and other magazines throughout the country. Programs and discussions in support of calendar reform were heard on the radio, appeared on television, and were participated in by university round-table discussions, service clubs, and in professional, business, and social organizations in general.

These articles, programs, and discussions not only endeavored to extol the virtues of the proposed World Cal-

endar, but urged readers and listeners to write to the Secretary of State and members of Congress, urging the adoption of the World Calendar.

This entire program was timed for the particular occasion when a questionnaire had been sent out by the United Nations to the nations of the world to ascertain their attitude concerning calendar reform, and particularly the World Calendar. This concerted action on the part of the proponents of the World Calendar resulted in scores and hundreds of letters, telephone calls, telegrams, and personal contacts being made, urging our State Department to support the World Calendar. Certain Congress-

men also urged the State Department to give favorable support to calendar reform and to the World Calendar.

Then the opposition to the World Calendar began to be heard. Thousands of letters and protests in various forms poured in to the Secretary of State.

The Lord's Day Alliance of the United States, whom we are continually opposing on Sunday law issues, joined in opposing the World Calendar. In their protest, as released to the Religious News Service, Dr. Melvin M. Forney, general secretary of that organization, says their organization objects to the proposed World Calendar on the following grounds:

1. "It would 'deny real religious liberty to millions of conscientious observers of weekly holy days.'

2. "It would 'mean a roving Sunday.'

3. "It would break the weekly cycle, something not involved in any previous calendar revision.

4. "It would 'cause more confusion in the religious and economic worlds.'

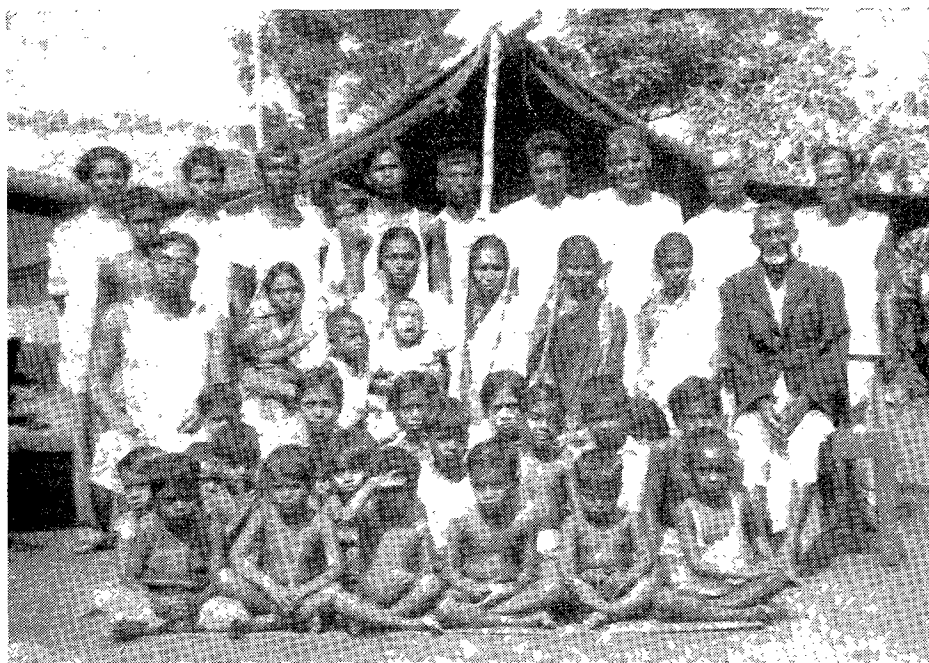
5. "It is 'another step in replacing the old tried and proven religious tradition with the new and modern secular philosophy.'

6. "It would 'form a basis for the complete destruction of the Lord's Day.'"

The National Association of Evangelicals, representing a number of denominations, issued a similar protest, as did also various Jewish organizations. The Seventh Day Baptists and other Sabbatarian organizations sent in their protests.

Likewise, a letter was sent to Mr. Dulles, signed by R. R. Figuhr and W. R. Beach, as president and secretary of the General Conference of Seventh-day Adventists, pointing out that whereas Seventh-day Adventists are not opposed to calendar reform as such, they are unalterably opposed to any change that would "interfere with the regular succession of the days of the week and that interrupts the sequence of the weeks themselves by the introduction of the equivalent of an eight-day week," and that the proposed World Calendar would contribute to national and international disunity, economic perplexity, and religious confusion and distress.

Approximately one third of a million copies of the pamphlet *Do You Know How the Proposed World Cal-*



Sabbath School Fruitage in East Pakistan

A branch Sabbath school has been organized in a village in East Pakistan where a Voice of Prophecy student lives. After conducting a series of meetings, seven new believers were baptized. Six more are getting ready for baptism. The *Signs of the Times*

holds the interested ones together till the living preacher contacts them. There is no branch of the Bible Society to serve in this Moslem state of forty-three millions.

R. S. FERNANDO, *President*
East Pakistan Mission

endar Will Affect Your Life? have been put into the hands of professional and influential citizens throughout the country. Articles setting forth the effects of the World Calendar have appeared in many publications.

Programs have appeared on the Voice of Prophecy, Faith for Today, and the American Religious Town Hall Meeting. Many personal contacts have been made with Government officials and other influential men.

We want you to know not only that all of these efforts have been greatly appreciated but that, with the Lord's blessing, they are proving effective.

State Department Report

Releases have just been made of the official report from the State Department of the United States to the Secretary-General of the United Nations in answer to the questionnaire on calendar reform sent out by the Secretariat of the United Nations. In its report the United States Government not only expressed its opposition to the proposed World Calendar as a substitute for the Gregorian Calendar now in use, but it pointed out that the introduction of a "free blank day" as provided for in the World Calendar would disrupt the weekly cycle. The State Department declared that it would not be appropriate for the United Nations to sponsor any calendar change that would conflict with the principles of important religious faiths. It added:

"This government further recommends that no further study of this subject should be undertaken. Such a study would require the use of man power and funds which would be more useful devoted to more vital and urgent tasks."

We thank God for this report. Again the efforts of the proponents of calendar reform have been overruled. We also have information to the effect that a number of other nations have expressed their opposition to the proposed World Calendar. Some nations have refrained from making any report. Word comes to us that India, who, supported by Yugoslavia, introduced the proposal in the United Nations for calendar reform, and in that act was instrumental in having it placed upon the agenda of the Economic and Social Council, now appears to be changing its attitude toward the proposed World Calendar. According to an extract from the daily newspaper the *Hitavada*, dated Sunday, February 13, 1955, carrying the caption, "Proposal for 'World Calendar' India Not in Favor," made the following statement:

"London, Feb. 12: Mr. Jawahralal Nehru, Prime Minister of India, has told Britain's Chief Rabbi that the

Indian Government did not support the proposal for a 'World Calendar,' the Rabbi announced in a statement here yesterday.

"Mr. Nehru and Mrs. Pandit, Indian High Commissioner in London, were told by the Chief Rabbi, Dr. Israel Brodie of the religious disabilities the calendar would cause. The blank day would affect the Muslim and Jewish religions."

The statement added that Mr. Nehru said that although the Indian Government was anxious to clear up calendar confusion in India, it had not lent support to the proposal and would respect religious scruples.

So it appears that even India is changing her attitude. Our workers in India have been doing excellent work in helping to change the sentiment in that country. This is also true in many other countries.

However, a number of countries expressed themselves in favor of calendar reform and of the World Calendar, though the number in favor of

such reform is not nearly as great as claimed by the World Calendar Association.

The reports made by the various nations are in the process of being compiled by the Secretariat of the United Nations. This report will then be studied at the resumed 19th Session of the Economic and Social Council, scheduled to meet in New York in May. The Economic and Social Council is in turn to make its recommendation to the General Assembly of the United Nations.

We must not assume that our work is completed. We must continue to educate the public as to the effects of the World Calendar upon the people of every country of the world if it were to be adopted. The great majority of the people are not acquainted with the various aspects of the World Calendar, and how it disrupts the historic weekly cycle; nor do they realize that its adoption would result in economic hardship and that religious controversy would greatly increase.



Cannibals for the Kingdom

It is hard to believe that people in this world are still engaged in such degrading customs as eating the flesh of their own dead relatives, but it is true. In our picture one of the young cannibals from the New Guinea highlands is seen with our veteran Mussau native pastor silhouetted against the background of the countryside.

Recently an attack was made on a patrol party and the retaliation has left an unsettled feeling among these very primitive people. It was almost impossible to see the eyes of this young heathen. He hides behind a matted fringe of pig-greased hair and sullenly looks to the ground. I was the first white man with whom he had shaken hands, and as I held his hand in mine, I longed for the day to dawn quickly when we would not

only greet each other with a handshake, but meet to enjoy the wonderful blessing of fellowship in Christ.

There are thousands of these people scattered through the rugged hills and valleys of this tremendous country. Our brave national missionaries venture right into the areas where the European is not allowed. They sleep in the humble homes of the heathen and bring with them a friendly smile and the light of the Gospel.

The cannibals are surely a most needy people, and we must pray earnestly that God will bless the work of our consecrated national workers who work so consistently and successfully for God.

S. A. STOCKEN, *Missionary*
Central Highlands, New Guinea

With the position taken by our Department of State that a mandate to modify or change the calendar must come from the United States Congress, a bill may be introduced into that body at any time proposing the adoption of the World Calendar. When that is done, we shall then direct our efforts to the Congress.

We are endeavoring to keep in close touch with the developments in this field, as in other fields, and we shall endeavor to keep you informed concerning these developments.

Again we want you to know that your efforts have been appreciated, and whereas there is perhaps no particular need to send any more letters to the Department of State at this time (and we suggest that you wait for further word before launching an all-out campaign on Congress), it will be helpful to continue the general program of education in informing neighbors, friends, and professional people in general concerning the evils of the proposed World Calendar.

Evangelism in Dundee, Scotland

By David J. Dabson

On Sunday, October 31, 1954, we began a campaign scheduled for six Sundays in the largest theater in Dundee. We did not have sufficient funds to book the theater for a longer period. This campaign began as the result of several answers to prayer. We were fortunate in securing this beautiful theater for a sum that was one quarter of what is usually charged. This place was the only hall available on Sunday evening in Dundee.

We did not have the money to advertise in the usual way. There were no handbills, no posters, and only a very small advertisement in the weekend paper. Would the people come? The church here in Dundee devoted Sabbath, October 30, to prayer. The results were amazing! Seven hundred people came the first night, eight hundred the second night, and from then on the attendance has grown.

We have preached the fundamentals of salvation, the glorious Second Advent hope, the importance of baptism, and the other great truths we love. On Sunday, February 6, the last night in the theater, more than one thousand people flocked to the hall. All our services have been advertised as sponsored by "Your friends, the Adventists." When we asked that great crowd of Scots whether they would like the Adventists to sponsor another series in Dundee next winter, it was thrilling to hear those one thousand voices respond in a loud affirmative!

Grateful people pressed coins into the hands of the stewards and murmured thanks "for the work of the Adventists."

Surely this Macedonian call must not go unanswered, for this land is thirsty for the Word of God. Recently members of the Dundee Presbytery of the Church of Scotland have been asking, "How can such a small church sponsor such a large work?" Our youth service, which was held at the same time as the evangelistic service, had a regular attendance of one hundred young people. The experiment in this field of evangelism shows great possibilities if a long term policy were adopted.

And what happened after the fifteenth week? By force of circumstances we had to transfer the people to our suburban church, seating only one hundred people. There was no other hall available. We did this by holding four identical services and packed 450 people into that little church on the sixteenth Sunday. Our problems have not been so much, How to get a crowd, but rather, What to do with the crowd that has come!

We have had our full share of opposition from the press and the other denominations. However, we are pleased to report that the press has recently shown a more friendly attitude and published a few lines regarding our work in Dundee and at the New Gallery in Regent Street, London.

Every Sunday we held a ten-minute season of special prayer after the close of our service and rarely did as many as a dozen people leave. The people often expressed their appreciation for this part of the meeting. One person said, "These meetings must not stop, for they just keep me going all week!" She has a terrible life with her husband who is a drunkard. Once she thought suicide would be a way out, but since attending the services she has learned of God's wonderful way. People of all classes have been attending and still are coming to our church where we are explaining step by step the full meaning of the plan of salvation.

On Sabbath, February 19, we were happy to have the first of a series of baptisms. At that time, four believers—"the firstfruits"—were added to the church. Our conference president, Bernard F. Kinman, was with us for this service. Since we began our ministry in Dundee, after having worked in the London campaign with Elder Vandeman, we have accepted the goal of doubling the church membership in two years. When we entered Dundee it stood at 40, and as we write it stands at 56. We hope to achieve our purpose by June 30.



The praying man of the Garo Hills who longed to know more about the true God.

First Sabbathkeeper in the Garo Hills, Assam

By O. A. Skau

Long before our first worker entered the Garo Hills, God had His messenger there. A number of years ago an illiterate, but very religious and God-fearing, villager had a great burden to see God. This man had been a Baptist. About ten years ago the urge to have a personal acquaintance with God became so strong that he decided to fast and pray. He went up into the mountains and stayed there fifteen days.

At the end of that time he heard a voice from heaven telling him that his prayers had been heard and that God was pleased with him. However, God told him that he should no longer observe the first day of the week, Sunday, but rather the seventh day, Saturday, as the Sabbath of the Lord. At hearing this he left the mountain and began to preach this new message. He had no arguments. He did not know the Scriptures. He could not read the Bible. All he could say was that God had told him that he should keep the seventh day as the Sabbath.

Because of this he was excommunicated from his church. This was a blow to him, but he kept on preaching his God-given message. When the opposition and the people's mockery became too much for him, he retired to the mountain, where he spent his time fasting and praying. Each time he came back among the people he had a new message—an Adventist message. Long before there was a Voice of Prophecy student in that country this man kept and preached our message. He gave up unclean habits and un-

clean foods. He maintains that these messages he also received from God.

About three years ago he began telling the people that someday the true church of God would be established in that village. When Brother Gayan first came to Rajasimla, this man took a most active part in helping to establish the work in the village. No doubt his efforts have had a great deal to do with the remarkable work accomplished. God uses His own means and methods to accomplish the work.

It is interesting to note that the Assam Mission twice doubled its church membership during the four years 1950-1953. And the Northeast India Union Mission lacked only 6 per cent of reaching the goal of doubling the membership in this four-year period.

Porter Sanitarium at the Quarter Century

By T. R. Flaiz, M.D.

Many years ago a wealthy patient from the mountain area of Colorado, sought medical care at the Glendale Sanitarium and Hospital in Southern California. As he was leaving he handed a modest tip to one of the attendants. The young man explained that it was against the spirit of the institution to accept such gratuities and declined the offer with appropriate thanks. The patient was deeply impressed with this evidence of loyalty to principle.

Some years later, he, or a member of his family, was a patient at the Paradise Valley Sanitarium. Subsequent to this visit, the sanitarium accountants found their books in error by forty-five cents. The error was traced to an overcharge of forty-five cents on the account of this patient. It would seem reasonable to some that so small an item on the account of a well-to-do patient could be adjusted merely by book entry and balance. Not so to this accountant. A check for the amount of the overcharge was forwarded to the patient, H. M. Porter, of Denver.

A little later Mr. Porter, considering where and how he could invest a substantial sum of money in a commendable philanthropic project, was impressed with the possibility of his sponsoring a hospital in Denver. Who could better operate his proposed institution than the people who operated the sanitarium at Glendale and Paradise Valley? Where would he be more likely to find the spirit of integrity than among his friends, the Seventh-day Adventists?

Thus, Mr. Porter entrusted to the Colorado Conference and to the Cen-

tral Union Conference the responsibility of translating a substantial portion of his estate into the grounds, the buildings, and the facilities of the Porter Sanitarium and Hospital.

On the evening of February 16, five hundred guests, friends, and employees of the sanitarium gathered in a near-by hall for the twenty-fifth anniversary dinner of this institution. Many leading citizens of the area, including the governor of Colorado, graced the occasion by their presence. Remarks made by the master of ceremonies, J. J. Nethery; the hospital administrator, H. E. Rice; M. L. Rice; and others, left no question in the mind of anyone as to the purposes and objectives of this Christian medical institution. Staff physicians and businessmen stopped to remark concerning the quiet decorum of the occasion, the beautiful religious songs by the hospital young people, and the general attitude of reverence.

The Porter Sanitarium and Hospital and its more-than-twice-as-old sister institution at Boulder, thirty-five miles north, have wielded a great influence for the cause in this Colorado mountain area.

Lake Union Conference Session

By W. B. Ochs

The ninth quadrennial session of the Lake Union Conference was held February 28 to March 2 in the Civic Auditorium at Grand Rapids, Michigan. The reports that were brought to the delegates and visitors indicated progress and advancement as a result of God's blessing upon His people in the Lake Union.

At the beginning of the past quadrennial term we had a membership in the union of 29,537, and at its close a total of 33,168, which is a net gain of 3,631. During the four years, however, 7,814 new members were added to the churches by bap-



Governor Johnson of Colorado addressing the constituency of Porter Sanitarium on the occasion of the special banquet celebrating the twenty-fifth anniversary of that institution. To his left is J. J. Nethery, master of ceremonies; to his right, J. D. Smith, chairman of the board.

tism and profession of faith. This is an average of 37.4 members added every week during the four-year term. In all of our conferences our net gains are far too small. We must accept the challenge to keep our members in our churches.

Within the Lake Union Conference we have five local conferences. In these there are 417 organized churches, 7 conference-operated academies, 131 church schools, a fully accredited liberal arts college—Emmanuel Missionary College—and the Hinsdale Sanitarium and Hospital. Emmanuel Missionary College is second in size and enrollment of all our colleges in the North American Division. In the last few years the old wooden buildings have been replaced by modern brick buildings. Emmanuel Missionary College has no note indebtedness.

Concerning the Hinsdale Sanitarium and Hospital, M. L. Rice, president of the Lake Union Conference, remarked: "The story we can tell regarding the rebuilding of the Hinsdale Sanitarium is nothing short of miraculous. The old wooden buildings had to be replaced if sanitarium work was to be continued. To rebuild a plant such as Hinsdale, with modern fire-proof buildings, is very expensive. To assist us in a financial way, a group of influential citizens in Hinsdale and the neighboring villages organized themselves into a

fund-raising committee. They set as their goal one million dollars. To date they have raised and given to us \$1,016,410.39. We greatly appreciate this financial help. Such generosity from those who have known the Hinsdale Sanitarium over the years speaks louder than words. The esteem and good will in which the Hinsdale Sanitarium is held by those who know it best—those whom it has served these many years—means more than money. The very existence of our institution depends upon good will."

In the Lake Union, as in all other conferences in the North American Division, the blessing of God has been manifested in a marked way financially. The tithe reached a new high of \$12,954,191.91 during the last four-year period. This represents \$3,583,567.12 more received than during the preceding four-year period.

Our message has been proclaimed in the Lake Union Conference for nearly one hundred years. The denomination has greatly appreciated the financial backing of the Lake Union in our worldwide mission program. The union has sent to the General Conference for foreign missions \$4,400,575.97 during the past quadrennium. In addition to the money that our believers have raised to support the work, they have given their sons and daughters to mission service.

Christian Education in Plymouth, England

By W. I. Smith, *President Newbold Missionary College*

In Plymouth, whence the Pilgrims put out to find a new land, Christian education is as effective as it is elsewhere throughout the world.

About thirty years ago the little Plymouth church of fewer than one hundred members became interested in a church school for their children. A small school was opened, and through all the years enthusiasm for Christian education has grown.

After completing the elementary grades the older students have continued in the Stanboroughs secondary school and then in Newbold Missionary College.

In tabulating the records of these young people we find that eleven have been graduated from the college, of whom eight are workers, or wives of workers, in various positions of responsibility. In addition to these, twelve others are listed as departmental workers and nurses, and three more are students at Newbold Missionary College.

What a record is this for one little church school! Recently the executive committee of the Newbold Missionary College board was in session, and

the question was asked, "How many of you received the finishing portion of your education at this college?" Seven hands were raised from a group of eleven persons, and the remaining four had attended our other Christian schools. How dependent is our work upon the product of our schools, and how much our youth need the inspiring influence of these "cities of refuge" to generate the desire to serve the Advent Movement! "All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Counsels to Parents, Teachers, and Students*, p. 44.

Spirit of Prophecy Sermons at C.M.E.

By G. T. Anderson, *President College of Medical Evangelists*

Arthur L. White, secretary of the Ellen G. White Publications, has concluded a series of sermons for the students and faculty of the College of Medical Evangelists. During his recent visit to the Loma Linda campus Elder White portrayed a concept of the work of the Spirit of prophecy in the church and its importance in the medical education of C.M.E. students.

During his visit Elder White conducted Friday evening and Sabbath services on two weekends, spoke at general assemblies and medical and dental classes throughout the week, and held meetings each evening for students, faculty, and community. On the last Sabbath of his stay a special question-and-answer session was held, during which both students and members of the community participated in a discussion period.

"I have never had an audience that showed more rapt attention," Elder White declared in commenting on the splendid response of the students. Elder White's graphic descriptions of Ellen G. White pictured her as she was known to those about her, as a mother, neighbor, friend, and citizen of the community, as well as a prophet receiving remarkable divine revelations.

Elder White is especially interested in a collection of E. G. White manuscripts on file at the C.M.E. historical records office. He has been assisting in preparing this material for eventual reference and research use. This material and correspondence of founders of the college and other workers concerning the medical-missionary interests of the school comprise a rich source of information on the Spirit of prophecy and medical education.

A Chief in the Congregation

In Africa one must never be surprised to hear that a chief is in the congregation at a church or camp meeting service. After a Sabbath service held recently at Bugema Missionary College, we met and talked with a chief who had come over five miles to attend

the service. Bugema is the location of our principal training school for the East African Union, and during the school sessions the young men in training are very active in laboring in near-by villages. The company from which Chief Gyambodde comes was one raised up through the efforts of these college students.

In Uganda there are chiefs of several ranks. At the head of the native government are the king and his ministers. Then come in order the *saza* chiefs, the *gombolola* chiefs, and the *muraka* chiefs. Brother Gyambodde is a *muraka* chief, and a very faithful church member. He is pictured here with his wife.

In Uganda a *saza* chief accepted the truth a few years ago under the labors of F. H. Muterspach. His high position entitled him to a fine home, a motor car, and his own special seat in the cathedral. When he had studied our message and became convinced of the truth, he wrote a letter to all his colleagues telling them why he was becoming a Seventh-day Adventist. He was willing to give up the honor and all the privileges connected with his high rank in order to be obedient to the truth. Today he lives in a very modest home, tills the soil, and is a fervent witness to this message.

These chiefs in Africa are men of superior education and possess many fine qualities of leadership. God can use their consecrated talents in a very definite way to advance His cause.

W. P. BRADLEY



Welfare and Relief Work in 1954

By J. L. Brown

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These words spoken by the Divine Master so long ago still find an echo in our hearts as we review the good work that has been done through another year by our faithful and unselfish Dorcas and Welfare workers in behalf of those in need at home and overseas.

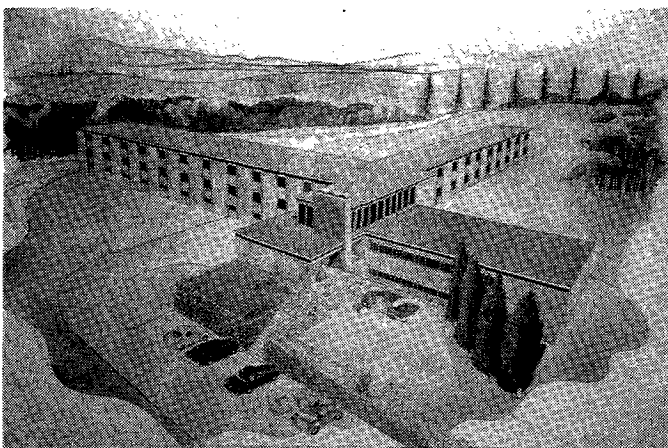
Our welfare endeavors during 1954 again extended far beyond our own borders. Many countries received clothing and food during the year. Refugees in Germany and China, flood victims in Pakistan, earthquake victims in Greece, the poor and destitute of Korea, the needy in India, Japan, Haiti, Italy, Lebanon, Jerusalem, Jamaica, the Guianas, Guam, British Honduras, and other places received the help they so much needed. In clothing alone the World Welfare and Relief Depot (Box 191, Watsonville, California) shipped 449,267 pounds to the needy in overseas countries. This was 182,001 pounds more than was shipped in 1953. Large amounts of food also were sent overseas.

This good report has been made possible through the faithful and unselfish endeavors of our Dorcas and Welfare workers.

Groundbreaking for New Hospital in Canada

By Darren L. Michael

William H. Branson, former General Conference president, turned the first sod for a one-million-dollar, one-hundred-bed hospital named in his honor near Toronto, Ontario, Canada, at a special ceremony to mark the beginning of construction work.



An architect's drawing of the Branson Hospital near Toronto, Canada, as it will appear when completed.

The twenty-five-acre site in the Toronto suburb of North York saw government officials, professional representatives, and church leaders assembled to witness the first step in a dream long cherished by Seventh-day Adventists in Canada. These officials spoke warmly of their high regard for Seventh-day Adventists and their sense of unselfish humanitarianism.

Plans for the functional brick structure that will incorporate the latest features of hospital design were drawn by an Adventist architect, Keith L. Graham, of Montreal, Quebec. When the first unit of a three-phase construction program is completed, the hospital will begin operation with an initial capacity of fifty beds. According to present schedules the first section is expected to be ready for operation next year.

Fiscal grants announced by the Minister of Health for Ontario as well as appropriations from the General Conference and union conferences have assured the hospital's building and finance committee of sufficient funds to complete the first unit. Additional grants from the Dominion Government and other sources will provide for the future development of the hospital in harmony with current plans to make it a one-hundred-bed hospital with nurses' training facilities.

The Branson Hospital will be built and operated under the auspices of the Ontario-Quebec Conference. The chairman of the board is G. Eric Jones; Berthold H. Stickle is chairman of the building and finance committee, and Anthony W. Kaytor, administrator.

When its doors are opened to the public, the Branson Hospital will join with its sister institution, Rest Haven Hospital and Sanitarium, in Sidney, British Columbia, as the only two Adventist medical institutions in Canada.



W. H. Branson, former General Conference president, in whose honor our new hospital in Toronto will be named, is standing fourth from the left in the front row. Second from the right is Walter A. Nelson, president, Canadian Union.

Atlantic Union Conference Session

By J. I. Robison

The Atlantic Union Conference held its quadrennial session in the Manhattan, New York, church, March 14 to 16, for the purpose of receiving reports from the officers, departments and institutions, and to elect officers for the ensuing term.

Throughout the meeting there was a fine spirit of cooperation and dedication on the part of all delegates as they face the future in the thickly populated section of the North American Division assigned to them. There are over twenty-five million people living in the Atlantic Union Conference territory, and this fact brought to the delegates a realization of the need for a larger evangelistic program.

The membership of the union now stands at 20,361, which represents a net gain of 12.5 per cent for the quadrennial period. There are 223 churches in the five conferences, and one mission field. This little field, the Bermuda islands, has the distinction of having more than doubled its membership during the last four years; in fact, it led all other fields in North America in this endeavor.

Other evangelistic efforts and soul-winning activities resulted in 4,905 persons being baptized during the quadrennium, and still larger results are anticipated in the next four years.

The Lord has abundantly blessed the Atlantic Union financially. During the last four years \$7,834,746 in tithe was paid into the Lord's treasury, which was an increase of \$2,013,946 over the previous quadrennial period. The mission offerings totaled \$2,721,887 during the same period. Of this splendid total \$1,303,811 was

given by the Sabbath school members and \$1,293,257 was solicited through the Ingathering program. These are indeed encouraging reports of the willing gifts of our people in these uncertain times.

One of the most encouraging reports at the session was from Atlantic Union College. This institution has been struggling under a burden of debt for some years, but during the past quadrennium there was appropriated to the college by the union and local conferences the sum of \$790,226, which reduced their note indebtedness to \$93,000 as of December 31, 1954, besides caring for the finishing of the new administration building, the auditorium, and campus improvements. A further \$43,000 of the debt has been paid off since January 1, 1955.

All the departments rendered very encouraging reports, indicating strong leadership which has resulted in breaking nearly all past records in the Atlantic Union.

The New England Sanitarium and Hospital, one of our older medical institutions, has proved through the years to be a real asset to our work in the Atlantic Union. Both as a training center for Christian nurses and as a lighthouse in the surrounding community, it has proved its worth. Thousands of patients pass through its doors every year and find not only relief from suffering, but spiritual blessing in their contact with the Christian nurses and physicians. The sanitarium has added a new medical wing at a cost of nearly one million dollars during the last four years, which brings their capacity to 175 beds.

L. E. Lenheim and T. R. Gardner were unanimously re-elected to serve as president and secretary-treasurer during the coming four years, as were also the departmental secretaries and executive committee members who served during the past quadrennium.

Membership Gains in Southern Africa

By R. S. Watts, *President Southern African Division*

From the viewpoint of soul-winning work Africa is one of the most fruitful fields in all the world. The statistical report for the Southern African Division for the year ending December 31, 1954, confirms this fact. During last year, 1954, 18,535 precious souls joined the remnant church by baptism. These new believers came from among Europeans, Cape colored, Asians, and thousands of Africans from many tribes scattered through-

out the territory of the division.

On December 31, 1954, our church membership reached 128,079. This is the largest membership in the history of our work in Africa. Although our hearts are greatly cheered by the steady membership growth year by year, yet we are very conscious of the heavy responsibility resting upon our entire working force to see that these new believers are properly nurtured and spiritually fed.

There is a reason for the rapid growth and development of our work in this division. We have a vast army of lay members who have been trained by our hundreds of ministers and teacher-evangelists to carry on active missionary work. Each year thousands of new adherents are enrolled in Bible classes. Small mud-pole prayer houses are built by the village people, in which their children are taught to read and write. Hundreds of branch Sabbath schools are conducted each week in heathen villages. In all this work our consecrated lay members



Rolling Westward

By FERN ROW CASEBEER

Pacific Press Publishing Association, \$2.75.

To follow a pioneer family through the American wilderness of a generation or two ago affords happy escape from the tensions of modern living. Here is such a narrative, put together in a mosaic of episodes against the colorful background of the Kentucky and Ohio country in primitive days. They are woven out of the tales told to Sadie Maghee, beloved aunt of the author, by her grandparents and parents—stories of covered wagons, treks through virgin forests and over unspanned rivers, adventures with panthers, bears, and poisonous reptiles, and the threat of Indian raids.

Among the delightful characters portrayed is Red Feather, an isolated Indian converted many years before to the worship of the white man's God. One learns much woodlore from him, even as the Dunlop family did. Before he dies in their home on a day set apart for thanksgiving, Red Feather tells the long-kept secret of his lonely life, for he and his lovely White Cloud had been banished for worshipping the white man's God.

As in all growing families, happy romances develop, and one follows Matilda and Martha and Sadie through to the establishment of their homes. Then all kinds of questions arise over what they read in their Bibles, and Sadie especially has a bitter cross to carry as she begins to keep the Sabbath against her husband's wishes. The last chapter, in which she is baptized while a formidable-looking snake threatens the ceremony again and again, is unforgettable.

play a large part. Such a concerted program of evangelism is bound to pay large spiritual dividends.

At this late hour we who have in our possession the final warning message dare not slacken our pace. Economically and socially Africa is changing her ways. The time calls for whole-hearted consecration and action. The time also demands a much greater spirit of sacrifice and liberality on the part of our world membership to quickly reach the now receptive hearts of the awakening masses in this continent of opportunity.

The South African Union Session

By D. E. Rebok

The work in the South African Union Conference began in the Kimberly diamond mines. For seventy years the Lord has been at work on the hearts of men and women in South Africa, and it was our privilege to see many of the Lord's "diamonds" in attendance at the union session, which was held in East London, South Africa, February 9-12.

The business of the session was conducted in an atmosphere of prayer and unity. G. S. Stevenson was elected president, D. A. Webster was made the secretary-treasurer, P. H. Coetzee and G. A. W. Meyer will carry the departmental work.

The work of the Lord in this union is in the hands of men who are experienced, devoted, capable, and efficient. They conducted the session with skill and with the finest spirit of cooperation and harmony. Born in South Africa, reared and educated in South Africa, having spent many years in the Advent Movement, they know the field, the people, and the conditions, and God has greatly blessed their ministry.

Here is a territory of 900,000 square miles, about the size of the United States west of the Mississippi River. There are 14,000,000 people with 14,000 baptized church members, one in each 1,000 of the population. To care for these thousands of church members, and to evangelize these millions of people who must hear the gospel before Christ can return to this earth, we now have 577 workers—ministers, Bible instructors, teachers, doctors, nurses, office workers, noble, self-supporting literature evangelists, and the wives of workers. Of these, 252 are European, 266 are Bantu, or Africans, and 59 are Cape Field, or colored, workers.

From all the reports of the needs of the field, and of the unparalleled opportunities now open to us as a peo-

ple, it appears that the number of workers should be doubled in order to reap the harvest. Five years from now may be too late. Now is our day of opportunity. The harvest is ripe. Oh that we could double our appropriations to South Africa this very year!

An Amazing Advance

The president's report included this impressive paragraph:

"Once more it is our privilege to present figures which tell a story of unparalleled prosperity for the cause of God. For this we are grateful. Our church has shared in the great material prosperity of our land. Our members find it easier to secure and maintain employment with full Sabbath privileges. The level of earnings is higher than ever, and this is reflected in a bouyant income of tithe and mission offerings. All along the line there has been an amazing advance."

We believe in the soon coming of Christ and the end of the world, and conditions are shaping now in South Africa for that great event. Perhaps it was to such times that the president referred in his report. "Some day," he said, "we may face conditions much different from those to which we have become accustomed, and we shall come to such a conference as this and report a calamitous drop in financial income and perchance a heavy loss in membership."

Today Africa is known as the continent of crisis. Yesterday it was the Dark Continent. What will it be tomorrow? Unless we as a people throw into Africa two or three times our present strength in men and means, tomorrow we may have to write in our report, "Too little, and too late."

A Solution to All Problems

At this meeting our workers met together in the same auditorium, and sat on and spoke from the same platform. Within the remnant church there is a solution to all our human problems, for the Advent family is one united body made up of members from every land, every race, every language. In Christ we are one people, one church.

The nominating committee brought in names for a union committee made up of men representing every section of the territory and every church in the various conferences and missions. This will bring greater unity and harmony, resulting in greater confidence and in many more baptisms. A. V. Olson, one of the vice-presidents of the General Conference, and the writer were happy to be present at this memorable session of the South African Union Conference.

Did the Advent Pioneers Wear Ascension Robes?

(Continued from page 17)

"'Sure I remember Napoleon,' said the old man, who had been found after searching the Empire. 'He was tall, and had a long flowing beard.'"

—LEONARD LYONS, quoted in *Coronet*, May, 1954.

For the half dozen readers who may possibly not have in mind a clear picture of Napoleon, we would say: He was clean shaven and very short!

Long years ago THE REVIEW AND HERALD offered a monetary reward to anyone who could produce evidence that anyone ever wore an ascension robe. (See issue of April 14, 1868, page 281.) Though the offer was kept standing for a long time, the only results it produced, apparently, are revealed by a news item thirteen years later in the REVIEW, which told of a man who thought he had seen an ascension robe, and endeavored to secure the award. But what he had actually seen was only a long white nightgown hanging on a clothesline. (See THE REVIEW AND HERALD, Oct. 11, 1881, p. 227.) That is as near as anyone has ever come to presenting proof of an ascension robe.

Referring again to the eighty-year-old woman and her memory of the long ago, we are reminded of the observation made by an eminent historian: "The strongest memory is weaker than the palest ink."—Quoted by Samuel Eliot Morrison, in *American Historical Review*, January, 1951. The "ink" record of the long ago not only fails to support the charge that ascension robes were worn, it utterly refutes the charge. That is not simply an Adventist conclusion from the examination of the voluminous evidence available, it is the conclusion of highly respected historians who have examined that evidence—now available in the book called *The Midnight Cry*—and who have published their conclusions in prominent historical journals. For example, one university professor, who himself has written at length on the religious revivals of the early nineteenth century, thus summed up the case in his review of the book: The evidence proves that "ascension robes are a myth, that Adventism did not drive numbers of men insane, that its leaders were sincere and courageous men, even saintly and heroic."—WHITNEY R. CROSS, in *New York History*, January, 1946, p. 101.

How different is this picture of the Millerites from that painted by E. B. Jones! There is this further difference

also: The university professor is something of an authority on religious revivals in America in the 1840's—E. B. Jones is not!

A New Periodical for Africans

By W. P. Bradley

One of the foremost problems of Africa today is the need to supply challenging literature that will be inspirational and spiritual, that will mold the thinking of the African people along wholesome lines.

It is encouraging to see how our brethren have recognized and are responding to the challenge of this need. There has appeared in the Zambesi Union Mission a new Adventist periodical in English that is spreading out its circulation into other fields. It is consciously aimed at the African clerk, teacher, official, skilled laborer, or others who are able to read it. This periodical, *Faith for Africa*, is ably edited by W. C. S. Raitt, an experienced missionary.

New Magazine Ministry in the Philippines

(Continued from page 1)

had gone before to prepare the way.

The magazine worker is loved by God and is watched over by Him as much as workers engaged in any other part of the great program. He sends His angels to prepare the way for those who are honest in heart.

And so in the Philippines a baby is growing up. Its first birthday has passed. We know that God will greatly use *Our Times* to win souls in its second year. And pray the Lord of the harvest to send forth laborers into His harvest.



NORTH AMERICA

Atlantic Union

● R. L. Houghton, formerly manager of the Northern New England Book and Bible House, is now manager of the Greater New York Book Society, replacing A. E. Randall, who has become assistant treasurer of the Greater New York Conference.

● Frank R. Aldridge, auditor of the Atlantic Union Conference, was ordained to the gospel ministry at the union conference session in New York City on March 15.

● Arnold Hiscock will be assistant publishing secretary in the New York Conference during the summer, to help students in their canvassing work.

● First award in the annual temperance oratorical contest went to Barbara Phillips of Greater New York Academy, second to Robert Schermerhorn of Union Springs Academy, and third to John Boyd of Greater Boston Academy.

● Beaman Senecal, Jr., intern in the Northern New England Conference, and of the fourth generation in his family to become ministers, is located in Manchester, New Hampshire, where he is associated with Richard A. Mitchell in an evangelistic effort.

● F. W. Detamore, conference evangelist of the Texas Conference, was guest speaker at the Southern New England Conference workers' meeting held in South Lancaster, Massachusetts, March 22-24. He conducted an evangelistic service the first evening, which was open to the public.

Canadian Union

● The new welfare center at Saskatoon, Saskatchewan, was officially opened on March 2 by the mayor of the city, J. D. McAskill.

● H. D. Henriksen, president of the Manitoba-Saskatchewan Conference, gave a short summary of the potential and readily available aid made possible by the welfare work of Seventh-day Adventists. The welfare center is located in the basement of the new church building in Saskatoon.

● Eighteen young people were baptized Sabbath, March 12, as a result of church school evangelism at Oshawa Missionary College. V. W. Collins and J. P. Grove officiated at the service. Another baptism is planned for the latter part of April.

Central Union

● The Central States Conference is grateful to God for a good year of operation in 1954. The tithe income of \$106,732.51 was a gain of \$2,068.74 over the previous year. Mission offerings, including Ingathering, were \$34,154.69, a gain of \$1,567.92. Baptisms for 1954 were 141.

● On Sabbath, March 5, N. C. Petersen and H. A. Young joined with Don Castonia and the members of the company at Burlington, Colorado, in the organization of a church. There were 13 charter members received into the organization of this church.

Columbia Union

● The Pottstown, Pennsylvania, church in the East Pennsylvania Conference started on their second Minute Man Ingathering goal the Sabbath the campaign opened in the conference. They achieved their first goal during the Christmas season.

● Laymen have joined with the associate pastor of the Barberton, Ohio, church in a strong evangelistic program this winter.

Earl Zager, the speaker and director, reports that the first baptismal service from the effort was held in January.

● Kathleen Joyce, outstanding vocalist from London, England, recently gave a sacred concert in the Sligo church in Takoma Park. She assisted in the music program of the Vandeman-Glanzer evangelistic meetings while these brethren were in London.

● More than 400 secondary and college students of the Columbia Union attended a weekend music festival recently at Washington Missionary College. The program was directed by George Wargo, head of the college music department.

● A major evangelistic program has been launched in Hagerstown, Maryland, in the Chesapeake Conference, by W. H. Grotheer, pastor.

Northern Union

● Five North Dakota colporteurs entered "dark" Mountrail County during the week of February 14, and in spite of below-zero weather and a blizzard that prevented the group from working on one day, nearly \$700 worth of books were sold.

● On March 10, at Oak Park Academy, Nevada, Iowa, a ground-breaking ceremony was held as work was begun on a new boys' dormitory. This will be a two-story structure with accommodations for sixty young men and an apartment for the dean. L. R. Rasmussen, of the General Conference Department of Education, took part in the service.

North Pacific Union

● At the beginning of this year the officers of the Sabbath school in Naches, Washington, started a branch Sabbath school at the Parkside Sanitarium in Union Gap. The people are always waiting at 2:30 every Sabbath afternoon for Carl Cook and his group to arrive. At present there are about 20 attending the services, and Ted Carcich, Jr., the pastor, expects the group to increase.

● F. E. Meckling of the history department at Walla Walla College has accepted an invitation to be a guest professor at the Theological Seminary this summer.

Pacific Union

● The spring Week of Prayer on the Loma Linda campus of the College of Medical Evangelists was conducted by W. R. Beach, secretary of the General Conference.

● The Santa Rosa, Sebastopol, Petaluma, and Healdsburg churches which jointly sponsor the Redwood Empire Junior Academy have just completed erection of a chapel and gymnasium building. A fire 13 years ago destroyed the original buildings, and since that time the school has had no adequate auditorium.

● Elder and Mrs. C. E. Andross left Honolulu March 10 en route to their new home at Roseville, California. Elder Andross had been president of the Hawaiian

Mission for the past six years. He is succeeded by Cree Sandefur, recently pastor of the Long Beach church in California.

● E. L. Minchin, associate MV secretary of the General Conference, was the Week of Prayer speaker at La Sierra College March 19-26, with the theme "In Quest of the Best."

● Miss Martha Ferree of the Texas Conference has accepted a call to serve as Bible instructor in the Southern California Conference and will be located at Long Beach.

● A. J. Escobar is the new pastor at Long Beach. He had formerly served at Lynwood.

Southern Union

● The effort conducted by J. L. Shuler, one of the Southern Union evangelists, in Bradenton, Florida, has resulted in the baptism of 16 new believers who took their stand in this three-week series of meetings. This is the first of a number of such meetings Elder Shuler will conduct throughout the Southern Union.

● At the close of a two-week evangelistic revival at Vicksburg, Mississippi, conducted by W. D. Welch, the pastor of the church, C. R. Lickey, baptized five on March 6. Six were baptized on March 19 at the close of a two-week revival conducted by LeRoy J. Leiske, president of the Alabama-Mississippi Conference, and the pastor, W. D. Wampler. On March 19 six were baptized at Mobile, Alabama, report H. J. Carubba and W. D. Welch.

● On March 13 Dr. Clifford Ludington, of Dunlap, Tennessee, announced the opening of the Sequatchie General Hospital and Clinic.

CORRECTION

A recent editorial entitled "How Enoch Walked With God" stated in the opening paragraph: "On the mount of transfiguration, Moses was a type of those who shall be raised in the first resurrection. Enoch stood for those who look forward to translation in the last generation." This should have read: "Moses is a type of those who shall be raised in the first resurrection. Enoch represents those who look forward to translation in the last generation." Elijah, not Enoch, was with Moses on the mount of transfiguration, but Enoch as well as Elijah represent those who are translated to heaven when Christ returns. (See *The Desire of Ages*, p. 421; *Patriarchs and Prophets*, pp. 88, 89.)

Church Calendar FOR 1955

Medical and Welfare Evangelism	May 7
Literature for Servicemen Offering	May 21
Literature Evangelism	June 4
College of Medical Evangelists Offering	June 18
Thirteenth Sabbath Offering (Southern Asia)	June 25
Bible Correspondence School	July 2
Midsummer Offering and Service	July 9
Enlightening Dark Counties	Aug. 6
Educational Day and Elementary School Offering	Aug. 20
Riverside Sanitarium Offering	Aug. 27
Colporteur Rally Day	Sept. 3
Missions Extension Day and Offering	Sept. 10
Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	October
These Times Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31

<p><i>The</i> HEARING EAR</p> <p>SOUND DOCTRINAL MESSAGES ON SOUND TAPE OF HIGH FIDELITY</p> <ul style="list-style-type: none"> ★ HEART-REACHING SERMONS ★ HEALTH LECTURES IN SIMPLE LANGUAGE ★ CONVINCING BIBLE STUDIES ★ BEAUTIFUL ORGAN MUSIC ★ SOLOS, DUETS, CHORUSES <p>BRINGING AUDIO AIDS TO YOUR AID</p>	 <p><i>THE</i> HEARING EAR, AND THE SEEING EYE, THE LORD HATH MADE EVEN BOTH OF THEM." <small>—PROVERBS 20:12</small></p> 	<p><i>The</i> SEEING EYE</p> <ul style="list-style-type: none"> ★ NATURAL COLOR FILMS AND SLIDES ★ TWENTIETH CENTURY BIBLE LESSONS ★ THE HOME BIBLE COURSE ★ THE 'RICH' DOCTRINAL SERIES ★ HEALTH INSTRUCTION ★ JUNIOR EVANGELISM ★ BIBLE ADVENTURE STUDIES ★ HYMNS, CHORUSES, BIBLE TEXTS <p>MEET TELEVISION WITH NEW COLOR <i>Now!</i></p> <p>MAKE YOUR AIDS VISUAL AIDS</p>
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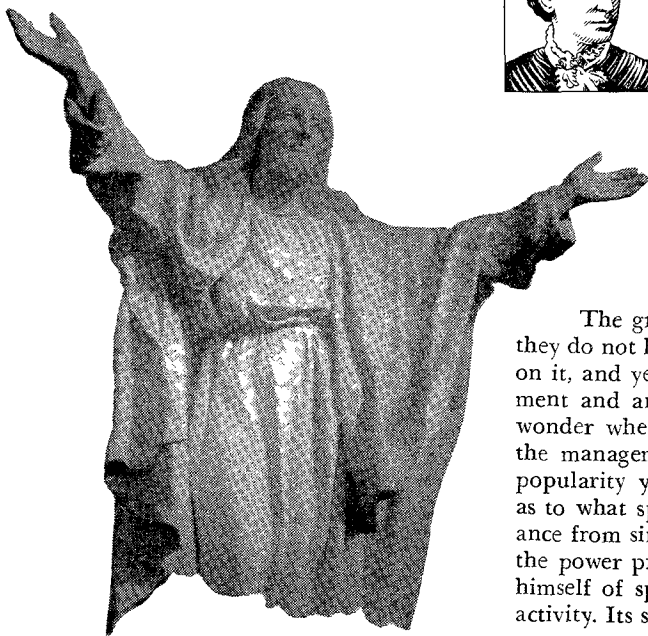
THEY ALSO SERVED

By Ava Covington Wall

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These stories of pioneer women of the Advent Movement deserve reading by the younger generation of readers who have grown up since this book first appeared. And older workers will find a rereading of it inspirational and profitable. The authentic material for these fascinating biographies was drawn from all over the world where the influence of the characters portrayed extended. The book does not purport to be exhaustive, but only representative of the intrepid

souls who through sacrifice, toil, tears, and complete dedication of themselves to the work of God gave impetus to His forward movement in the earth. Every aspect of our world work is portrayed in the activities of these fifteen noble women—in evangelism, education, medicine, and departmental work. It is written in a delightful flowing narrative style, highlighted with anecdotes and dramatic moments. It will be a welcome addition to your library.



LIFE OF VICTORY

By Meade MacGuire

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The greatest perplexity many people have in living the Christian life is that they do not have a vital, joyous, and satisfying experience. They hear many sermons on it, and yet that fellowship with Christ which means a mastery of one's environment and an effective witnessing for God seems ever to elude them. They even wonder whether those who talk so assuringly of victory actually have victory in the management of their own affairs. This little book, which achieved so much popularity years ago, holds the key and the answer to the confusion that exists as to what spiritual victory really means. It makes clear what is meant by deliverance from sin, and how we are justified by Christ's life. It reveals how one may tap the power promised to the overcomer. It examines the steps one must take to free himself of spiritual torpor and progress toward sanctification and a soul-winning activity. Its short, piquant chapters make it easy to read.

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Mrs. E. G. White

“We have

NOTHING TO FEAR

for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history,” wrote Sister White many years ago in *Life Sketches*, page 196. And in no other phase of the third angel’s message has Heaven’s providential leadership been more clearly evident than in the development and growth of “the right arm” of the work.

Did you know that the very first vision of Sister White after the organization of the church at Battle Creek on May 25, 1863, was an outline of our health message? Are you acquainted with the many other irrefutable evidences of the hand of the great Physician in the health efforts of Seventh-day Adventists?

In these days of much misguided enthusiasm on the subject of health, you need to study

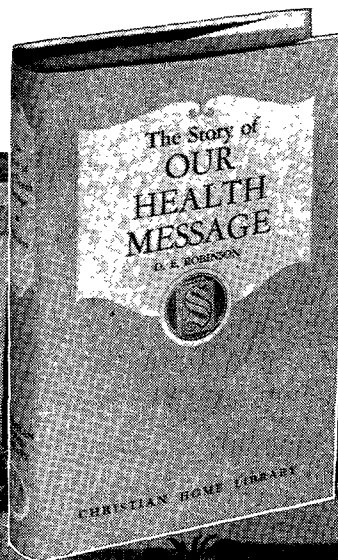
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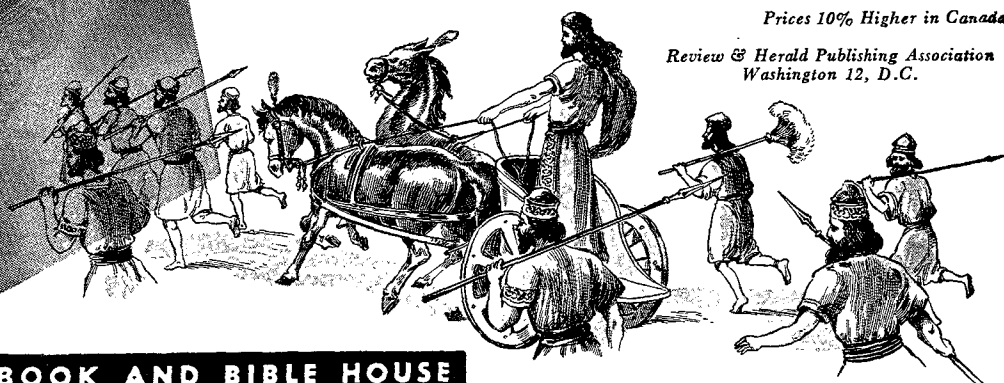
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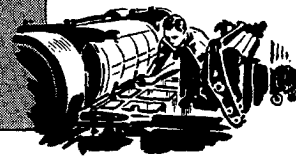


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31

As We Go to Press



Seminary Extension School in Southern Asia Division

At Poona, India, the General Conference Seminary Extension School for Southern Asia, conducted at Spicer Memorial College, is off to a good start. The enrollment is 142, with workers of every type represented.

Students come from every corner of India, and from Pakistan, Ceylon, and Burma, and represent 24 language fields. The five courses offered are given in English by M. K. Eckenroth, A. L. White, and the writer. The school is to run from March 21 to May 14.

FRANK H. YOST, *Director*

Health Food Work in Australasia

Recent word from F. G. Clifford, president of the Australasian Division, gives a cheering indication of the success of the health food work:

"Our health food work has made a record profit for the past six months—comparative figures being £177,000 [U.S. \$398,250] for the last six months of 1953, and £189,000 [U.S. \$425,250] for the last six months of 1954."

Our leaders in Australia have followed consistently the program of the church in health-food enterprises, and the Lord has blessed. A new factory is being prepared for use at Brisbane, Australia. The money for the project was provided entirely by the gains of our health-food organization in the Australasian Division.

Brother Clifford also mentions an interesting round of camp meetings and constituency sessions, which have brought strength and courage to the fields. Mission work in the islands is progressing nicely. Brother Clifford concludes: "We are looking forward to a large increase in the number of souls won to the message in Australasia."

W. R. BEACH

New Administration Building, Malamulo Hospital

Tuesday, March 15, 1955, was a red-letter day in the history of the Malamulo Mission station in Africa. On that day the new administration building of the Malamulo Mission Hospital was dedicated to God's service.

Lady Colby, gracious wife of the governor-general of Nyasaland, was present and cut the ribbon that opened the doors of the hospital and declared the unit open for all in need of physical and spiritual healing.

Broad smiles came to the sad and forlorn faces of the leper children when she handed each of them a gift parcel that had come from the boys and girls of the United States Junior Red Cross.

This building replaces an old, somewhat tumbled-down, inadequate structure which medical missionaries of days gone by used far beyond its capacity. New doctors' and nurses' offices, operating rooms, classrooms, laboratory, and business office will increase our efficiency and the scope of our work. Many Europeans and Africans were present to celebrate the occasion.

D. E. REBOK

Medical and Welfare Evangelism Day

May 7 is to be dedicated to the consideration of medical missionary work around the world. A suggestive program is given in the May issue of the *GO* magazine.

We trust that during this coming year more of our churches will participate in a monthly medical missionary program, devoting one prayer meeting a month to the study of our great health message. We propose that the book *Story of Our Health Message*, by D. E. Robinson, be read by our people during this year. This book will give a vision of the genuine health and welfare work that all can do.

It would also be well for those who have not done so to spend some time studying the book *The Ministry of Healing*, for "this book contains the wisdom of the Great Physician."—*Testimonies*, vol. 9, p. 71.

We offer the following activities as the basis for a community health and welfare program during the coming months of this year:

1. The distribution of our missionary health journal, *Life and Health*.
2. The conducting of nutrition and cooking schools, using the new book, *Food—Health and Efficiency*.
3. The conducting of first-aid and home-nursing classes.

This is our day of opportunity to let the light of health shine brightly.

J. WAYNE MCFARLAND, M.D.

The Spring Meeting of the General Conference Committee

The General Conference Committee held its spring meeting in the chapel of the General Conference building April 4-6. It was attended by most of the committee members residing in North America. Meetings of this kind are called to deal with plans and policies of a growing work. The spring meetings are of particular significance to our work in North America.

This was an encouraging meeting because it brought to the committee the good news that 19,746 persons were received into church fellowship in North America during 1954, the largest record of any year, and the net membership increase of 10,044 was also the largest on record. On the financial side there was an increase of two million dollars contributed by the members for all purposes, making a total per capita of \$183.56.

It was a spiritual meeting, with relevant messages brought by two denominational leaders. Dr. G. T. Anderson, president of the College of Medical Evangelists, quoted James 1:27, "To keep one-self from the stain of the world" (Moffatt), pointing out the deadly, eroding effect of worldliness and secularism in the life of the church and its members. On another morning J. E. Edwards asked some searching questions directed at the personal spiritual experience of the individual worker.

A number of items of general interest were discussed, such as the advanced training of teachers for our colleges and academies, the planning of the Narcotics Education enterprise, celebration of Oakwood College's sixtieth anniversary in 1956, the writing of annuities and trust agreements by those with means to devote to God's work, the assigning of Thirteenth Sabbath overflow for the four quarters of 1957, a famine and emergency relief offering in 1956, the handling of offerings in the churches and at camp meeting time, ministerial training program in our colleges and the Theological Seminary. It is planned to print in an early issue of the *REVIEW* the full text of these and other pertinent resolutions.

W. P. BRADLEY