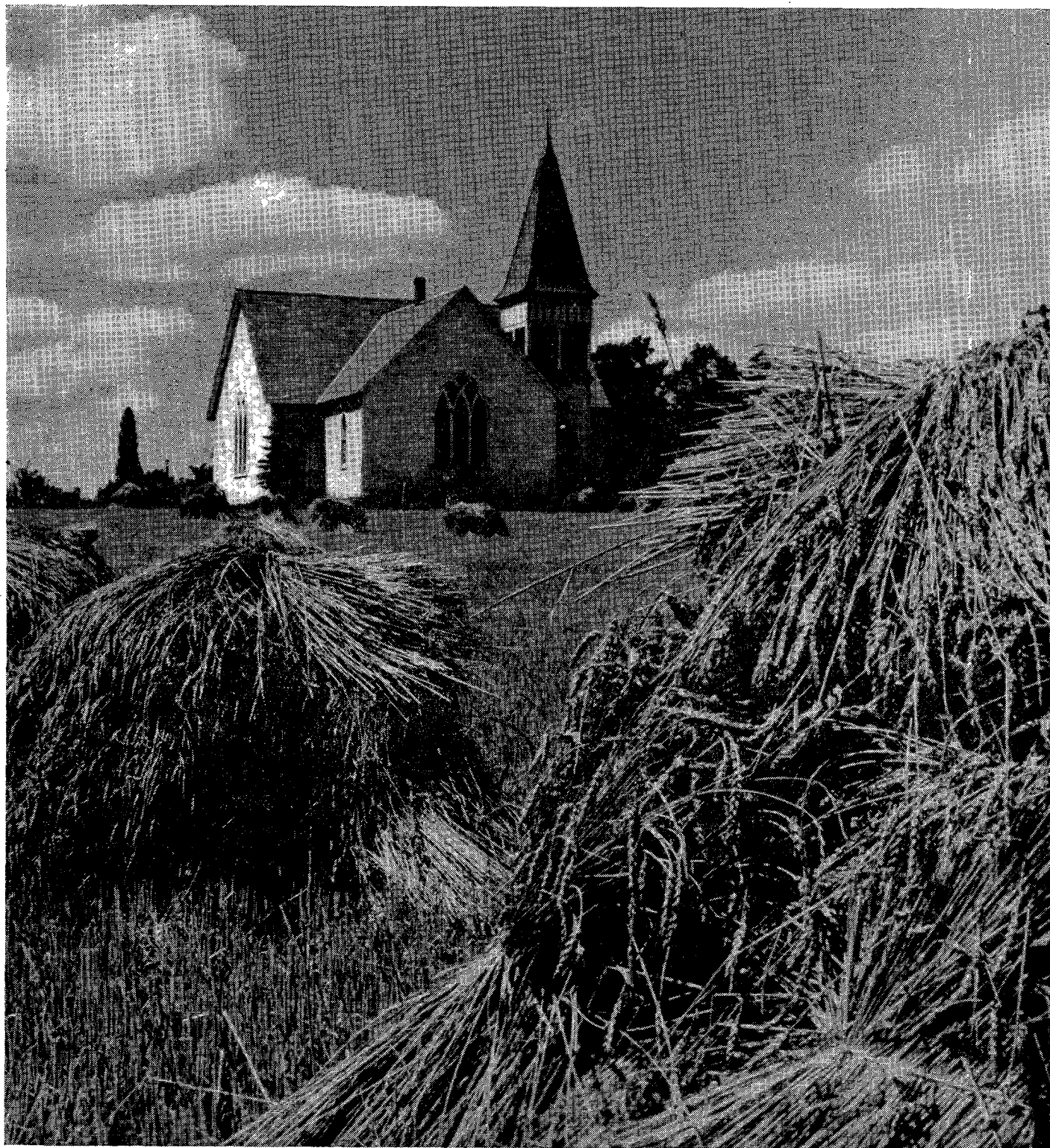


THE ADVENT SABBATH  
**REVIEW AND HERALD**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



RELIGIOUS NEWS SERVICE

"Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Proverbs 3:9).

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# THE ADVENTIST SABBATH • REVIEW AND HERALD •

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## Well Said

Forget past misfortunes if you would be happy.—Tillotson.

★ ★

What is hurting America today is the high cost of low living.—Brooks H. Moore.

★ ★

Charity is the scope of all God's commands.—Chrysostom.

★ ★

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

★ ★

Let no man presume to give advice to others that has not first given good counsel to himself.—Seneca.

★ ★

There is nothing as cheap and weak in debate as assertion that is not backed by fact.—Selected.

★ ★

An evil at its birth is easily crushed, but it grows and strengthens by endurance.—Cicero.

★ ★

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—Chesterfield.

★ ★

The two most engaging powers of an author are to make *new things familiar*, and *familiar things new*.—Selected.

★ ★

Adversity has the effect of eliciting talents, which in prosperous circumstances would have lain dormant.—Horace.

★ ★

However brilliant an action, it should not be esteemed great unless the result of a great motive.—La Rochefoucauld.

★ ★

Look over the whole creation, and you shall see that the band, or cement, that holds together all the parts of this great and glorious fabric is gratitude.—South.

★ ★

Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other.—Balguy.

★ ★

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more careful of it than those who have inherited one.—Colton.

# Help Hold Back the Tide of Intemperance

By H. L. RUDY

The many evil effects of drunkenness, and of intemperance in general, have been well known to society ever since the first fermentation of the fruit of the vine. Throughout the millenniums the warnings against intemperance have been sounded, not only by divine agencies but by the very suffering inflicted by the evil practice itself. Heartaches, shattered lives, tears, remorse, terror, bloodshed, and agony have all left behind them deep convictions of the evil of the liquor traffic.

But society goes on in the ever-increasing consumption of liquor, alcoholic beverages. In the United States, outlets for alcoholic beverages outnumber grocery stores by more than 75,000. There are 432,736 retail liquor outlets as compared with 356,336 grocery stores in this country. According to Dr. Andrew C. Ivy, of the University of Illinois, there are 65,000,000 drinkers in the United States, of which 7,000,000 are heavy drinkers, whose drinking gets them into trouble, and 1,000,000 are chronic alcoholics.

The cost of the liquor traffic in money and lives in the United States is incalculable. The liquor bill is more than \$9,000,000,000 a year, \$318 a second. For every \$10 spent on alcoholic beverages, just \$1 is contributed to all church work. Half as much is spent each year on liquor as the entire clothing bill of America. For each \$1 spent on polio, cancer, and tuberculosis combined, \$100 is spent for alcohol. In lives that are lost the cost of the liquor traffic is most shocking.

Judge Matthew W. Hill, of the Washington State Supreme Court, reports: "Alcohol played a role in 90 per cent of those hardened delinquency cases in which youths of 16 or 17 were turned over to us by the juvenile court; and in nearly every instance a youngster's drinking had been started because he saw liquor being used at home and sometimes was allowed to have a cocktail."

Now, with all these facts in hand of the great loss and cost of intemperance, particularly liquor consumption, why is it that the evil traffic is allowed, and even permitted to increase, in the United States? The answer is threefold. First, self-perpetuation is inherent in alcohol

itself. Once the human being has tasted it the desire for more has been created. Second, the liquor traffic satisfies the greediness of its merchants, whether they be individuals, States, or corporations. Greed has no conscience. Third, there is a great lack of public education in the evil effects of alcohol.

Is there anything that we as individuals or as a church can do against the spread of this terrible evil? The answer is definitely Yes. The fact that the liquor traffic is constantly increasing, in spite of all temperance crusades, must not discourage us from doing all we can to hinder its spread. Even one life snatched from the thralldom of drunkenness is worth the effort.

A most dramatic and tender story is told of how in 1914 a tourist, Sadie Smithson, a humble seamstress, was "caught" on a battlefield one night and suddenly became a heroine. "After hours of horror, in which she bandaged wounds, brought water to thirsty men, scribbled notes to loved ones, and ministered to soldiers like a true angel of mercy, Sadie welcomed the coming of an ambulance. A

young doctor shouted, 'Who are you, and what are you doing here?'

"I'm Sadie Virginia Smithson, and I've been holding hell back all night," she replied.

"Well!" said the young officer in a subdued tone, 'Well, Miss Sadie Virginia, I'm glad you held some of it back, for everybody in the world was letting it loose last night.'

Yes, the exciting job of helping to "hold hell back" still challenges us. Our efforts may appear meager, yet we must do all we can to combat this evil traffic and to bring deliverance to those who have fallen into its relentless grasp. "By voice and pen and vote—in favor of prohibition and total abstinence" (*Gospel Workers*, pp. 387, 388)—we are to make our influence felt. "Intemperance lies at the foundation of the moral depravity of the world. . . . Temperance reformers have a work to do in educating the people in these lines."—*The Ministry of Healing*, p. 335. "The evil [of intemperance] must be more boldly met in the future than it has been in the past."—*Temperance*, p. 239.

"We need to work in the interests of temperance reform, and to make this question one of living interest. This is one way in which we may become fishers of men."—*Ibid.*, p. 252. "The temperance cause needs to be revived as it has not yet been. . . . In every place the temperance question is to be made more prominent. Drunkenness, and the crime that always follows drunkenness, call for the voice to be raised to combat this evil."—*Ibid.*, pp. 257, 258.

Never has the need for the promotion of true temperance been greater or more urgent than it is now. As a church we have recognized this need and have been blessed with a temperance organization that places us in leadership in the temperance cause, not only in the United States but also in other countries. As individuals, parents, youth, and church members, our temperance work is cut out for us. As we rally to every appeal on behalf of prohibition, total abstinence, and true temperance education in the home, the church, and society, the blessing of God will be brought to thousands of souls who would otherwise perish as the direct result of the liquor evil.

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## End of Day

By FAITH V. PERRY

Not how much pleasure we had,  
But how much pleasure we gave;  
Not how much we were served,  
But how much service we paid;  
Not the success we achieved,  
But how much of sacrifice;  
Will judge our life's effort at last—  
Will decide the ultimate price.

Not that we were happy will count,  
But that we were helpful instead;  
Not that we feasted on viands so choice,  
But that we divided our bread;  
Not of ambitions fulfilled—  
Desires that we gratified.  
Better the fruits of our love  
Than all the fruits of our pride.

When we come to the end of the road  
These questions alone will they ask  
Who judge of the wealth of our lives,  
Who measure results of our task.  
All life shall be judged by its love,  
All love shall be judged by its fruit;  
If the fruit proves holy and sweet,  
Pure then and holy its root.

# From the Secretary's Desk

By W. R. BEACH, Secretary of the General Conference

The past weeks and months have been marked by spiritual refreshing and inspiration in the ranks of the Seventh-day Adventist Church. The camp meeting season brought just that experience, and culminated in the third of the great laymen's congresses held in North America this past summer.

The last congress convened at Grand Ledge, Michigan, August 30-September 3. This was the grand finale of a well-planned, inspiringly led program. The Home Missionary Department placed before these gatherings a comprehensive plan of soul-saving, which brought vision, practical training, and a high resolve to meet the challenge of this last hour. The General Conference Committee is eager that this program shall have its full impact on every church in the North American Division and shall reach out to the far corners of the earth. The call of God comes to every Seventh-day Adventist church. This is the call of unparalleled opportunities. It could mean our doom if we do not rise and shine in the darkness of this midnight hour.

★ ★ ★

Seventh-day Adventist solidarity responded to the emergency that rose in the wake of hurricane Connie and its flash floods. A number of our faithful members suffered material losses in this disaster. However, their lives were spared miraculously under the providence of a keeping God.

A network of relief organizations went into action to meet this emergency. The General Conference Committee joined them by appropriating two thousand dollars to the Atlantic and Columbia Union conferences from the headquarters Emergency Relief Fund. An additional five hundred dollars was made available to the Red Cross Flood Relief Fund.

These recent hazards of flood and destruction have served to make the church yet more welfare-conscious. In keeping with an earlier decision of the General Conference Committee, plans are going forward rapidly for the organization in New York City of a welfare center and warehouse from which the needed articles of clothing and relief can be distributed more rapidly on the Eastern seaboard and overseas in case of need. Emergencies come suddenly, and we must

be ready to meet them. In addition to this, there is the constant flow of needy travelers down the Jericho road. For them, too, the good Samaritan must live again.

★ ★ ★

Recently the Northern European Division presented the General Conference Committee with a request for authorization to divide the territory known to date as the East Nordic Union Conference into two union conference organizations. The reasons put forward for this change by the leaders in Northern Europe were considered to be valid, and the General Conference Committee voted the organization of two unions, to be known as the Finland Union and the Swedish Union of Seventh-day Adventists.

This step reveals the studied policy of the Northern European Division to organize the work in such a way that natural units in the field can shoulder the responsibility of the work, and leaders can address themselves to their problems without the needless complication of immediate association with other units of different problems and conditions. These regional or national units will challenge one another in well-doing, and will provide extended opportunities for the training of leadership, while continuing in the larger association of the division organization to work together in the perfect unity of our world church. Another result will be, no doubt, that the leaders of these

fields will be able to keep in closer contact with the constituency and lead them more effectively by personal example in a comprehensive, integrated program of evangelism.

We bespeak in behalf of these new organizations and recently appointed leaders the prayers of God's people that they may achieve their aims and prosecute with success the work of the Lord.

★ ★ ★

One of the very important departments of God's work is that of publishing and distributing the printed page. This ministry is supervised and led principally by the General Conference Publishing Department. This responsibility implies a number of problems. From the production end, books, papers, and tracts must be brought out in keeping with our high standards. This work must be done rationally. The printed page speaks forcefully and definitely for the church. What it contains must, therefore, be acceptable. On the distribution end, the problems are perhaps more numerous and demanding.

In order to meet these problems the General Conference policy provides for a Publishing Advisory Council to meet regularly for the consideration of the publishing work. Then from time to time a larger meeting is held in an effort to readjust our planning in keeping with our standards and goals, and to inspire these faithful publishing men and women with a new fire of service and achievement. Such a larger gathering for 1956 was authorized by the 1954 Autumn Council. This Publishing Department convention will be held at Denver, Colorado, April 19-24. The organizations in North America are arranging to send their responsible publishing workers to this important meeting.

★ ★ ★

Some years ago the General Conference and the Southern Asia Division joined with certain evangelical churches operating in India to provide medical training facilities for the Indian youth. A medical college now functions at Vellore, India, with several Seventh-day Adventist doctor-teachers contributing their time to the development of this program. We feel that this is one of the most important aspects of a larger program aimed at the training of church leaders and workers in India.

More recently it was decided to hold at Vellore a Christian Medical Council for Overseas Work to study problems arising today in a rapidly changing situation. The Seventh-day

## He Will Make It Again

By WILLARD DESSAIN

Upon his wheel the potter wrought  
A vessel fine of form and hue;  
With skill consummate, from the clay  
He shaped it to the pattern true.  
But lo, at fault the damp, blue earth,  
Produced an object sadly marred,  
And from his hand the potter cast  
The vessel, spoiled and badly scarred.

Yet from that clay he made again  
A vessel flawless and complete;  
Nor looked he for more perfect clay  
Than that discarded at his feet.  
Our Father takes our shattered lives,  
And from them makes an object fair;  
That which was marred, beneath His  
hand,  
Will grace His service, know His care.



Adventist Church in India will participate in this meeting, and the General Conference has appropriated a reasonable sum to help cover this exceptional expense.

In this connection we can mention a problem and a victory. The students who finish their work at Vellore must sit for state examinations at Madras. Sometimes these examinations have been held on Saturday, which has meant that Seventh-day Adventist young people could not sit for the examinations and were retarded in their progress. Representations have been made to the university and the Indian authorities on this problem, and we are happy to learn that a recent addition of the *Madras University Gazette* lists no examinations on Sabbaths for the 1955 session next December.

★ ★ ★

The Committee on Promotion of E. G. White Books recently brought forward another list of appropriations to help particularly needy fields in the initial expense of some important books.

The Far Eastern Division will receive \$750 to assist in the publication in Hong Kong of *The Desire of Ages*

in Chinese. The Northern European Division will receive \$750 toward the publication of *Testimony Treasures*, volume 2, in Dutch, and \$1,200 toward the initial expense of *Testimony Treasures*, volumes 1 and 2, in Norwegian.

In these linguistic areas light of the gift of prophecy soon will shine brighter and clearer.

★ ★ ★

Announcement can be made of another very important meeting for the Seventh-day Adventist membership in North America. A Fiftieth Anniversary Youth Congress will be held at San Francisco, California, August 27-31, 1957.

We all recognize the importance of this meeting. The General Conference Committee has laid plans for its success by appointing a representative planning committee and authorizing preliminary financial arrangements so that the Cow Palace of San Francisco can be reserved for the services of Sabbath, August 31.

This great gathering of our intrepid youth will, no doubt, add momentum to the growing "Share Your Faith" movement, which now belts the earth with a shining witness.

## The Bribe That Was Refused

By J. E. Edwards

Have you heard the story of the dean of women of the University of Manila in the Philippines, whose family was involved in a million-peso lawsuit? The case hinged on the testimony of a Seventh-day Adventist layman. Realizing that his testimony was so vital, the other party in the case presented the Adventist an envelope containing a large sum of money with the remark, "You can use this. Just watch your words."

A sudden temptation! As the Adventist opened the envelope and noticed the large bills, did he toy with the idea of how he might now educate his children, or did he dillydally over the prospect of a long-hoped-for automobile?

He promptly refused. "I love God, and I cannot dishonor Him. He is keeping my record, and I must be truthful!" An unexpected temptation, but the Seventh-day Adventist had daily proved his honesty in little things. The Bible had been his Guidebook in every transaction of life. Each day he had gained victory over sin. Ever he was conscious that he represented God.

When the offered bribe and its refusal became known, the dean of women of this large university asked this lay brother concerning his church affiliations. When told, she began diligently studying the beliefs of Seventh-day Adventists that had so marvelously given character to the poor but honest and truthful believer. After investigating our message she accepted Christ and His truth. Eight months later, in October, 1953, she was baptized. She joyously shared her new-found faith with her brother, the manager of a large sugar plantation, who accepted the truth with her.

Are you prepared for the sudden temptation, even when it is of an unusual nature? How about the little vexations that come unexpectedly without warning? One day a new plate-glass window was being set in its place. As the men toiled to set this heavy glass into its proper molding two street urchins were having sport at their expense. Through the holes in the board fence that surrounded this office building, the boys were using bean shooters. No serious damage resulted, but how very annoy-

ing to be peppered with beans when laboring to set glass into a tight-fitting frame.

In Numbers 25:18 we learn that the Midianites vexed the people of God with their wiles. Petty annoyances and exasperating trifles irritate. But God also provides help and victory for the irritating wiles, for the little vexations in life. When the Holy Spirit abides in the surrendered heart God manages the life. He will give us victory over the temptation of hasty speech, sarcastic answers, and sharp words.

Sometimes small people ask large questions. A little boy, confused by the endless bickering between his father and mother, innocently asked his mother one day, "What do people say when they get married?"

The mother thought for a moment before replying, "Why, they promise to love each other and to be kind to each other."

The little fellow, looking into his mother's face, unexpectedly inquired, "You are not always married then, are you, Mamma?"

"Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you" (Eph. 4:31, 32, Weymouth).

Yes, we need reserves when peppered by daily irritations. We must have spiritual re-enforcements to meet life's vexations and exasperations. There is no source but Jesus. If we fellowship with Him, if we are partakers of His reserve, then we will be victorious.

An explorer marching through a hitherto uncharted jungle in the middle of Africa was making good progress in blazing a new trail. Then one morning as he busied himself in making final preparation for the day's trek he noticed that the African porters were not getting ready. There they sat on the ground. Annoyed by their indolent attitude, he ordered them to hurry and organize for the strenuous march. Without stirring, the bearers determinedly answered, "We stay here. We no move. Our souls must catch up with our bodies!"

There's danger that we rush through one experience into another, that we speed from one place to another, giving little thought to our soul's welfare. When we are unexpectedly peppered by petty annoyances, exasperating trifles, and little vexations and irritations, we need an inner calm that comes from giving our souls a chance to catch up!

Where can we find heart peace and

real security? In Jesus, who was never taken unawares but was always prepared; in fellowship with Him each day; in becoming a partaker of His inexhaustible reserve. This will help us to meet the vexations, the irrita-

tions, and the problems of life courageously and victoriously.

The greatest test is just ahead. What is it? How will we face it? Read "Prepared for Great Days Ahead" in next week's REVIEW.

## Our Wonderful Lord—4

# Prophecies of the Coming Messiah

W. E. Read

In this article we will notice some of the many prophecies that relate to the messiahship of Jesus, the Son of God. We must remember that in the early days of Christianity the apostles ever sought to prove from the Old Testament Scriptures that Jesus was the Messiah. It was necessary for them to gather up the Old Testament prophecies and show their fulfillment in the life, the work, and the teachings of Christ, the Son of God. We list some of the prophecies to which, undoubtedly, reference was made.

### 1. Psalm 2

There are two expressions in this psalm that have been regarded for centuries as Messianic, and hence as applying to Christ our Lord. They are:

"The rulers take counsel together, against the Lord, and against his anointed [Messiah]" (verse 2). "Thou art my Son; this day have I begotten thee." (verse 7).

Both of these passages were applied to our blessed Lord by the early witnesses of the gospel message.

In Acts 4:25, 26, Peter declares:

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ."

In Acts 13:32, 33, in proving the resurrection of Christ, Paul states:

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

The Jewish people also regarded this psalm as referring to the coming Messiah, and so one is not surprised to find evidence of this fact:

"Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), 'Ask of me

anything, and I will give it to thee', as it is said, *I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the nations for thy inheritance.*"—R. Assi in The Talmud, *Sukkah* 52<sup>a</sup>, Soncino ed.; p. 247.

### 2. Psalm 110

Two phrases of this psalm might be considered: "Sit thou at my right hand, until I make thine enemies thy footstool" (verse 1). "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek" (verse 4).

Both of these passages find their fulfillment in Jesus our Saviour. They are referred to in the book of Hebrews, where we read:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5:5, 6).

We refer again to the writings of the Jews, for in the long ago they recognized this psalm as applying definitely to the coming Messiah:

"That same staff also is destined to be held in the hand of the King Messiah (may it be speedily in our days!); as it says *The staff of thy strength the Lord will send out of Zion: Rule thou in the midst of thine enemies* (Ps. cx, 2)."—The Midrash on Num. 18:23, *Midrash Rabbah*, Soncino ed., p. 744.

### 3. Psalm 89

This is a prophecy looking forward to the time when "the Coming One would be manifest among men."

"I will make him my firstborn, higher than the kings of the earth" (verse 27).

This found its fulfillment also in Jesus of Nazareth as can be seen in the following:

He is "the firstborn among many brethren" (Rom. 8:29). He is "the firstborn from the dead" (Col. 1:18).

In an ancient Jewish commentary we read:

"R. Nathan said: The Holy One, blessed be He, told Moses: 'Just as I have made Jacob a firstborn, for it says: *Israel is My son, My firstborn* (ib. iv, 22), so will I make the King Messiah a firstborn, as it says: *I also will appoint him firstborn* (Ps. LXXXIX, 28)'".—*Midrash Rabbah*, Ex. XIX, 7, Soncino ed., pp. 237, 238.

### 4. Psalm 45

We have already referred to this prophecy, but we do so now in another connection. This was used by the early teachers of the faith, when they showed how God had exalted His Son and given Him a name that is above every name:

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre" (verse 6).

This was definitely applied to our blessed Redeemer:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8).

In an ancient Targum on this psalm we find this rendering of verse 2:

"Thy beauty, O King Messiah, is greater than that of the sons of men."

—ALFRED EDERSHEIM, *The Life and Times of Jesus the Messiah*, vol. 2, p. 718.

And in the Targum on verse 7 we read:

"Thou, O King Messiah, because Thou lovest righteousness."—*Ibid.*

Still further from the Targum comes the following word:

"The words, 'Thy throne is for ever and ever' are brought out in connection with the promise that the sceptre would not depart from Judah."—*Ibid.*

### 5. Isaiah 9

One of the passages that is dear to the heart of every Christian, especially when considering the birth of Jesus in Bethlehem is:

"For unto us a child is born, unto us a son is given" (verse 6).

This, we know, was picked up by Luke when writing the story of the early life of the Son of man. In his Gospel we read:

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

In the Jewish Midrash we read:

"I have yet to raise up the Messiah, of whom it is written, *For a child is born to us* (Isa. ix, 5)."—*Midrash Rabbah*, Deuteronomy, Soncino ed., vol. 7, p. 22.

### 6. Zechariah 9

On Zechariah 9 the reference is:

[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.]

### **Sarnoff Says Moral Law Necessary for Survival**

David Sarnoff, board chairman of the Radio Corporation of America, declared in Notre Dame, Indiana, that the moral law has become the law of survival. "Many more people now sense the need of a moral compass to steer by," he said, "if only because they recognize that today a single blundering act may prove fatal to our civilization, if not to the continuance of the race of man."

### **South African Catholic Church Launches Fund Drive for Schools**

The Roman Catholic Church in South Africa launched a campaign for \$11,200,000 to set native mission schools on their own feet within two years. It was the church's reply to the Bantu Education Act under which churches must hand control of their mission schools over to the government or lose state subsidies. The Catholic Church has refused to surrender its schools. Government subsidies to the Catholic schools have already been cut 25 per cent and will be withdrawn entirely by the end of 1957.

### **West German Cities Get Tent Missions**

Thirty teams of evangelists toured West German cities this summer in an extensive "tent missionary" program. The program, centered in industrial areas, is designed to bring the church to workers and their families. Each team is equipped with a tarpaulin tent seating about 1,500 persons. Activities include evangelistic talks, Bible study and discussion periods, services for children, and pastoral care to individuals. Some 14 missionary societies in West Germany—most of them sponsored by the Free Churches—are active in this field of evangelization.

### **Correctional Congress Gets Plea for Spiritual Home Life**

Spiritual home life can be a powerful force against crime, the Reverend Clifford A. Scrimshaw, of Elmira, New York, president of the American Correctional Chaplains Association, said in Des Moines, Iowa. The Methodist clergyman, who also is Protestant chaplain of the Reception Center of the New York State Reformatory in Elmira, spoke at the 85th annual Congress of Correction. "The whole youth problem can be solved today if parents will lead a really religious life and, instead of sending their children to church, take them to it and sit with them as a family unit," he said. "The home has too often become just a place to eat, sleep, grumble, and take a bath on Saturday night."

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (verse 9).

This again is a familiar story, the fulfillment of which took place when Christ rode into Jerusalem in days long ago:

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:4, 5).

Of the Messiah we read:

"Zechariah, prophesying . . . proclaimed, *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee! he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.*"—R. HILLEL in *The Talmud, Sanhedrin 99a*, Soncino ed., p. 669.

#### **7. Daniel 7**

Here is the only reference to the "Son of man" in the Old Testament, and as we have already seen, it was taken by Jesus our Lord as a term that fitted His relationship to the human race. Over and over again He refers to Himself by this title. Furthermore, John the revelator describes his Lord by this term. When writing of what he saw in heaven, he says that "in the midst of the seven candlesticks" he saw "one like unto the Son of man" (Rev. 1:13). This was also regarded through the ages by God's ancient people as referring to the Messiah. We read:

"It is written in its time [will the Messiah come], whilst it is also written, *I [the Lord] will hasten it! . . . And behold, one like the son of man came with the clouds of heaven.*"—R. ALEXANDRI in *The Talmud, Sanhedrin 98a*, Soncino ed., p. 663.

#### **8. Micah 5**

Micah 5:2 reads:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

This remarkable prophecy was picked up by Matthew and applied to one of the earliest experiences in the life of the Son of man. His record gives:

"And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that

shall rule my people Israel" (Matt. 2:5, 6).

Again we cull from ancient writings to show that this prophecy was also accepted as one of the Messianic utterances of ancient days:

"The son of David will not come until the wicked kingdom of Rome will have spread [its sway] over the whole world . . . as it is said: *Therefore will he give them up, until the time that she who travaileth hath brought forth.*"—RAB in *The Talmud, Yoma 10a*, Soncino ed., p. 44.

#### **9. Daniel 12**

The reference here is to Michael, "the great prince which standeth for the children of thy people" (verse 1).

This was also a term applied to the Messiah:

"Michael was known amongst the ancient Jews as the angel or prince who had special charge of the nation of Israel. The very best Jewish writers concur in teaching that the name 'Michael' is the same as the title 'Messiah.'"—JOSEPH PARKER, *The People's Bible*, vol. 16, p. 438.

We know this in a special way from the New Testament. Jude tells us of "Michael the archangel," while Paul tells us that Christ will come with the "voice of the archangel" (1 Thess. 4:16); hence, we conclude that Michael is Christ, and with this the words of another agree:

"Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life."—*The Desire of Ages*, p. 421.

"When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation."—*Testimonies*, vol. 9, p. 239.

"Michael the Archangel durst not bring against Satan a railing accusation."—*Ibid.*, p. 242.

#### **10. Isaiah 53**

To Christians of all ages this has been a wonderful prophecy of the suffering servant of God. It has always been to them a prophetic picture of what the Messiah would do in making atonement for the sins of men. It is a wonderful chapter, and we do well to ponder all the references to the suffering and death of our blessed Redeemer. That it was understood to refer to the Messiah can be seen in Philip's talk with the Ethiopian eunuch. This high officer of state had been reading this prophecy, but could not understand it. Here was Philip's opportunity, and the Divine Record reads:

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not

his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:32-35).

Let us praise the name of Him who has redeemed us. Let us thank God for the wonderful plan of salvation and rejoice that because of Messiah's sacrifice and priestly ministry in heaven we may be saved eternally in the kingdom of our God.

## The Mother Bear

By W. L. Adams

I once visited Yellowstone National Park. One of the many public attractions is the feeding of the bears. Through the years the caretakers of the park have made it a practice to put the left-over food from the hotels in a certain place where the bears can get it about a certain time each day. Tourists always want to see this performance, for it offers good opportunity to photograph the great beasts. It may be a question for nature lovers to settle whether this is enjoyed more by the people or the bears.

One day we witnessed an incident that has in it a lesson for human parents. We saw a mother bear with her two cubs coming out from the timber across the little valley to the place of feeding. The mother was quite cautious in her approach, for she had her mind on the care of those two young cubs. The youngsters were evidently hungry, and eager to get to the food, but the mother was restraining them. She kept them back near her, and would not allow them to proceed beyond her idea of safety. The little fellows would get a bit ahead of the mother, and she would call them back. Finally one of them broke away and was several yards ahead when the mother stopped him, took him across her knee, and gave him that form of admonition that it seems human mothers have ceased to administer in these modern times. His punishment caused him to cry loudly, but it had the effect the mother bear desired. He kept his place at her side from that time on.

As she brought them on to the feeding place we imagined we heard her say, "Son, it gives me no pleasure to have to punish you in this manner, but you must understand that your care is my responsibility while you are growing up. You have not had sufficient experience in the things of life to allow you to do as you please. These people seem very kind to us, and evidently they intend us no harm,

but one cannot be too careful under all circumstances. I have had more experience than you have had, and you must take my advice as long as I have your care and training. When you have grown up and learned how to take care of yourself, my responsibility will end, and you will then have to look out for yourself. I cannot permit you to be disobedient."

They came to the feeding place and had their fill of the things provided for them. The tourists had their fun in observing these forest friends while the bears in turn seemed to enjoy posing for the pictures. The guards kept the children from too close contact with the animals, and the bears kept their distance. All went well.

When appetites were satisfied, and curiosity had run its course, the animals departed. The mother and her two cubs went their way. Again we imagined we heard the mother bear say to her cub son, "You see, there was no need for haste in getting to the food. We all had plenty, and nothing went wrong. It is much better to be safe than sorry."

The moral of this story is self-evident. Bears know nothing of our modern ideas of child training, but they have a very keen sense of the necessity of obedience, which is what we call instinct. As we observe some parents' care for their young we wonder whether they could not learn a lesson from the way the mother bear tutors her young.

## Abide in the Ship

By D. T. Hawley

In the building of the ark Noah carefully followed the blueprint that God gave him. As a result, that great craft became a haven of safety in time of crisis for its eight faithful occupants.

I like to think of the church as a great ship or place of safety in these times of distress. Not that mere membership in the church alone can save us, but the church is the body of Christ (Eph. 1:22, 23), and it is here that we find a living connection with the head, Jesus Christ. We are warned not to forsake the assembling of ourselves together (Heb. 10:25), as the Lord adds to the church those who are to be saved.

But some might be inclined to cry out, "Oh, there are so many 'ships,' or churches, today, all claiming to be a haven of safety against the time of storm ahead. How shall I know which one will see me through?" The answer is simple: The one that will survive is the one that is built after God's own

pattern. Some may appear very formidable, even having endured through centuries, but this is no assurance that they will "endure to the end." Trust no man's word, but rather check each one carefully and prayerfully against the master blueprint, the Word of God, until you find the one that matches in every detail. Then one can "get aboard" in calm assurance.

There is one thing more to consider. At sea in time of storm and distress one of two cries is sometimes heard—either "Abandon ship" or "Don't give up the ship." Many lives have been lost because individuals have given way to their feelings instead of heeding the plain instructions of the captain, who is in the best position to know what should be done.

Many are acquainted with the strange voyage of the raft *Kon Tiki*, with its adventurous crew, over thousands of miles of empty ocean to the islands of the South Pacific. After many long weeks they finally drifted toward one of those tropical islands, but alas, between them and the beautiful harbor, which meant security, lay a treacherous coral reef. After much discussion the man in charge decided that the only safety was in each man staying with the raft at all costs, and he gave orders to that effect. They even tied themselves on, and although huge waves crashed over the small vessel, all came safely into harbor at last.

We live in perilous times. "Every wind of doctrine" is blowing, and the "time of trouble, such as never was," lies just ahead. Some have taken council with their fears, and a few have "abandoned ship," going out from our midst to follow strange doctrine. It is high time for each one to stablish his heart. Remember that only the captain of a vessel has the authority to call for the ship to be abandoned, and our heavenly Captain, Jesus Christ, has given no such command. Nor will He. We have His own promise that His church will be victorious over all the tempests the devil can bring against it. "He who presides over His church and the destinies of nations, is carrying forward the last work to be accomplished for this world."—*Testimonies to Ministers*, p. 431. "The triumph of the church is very near."—*Ibid.*

O brethren, it is time to tie ourselves securely to God's truth with the bonds of conviction and faith. The warning is still applicable today: Except ye "abide in the ship, ye cannot be saved." May we each one "abide" until God's "ship" has weathered the last great storm, and come serenely into the eternal harbor.





# • EDITORIALS •

## Illness of the President

"Look out a man discreet and wise, and set him over the land" (Gen. 41:33). Here is an appraisal of a true leader—one who has the interests of his people at heart. Nearly everyone would agree that such a leader—"a man discreet and wise"—is found in Dwight D. Eisenhower, President of the United States, who was recently prostrated with a coronary thrombosis, a blood vessel disease affecting the action of the heart. His recovery now seems to be assured, but life is uncertain, and none of us knows. Let us join with millions of Americans and people all over the world in seeking the divine will and praying for the complete recovery of the President.

D. A. D.

## From the Editor's Mailbag

A mother writes regarding her boy who is delivering newspapers daily to the homes in his neighborhood. The paper is published five days a week and Sunday. Thus his only problem is on Friday evenings in wintertime when the sun goes down early. She suggested that he find someone else to deliver the papers Friday evening, but he felt that to hire someone else to do it for him would be the same as doing it himself. She asks what is the right of the matter.

### Our Reply

Questions such as the one you present have come to us from time to time. I'm not sure that any answer could be given that would fully satisfy everyone. I think the question hinges on whether the Friday evening substitute boy is employed by your son. If so, then I think that such employing of a substitute boy would be a violation of the fourth commandment. We have always held as a people that it is wrong for an Adventist to have men working for him on the hours of the Sabbath.

However, in a case like you present, I'm not at all clear that your son is employing this substitute boy. I think the real test of whether your son is the employer is this: From whom does the money come that pays that substitute? The answer is, From the newspaper office. The newspaper is paying a certain amount to have its newspapers distributed each evening. That amount is not affected by whether a different boy distributes each evening, or whether two boys divide the task between them, or whether one boy does it all. The fact that the newspaper office may make its payment for the task through the hands of one of those distributing the papers does not, to my mind, change the basic facts of the case. Because of this fact that the money comes from the newspaper office, that other boy, on Friday evening, I believe, is really working for the newspaper and not for your son. Certainly I believe that at law any accountability for that boy while he was distributing the newspapers would be an accountability on the part of the newspaper office, and not on the part of your son.

It seems to me that when an Adventist boy wishes to take such a task that involves Friday evening or Sabbath-day hours, he should make clear to the newspaper office that he cannot work on any of the Sabbath hours, but

might be able to recommend someone not of our faith who would wish to take the job for the Sabbath hours. Thus, I think, he would keep his witness clear before the worldly concern with which he was dealing. The fact that that concern might wish him to pass on the money to the non-Adventist youth for his services is, I say, a secondary point.

Personally, I cannot see any real difference between a newspaper situation and the kind of situation that confronts numbers of our people who find it necessary to make arrangements with someone else in a large concern to work on the Sabbath day while they work on Sunday. Thus each one has his day off and no one's conscience is violated.

In the difficult task of living in the world, yet not being of the world, we must proceed very carefully lest, at one extreme, we violate our conscience and the witness we should bear, or, at the other extreme, withdraw ourselves by an unwarranted kind of logic and piety, to the extent that we are no longer able to carry on lawful pursuits in the world.

I appreciate the devout desire on the part of both you and your son to do that which is right. That desire must control us in everything. I do not say that I have given the kind of answer to which no one could possibly take any exception. I doubt if such an answer could be given on this and a variety of other cases, but I've tried to give you the best help I could. In the last analysis, the matter is one of individual conscience.

## Devout Sister Troubled Over Ill Health

A devout sister who has long been troubled with bad health, and who sometimes fears that her days are numbered, writes to express perplexity as to the relation of such ill-health to her spiritual state. Her letter reveals that she lives daily in a state of quiet trust in God, thanking Him ever for giving her life and for carrying her through each day. She wonders why her prayers for healing have not been answered.

### Our Reply

You express the hope that I can help you to see why you fail to have an answer to your prayer for better health. The perplexities you present in your letter are like those presented by many dear children of God who are afflicted with ills. I cannot hope, of course, to discuss in detail any particular aspects of your physical or spiritual problem. But this much I can do, I can assure you that it is not necessarily any evidence of lack of faith on your part, or of a lack of the love of God toward you, that you are not healed and made strong.

Your letter reveals that you place your full trust in God, that you keep in close communion with Him from the first moment when you rise in the morning. I would therefore confidently say to you that your fear that you may be remiss in some respect, is a temptation of the devil. He seeks ever to discourage the children of God, making capital out of the fact that sometimes, many times, God does not see fit to answer our prayers in the way we wish Him to.

But, my dear sister, we must remember that our Father

in heaven, who knows the end from the beginning, is concerned not simply with our present comfort but with our eternal safety. Nor must we ever forget that afflictions in this life are often ordained of God to prepare us for the life to come. If we can keep this fact in mind, it will help us greatly to bear the affliction and to meet the temptation of the devil, who would fain have us believe either that we are lacking in faith or that God does not love us.

There is something more that we may well remember in this kind of situation, namely, that God did not see fit to remove afflictions from some of His greatest saints. He did not see fit to save John the Baptist out of the dungeon, permitting him, instead, to be martyred. He did not see fit to remove from Paul his "thorn in the flesh." His answer in that case was, "My grace is sufficient for thee." This, in turn, led Paul to exclaim: "Therefore will I rather glory in my infirmities. . . . For when I am weak, then am I strong" (2 Cor. 12:9, 10).

So, my dear sister, perhaps your prayers ought to be directed, at least in part, to a plea that God will give you sufficient grace to bear the affliction, so long as He sees fit to have the affliction rest upon you, and to enable you by faith to rise to the point where you can say with Paul, "I will glory in my infirmities."

## Shall We Study the Books of Daniel and the Revelation?

"Daniel and the Revelation must be studied, as well as the other prophecies of the Old and New Testaments," wrote Mrs. E. G. White. "There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work."—*Testimonies to Ministers*, p. 112.

"In the past," continued Sister White, "teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them."—*Ibid.*, p. 113. But she continues to explain that "the very name 'Revelation,' contradicts the statement that it is a sealed book. 'Revelation' means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. *We are not to stand without. We are to enter, not with careless irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear.*"—*Ibid.* (Italics supplied.) In these days of fast-fulfilling prophecy these counsels ought to be heeded, not only by our ministers and workers in general but by our laymen as well.

The fact that some have entered "the holy place of sacred things" with "irreverent thoughts" and "impetuous footsteps" should not deter us. The Lord assures us that He "will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation."—*Ibid.*, p. 114.

One reason why the rays of gospel light in these two intensely interesting books have not shone with greater brilliance is because they have often been approached by students who seek to support preconceived ideas. Either this, or the mysterious symbolism of the books is manifestly too deep for the average mind to unravel. What is the answer to this problem? We have this counsel:

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*Ibid.*

## The Connection Between Heaven and Earth

The prophetic and historical portions of Daniel and the Revelation need to be understood as events fitting into the developing plan of redemption. Pre-eminently these two volumes are revelations of the love, the wisdom, and the grace of God, exhibited to the church through Christ our Lord. "One thing will certainly be understood from the study of Revelation," declared Sister White, "that the connection between God and His people is close and decided. A wonderful connection is seen between the universe of heaven and this world."—*Ibid.*

Referring to the book of Revelation, she said that "this book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing."—*Ibid.* Here in the midst of the unfolding kaleidoscope of prophetic utterance we see the Lamb of God standing with the redeemed upon the sea of glass, singing the song of victory. What a glorious picture it is!

Concerning the development of the divine scheme of events, Sister White wrote: "The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted."—*Ibid.*, p. 112.

Perhaps the most significant observation on this matter in the Spirit of prophecy is the following: "When we as a people understand what this book means to us, *there will be seen among us a great revival.* We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it."—*Ibid.*, p. 113. (Italics supplied.)

The will of God is revealed for His church in this enlightening statement: "Let there be light, yes, light in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth."—*Ibid.*, p. 112.

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. . . . We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work.

"Study Revelation in connection with Daniel; for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know.

"Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give."—*Ibid.*, p. 116.

While God has light for us on the prophetic portions of these two books (see the *Seventh-day Adventist Bible Commentary*, vols. 4 and 7), the greatest light to be revealed concerns the unfolding of the plan of redemption—the revelation of Christ as Lord and Saviour and coming King. This we need to understand. Our salvation may very well depend upon it. Let not the fear of the unknown and the mysterious prevent us from making a humble, meek, and prayerful study of these inspired books. You will know that you are on the right track as you see unfolding before your mind's eye the glorious triumph of the gospel and the remnant church of which you are a member. This means that the books before you will have to be understood by the heart as well as the mind, for they treat of the deepest spiritual truths of all revelation.

D. A. D.

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Luke 21:24 and Daniel 8:14

*What are the "times of the Gentiles" mentioned in Luke 21:24?*

The "times of the Gentiles" are here contrasted with the times of the Jews. The times of the Jews began with the call of Abraham. God found in Abraham a man with a willing and sincere heart, one who was seeking to cooperate with the divine purposes. Because of these qualifications He selected him and his descendants to be His representatives to the world. In His promise to Abraham He declared, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). This promise was repeated in the covenant with Israel after the Exodus from Egypt. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6).

Through the nation of Israel God designed to reveal the principles of His kingdom to the world. He committed to them the "Oracles of God" (Rom. 3:1, 2), that through His chosen people the gospel invitation might be given to the whole world. To the Israelites pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4).

However, the promises of God to Israel were conditional on obedience. The condition was expressed in the words, "If ye will obey my voice indeed, and keep my covenant" (Ex. 19:5). The results of obedience and of disobedience were clearly placed before them (Deuteronomy 28). But the warnings were not heeded. The people forgot God and lost sight of their high privilege as God's representatives. Failure to carry out the divine purpose made it impossible for God to fulfill to them His promise of blessing.

When the Jews finally rejected Jesus, the Light of the world, they forfeited forever their privilege of being God's peculiar people. This

tragic consequence was plainly foretold in the parable of the vineyard (Matt. 21:33-44). At the conclusion of the parable Jesus asked the question "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" (verse 40) the Jews unwittingly pronounced their own doom. They responded, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen" (verse 41). To confirm their own pronouncement Jesus asserted, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (verse 43). He spoke here of the removal of spiritual privileges. "The kingdom of God" was to be taken away, not the right to political independence. They were no longer as a nation to be God's representatives to the world.

The "other husbandmen" to whom God would let out His vineyard represent the church of God on earth today. The plans and purposes of God were not frustrated by the failure of the Jews. "To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon."—*Prophecies and Kings*, p. 714. The promises, insofar as they are applicable, are to be fulfilled in the spiritual "seed" of Abraham (Gal. 3:29). "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9:6-8; cf. Rom. 2:28, 29).

In further illustrating this truth Paul used the figure of an olive tree whose branches, representing the disobedient Jews, had been broken off. The Gentiles, represented as scions from a wild olive tree, were to be grafted into the tame olive stock. Obedient Jews were also to be grafted in. The tree would thus be restored to fruitfulness. Concerning this process Paul declared, "Blindness in part is hap-

pened to Israel, until the fulness of the Gentiles be come in" (Rom 11:25). When he added, "And so all Israel shall be saved," he meant that in this manner, that is, by the grafting in of the Gentiles and of the believing Jews, all Israel (the spiritual house) would be saved.

The times of the Gentiles represent the times the gospel is being carried to every nation, kindred, tongue, and people (Rev. 14:6). When the gospel has been preached as a witness to all nations the end will come (Matt. 24:14). Christ's statement must not be taken to imply that at the end of the period the earthly Jerusalem is to be revived as the spiritual capital of God's kingdom. The "Jerusalem which now is" answereth to a covenant that has passed away (Gal. 4:24, 25; Heb. 8:6-13). The Jerusalem of the new covenant is the "Jerusalem which is above" (Gal. 4:26), to which Christ will take His people when He comes "with power and great glory" (Luke 21:27).

*Please explain the marginal reading for "days" in Daniel 8:14.*

The marginal reading found in many Bibles as a substitution for "days" is "evening morning." This represents the literal reading of the Hebrew. The Septuagint reads literally, "Unto evening and morning, days 2300."

Two reasons have been suggested as to why the prophet may have employed this phrase in place of the simple term "days": (1) The expression is comparable to the description of the days of creation. Concerning each day of creation it was said, "And the evening and the morning were the first day," etc. (Gen. 1:5; etc.). (2) Inasmuch as the subject under consideration is the sanctuary, the prophet may have had in mind the evening and the morning sacrifices, the most important services in the daily ritual, so that instead of 2300 days he spoke of 2300 periods during which the morning and evening sacrifices would normally have been offered if an earthly sanctuary were standing. The equivalent of the Hebrew expression "evening morning" occurs again in Daniel 8:26, where, however, it is literally translated, "And the vision of the evening and the morning which was told is true." From the Hebrew it is thus entirely clear that the angel is referring to what had been said in verse 14 concerning the length of time that the sanctuary would be trodden underfoot. This feature of the vision the angel did not explain at this time. Not until some time later did he return to give further information (Dan. 9:20-27).



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## How to Teach a Child Reverence

By Della N. Curtis

[This article appears in the REVIEW through the cooperation of the Parent and Home Education section of the General Conference Department of Education. It is from a paper presented at a meeting of a Michigan Home and School Association. Ed.]

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6) is one of the Bible's most precious promises to parents. In the word "train" is comprehended the lifework of the parents. When we realize that our every word and act enters into the formation of the child's character, we see how very important it is that the right foundation be laid strongly and early.

We cannot teach another what we ourselves do not know; hence the first requisite in this teaching of reverence is, that we ourselves be reverent—truly genuinely reverent. Our daily lives with our children bear much stronger testimony than our words on specific occasions. The instruction given to Israel comes to me with peculiar force in this connection: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." When the Lord's words find first place in our hearts and minds, then we are ready for the experience in the following verse: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:18, 19). This work of training must be constant and consistent, "for precept must be upon precept, line upon line, line upon

line; here a little, and there a little" (Isa. 28:10).

Never nag a child, particularly about sacred things, and thus cause him to despise the words of the Lord; but present truth in an attractive, interesting way and in language which the child can comprehend. The foundation must be laid early and strong. Children are susceptible to training much younger than many of us have realized or acted upon. As soon as a child is able to assert his will and to stiffen and scream in his mother's arms, then his training in reverence should be begun by teaching him obedience to his par-

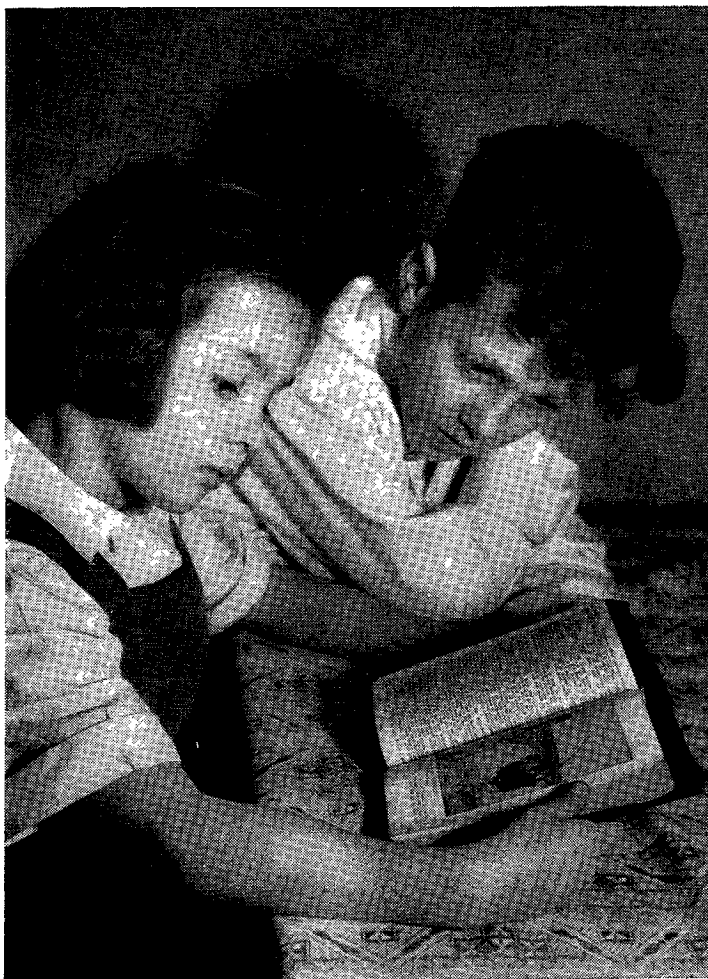
ents and proper respect for their words and judgment.

As he grows older, the child who thus respects and honors his parents can easily be led to love and reverence the heavenly Father, when he is taught how good and kind He is and what wonderful things He wants to do for all His children. The names of God and Jesus should be household words which the child hears from infancy; yet they should never be spoken carelessly or lightly, but with due reverence. It is said of the Jewish scribes that when writing the names of the Deity they always used a different pen from that which they used for ordinary words.

Never allow a child to handle the Bible until he is old enough to read and has been instructed by word and example how to treat it with respect. Teach him that its contents

are sacred and it must be handled with care; yet *early* teach its most precious lessons. Children love stories, and especially are they charmed with the beautiful Bible stories, of which they never weary. Every mother knows how the little ones clamor for a story, and then another, and another. Moses and the burning bush, Jacob and the angels on the ladder, the giving of the law at Sinai, and many more can be used to impress the young minds with the awe and reverence they should have in the presence of their Maker and in the handling of His Word.

I can never bear to see other books or papers placed on the Bible or to see it treated carelessly or flippantly. And while speaking of the treatment of the Bible as a book, I cannot forbear to speak of the too-common practice of quoting Scripture carelessly or using it to emphasize some joke or witticism. I would give much to have erased from my mind some of the pictures that inevitably ap-



EVA LUOMA

Children love stories, and especially are they charmed with the beautiful Bible stories.

pear when I hear or read certain Scripture texts that I have heard used in this way. These may seem like trifles, but our lives are largely made up of seemingly little things, and often it is these that leave the most lasting impressions on our minds and on the minds of our children.

We cannot be too careful that every detail of our thoughts, words, and acts leads in the right direction. What we are will largely determine what our children will become. And we have a wily foe who is using every evil influence and every weakness of ours to counteract our instruction. If we fail to educate and train our children aright, Satan will educate them through agencies of his choosing. (See *The Adventist Home*, page 17.)

At the first I said that Proverbs 22:6 is one of the most precious and encouraging Bible promises to the parent. Another equally comforting one comes to my mind in this connection, as a sequel: "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25). Our part is to train properly, and the Lord will do the contending and saving. Weary, disheartened parents and teachers, is there not consolation in this? Many times I have clung to this promise when it seemed that all my work was in vain and everything was going wrong. God has never failed to fulfill His promises, and He surely will fulfill this one—if we meet the conditions by doing our part in the training.

Even very small children should be taught reverence by being required to sit quietly during family worship and when the blessing is asked upon our food. The family worship should be made interesting to all, and not long or tedious even to the youngest members. Prayers should be short and comprehensive. Let us not be irreverent by the frequent repetition of the name of God in our prayers. Our God is not so inattentive that we must call back His attention with every request. Let us guard this point. In fact, the servant of the Lord has given definite instruction in this respect:

"Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. 'Holy and reverend is His name.' Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!"—*Education*, p. 243.

The laws of our State require that a child start in school at a very tender age, and now come many temp-

tations and influences that he has never known before—if he has been the constant companion of the parents, as I believe every child should be. I do not believe in the common practice of turning children loose to go where and when they please and to choose their own companions.

At school the teacher must supplement the work of the parents in carefully guarding against evil communications and practices. There should be a proper guardianship over the children in their play as well as in the schoolroom. We are very thankful that we have schools where our children are comparatively safe; but even here Satan and his forces are at work to poison the children's tender minds.

Although the child should be taught that God and holy angels are ever with him—in the schoolroom, in each class, wherever he is—he should be made to feel that in a special manner this is so when he is in the Bible classes. All should be conducted with reverence and due

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## The Joys of Home

By REGINALD V. HOLMES.

Give me, O Lord, a place of rest,  
Where You may be a welcome guest.  
I do not ask for mansion grand;  
A small, white house, a plot of land,  
Where tall trees grow and robins sing,  
Where crimson tulips bloom in spring;  
And when the summer twilights fall,  
To see white roses by the wall.

Give me a kind and loving wife  
To share the joy and cares of life;  
Then let a small child's laughter ring,  
And give each heart a song to sing.  
May all its windows gleam with light,  
And let good neighbors call at night  
To share my blessings, all untold,  
Too great for one man's heart to hold.

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regard for the Sacred Word of God. This can be impressed upon him to some degree by the parent's talking with him, but much more by the teacher's attitude. Perfect cooperation between the home and the school can do wonders for our boys and girls; and without this the work of both is largely nullified.

In the house of God the child should be required to sit quietly. This will be comparatively easy if he is accustomed to being quiet and reverent during all worship exercises at home. Teach him that the church

is a holy place, that One is there who is far greater even than our President. The practice of passing out and in during services can be mostly eliminated if the parents will attend to the physical needs of the children before the service begins, and then quietly but firmly insist that the children be quiet and orderly till the end of the service.

Gum chewing is never an attractive exercise—at least not to the observer. In the house of God it is inexcusably rude and disrespectful to the speaker as well as irreverent to God, who is the object of our worship. This practice should not be tolerated in any service of worship. Parents and church officers should see that this is not done in the church building.

Families should sit together as families. If children are allowed to group together, they lose sight of the sacredness of the place and the occasion, and are sure to whisper or to read their papers—neither of which is proper deportment in the house of God. In fact, even when sitting with their parents, children who are old enough to give attention to the service are too often permitted to read or otherwise "entertain" themselves.

As a people we have not sensed as we should the importance of having a place dedicated to the service and worship of God alone; and I believe much of the irreverence among us is traceable to this lack. I have seen more irreverence and even rudeness during religious services conducted in school chapels than in any other place. When Sabbath worship and other services of the church are conducted in a place that at other times is used for recreation of all sorts, it is understandably difficult for children and youth to recognize the difference. How can those who are here preparing to work for others be expected to give the right mold when they themselves have gained no right sense of these distinctions?

Parents and teachers, let us start a reformation, a rightabout-face, earnestly and determinedly progressing in the right direction, and the children will follow. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

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"Children should early be trained to submit their will and inclination to the will and authority of their parents. When parents teach their children this lesson, they are educating them to submit to God's will and obey His requirements, and fitting them to be members of Christ's family."—*Child Guidance*, p. 210.



A Fight With a Leopard Revealed—

## The Strength of the Missionary

By Richard Davenport, M.D.

Pandemonium suddenly broke out in the little African town of Jos in northern Nigeria. Everywhere men, women, and children were running to the outskirts of the village. Guns were hastily loaded by many of the Europeans. Eyes were large with excitement, and the hunt for the man-eater was on!

Yes, it was a man-eater! Not a man-eating lion, but a ferocious leopard, regarded by some missionaries as the most dangerous animal in the world.

When a leopard has tasted human blood and finds out how easy it is to kill a human being, it will thereafter hunt mankind in preference to the ordinary prey upon which these carnivorous animals feast.

There is usually something wrong with a leopard when it becomes a man-eater. Perhaps it has an unhealed wound, a broken or impacted tooth, poor eyesight, or a crippling disease. The animal of our story had none of these physical handicaps, but it was nevertheless an abnormal sort of beast. You see, an African had captured it as a cub and had kept it as a pet until fully grown. The creature was chained all the time, but it had managed to escape.

The leopard wandered around the large rocks beyond the edge of the town for several days trying to catch game for food, but not being accustomed to hunting, it had little success and became ravenously hungry. After many fruitless attempts to secure food, the hungry beast attacked and killed an African. A short while later it killed another. The so-called tame leopard had now become a man-eater and had to be exterminated, or many Africans would die.

After the death of the second man, the leopard repaired into a rocky defile. The people saw it and began to shout and surround the area. After running about on the rocks, the animal found a small cave and hid inside. The white people with guns surrounded the rocks at a distance, but nothing would induce the leopard to come out where it could be engaged with gunfire.

One man, who was a photographer, wanted to get a picture of the man-eater; so he decided to jump down a little distance in front of the cave. Perhaps, he thought, the animal would come out when it saw him, and hunters could kill the beast while he was snapping its picture. Apparently the poor man didn't know much about the swiftness of leopards, for in a flash the spotted fury sprang out of the cave as the photographer snapped the picture, knocked him down, and wounded him.

The people shouted hysterically. A gun was discharged, and the confused beast attacked another white man, tearing him with its great claws. An official of the British Government was standing nearby, and the leopard sprang upon him before he could shoot. As he was being mauled, it

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### CONFIDENCE

To cultivate confidence rather than fear, belief rather than doubt, to look for good rather than evil, to love rather than hate, to forgive rather than cherish resentments, to concentrate on peace rather than war, will certainly make us all happier; and . . . keep us healthier, too, and prolong our lives.—Dorothy Thompson, "Are We Scaring Ourselves to Death?" in *Ladies' Home Journal*, April, 1955.

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looked as if the leopard would surely kill him.

Two men were standing a short distance from the enraged animal and ran in different directions. One of them was a truck driver, who was nervously smoking the last of a cigarette. He discarded it and ran for his life. The other, a missionary, seeing that he couldn't shoot the leopard without possibly injuring the government official, ran to the fight, grabbed the leopard by the tail, and pulled it off the man. The furious animal turned to attack the missionary, who delivered a heavy kick, throwing the beast back for an instant. The leopard sprang again, and again the blow

was parried with a kick. The third time the leopard knocked the missionary down. At that instant the district officer was able to fire his rifle, which sent a bullet into the leopard, killing it instantly.

The seriously wounded government man was flown by plane to England for medical care. The three other men were placed in the local hospital. The photographer was found to have a bullet wound on each side of his back, but even though the bullet apparently passed through, no complications developed. He made a satisfactory recovery, as did the two other men. In addition he got a dramatic picture of the charging leopard.

### An Honorary Degree

The missionary was highly praised for saving the life of the government official at the risk of his own life. He was given the honorary degree of M.B.E. by the British Government—Member of the British Empire. This entitles him to an audience with the king or queen of England! A wonderful privilege, to be ushered into the presence of the ruling monarch of an empire!

I talked to the truck driver and asked him why he didn't attempt to help the man who was down. He told me that he was so frightened he scarcely knew what he was doing. Not many months later he was discharged from his job. Poor fellow, he was subject to evil habits that sapped his strength and made him weak in the hour of conflict. He lost the opportunity of a lifetime and the privilege of saving a human life. He became a craven coward.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). No, the leopard cannot change his spots—once a leopard, always a leopard—once a man-eater, always a man-eater. But, thank God, the leopard spots of evil habits that sap the strength can be removed by the power of God.

Let our lives, dear young people, be so consecrated to God that, like the missionary in this story, we may be used by Him to rescue men from the power of the destroyer. His strength was as the strength of ten because his heart was pure, and God was with him.

Let all our youth be strong in fighting the battles of sin, and our reward will be, not simply an interview with the ruler of a kingdom of this world, but an eternal place as a member of the royal family in heaven, where we shall live forever in the presence of the King of kings!

## The Boy Who Ran Away From Home

Artie and his brother Dick and his two sisters, Elaine and Vickey, were left alone in the world with their widowed mother after the death of their father in a tragic elevator accident.

The family moved to the country—to an old ranch house surrounded by pepper trees, a sprawling vineyard, and a peach orchard. Everybody seemed to enjoy the new way of life until Artie got into a heated argument with his mother, a very bad thing for junior boys and girls to do.

Now Artie's mother was tired and nervous. She still grieved over the loss of her husband. Besides, she had to support four children all alone. Then she said something in a temper that mothers should never say. It hurt Artie very deeply. He was too proud to argue with her any more. "I'll run away from home," he said.

So without stopping to pack so much as a sandwich or a banana in a lunch bag, and without any extra clothes or shoes, he darted out the back door. He ran through the yard past the old well—out on the dusty road to the highway, across the highway at top speed, into the neighbor's vineyard, and on into an olive orchard—never looking back.

When he arrived in the shade of the trees, he stopped to catch his breath. Looking around he saw his sister Vickey racing like the wind after him. "Artie, Artie, stop, stop!" he heard her cry.

"Oh dear," he thought, "what shall I do? Here's Vickey. I know that she wants me to come back." He was about to start running again, but Vickey had caught him. "Mamma told me to tell you she's sorry, Artie," she panted. "Oh, please come home. Mamma didn't mean it. Really, she didn't. Please don't run away."

"Well," said Artie, his pride still hurt by Mother's words, "if——"

"Oh, I know, Artie, but even mothers can make mistakes. That's what Mamma wanted me to tell you—she made a mistake—and she knows it. Please come back. Won't you?"

Artie looked into Vickey's soft brown eyes, flooded with tears. He said to himself, "I guess I've got to go back." So they walked hand in

hand, speechless, until they neared home. Then they saw Mother hastening down the road in the distance, and Artie began to feel sorry inside. He had been so foolish! So he told his mother how foolish he had been. In fact, he was the first to speak. Mother was in tears too. She said she was very sorry for what she had said. It wasn't like mothers to talk the way she had, she went on. So they kissed and made up, and Artie was happy that Vickey had come to get him, and that he hadn't really run away for good.

There are a few junior boys and girls who have been tempted to leave home and go out into the big world. Some boys run away because they have been mistreated. Others just want to see the world. Like the prodigal, they are tired of the church and

the sober way of life. (Please read Luke 15:11-32.)

Some Adventist boys live in divided homes. Father may not be a member of the church—perhaps Mother is. There may be confusion in the home and argument. If you are living in such a home, wouldn't it be well to pray that God will help your father to find the Saviour?

Remember, juniors, big folks make mistakes just like little folks. Your parents have forgiven you often for your sins. Don't you think that you should forgive them, too, when they err? We are all human beings. The only difference is that some of us are older and taller than others. As a young Christian, have a big, forgiving heart, and in time the arguments and hurts will all go away.

D. A. D.

## THE Children's Story

### A Tale of Three Arrows

By Arthur S. Maxwell

David might have fled to his home in Bethlehem and talked to his father and mother. But he didn't. He wanted to see the man of God who had anointed him. Life had become such a muddle. He had tried so hard to do right, and now all this trouble had come to him. He wondered why, and what he should do next.

"So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him."

Just what Samuel said to David we do not know, but we can be sure he told him to be patient and to trust God to work everything out right in the end.

Not long after this David met Jonathan again. They were so glad to see each other, and David said, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

Jonathan told him not to worry; he would let David know in good time if there was any real danger.

But David was greatly troubled. "Truly as the Lord liveth," he said, "there is but a step between me and death."

Then he told what was worrying him now. It would soon be time for the feast of the new moon, when the king expected everybody to be present. Maybe Saul would miss him and maybe he wouldn't. Yet he didn't dare go, not as things were now. So he asked Jonathan to let him know what happened.

Jonathan promised to do so, "because he loved him; for he loved him as he loved his own soul."

Then they made a plan. David was to hide in a certain place near a field they both knew well. Then, after the feast,

Jonathan would come to the field, shoot three arrows, and say to his arrow boy, "Go find my arrows." If he called to the boy, "The arrows are on this side of thee," then David would know that all was well, and that the king had got over his fit of rage; but if he called to the boy, "The arrows are beyond thee," then David would know that the king was still angry and he had better stay away.

Well, the feast began and "David's place was empty." Saul said nothing about it the first day; but on the second day he turned to Jonathan and asked where David was. Jonathan made some excuse about David's wanting to go to see his family in Bethlehem.

At once Saul suspected that the two young men had fixed this up together. "Thou perverse rebel!" he yelled at Jonathan in front of everybody, "as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

Now Jonathan was angry. "Wherefore shall he be slain?" he cried. "What hath he done?"

Livid with rage, Saul seized his javelin and threw it at his son. But his aim was bad and Jonathan left the table "in fierce anger."

Early next morning he went to the field with his arrow boy. Fitting an arrow to his bow he said to the lad, "Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him."

When the lad came to the place where the arrow had stuck in the ground, Jonathan called aloud, so that David could hear him, "Is not the arrow beyond thee?" Then again to the boy, but really to David, he called, "Make speed, haste, stay not."

The arrow boy picked up the three arrows and returned. Jonathan then handed him his bow and sent him back to the city. When the boy was out of sight, David came out of his hiding place and Jonathan told him all that had happened. Then they kissed each other and wept and said good-by.

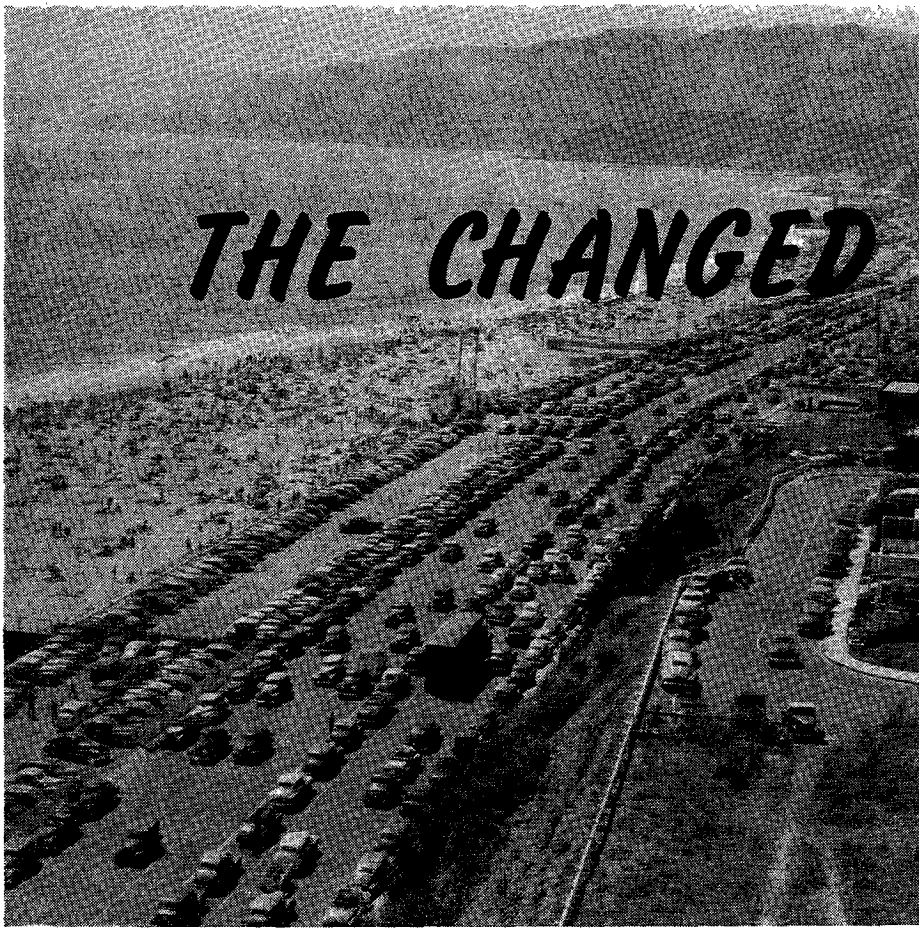
It was a sad parting. Both knew it would be a long time before they would meet again.

# THE CHANGED

# WORLD OF

*Era of Peace and Prosperity*

BY FREDERICK



EWING GALLOWAY

The masses never before were so engrossed in the pleasures of life.

A remarkable change has come over the world in recent months. Whereas for some ten years we have been hearing much of the threat of a third world war and racial suicide, men everywhere are talking about a long era of peace and prosperity. Forecasts of doom so prevalent in the last few years have subsided. The cry, "Time is short," is seldom heard. The prophets of disaster have ceased to preach for lack of an audience.

People would rather hear of a bright new world just dawning, evidence of which they see in the historic "Summit" meeting in Geneva, where the accustomed diplomatic frowns gave place to smiles, and in the Atoms-For-Peace Conference, which daily regaled the world with the wonders of atomic energy. They seem to see it also in the prosperity that is spreading over the world today. People do not want to be disturbed with unhappy thoughts, because they never had it so good before. Money is plentiful. Worries are fewer, and the pleasures of life were never so inviting.

Secretary of State Dulles in his recent speech at the tenth session of the United Nations Assembly referred optimistically to "the spirit of Geneva,"

and expressed the hope that it had ushered in "an era of peaceful change," and that when the Assembly meets in its twentieth session, "it will look back upon the decade that now begins and call it the healing decade of true peace."

This new state of mind becomes most surprising when contrasted with the multiplied pessimistic declarations that held the attention of men for nearly a decade.

Immediately following the destruction of Hiroshima, Japan, by an atom bomb in 1954, scientists, statesmen, writers, editors, and churchmen, who in times past spoke only in optimistic terms concerning the future, began to talk a strange and gloomy language.

"Time is short," "Minutes to midnight" became favorite expressions of the atomic scientists. C. H. Wells, leading British author, cried out: "The world is at the end of its tether." Church leaders in a special declaration said: "We have reached closing time."

In 1946 *Fortune* magazine carried an editorial entitled, "Pilot Lights of the Apocalypse." *Collier's* magazine published "A Story of the End of the World." In the same year *The Christian Century* declared: "Ours may be

the last generation," and reviewed the situation in an editorial entitled, "Atomic Apocalypse."

In 1947 a special United States government committee declared: "Fatal war possible by 1955." The same year *This Week* magazine carried an article on, "Six Ways the World May Come to an End." *Time* magazine featured an article on "The End of the World."

In the latter part of 1947 the New York Times published an editorial entitled, "The Atom Will Not Wait," and *This Week* magazine presented a review of the perilous situation with the heading, "There Isn't Much More Time." The same year President Hutchins, chancellor of Chicago University, declared: "We must make our choice in five years."

All will remember those years of pessimism and gloom. Few thinking men believed that mankind would be able to pass the year 1955 without the almost certain chance of a suicidal atomic war that would bring the end of civilization. This point was stressed again and again.

But now what do we hear as we come to the year 1955? *The United States News & World Report* in its issue of December 31, 1954, forecast:

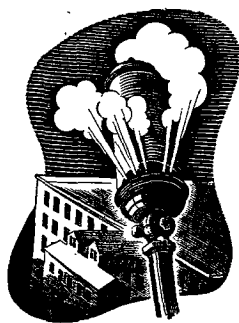
"The year ahead for nearly everyone is to be the best ever. Worries will be fewer. Optimism will dominate; pessimism fade. Bitterness often will give way to more cheerfulness. The era is one of good feeling. It's being planned that way.

"Peace will be more in the air. War will be less talked about, less planned for. Strife will seem out of tune with the times. Not since the 1920's has there been a year such as 1955 is to be.

"Prosperity will be almost everywhere. Material things will be stressed. Honor, pride, character will not be stressed quite so much. Prin-

# LOOK

Seen



In place of the doctrine of doom, we now have the doctrine of boom. Never in American history has industry been so flourishing and the future so bright. Money is easily available to all, and the masses are spending it in the greatest buying spree of all time. Millionaires are being made over night. The glowing furnaces of the world's industry are pouring out goods and gadgets in a great flood.

Medical men see a world ahead with disease conquered, and the scientists promise the elimination of famine and poverty. Men everywhere are bubbling over with optimism. Forgotten are the days when we were warned of the danger of atomic annihilation.

We may well ask how this sudden change came about in the world's outlook. One cause is found in the revelation that the two opposing world camps have reached a point of atomic deadlock, and that war has become the most disastrous means by which to settle differences. *Time* magazine of January 10, 1955 tells us: "Now the world is only a few steps . . . away from absolute atomic deadlock, the point where the U.S. and the U.S.S.R. could destroy each other in all-out-war, no matter which held a slight advantage and no matter which shot first."

The British Foreign Minister, Harold Macmillan, asserted in a speech before the Foreign Press Association in London, on September 22, that the new and more hopeful phase in international diplomacy had

been brought about largely by "the strategic stalemate resulting from the development of the hydrogen bomb."

Paradoxically our present prosperity is based largely on armament spending. Forty billion dollars of armament appropriations prime the business pump in the United States, and so it is in other Western nations.

The falsity of men's new hopes is seen in the precariousness of a peace based on a balance of power and a prosperity primed by expenditures in preparation for war. This, however, is the picture the Bible gives us concerning the last days. As men talk of peace, they are planning for total war. See 1 Thessalonians 5 and Joel 3.

Has the world situation really changed? Have we eliminated the threat of war? The answer is that the situation is even worse than it was in 1945, 1946, and 1947, when men talked so much of doom. Instead of the tiny atom bomb, we have dangling over our heads the mighty hydrogen bomb, which could be sent on its terrible mission at any moment and without warning.

However, not everyone is insensible to the real state of affairs today. There are still a few brave thinkers who are willing to risk the taunts of others by sounding some pertinent words of warning. An editor of *The Saturday Review* is one of these. In an editorial for the August 6, 1955 issue of this journal, this editor takes a look at what happened in Hiroshima on August 6, 1945. He writes:

(Continued on page 24)

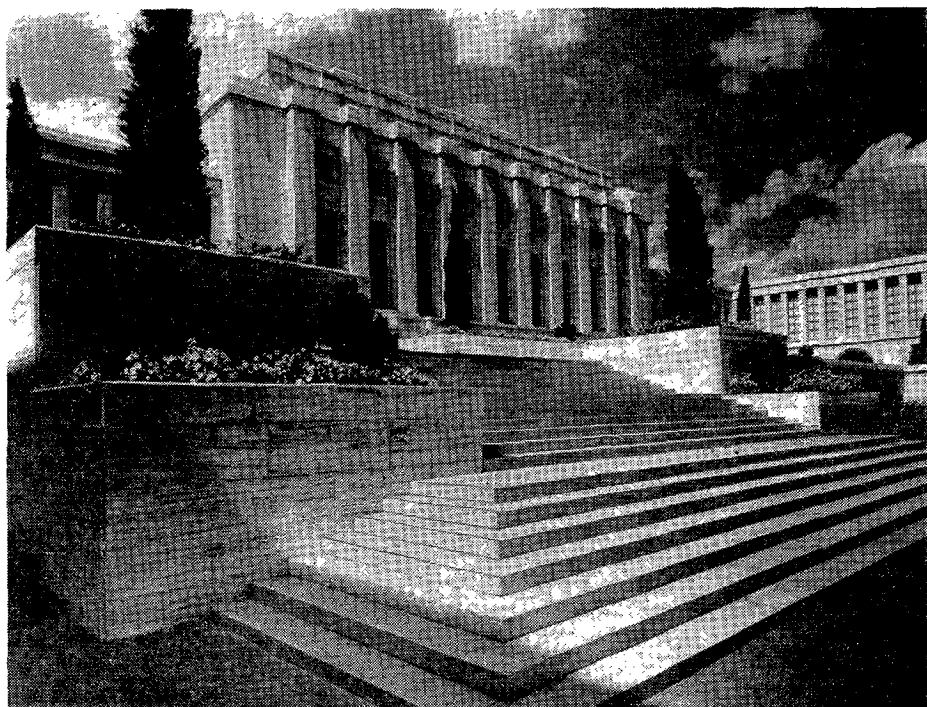
ciple will be given somewhat less attention than expediency. The world is out, temporarily at least, to try to enjoy itself."

This noted weekly was right. By May 13, 1955, it was declaring: "The idea of a new era is to take hold more and more in the months ahead. Optimism will become contagious. Worries will fade. All, probably, will seem well, with little of anything really wrong." In its July 8 issue this journal declared: "At the halfway mark of another year, looking into the second half: Worries will become fewer. Enjoyments will grow greater. Contentment will tend to displace irritation and fear and fretting. Peace is going to seem almost normal; war scares just a memory. All around the world people will show a growing desire to relax, to let down after long years of turmoil and uncertainty. Things are quieting."

Magazines began to tell of the great era of peace and prosperity that is before us. David Sarnoff, head of the Radio Corporation of America, led off with an article that appeared in the January issue of *Fortune* magazine entitled, "The Fabulous Future." It was a buoyant prophecy of prosperity for mankind everywhere. Mr. Sarnoff said:

"There is no longer a margin of doubt that whatever the mind of man visualizes, the genius of modern science can turn into functioning fact. I have seen this demonstrated again and again. . . . The very fact that electronics and atomics are unfolding simultaneously is a portent of the amazing changes ahead."

The bright new word today is "automation." We are told that in the not-too-distant future men will be doing more in a seven-hour workday than they are doing in the present forty-hour week.



UNITED NATIONS PHOTO

The Palace of Nations in Geneva, where the recent Big Four Conference inspired hopes for an era of peace.



# Sabbath School Lesson Help

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

FOR SABBATH, NOVEMBER 12, 1955

## Angel Agents in Divine Revelation

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

We shall never know in this life the wonderful part played by the holy angels in inspiring the thoughts, words, and writings of noble men and women who have served valiantly in the battle for truth. On the inspiration of prophets, our memory verse declares that "the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22:6).

When Gabriel came to enlighten the puzzled prophet regarding the 2300 days, he was contributing directly to the inspiration of pages in the Holy Book, which have gladdened Christian souls till this present time. Peter stated that these ancient prophets spoke not "by the will of man," but "were moved by the Holy Ghost" (2 Peter 1:21). He also speaks of "the Spirit of Christ" as being in these men (1 Peter 1:11). Thus the work of the Holy Ghost, of the Lord Jesus Christ, and of holy angels is intertwined all through the stirring story of divine revelation.

Many things not recorded in Scripture have come to men by divine revelation through angel agencies. Martin Luther, "whom God raised up to do a special work," was at one time a lone man amid the malice of powerful enemies. We read that in his study of the Bible, in his dangerous comings and goings, he was the object of special revelation, and that "He [God] bade angels attend him and baffle the rage and purposes of his enemies, and bring him unharmed through the stormy conflict."—*Testimonies*, vol. 1, pp. 372, 373. His translations, his writings, his preaching, were no doubt the object of the angels' care, as well as the sparing of the great man's life.

John Wesley, who was "moved by the Spirit of God," was similarly preserved by an angel presence, and doubtless his powerful opposition to the "Antinomian teaching" which was undermining God's law, his preaching of free grace, and his ad-

vocacy of "justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart" were all part of God's revelation to this remarkable man (*The Great Controversy*, pp. 256-260). For further illustrations see Spicer's *The Hand That Intervenes; Testimonies*, vol. 6, p. 316; and for a good statement on the work of angels in the early Advent Movement see *The Great Controversy*, p. 373.

It is within the pages of Scripture that we find the most striking cases of angel mediation in the revelation of God. Daniel and John are among the most important instances of divine revelation at angels' hands (Dan. 8:15-19; Rev. 1:1), because their prophecies cover the last ages of world history. They disclose the time of judgment, they reveal Jesus as the Lamb of God and the central figure in the drama of redemption.

### Guidance of the Prophets

There are two short passages in *Gospel Workers* that it would be well for us all to read repeatedly because we so sorely need their counsel today. One is headed "Preach the Word" (p. 147), the other "Preaching Christ" (p. 156). The former contains these words regarding the angels' revelations to Daniel and John: "The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'" Christ is the central truth of God's message, and the heart of all revelation to man.

The guidance of the prophets is among the special functions of angels (1 Kings 13:18; 19:5; 2 Kings 1:3, 15; Zech. 1:9; etc.), and "it was the function of the Prophets to prepare for the coming of Christ not less than to predict it."—KIRKPATRICK, *The Doctrine of the Prophets*, Preface. This preparation for Christ's first, as for His second, coming involved the inspiration, preservation, and dissemination of the Scriptures, the calling and preparing

of human instrumentalities for the gospel work on earth, the superintendence of every effort put forth by every soul for the extension of the kingdom of grace. This preparatory work is a colossal task, but the great armies of heaven are equal to it, for they "visit our world and oversee the work of the Lord in the hands of His stewards. . . .

"Angels are interested in the spiritual welfare of all who are seeking to restore God's moral image in man; and the earthly family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. . . . The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts and triumphed on the side of God, the very angels who shouted for joy over the creation of our world . . . , the angels who witnessed the fall of man . . . these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins."—*Testimonies*, vol. 6, p. 456.

This lesson reveals an urgent reason for the study of the inspired prophets today. We quote Amos 3: 7 more often than other Christians: "Verily the Lord Jahveh will take no action except he disclose his purpose to his servants the prophets."—Translation of L. W. Batten, *The Hebrew Prophet*, p. 318. The tense indicates the permanent principle that God always has and will disclose His purposes to men—but they must study the prophets through whom He works. When the Deluge was determined upon to sweep away sin, God revealed His purpose through Noah (Gen. 6:13; Heb. 11:7). He gave Abraham angel warning to give to others respecting Sodom's destiny (Gen. 18:21). When famine threatened Egypt, the Lord forewarned through Joseph (Gen. 41:25). And so on, all through history.

Today we face impending perils that all men recognize to be of apocalyptic proportions. Yet God's purpose is clearly disclosed through His servants the prophets, so that ignorance of coming events is inexcusable. The "end time" prophecies of our Lord (Matthew 24 and Luke 21), His categorical indications of final segregation of righteous and wicked by the angel hosts (Matt. 13:49), the positive teachings of the apostles about the day of reckoning (Acts 17: 31; Rom. 14:10; 2 Cor. 5:10; Heb. 9:27), the marvels of Daniel's and John's prophecies in which the angels of God figure so prominently—what more can men ask to be revealed?



# News From Home and Abroad

## The Mission Outposts of Northeast India

By W. F. Storz, *President*  
*Northeast India Union*

The Naga Hills and other border areas of the Northeast India Union present a great challenge to God's ministers in this great land. First, travel is restricted in these areas, and it sometimes takes months to get a permit to enter. The next obstacle is that the terrain is so rugged. The few buses that operate in the hills are often very undependable. Break-downs are common. Heavy rain in a short time can make the roads all but impassable. Our workers who are back in the mountain areas are nearly cut off from the local mission headquarters. The mail is carried by runners, who reach these villages only after many days, so salary checks are often delayed in reaching these isolated workers. Only a visit to these places can give one a true picture of conditions.

A recent letter received from H. T. Burr, president of the Assam Mission, aptly illustrates conditions in the Naga Hills. I wish to pass on portions of his letter. He says: "I flew to Imphal for fear I might not get through the gate at Kohima, and on my arrival at the airport a policeman took my life history. He was very nice about it all and I was not harassed in the

least. One soon realizes that he is a foreigner so far as Manipur state is concerned. I had written Brother Ninghei to meet me at the air lines office but he did not get my letter, so I started out looking for him. I traversed the length of Gimson Road three times, inquiring, but no one seemed to know him. Finally a man approached and asked if I was looking for someone, and he happened to be Brother Ninghei.

"We first called on the chief commissioner, since one must have a permit to visit in this district. He was very friendly, and suggested that I submit an application stating that I wished to visit our church members in the Manipur area for a period of about ten days. I also had to list every place I intended to visit. He suggested I should request a stay of twenty days instead. The commissioner then sent my written request to the inspector general of police, along with his permission to grant the permit. I was very grateful to God for all this.

"First, we spent Friday and Sabbath with our Naga believers about four or five miles out of Imphal. We returned to Imphal on Saturday night, and on Sunday morning we got

into a weapons carrier headed for Ukhrul, arriving there just after sundown. I had a most pleasant visit with our Kabui Naga people in Langthaban over Friday and Sabbath. Brother Ninghei has done very good work among these people. Two years ago they knew nothing of Jesus, and today the signs of progress are very evident in their spiritual and physical lives. The children happily sang many choruses for us at the four meetings we held on the Sabbath. Here five persons were baptized. They are simple people and have not been spoiled with the vices of modern-day civilization. The women decided that they would weave a nice Kabui Naga cloth for me, to be ready when I visit them again. These people have been threatened several times by unbelievers in their village, and on one occasion would have been severely injured, and perhaps killed, had it not been for a singular providence.

### First Visit of an Overseas Missionary

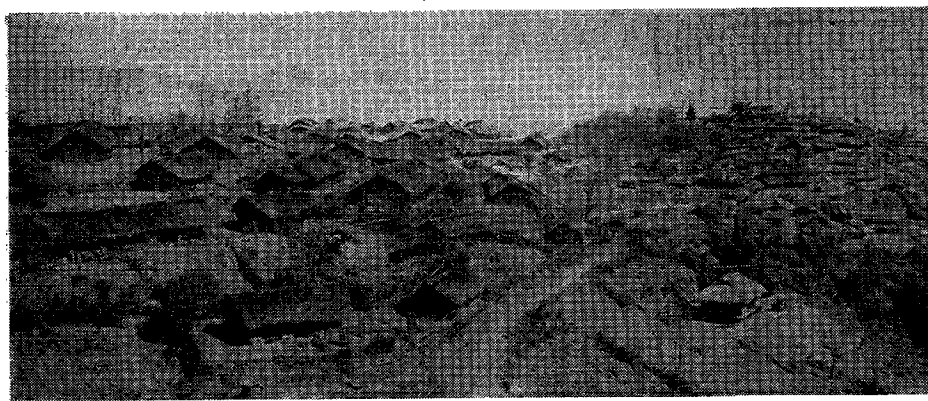
"We returned to Ukhrul and early on Monday morning started out for the village of Champung about twenty miles distant. Brother Ninghei said that none of our overseas missionaries have ever been to this village. We tramped a long distance through heavy jungle and then began a 45-60°-angle climb up from the river valley. The Naga villages for the most part are built right on the top of hills. It rained most of the day and the mud was bad in places. Early the next morning we had a meeting with the people, who were called up from the valley where they were working in the rice fields.

"Our next meeting was in the Happy Ground village, where we arrived about 3 P.M. We were met at the riverbank in the valley, where four from Happy Ground and three from Champung were baptized after examination. Then we walked up to the church in Happy Ground and had a meeting with our people there. This is our largest church group in the Naga field. During the preliminaries they presented me with a beautiful Naga cloth, typically black and red. After farewells we went on to Lumlong, where our people were looking forward to our visit. It was cold up on top of the ridge, so that night the believers made my bed right by the fire.

"Early next morning we were off



A delegation of Nagas of Northeast India, representing eleven villages, who have come to inquire regarding the doctrines of Seventh-day Adventists. These people live on the borders of the territory of the head-hunting Nagas.



Village of Ukhrul, where our central church for the Naga hill tribes of Northeast India is situated.

to meet a group of new believers in Pungkam, just north of Ukhrul. We baptized twenty-two here and four more from Ukhrul, making a total of thirty-eight baptized altogether from various places in the Naga Hills. We had a meeting that night in Ukhrul and spent the night there. It had been raining heavily since our arrival, and since truck service had been disrupted, we had to walk from place to place. Our next appointment was in the village of Nungshang, about ten miles to the south of Ukhrul. We had tried the night before to find coolies to carry our luggage, but were unsuccessful, because everyone was engaged in the fields. In the morning we started for Nungshang. Brother Benjamin carried my bedding roll and I carried my trunk. When we got to the bottom of the hill that leads up to the village, we were thoroughly soaked but still had to climb to the top of the hill, which proved to be almost perpendicular. On arrival we were given some hot water sweetened with sugar. Then we dried out a bit. After an enjoyable meal we had a meeting with the people. It was cold and the wind blew in with a hard rain, but the hearts of our people here are warm with the love of Jesus.

#### "Literally Walked Out of My Shoes"

"The next morning we were off at 4 o'clock, headed toward Liton, the halfway place, hoping to catch a truck there for Imphal. The road was bad and it was raining all the time, and we reached Liton just about thirty minutes before the one and only truck for Imphal left. We arrived in Imphal about 5 P.M., and I had literally walked out of my shoes. They were completely gone, and I sent one of the hotel servants out to purchase a pair of shoes for me. He came back with the report that he could not find any to fit me, so he brought a nice pair of white canvas tennis shoes.

"The next morning I was awakened by voices outside my window, and learned that the constant heavy rain had caused the nearby river to over-

flow its banks and that the water was flowing down the streets of the village. I managed to walk to the church, where we held a meeting with our few believers in Imphal.

"This was our last meeting with our dear people throughout the Naga Hills. They love the message dearly, and the future of the work is very promising here. They are looking forward to the arrival of an overseas missionary in their midst this fall. Please pray for these precious souls, for there are many opportunities in this large section of India."

## Child Evangelism in Manila

By H. E. McClure

In the Manila area of the Philippines we have an active Sabbath School Association, which has given strong promotion to child evangelism through means of Vacation Bible Schools, branch Sabbath schools, Sunday schools, and Community Bible Schools.

During the past summer four successful Vacation Bible Schools were held in the vicinity of Manila. At the conclusion of one month's instruction and activity, graduation exercises were held in each of these schools, with more than a hundred boys and

girls graduating and receiving diplomas.

One very interesting result has come to our attention from the branch Sabbath school in the Paco district. Though his mother and father have not attended, six-year-old Enrico Reys y Sexton has faithfully attended the branch Sabbath school week after week. He learned, among other things, that eating swine's flesh is not proper, so from that time forward he ate no more pork, and no amount of persuasion or compulsion could force him to do so.

At times, we are told, he eats nothing but rice at meals where pork is served. In the branch Sabbath school he heard the story of a child who buried his father's pipe to save him from an early death, so Enrico, with his father's good in mind, has been putting his father's cigarettes where they could not be found or throwing them in the garbage can. Every Sabbath morning he wakes up early, and when dressed and ready for Sabbath school, waits at the home of a neighbor, Irene Z. Esto, a Seventh-day Adventist who is president of the Sabbath School Association. The mother has now given her consent for him to go to the *Sabatista* church and even become a *Sabatista*.

Brother Esto states: "We began this branch Sabbath school in Paco in September, 1954, and the children have never tired of attending. It is worthy to note that this endeavor gave rise to a cottage meeting, and several are now preparing for baptism. We take advantage of this opportunity to extend our thanks to the brethren in North America who responded to our call for religious literature, for it has helped greatly in winning souls, including many boys and girls."

A large number of branch Sabbath schools and Sunday schools are being conducted in various sections of the Far Eastern Division, and during the past several months many new branch Sabbath schools have been organized in the Philippines.



Children who were graduated from the Vacation Bible School at Singalon church, Philippine Islands. Four faithful teachers are seated in the second row.

## Kentucky-Tennessee Camp Meeting

By Louis K. Dickson  
*Vice-President, General Conference*

The recent camp meeting of the Kentucky-Tennessee Conference, held at Highland Academy, Fountain Head, Tennessee, was a meeting greatly blessed of God and well attended by our people. From the beginning to the end of the period much spiritual blessing was realized by those in attendance. Those leading out in the instruction given included R. R. Figuhr, D. A. Delafield, Wesley Amundsen, and the writer, from Washington, D.C., and a number from the Southern Union office and Southern Missionary College.

Interesting features of this important meeting were the baptismal services that climaxed the departmental hours, when candidates were presented who had actually come into the message as a result of the work of our publishing, home missionary, and Missionary Volunteer departments.

On the last night of the camp meeting a baptismal service was held for those who came in as a direct result of evangelistic meetings. These services were of special inspiration to our people and emphasized the soul-winning possibilities in all departments of our work.

The main interest of R. H. Pierson, the president of the conference, and his co-workers is soul winning through all lines of activity. On the last Sabbath morning of the camp meeting the 1955-56 program of evangelism was presented by the president. Seventy-five decision efforts are being planned for the months of March and April, 1956, to continue for two or three weeks in each place and to be held, for the most part, in our own churches by district pastors. In some cases there will be an exchange of pulpits, and the conference office workers will take a leading part.

The laymen, after the Ingathering effort, will be mobilized for a strong soul-winning program. January 15, 1956, will be E Day for all laymen in the conference, when it is hoped that fifty lay efforts will open on one night. After next year's camp meeting it is planned that twenty to thirty full-scale evangelistic efforts will be opened, three fourths of these to be held in dark counties.

The camp meeting offerings this year were nearly three times the total for 1954. They amounted to \$12,500. The book sales reached a total of \$6,814.54.

Our people left this very interesting



Robert L. Pierson, president of Kentucky-Tennessee Conference, addressing the camp meeting audience in the interests of dark-county evangelism. Names of ministers and dark-county areas are printed on the large placards in back of the rostrum. Kentucky-Tennessee is making a supreme effort to reach every man and woman within the conference territory. Over \$12,000 was received for dark-county and mission work at the recent camp meeting.

camp meeting refreshed and inspired anew to deeper devotion and to service for the Lord. The officers of the conference had the camp well ordered, and the entire program went forward with dispatch.

We were glad to see the fine new dormitory that is being erected on the campus of Highland Academy. The construction is fast going forward, and the building will be a first-class structure, one of which our people may well be proud.

## Meeting of CME Faculty Members

By E. E. Cossentine

During the weekend of September 9 and 10 more than 300 CME faculty members and their families gathered under the leadership of President G. T. Anderson on the Idyllwild campground for spiritual fellowship and refreshment.

It was a most inspiring occasion and a privilege to be present and observe the dedication and consecration of these men and women. G. E. Vandeman, who spoke at the Sabbath morning service, expressed the aim and desire of all present when he said, "Only as we live a Christlike life before the students, can we hope to measure up to the God-given task we as faculty members have."

I wish every member of our denomination could have been present to catch the spirit of earnestness and devotion that was manifest on the part of all. The College of Medical Evangelists faces a great task. Its faculty is consecrated and dedicated to that task. May our prayers and God's rich blessing be with that institution as it trains our youth for leadership in the cause of God.

## Iowa Workers' Fellowship

By E. W. Dunbar

The Iowa Conference workers and their families gathered for their annual workers' fellowship at Springbrook State Park near Guthrie Center, Iowa. These loyal workers from Iowa's eighteen districts made up an enthusiastic and earnest group of approximately one hundred. A few physicians took time from their busy practices to fellowship with us.

The key thought at every meeting was soul-winning evangelism. All were interested in M. K. Eckenroth's series of studies on "The Place of Preaching." As a result of the leadership of the conference president, D. C. Butcherus, and his able staff of departmental leaders, every worker committed himself to definite evangelism and revival efforts before the Thanksgiving season.

We have Seventh-day Adventist churches in fifty-four of Iowa's ninety-nine counties, with 3,700 church members in the conference. While their Bible correspondence school is already operating in a very strong way, plans were introduced and adopted to contact with this medium in the next three years the 650,000 families in the State.

We rejoiced to learn the evidences of growth and progress in the work of God here in Iowa. The tithe has increased some \$8,000 in the first six months of this year. There is an approximate 100 per cent gain in book sales during the same period. Ingathering this year totaled \$53,755 and a new goal of \$54,000 was set to be raised if possible by January 1, 1956. God's people are giving liberally to erect the new fireproof boys' dormitory at Oak Park Academy, which will house sixty boys.

# CHURCH CALENDAR FOR 1955

<b>DOMESTIC SERVICE</b> Check the class of service desired; otherwise this message will be sent as a full rate telegram.		<b>WESTERN UNION</b> 1206 10-51 PRESIDENT	<b>INTERNATIONAL SERVICE</b> Check the class of service desired; otherwise the message will be sent at the full rate.	
FULL RATE TELEGRAM			FULL RATE	
DAY LETTER			LETTER TELEGRAM	
NIGHT LETTER			SHIP RADIOGRAM	
NO. WDS.-CL. OF MSG.			CHARGE TO THE ACCOUNT OF	
			TIME FILED	

Send the following message and the terms on back hereof, which are hereby agreed to

## SEVENTH-DAY ADVENTISTS

64,000,000 AMERICANS DO NOT ATTEND ANY CHURCH OR BELONG TO ANY DENOMINATION (LOOK MAGAZINE, MARCH 22, 1954). THOUSANDS OF COMMUNITIES IN WHICH NO EVANGELISTIC EFFORT EVER HELD BY SDA WORKER OR LAYMAN. MORE THAN ONE OUT OF EVERY THREE COUNTIES IN THE UNITED STATES UNENTERED. DESIGNATED UNENTERED IF NO ORGANIZED CHURCH, SABBATH SCHOOL, OR COMPANY OF BELIEVERS (GENERAL CONFERENCE SURVEY). 60,000 CLOSED CHURCHES IN NORTH AMERICA. THESE BOARDED-UP CHURCH DOORS MOSTLY IN RURAL AREAS (AMERICAN MISSION FOR OPENING CLOSED CHURCHES). UNREACHED POPULATION—NET GAIN IN POPULATION BY BIRTH AND IMMIGRATION—ONE EVERY TWELVE SECONDS, 50,400 A WEEK (CENSUS BUREAU).

JESUS COMMANDS "GO YE AND PREACH THE MESSAGE TO EVERY CREATURE." NOT DONE ALONE BY PROXY OR BY PURSE, BUT BY PERSON. REALISTICALLY ACCEPT THE COMMAND, AND COURAGEOUSLY TACKLE THE TASK.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

## OPERATION EVANGELISM

Launch November, 1955

### COMMANDANT

Christ, our heavenly Commander, heads United Laymen's Advance

### ORDERS

Advance into New Territory on November 5

### INVASION PREPARATIONS

Staff council—pastor and church officers—plan strategy for advance. (*Testimonies*, vol. 9, p. 116.)

Did you enlist—sign commitment card dedicating time each week to evangelistic contact? For inspiration read exploits of "Laymen on the March" in November GO. Are you serving as a visitation commando, blanketing homes during October with the six tracts of the Hope Series? Have you enrolled in a training course on how to give Bible studies to the interested people found. Did you attend the Laymen's Congress this summer and learn the know-how techniques of securing decisions and winning souls? Are you gaining beachheads in new territory by tactical use of welfare approach, the

children's story hour, branch Sabbath school, or Bible correspondence school enrollments?

### OFFENSIVE STRATEGY

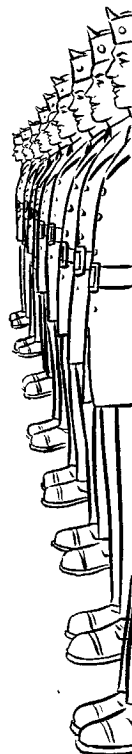
November 5 weekend—Nationwide E DAY. All-out Evangelism Campaign—begin Bible studies, cottage meetings, lay efforts, branch Sabbath schools. Launch lay offensive by invasion with projector, showing Bible films. United Laymen's Advance is "all-together-at-the-same-time" actions. Many pastors will plan to bring evangelistic big guns into position for winter decision meetings.

### CALL FOR MORE RECRUITS

Successful Invasion "depends upon the fidelity of every soldier."—*Christian Service*, p. 74. Everyone should enlist—young and old—to carry truth into enemy territory—towns never entered with Bible message. Glorious victory ahead. Doors will open on every side. Memorials for God will be established in every village if we follow the divine strategy of battle advance under our Commandant, Christ. (*Testimonies*, vol. 9, pp. 126, 28.)

CHRIST CALLS YOU—THE WORLD NEEDS YOU

WILL YOU RESPOND **FOR E DAY ADVANCE** ON NOVEMBER 5?



Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.



## Evangelism in Assam

By H. T. Burr

In June of this year Missionary D. K. Down and family arrived in Shillong, Assam. Their arrival was especially appreciated, for it meant that the spiritually unsatisfied in Shillong would soon have the message of a loving Saviour and His imminent return brought to them.

Immediately Pastor Down began to lay plans for evangelistic meetings. From the beginning he felt that God's guiding hand was leading in a wonderful way. Sister Down and other workers labored hard and faithfully in making the necessary preparations for the opening night.

The lectures opened according to schedule on September 3. All available seats for the 6:30 session on Saturday and Sunday nights were soon reserved. It became necessary to conduct a special 8:30 session on Saturday night, which was well attended. The meeting was begun with beautiful color pictures of Shillong, followed by an illustrated lecture on astronomy, which was exceptionally well presented. Since these lectures are being held in English only, and all seats are reserved, most of those attending are from the upper class of society. Well over two thousand people attended these first meetings of the series.

The prospects are as bright as the promises of God, and we look forward to a rich harvest.

## Northern California Camp Meetings

By J. R. Ferren

Two summer camp meetings held in Northern California brought much spiritual help to our people.

There are eighteen counties in the Northern California Conference. It is a vast territory to cover, with high mountains, lower coast ranges, great lumbering interests, extensive farming areas, and industrial centers. Some ninety Adventist churches are in the conference, with approximately sixteen thousand members.

The main camp meeting, held on the campus of Lodi Academy, brought the largest attendance ever, reaching nine thousand and more over the weekends.

Carl Becker, conference president, and his staff had planned the program so that the theme "Christ in You, the Hope of Glory" would be emphasized all the way through the ten days' session. W. B. Ochs, W. R. Beach, and Eric B. Hare, of the General Conference, and Francis D. Nichol, of the

Review and Herald Publishing Association, each took a leading part among speakers, as did also C. L. Bauer, F. W. Schnepfer, Phillip Knox, and Dorothea Van Gundy, officials and workers in the Pacific Union Conference. Conference ministers and leaders in departments carried heavy responsibilities.

The second northern California camp meeting, covering a shorter period, was held for ten churches in the extreme northwest portion of the State, in Hammond Grove, thirty-eight miles southeast of Eureka. Here, in an outdoor pavilion surrounded by giant redwood trees, several hundred Adventists enjoyed a Spirit-filled program brought by Elder Becker, conference ministers, C. L. Bauer, president of the Pacific Union, representatives of Pacific Union College, and others.

## Washington Conference Session

By Louis K. Dickson

The thirty-seventh session of the Washington Conference convened just prior to the camp meeting at Auburn Academy, Auburn, Washington, July 13 and 14, 1955. At this meeting the president, Theodore Carcich, and the secretary-treasurer, L. R. Alexander, were re-elected for another biennial period along with the full staff, with the exception of Dr. T. W. Walters, educational and Missionary Volunteer secretary, who had accepted a call to Southern Missionary College.

The reports rendered revealed a good increase in all the different departments of the work and showed that a strong lead had been given to the whole program of the church. There are now 6,062 members scattered out in the sixty churches of this beautiful conference, and the work is being carried on in the hands of 143 workers.

During the two-year period 874 members were added by baptism and profession of faith. There were twenty-five building projects in connection with the establishing of the work more strongly throughout the field. Fifteen of these were completed or purchased, and ten were initiated. Work is now progressing only as finances permit, thus avoiding debt. In practically every section of the conference, housing facilities for services and worship are expanding. A new conference office is soon to be erected, which will supply much-needed facilities for carrying on more efficiently the work at the headquarters.

The tithe for the biennial term

amounted to \$1,298,800 and the missions offerings reached a total of \$383,870.14. The total offerings and tithe showed a gain over the previous period of \$167,140.

The leadership of the conference enjoys the hearty confidence and support of the entire constituency, and there are forward-looking plans being laid for a great advance in every line of our work.

The camp meeting that followed the conference session was greatly blessed of God.

## Workers' Meeting in Southern New England

By W. P. Bradley

The workers of the Southern New England Conference recently met at Camp Winnekeag, which is the camp owned by the conference, situated on the shore of a beautiful lake in northern Massachusetts, for a three-day workers' retreat and recreation period. The day's program was quite simple. The entire morning was given over to devotional and study periods, also there was an evening lecture period. The afternoon was open for recreation. It is indeed a blessing for the workers to be able to come apart for a few days from the busy cities where they labor, in order to come closer to nature, to commune with the Creator, and to study their work together. Present at the gathering were Walter Schubert, of the Ministerial Association of the General Conference, and W. P. Bradley.

The emphasis in all the meetings was on public and personal evangelism. Of particular interest was Elder Schubert's presentation of successful methods to be followed in working among those who are not Protestant. This group makes up a considerable portion of the population of Southern New England. It is planned to launch several efforts during the autumn-winter season in large centers, for this is a conference with many fine cities where the work should be established and strengthened.

The total period at the camp was cut short by one-half day in order to allow the workers to return to their districts to organize the relief work in the areas damaged by the floods. Thousands of people are homeless and have lost all their personal possessions, and the conference forces are being organized to move into these areas with relief supplies gathered from the various churches in the conference. Before leaving this section of the field, I had the privilege of visiting in the city of Southbridge, where the damage from water was very heavy.



## The Changed World Outlook

(Continued from page 17)

"As I look back over the past ten years I realize that the worst fears which gripped the scientists at that time have come to pass—all except the final great catastrophe." After enumerating these fears that have become facts, such as the stockpiling of thousands of atomic bombs, the production of the hydrogen bomb, the nuclear arms race between the Soviet Union and the United States, and the lack of international control of atomic energy, the writer states:

"And, worst of all, nuclear weapons are now taken for granted by practically everyone. It is ironical that we Americans, most of whom have never experienced at close range the explosion of even an ordinary bomb, are now taking A-bombs and H-bombs for granted."

In the meantime what are Americans thinking of? "We are told," he writes, "that in the years since Hiroshima we have created a higher standard of living than has ever been achieved by any nation in history. But I fear that our gaudy automobiles and our gadgets have hypnotized us to the point where we live in a dream world—we have become divorced from the world of reality which lies outside." In conclusion the writer warns: "I fear that unless we awaken soon from our world of dreams we may find ourselves in a world of nightmares which will pale the nightmare of Hiroshima into insignificance."

Norman Cousins, editor of *The Saturday Review*, wrote a challenging editorial in the December 13, 1952 issue of that journal on the astonishing apathy of the public when the first hydrogen bomb was exploded. The editorial is entitled, "Worse Than the H-Bomb." He says:

"There is something far more terrifying about the hydrogen bomb than the fact that it has reduced the atomic bomb to a .22-caliber rifle alongside a large cannon. What is most terrifying about the hydrogen bomb is its grotesque lack of impact upon the public mind. It can rock the earth but it has yet to make a dent in our thinking. The news of the explosion was a one-day story, like a bank robbery or a love triangle or a veto at the U.N. It had its brief moment of power and glory and horror and then gave way to a crime investigation."

The editor then asked: "Is there anything more appalling than the fact that the most significant event in human history should fail to ignite human thought?"

What a paradoxical situation! In 1945, after the explosion of the atom bomb, men became almost hysterical regarding the peril that hung over humanity. But seven years later the hydrogen bomb, with a fury and terror a thousand times greater than the tiny A-bomb, was created and exploded, and yet men hardly pause to read the headlines before they turn to other affairs more impressive. The explanation is that human beings tend to become apathetic concerning threatened dangers that are often postponed.

It was in 1946 that Bernard Baruch, the elder statesman of our country, warned against such apathy in these words of wisdom: "Time is two-edged. It not only forces us nearer to our doom, if we do not save ourselves, but, . . . it habituates us to existing conditions which, by familiarity, seem less and less threatening. Once our minds have been conditioned to that sort of thinking the keen edge of danger is blunted, and we are no longer able to see the dark chasm on the brink of which we stand."

What lesson is there in all this for Seventh-day Adventists? One is that Seventh-day Adventists are not immune to the passing moods of the people of this world. There is great danger that we will be affected by the new cry of peace and the pleasing aspects of prosperity. Are Seventh-day Adventists catching the new spirit of the world and saying within their hearts, "My lord delayeth his coming" as they seek to gather unto

themselves more and more of earth's riches, so that they may better enjoy its comforts and pleasures?

It is not the threat of atomic annihilation that we need to fear, but something that is far worse. It is the threat of divine judgment when "Our God shall come," and "a fire shall devour before him," and "the elements shall melt with fervent heat," and "the earth also and the works that are therein shall be burned up" (Ps. 50:3; 2 Peter 3:10).

Man is not going to destroy the world by his own inventions. God is in control and will not permit him to do it. But the fact that man has reached the point where he is well nigh able to do it, makes it clear that the time has come at last when God must intervene to save the world from the evil that is threatened.

In modern war there is no discrimination between the guilty and the innocent. All are made to suffer alike; but with God there is mercy. He will not make a complete end of mankind. He will save those who are ready and waiting to meet Him. The greatest danger is that we will not be ready and that His coming will be to us an overwhelming surprise.

Jesus taught that in the last days there would be two classes of Adventists—those who would be surprised when He comes, because they are too engrossed in material interests, and those who will not be surprised, because they are constantly ready and waiting to meet Him.

To us the messenger of the Lord declares: "The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. *Let no one feel that he is secure from the danger of being surprised.*"—*Fundamentals of Christian Education*, p. 336. (Italics supplied.)

We are told that "stupidity in this watching time is sealing the senses of God's people as to the signs of the times."—*Testimonies*, vol. 3, pp. 255, 256.

Seventh-day Adventists have been preaching the soon coming of Christ for a long time. The cry, "Behold, the bridegroom cometh," when first heard awakened the senses and thrilled the heart, but now having been heard a thousand times it is likely to fall upon apathetic and indifferent ears. Unless we constantly remind ourselves that someday Christ's promise must be fulfilled and that surely this cannot long be delayed, we will be among those who are surprised and lost.

The greatest danger that threatens



*Pep*, by Opal Wheeler Dick. Pacific Press Publishing Association, \$2.00.

This wonderful storybook of a collie dog presents a chain of true incidents in the life of a much-loved family pet. The Wheelers lived on a farm, and Pep was a part of every activity. He became an expert at rounding up the cows, but one day when driving the horses into the barn he was kicked by one of the animals, and one of his legs was broken. Opal Wheeler bandaged his leg and nursed him back to strength. When she came home from college, she and Pep became fast friends, and several of the episodes portray the dog's loyalty to his mistress. There were other creatures in the Wheeler household with whom Pep had some adventures. There was Tom, the big yellow cat; Jenny Lind, the mother hen; Lady and Bird, the two horses; and Betty, the calf, with all of whom Pep had a good speaking acquaintance. Thirty-five full-page crayon pictures by Harry Baerg give this fine book for boys and girls that touch of wonder and delight that makes them pore over its pages again and again.

the Adventist is indifference to the Advent hope, the lack of awareness of the serious times in which we live, and apathy toward heaven-sent warnings of coming judgment.

Christ said that it would be in an hour when we think not that He would come. This would be so with the unprepared, but not with those who are longing and waiting for His appearing.

The apostle Paul said of some: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). But of others he declared: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:4, 5).

We can thank God that there are those in the church who will not be surprised when the Lord comes. They have been praying, "Thy kingdom come. Thy will be done in earth, as it is heaven" (Matt. 6:10). They have daily sought preparation of heart that would make them ready to meet Him. However, the warning is given to some in the church who are deceived by passing events and who have become absorbed in both the cares and the pleasures of this world.

The messenger of the Lord tells us: "When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets*, p. 104.

The call to every one of us is: "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

## • In Brief •

### OVERSEAS

#### Australasian Division

● On Sunday, September 4, under the direction of H. White, the conference president, and G. Maywald, home missionary secretary, seven lay evangelistic missions began simultaneously at 7:30 P.M. in the city of Perth (capital of Western Australia) and suburbs.

● A large donation of £7,000 (\$19,600) to the Sydney Sanitarium has enabled the management of this institution to renovate and recondition the medical wing and to accommodate an additional 15 patients.

● At the end of June the Voice of Prophecy had a record enrollment of 7,000 active students in the Bible correspondence courses. The new Faith for Today course is proving very popular, and for some months now the number of lessons received for correction has been increasing. For the last week of August the total was 1,808.

#### South American Division

● Charles L. Christensen, educational secretary of the Bolivia Mission, reports a record matriculation in the Seventh-day Adventist primary schools in that country of 7,495 during the present school year. There are 156 schools, with 187 teachers engaged in this work.

● Ellis R. Maas, secretary of the department of education for the South American Division, reports an attendance of 3,227 in the secondary and advanced courses during the school year of 1955 at our 14 training schools. In 1954 the attendance was 2,854. There are 232 teachers employed to give instruction to this large student group. The Brazil College has the highest attendance ever, there being 569 students, which is 58 more than in 1954. The River Plate Junior College comes next, with an attendance this year of 400, which is 23 more than in 1954.

● During 1955 a number of important constructions going on in our South American schools are as follows: a music building at River Plate Junior College, an administration and classroom building at Juliaca normal school, a new boys' dormitory at each of our three local conference academies in the South Brazil Union, a music building at Brazil College, and an administration and classroom building at the East Brazil Academy.

### NORTH AMERICA

#### Atlantic Union

● A church has been organized at Brocton, New York, with a charter membership of 31. This group started a few years ago in Westfield as a branch Sabbath school under the direction of W. W. Smith, pastor of the Jamestown district. Mrs. Josephine Kelly opened her home as a place of worship, and her son Vern has faithfully met with these believers each Sabbath. They now meet in the home of Brother and Sister Rupert Coe, but they hope to purchase a building for a church and church school.

● A nutrition school, under the title "Your Neighborhood Homemaker's Health Kitchen," sponsored by the Washington Avenue church in Brooklyn, New York, is conducted each week in Richmond Hill, New York, in an area where we have no church. Mrs. June Croft, Mrs. Jamile Jacobs, and Mrs. Pauline Headley are leading out.

● Harris Nelson, recently of Colorado, is the new mathematics and science

teacher at Greater New York Academy. Mrs. Nelson is working in the conference office.

● For the third year the Pulaski, New York, church was allowed the free use of a booth at the Sandy Creek Fair. Seven thousand pieces of literature were given away, books and Bibles were sold, Bible course enrollments were secured, and many expressed an interest in our work.

#### Canadian Union

● Five persons were baptized recently at Peoria, Alberta, by L. R. Krenzler.

● Plans are under way for a new church building at Mission City, British Columbia. A. E. Hempel will be in charge of this project.

● The church schools in British Columbia are off to a good start. Twenty schools are in operation, with thirty-three teachers.

#### Central Union

● R. A. Bata, pastor of the Omaha, Nebraska, church, has accepted the pastorate of the First church in Birmingham, Alabama. He with his family left the Nebraska Conference for his new field of labor on September 26.

● The Wyoming Conference and especially the Sheridan church welcome Dr. Everett E. Jones and his family into their midst. They come from Portland, Oregon, where Dr. Jones interned at the Portland Sanitarium. He graduated from the College of Medical Evangelists with the class of 1954.

● Eighty-one charter members met Sabbath, September 3, in the Colonial Congregational church in Prairie Village to organize a church. For the present this church will be known as the Johnson County church.

#### Columbia Union

● J. F. Kent, union publishing secretary, recently completed a series of studies on the methods of Jesus, at the Clarksburg, West Virginia, church. Other churches in the area also joined in the series.

● Two major evangelistic campaigns started Sunday night, September 18, in the Columbia Union. One was at Cincinnati, Ohio, by the Duffield-Shafer company, and the second was at Newark, New Jersey, directed by Thomas Ipes, assisted by a large corps of workers.

● The new associate pastor for the Sligo church in Takoma Park is Harold Metcalf. He replaces Curtis Quackenbush, who has been appointed pastor of the Adelphi, Maryland, church.

● Edward Heppenstall, teacher at the Theological Seminary, was the speaker at a recent fourth annual youth rally of the Ohio Conference in Mount Vernon. In charge of the all-day session was Warren Wittenberg, MV secretary for the conference.

● Elmer U. Testerman, of Indiana, is the new head of the choral and voice section of the Washington Missionary College Music Department. He is a convert of the Voice of Prophecy radio broadcast.

## Lake Union

● The Italian church in Chicago launched a campaign to solicit names for the Bible correspondence school. In one week, September 10-17, 58 people took part in the solicitation, and 768 names were received.

● At the time of the Wisconsin camp meeting two new families joined the conference working force. Otto Ritz, of New Haven, Connecticut, took over the superintendency of the Green Bay district, and A. D. Chilson is superintendent of the Sheboygan district.

● Samuel Flagg, of Jeffersonville, Indiana, in the Lake Region Conference, is closing his evangelistic meetings. He still keeps the tent up for Sabbath services and two night meetings each week, until a place can be secured in which to worship. He is preparing a class of between 18 and 20 new believers for baptism. This will double the membership of the little church at Jeffersonville, which is the smallest in the conference.

● Student literature evangelists did very well in Indiana this summer. Their total deliveries to September 10 amounted to \$8,634. There were ten who qualified for scholarships to Emmanuel Missionary College this year, as compared with only two last summer.

## Northern Union

● George R. Elstrom has accepted a call to the Minnesota Conference as pastor of the Emmanuel and Brooklyn Center churches in Minneapolis.

● Drs. Orris S. Keiser and Earl E. Peters have recently moved to Iowa to join Dr. V. W. Swayze in practice at Muscatine.

● At a district meeting held at Lemmon, South Dakota, on August 27 five persons were baptized by O. T. Garner, conference president, for C. H. Turner, the district leader.

● At a special constituency meeting during the Minnesota camp meeting it was voted to sell the campground property to the city of Anoka. The conference officers announce that camp meeting in 1956 will be held at the Mission Farms Bible Conference campground on the shore of Medicine Lake near Minneapolis.

● The Whitsett-Link evangelistic crusade opened in the Shrine Auditorium at Duluth, Minnesota, on Sunday evening, September 11, with a good attendance. R. M. Whitsett is the evangelist, and R. W. Link the singing evangelist, with the following pastors associated in the effort: W. J. Neptune, of Iowa; P. G. Wick, of North Dakota; M. C. Horn, of South Dakota; N. Harlan, of Wisconsin; T. P. Misenko, pastor at Duluth, H. Guy, V. W. Emmer-son, and P. Scofield, of Minnesota.

## North Pacific Union

● On April 26, 1954, ground-breaking ceremonies for the Plentywood, Montana, church took place. Sixteen months later, on August 20, 1955, after an expenditure of \$35,000 and hundreds of hours of donated labor, the building was ready for dedication. Speakers at services Friday evening and Sabbath morning were L. L.

Grand Pré and L. L. McKinley. The church has a seating capacity of 200.

● E. L. Minchin, associate secretary of the MV Department of the General Conference, was the guest speaker during the Autumn Week of Prayer at Walla Walla College. Elder Minchin's theme was "Christ Is the Answer."

● The Orofino, Idaho, Pathfinder Club won the "best club" trophy at the Upper Columbia Conference Pathfinder Fair held September 25 in College Place, Washington. Pendleton club members took second place, and State Line was third. Nearly 500 club members, officers, and friends were in attendance to view the 15 booths and to witness the field events and demonstrations.

● On Sunday evening, September 18, E. R. Priebe and Theodore Carcich, Jr., opened a series of meetings in Oliver Hall in Coeur d'Alene, Idaho. The hall was filled to capacity, with a large number of non-Adventists in attendance.

● The Crusade for Christ meetings at the Esquire Theater in Medford, Oregon, closed August 7. Baptized from the beginning of the campaign on March 27, through August were 96 souls. E. F. Coy, assisted by a full-time lay Bible worker, Mrs. Eli Davis, will continue to follow through with the interests developed; while Gordon Dalrymple will go to Astoria, Oregon, to hold a series of evangelistic meetings in the Viking Theater. Associated with Elder Dalrymple will be Duane Corwin.

● L. L. McKinley, president of the Montana Conference, baptized 12 souls in Bozeman on September 10. Six of the candidates were members of branch Sabbath schools.

## Pacific Union

● Eight men were ordained to the gospel ministry at the San Diego regional meeting of the Southeastern California Conference held August 27. One of these, J. Gordon MacIntyre, is the Bible teacher of the San Diego Union Academy, the others are all on the ministerial force of the conference. They are Paul Diaz, Philip Dunham, S. O. Francisco, Dorsey Furr, Joseph Pierce, Clarence Schram, and Richard Serns.

● Increased enrollment in the elementary schools of the Southern California Conference required the addition of five teachers to the staff, making a total of 121 this year as compared with 116 last year.

● R. W. Engstrom of Seattle has accepted the call of the Central California Conference to become pastor of the San Jose church.

● Southeastern California Conference has asked Philip Knoche, pastor of their Ocean Beach church, to take up full-time evangelistic work in the conference. To become pastor of the Ocean Beach church they have called R. E. Delafield, recently returned from administrative work in the East Jamaica Conference.

● Central California Conference has called Harvey Retzer of the Chula Vista church in Southeastern California to become pastor of the Shafter church. To

serve as pastor of the Modesto church, R. H. Libby was called from the Northern California Conference.

## Southern Union

● The new church building at Belle Glade, Florida, in the Florida Conference, was dedicated September 10, with Don R. Rees, president of the conference, giving the dedicatory address. K. A. Wright, formerly president of Southern Missionary College, also participated in the service.

● James G. Fulfer, leader of the Crossville, Tennessee, district in the Georgia-Cumberland Conference, concluded an effort at Oneida, Tennessee, which opens up Scott County to the Advent message. As a result, 18 were baptized. In addition he baptized four who became members of the Harriman, Tennessee, church and one a member of Crossville.

● H. C. Brownlow, of the Carolina Conference, reports that three churches in his district were dedicated on three consecutive weekends. On August 27, 1955, the church at Florence, South Carolina, was dedicated, with V. G. Anderson giving the dedicatory address. On September 3, the church at Sumpter was dedicated, and on September 10, Orangeburg. Nine people were added to these churches by baptism to climax these dedicatory services. Elder Lauda, president of the conference, also reports that on September 17 the Aiken church was organized as a result of evangelistic meetings held there by E. L. Marley, Jr., recently.

● Ray Davidson, pastor of the Clearwater-St. Petersburg district in the Florida Conference, reports 25 baptized as a result of the evangelistic effort in Clearwater, and 20 baptized in the St. Petersburg church largely as a result of the work of laymen in close cooperation with their pastor.

## Southwestern Union

● The Northwest Dorcas Welfare Federation was held at Fayetteville, Arkansas, on September 1. Representatives from six of the nine societies in the federation were present. The different groups brought in reports which totaled more than 1,000 hours spent in welfare work, and more than 800 garments given to the needy, during the past four months. One society reported that every woman in the church helped in the Dorcas Welfare work.

● Reports have been received from two of the evangelistic efforts being held in the Texas Conference. Henry Barron has had a very good attendance in his meetings in Mesquite. The average non-Adventist attendance is around 30, many of whom are deeply interested in the message. Thirty-one took their stand in the Detamore-Turner-Holley meetings in Nacogdoches.

● Two evangelistic efforts are under way in the Texico Conference. On September 23, J. L. Jespersen, assisted by Arthur Carlson, began an effort in the American Legion clubhouse at Hereford, Texas. And on September 25, J. D. Nichols, with Gerald Fillman assisting, started an effort in Dalhart, Texas. Reports indicate that both meetings were launched with a fair attendance.

# In Remembrance

BLESSED ARE THE DEAD WHICH DIE IN THE LORD.—REV. 14:13

**BOWEN.**—Tyler Edwin Bowen, born Aug. 15, 1865, near Randolph, N.Y.; died in Winter Park, Fla., Sept. 16, 1955. Elder Bowen attended schools in Rome, N.Y., and South Lancaster, Mass. After being in Battle Creek, Mich., for some time, he returned to Keene, N.Y., where in 1887 he was married to Gertrude L. Russell. In 1890 Brother and Sister Bowen went to West Virginia, where he engaged in colporteur work and was connected with evangelistic efforts. Later he took over the work of secretary-treasurer of the West Virginia Conference. In 1899 they moved to Rome, N.Y., where for six years he was secretary-treasurer of the New York Conference. In 1906 Elder Bowen was called to connect with the General Conference as secretary of the Mission Board. He also acted as editor of the *Church Officers' Gazette*, was in charge of immigration and passport detail work for the General Conference, and was engaged in various other lines of denominational activity. Four of his five children survive: Mrs. W. A. Nelson of Oshawa, Ont., whose husband is president of the Canadian Union Conference; Mrs. T. C. Cunningham of Winter Park, Fla.; Mrs. C. A. Carter of Taipei, Formosa, whose husband is the principal of the Taiwan Training Institute; and W. T. Bowen of the Washington Sanitarium, Takoma Park, Md. One daughter, Mrs. A. E. Clark, who with her husband went to India for medical service, died in the Telugu country. There are 10 grandchildren, four of whom are in foreign service, and 18 great-grandchildren.

**CLARK.**—Ernest J. Clark, born Sept. 9, 1883, in Richford, Vt.; died in Burlington, Vt., Sept. 9, 1955. He served in our organized work as a pastor and district leader, and was responsible for organizing churches in Waterville, Quebec, and Lubec, Maine. He assisted in the organization of the Bangor, Maine, church, and had been a district leader in Aroostook County, Maine, and also in northern Vermont. Besides his wife, Bernice Clark, he is survived by 2 daughters, a son, 4 grandchildren, 2 brothers, and a sister.

**WEBER.**—Charles Joseph Weber, born Nov. 22, 1907, in Long Beach, Calif.; died in Argentina, Aug. 20, 1955, as the result of injuries received when he was gored by an animal on the River Plate College farm. Brother Weber was the farm manager of the college. Previously he had served the Uruguay Academy, having spent ten years in the South American field. He was a graduate of the Oregon State College and since his acceptance of present truth had remained faithful. Mourning their loss are his wife, a son, and a daughter.

**SONNENBERG.**—Henry Louis Sonnenberg, born Feb. 27, 1915, near Winside, Nebraska; died at Angwin, Calif., Sept. 1, 1955. Our brother was a graduate of Union College in the year 1937. He received his M.A. degree from the University of Nebraska in 1938, and the same year was married to Alma Fletcher, a graduate nurse. This same year he began his professional teaching career at Walla Walla College, Washington. In 1945 he received his Ph.D. degree in school administration at the University of Nebraska. From 1945 onward until he left the institution, Dr. Sonnenberg was academic dean of Walla Walla College. In 1954 Dr. Sonnenberg assumed the presidency of Pacific Union College. He leaves to mourn his wife, a son, his parents, two sisters, and a brother.

**WESTPHAL.**—Mrs. J. W. Westphal, born Nov. 3, 1872, in Iola, Kans.; died Aug. 19, 1955, in Weslaco, Texas. At an early age she accepted present truth. For some time she served as a Bible worker in the Kansas Conference. In 1898 she was united in marriage to Elder J. W. Westphal, who at the time was president of the Kansas Conference. In 1901 they accepted a call to go as missionaries to South America, where they labored for nearly 29 years. Then they served for a year in Spain before returning to the homeland to engage in ministerial labors. Mourning their loss are her son Henry, home missionary secretary of the Inter-American Division; her son Chester, chaplain of the St. Helena Sanitarium, a daughter Olive, of the Southwestern Junior College faculty; her son, Dr. Herbert, of Weslaco, a step-son, Arthur, and a number of grandchildren, including Donald Thomann, of the Montemorelos faculty.

**VAN HORN.**—Theresa Elizabeth Franz Van Horn, born Oct. 24, 1882, in Ohio; died in Wytheville, Va., Aug. 24, 1955. As a young girl she was baptized, and upon completing her elementary and secondary education at Battle Creek College, she enrolled in the Michigan Business College in Battle Creek. In 1901 she was married to N. C. Van Horn. They spent many years in denominational work, first at Washington, D.C., in connection with the Review and Herald Publishing Association, later in New York City, where he was secretary-treasurer of the Greater New York Conference. He held this office at Hartford, Conn., Baltimore, Md., Parkersburg, W. Va., and again at Baltimore, serving many years in each of these conference headquarters. Brother Van Horn retired from the Chesapeake Conference in 1948 and became treasurer of the Wytheville Hospital. Sister Van Horn at first worked in the hospital office and

later continued in the capacity of assistant to the chaplain. She is survived by her husband, a daughter, 2 grandchildren, 2 brothers, and a sister.

**PRENIER.**—Sadie Clark Prenier, born Feb. 28, 1881, in Utica, N.Y.; died at Fletcher, N.C., Sept. 2, 1955. Our sister was a normal graduate of South Lancaster, Mass. She taught about 8 years during which time she was the first church school teacher in Takoma Park. In 1908 she married Elder Henry S. Prenier. They left immediately for Brazil as missionaries and later served in Argentina and Puerto Rico. In the States she served with her husband in the following schools: Southwestern Junior College, San Fernando Academy, Atlantic Union College, Union College, Emmanuel Missionary College, and Washington Missionary College. She is survived by her husband; two sons, Elder Douglas C. of San Jose, Costa Rica, Gordon M. of Berrien Springs, Mich.; one daughter, Barbara, wife of Elder M. W. Sickler of Santa Clara, Cuba; her brother, Elder A. J. Clark of Hendersonville, N.C.; and 5 grandchildren.

**EWING.**—William John Ewing, born July 7, 1867, in Dearborn, County, Ind.; died at Orlando, Fla., June 19, 1955. In 1895 he was united in marriage to Annie Campbell. About 1908 they accepted present truth and have remained faithful. Our brother organized Florida's first church school at Jacksonville. He served two years as manager of the Florida Sanitarium and Hospital. Later still for a number of years he served as financial consultant of the Florida Conference. Mourning their loss are his wife and 5 daughters.

**VEUTHEY.**—Mrs. Ernest Veuthey, born Dec. 28, 1905, in Switzerland; died Sept. 7, 1955. At the age of 15 she became a church member. She graduated from nurses' training at our sanitarium in Gland, Switzerland. In 1928 she was united in marriage to Elder Veuthey, now president of the Haitian Mission. They were first missionaries to Morocco, where she opened the first Adventist dispensary in that area. They also served in the Mauritius Islands and were for the past eight years in the Haitian Mission. Since 1948 Sister Veuthey had been in charge of the French Bible correspondence course. She leaves to mourn her husband; 3 children; and 2 brothers, one of whom, Francis Lavanchy, is president of the Franco-Belgian Union.

**ALLEN.**—Sarah Jean Murdoch Allen, born Aug. 3, 1870, in Quebec, Canada. In 1888 she was united in marriage to Matt J. Allen, and in 1904 the family accepted present truth and remained faithful. In 1906 they began medical missionary work as managers of the health food store and vegetarian restaurant in Los Angeles, under conference direction. In 1908 they were called to Ontario, Canada, where they carried on evangelistic work in the cities of Hamilton, Brantford, and Toronto. In 1917 they were called to the Indiana Conference, where they labored until 1927. From then until 1940 they labored in the Southern California Conference. Elder Allen preceded her in death in 1940.

**HEITMAN.**—Elizabeth Jeanne Heitman, born March 17, 1916, in San Francisco, Calif.; died Sept. 9, 1955, at Takoma Park, Md. As a young woman Sister Heitman attended La Sierra College and Paradise Valley Sanitarium School of Nursing. After her graduation from nurses' training in 1941 she was united in marriage to Claude Heitman. Before coming to Takoma Park, where Elder Heitman is attending the Theological Seminary, they served in the Southeastern and Central California conferences for a number of years. Besides her husband, she is mourned by her daughter, Gloria Ann, a brother, and a sister.

**ANDERSON.**—Herbert Oscar Anderson, born April 19, 1898, in Minneapolis, Minn.; died in Portland, Oreg., Aug. 9, 1955. He was married to Pauline McKim. As a youth he accepted present truth and remained faithful. He is survived by two sons, Herbert, Jr., and Franklin; one sister, Mrs. Olive Haefer, of Chicago; and three brothers: Elder Clarence C., president of the Chesapeake Conference; Walter B. of Glendale, Calif.; and Elder Verner G. Anderson, president of the Southern Union Conference, Atlanta, Ga.

**BARING.**—Otto H. Baring, born May 5, 1879, in Welcome, Texas; died at Petersburg, Va., May 22, 1955. He was a faithful member of the Glendale City Church, Calif., and was employed by the Glendale Sanitarium for a number of years. Survivors are his wife, Lucile, a daughter, a granddaughter, and a sister.

**CORNELL.**—Carlyle P. Cornell, born Sept. 25, 1885, at Mitchell, S. Dak.; died in Los Angeles, Calif., Sept. 9, 1955. In 1911 he was united in marriage to Louise M. Kraft. In 1951 he was baptized by his son-in-law, Elder Kimber D. Johnson, of the Northern Union, and remained true. Mourning his passing are his wife, 2 daughters, 1 son, Dr. Carlyle P. Cornell, Jr., of Fullerton, Calif., and 7 grandchildren.

**CHRISTENSEN.**—Serene Christensen, born July 29, 1878, at Racine, Wis.; died in Phoenix, Ariz., July 28, 1955. Left to mourn are 2 sons and 2 daughters.

**FLEMING.**—Ada Florence Murphy Fleming, born Sept. 17, 1874, in Burney, Calif.; died in Richmond, Calif., Aug. 12, 1955. Mrs. Fleming was a graduate of San Jose Teachers College. She was a faithful church member until death. She leaves to mourn in addition to her husband, Edward F. Fleming, 3 daughters and 2 sons.

**NULL.**—Lillian Gertrude Bond Null, born July 3, 1916, in Phoenix, Ariz.; died in Phoenix, Ariz., Aug. 4, 1955. She is survived by her husband, R. C. Null, and a daughter.

**NELSON.**—Addie Estella Thomas Nelson, born Oct. 21, 1868, in Burt County, Wash.; died in Burt County, Wash., July 22, 1955. In early life she became a church member and remained true. In 1891 she was united in marriage to Andrew C. Nelson. Survivors are her husband, 7 sons, 2 daughters, 27 grandchildren, 28 great-grandchildren, and 2 brothers.

**RAZE.**—James Raze, born Nov. 7, 1871, in Niles, Mich.; died at Chico, Calif., Sept. 7, 1955. He accepted present truth 38 years ago and remained faithful. His beautiful oil paintings have attracted much attention. Mourning their loss are his wife, a daughter, 2 sons, 11 grandchildren, and 31 great-grandchildren.

**TENNEY.**—Rosabel May Tenney, born March 24, 1865, at Bricelyn, Minn.; died in Santa Barbara, Calif., April 9, 1955. She was the widow of Prof. John Ellis Tenney, for many years a principal in our academies. She was librarian at the Battle Creek Sanitarium for 33 years. She leaves 2 sons and 2 daughters.

**WELLS.**—Carrie Augusta Forrest Grierson Wells, born Dec. 14, 1867, in San Francisco, Calif.; died in California. She was married to James Grierson. In 1911 she was married to E. C. Wells. She was a faithful church member and an honorary member of the National League of American Pen Women. Left to mourn are her daughter, a granddaughter, and 2 great-granddaughters.

**GIDDINGS.**—Myrta Pond Thorn Giddings, born Sept. 11, 1869, in New Antioch, Ohio; died Aug. 28, 1955. In 1890 she was married to Marion Thorn, an Adventist minister, and for several years they did evangelistic work in Kansas and Colorado. Elder Thorn preceded her in death in 1900. Later our sister married Andrew C. Giddings. She is survived by her husband; one son, Dr. O. M. Thorn, of Sacramento; 1 grandson, 2 great-grandchildren, and a sister.

**LAMBETH.**—Ellen Jane Fagan Lambeth, born June 12, 1858, in Alabama; died in Loma Linda, Calif., Aug. 7, 1955. In 1879 she was united in marriage to William W. Lambeth. In 1899 our sister accepted present truth and remained faithful. She is survived by her husband, 6 children, 12 grandchildren, 11 great-grandchildren, and 1 great-great-grandchild.

**ARLIN.**—Mabel E. Arlin, born Jan. 6, 1881, in Brooklyn, N.Y.; died in Lakeport, N.H., Aug. 29, 1955. For years she was active in colporteur work. She is mourned by 5 step-children.

**ARMSTRONG.**—Laura Armstrong, born in 1880 in Hickman County, Tenn.; died Aug. 21, 1955. She had been a church member for many years and remained faithful. Surviving are her husband, 3 children, grandchildren, and great-grandchildren.

## NOTICES

### Requests for Prayer

A sister in the South requests prayer for a relative who is losing her eyesight, that it may improve, and especially that she and her family may accept present truth.

A teacher in Mauritius requests prayer that the Lord will help him in his relations with his teachers and the Department of Education there.

### Literature Requests

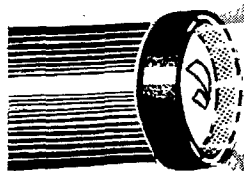
Papers desired for missionary distribution, especially tracts (*An Hour With Your Bible*), *Good News*, *Signs, These Times*. Please send to Allie Webster, Madison College, Tenn.

A. Cossigny, Long Mountain, Mauritius, Indian Ocean, requests tracts, magazines, and booklets. Literature regarding the Sabbath, baptism, and other doctrinal topics is desired.

*Signs, Youth's Instructors, Little Friends*, old song-books, Bibles, used *Lesson Quarterlies*, picture cards for children, and any missionary literature is desired by Mrs. Ersella Harriott, Victoria, Linstead P.O., Jamaica, B.W.I.

## Church Calendar FOR 1955

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



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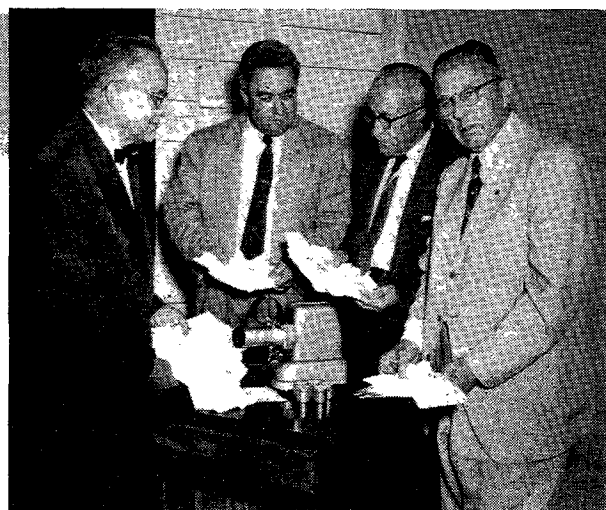
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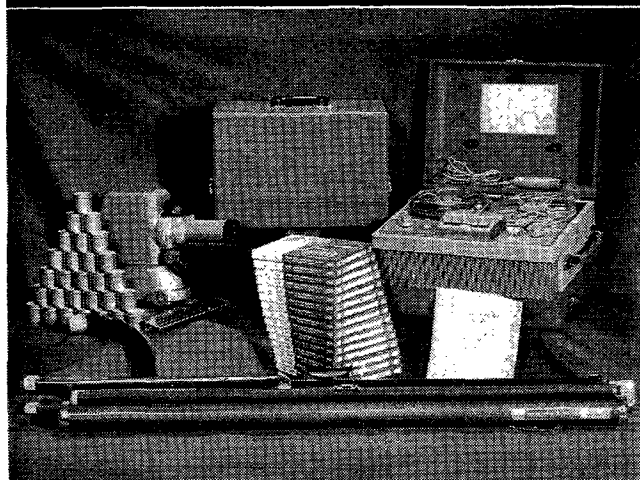
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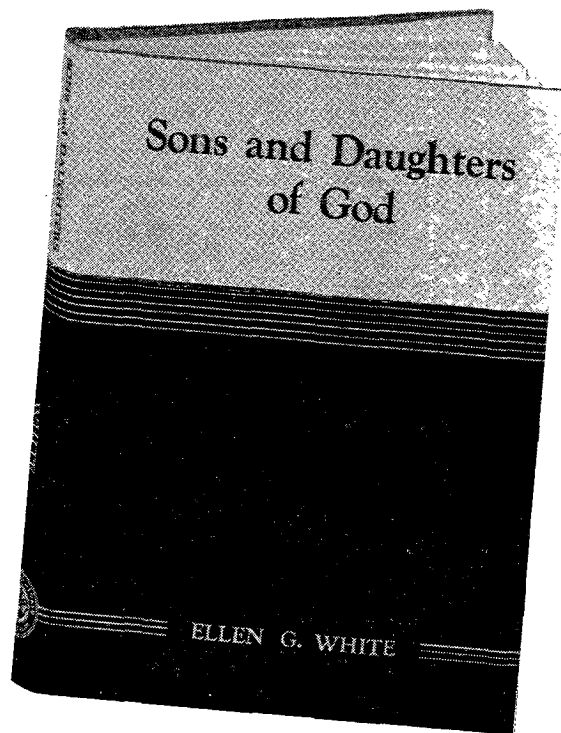
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## MORNING WATCH CALENDAR

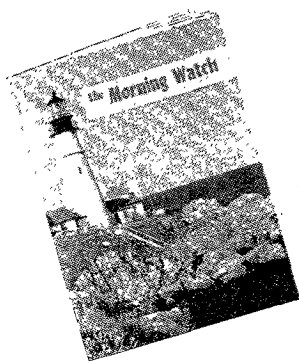
The Bible texts for daily devotion in the Morning Watch Calendar for 1956 all have a bearing on the general subject, *Sons and Daughters of God*; even the poem for the first month, written by Adlai A. Esteb, carries the same title. The poems throughout the booklet, with one exception, are written by Seventh-day Adventists—H. M. S. Richards, Pearl Waggoner Howard, Nathaniel Krum, Louise C. Kleuser, I. H. Evans, Robert Hare, Norma Youngberg, Willard Dessain, Arthur W. Spalding, and Adlai Esteb, already mentioned. The cover shows the famous Portland Head Lighthouse, a symbol surely of the light that each one needs for guidance through the day. That light can shine on the pathway of each Christian through the Bible study, meditation, and prayer that starts the day in the morning watch. These booklets make wonderful substitutes for the seasonal greetings sent at year's end. Mailing envelope furnished.

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This is a selection of texts just for Junior Youth. The first weeks of the year the texts are based on the Junior Pledge and the Junior Missionary Volunteer Law. The Pledge: By the grace of God, I will be pure and kind and true. I will keep the Junior Law. I will be a servant of God and a friend to man. The Junior Missionary Volunteer Law is for me to—1. Keep the Morning Watch. 2. Do my honest part. 3. Care for my body. 4. Keep a level eye. 5. Be courteous and obedient. 6. Walk softly in the sanctuary. 7. Keep a song in my heart. 8. Go on God's errands. The remaining weeks of the year the texts are based on many subjects which the Juniors study in fulfilling their requirements and carrying out the principles of their Pledge and Law in the daily life. Each month there is a picture to illustrate some activity of religious experience.

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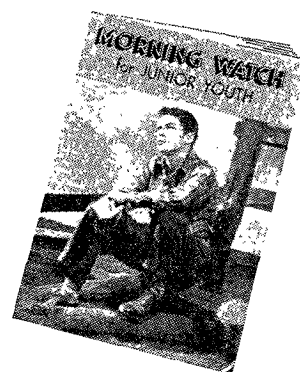
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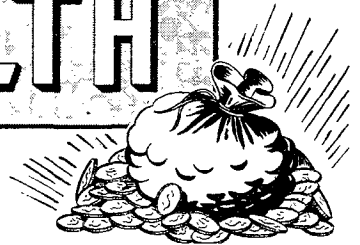
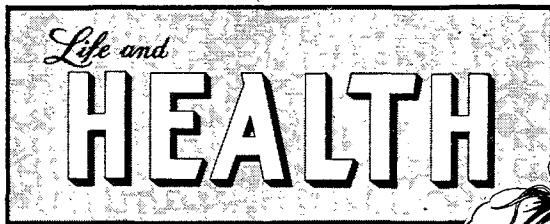
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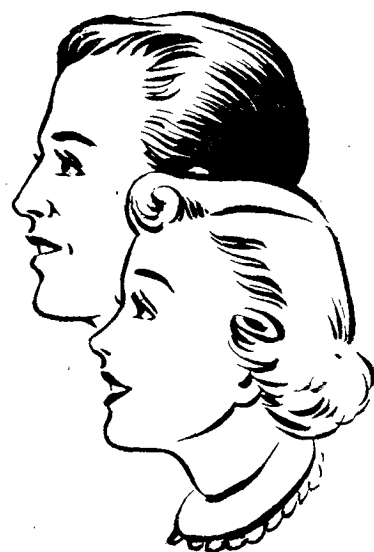
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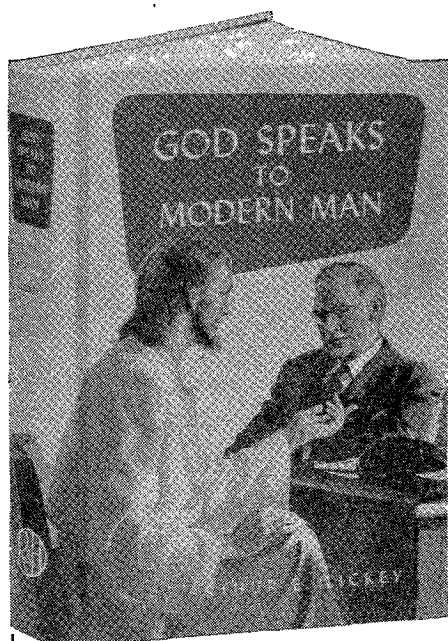
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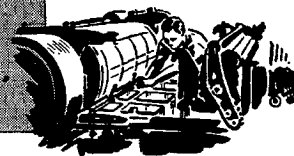
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# As We Go to Press



## Opening of Blue Mountain Academy in Pennsylvania

The denomination's newest secondary school opened its doors for the first time on Monday, September 26. The Blue Mountain Academy, near Hamburg, Pennsylvania, in the East Pennsylvania Conference, registered 145 students. The opening of school was delayed three weeks because of damage inflicted by two summer hurricanes and because of some construction hindrances.

T. E. Unruh, president of the conference and chairman of the school board, reports that three buildings have been constructed—girls' dormitory, cafeteria building, and a combination boys' dormitory and administration building. T. H. Jemison is heading a group of 18 teachers and staff members at the new school.

D. A. ROTH

## Disaster in the Caribbean

Hurricane Janet recently stalked through several of the islands of the Caribbean and left untold damage. Many areas are still unheard from, but from the areas with which communication has been re-established, comes a report of disaster. A. H. Roth, president of the Inter-American Division, writes:

"We have learned that there are already 179 dead, many missing, and, of course, many wounded ones. The number of the latter is in large figures. In some of the towns three out of five houses were blown away. Almost every house was damaged. We have approximately 2,500 to 3,000 believers on Barbados, Grenada, and Carriacou. On the island of Barbados we have 1,200 members.

"Many of these believers have been left homeless. A number of our churches have been severely damaged or destroyed. Crops have been lost. So our people will have very little means of livelihood for a number of months to come.

"To help bring immediate relief the South Caribbean Conference and the Leeward Islands Mission have dipped heavily into their funds. The division has also joined in this act of denominational solidarity. We have requested that five tons of clothing be made available to Barbados, five

tons to Grenada, and three tons to Carriacou. Out of our immediate relief money foods and medicines have been purchased. The leaders of the islands fear an epidemic because of inadequate sanitation and polluted water supplies."

Certainly our people will rally once again to provide the clothing and succor required by this new disaster. In fact, from stocks on hand 16 tons of clothing have been allocated for distribution in the disaster area. How wonderful that our brethren in far-away lands can turn confidently to us in the hour of their trial!

W. R. BEACH

## Large Ingathering Field Day at EMC

N. W. Dunn sends the following telegram from Berrien Springs, Michigan:

"INGATHERING FIELD DAY TEACHERS AND STUDENTS EMANUEL MISSIONARY COLLEGE NETS MAGNIFICENT TOTAL TWELVE THOUSAND FIVE HUNDRED DOLLARS. EXTRA ORDINARY ACHIEVEMENT RESULT OF GOD'S BLESSING UPON ENTHUSIASTIC WORK OF THIRTY TIGHTLY ORGANIZED THOROUGHLY TRAINED INGATHERING BANDS. 800 STUDENTS AND TEACHERS PARTICIPATED. ENTHUSIASM REACHED WHITE HEAT AS STUDENTS REPORTED EXPERIENCES DURING VICTORY CHAPEL EXERCISES."

## The Story of the Shepherd's Rod

Our ministers and church members will be glad to know that early in November a new brochure dealing with the story of the Shepherd's Rod will be ready for circulation. This is the first of two manuscripts being published. The second will deal with the doctrines of the Shepherd's Rod, but will not be ready for some months. The one now on the press bears the title—*The Story of the Shepherd's Rod*. It deals in part with the history of this independent group, and particularly with its founder. A copy of this brochure can be obtained, free of charge, from your local conference

office. Those who have been perplexed by reading the literature of the Shepherd's Rod will find this brochure most enlightening.

## Publishing Department Advances

Recent word from Frank Unger, of the Southern African Division, indicates that in that field literature is now being printed in 32 languages. In the small Ruanda-Urundi Mission of the Belgian Congo, 100 student literature evangelists have been working this summer with excellent success.

In the North American Division new records are being made in many conferences and unions. For the first eight months of 1955 our literature evangelists have delivered \$2,984,161.60 worth of literature, which represents a gain of \$417,000 for the last year. Many other excellent reports are coming to us from around the world field.

W. A. HIGGINS

## Recent Missionary Departures

Dr. and Mrs. C. E. Stafford and their two children, of the College of Medical Evangelists, Los Angeles division, left Los Angeles, September 29, en route to the Orient. Dr. Stafford will serve for a year as relief doctor at the Manila Sanitarium and then at the Bangkok Sanitarium.

Mr. and Mrs. Ernest W. Waring and their two little boys, Ernest and Randy, of College Place, Washington, sailed from New York, September 30, on the S.S. *United States*, on their way to Beirut, Lebanon, where Mr. Waring will be head of the Industrial Department of the Middle East College.

Mr. and Mrs. W. E. Barney, of Takoma Park, Maryland, left Miami, October 9, for Mayagüez, Puerto Rico. Mr. Barney will teach church school at the Bella Vista Hospital.

Elder and Mrs. R. W. Coon, returning after furlough, sailed from New York, October 10, on the S.S. *Taurus*, bound for Lagos, Nigeria. Elder Coon is radio and Bible correspondence secretary of the West African Union Mission, with headquarters at Accra, Gold Coast.