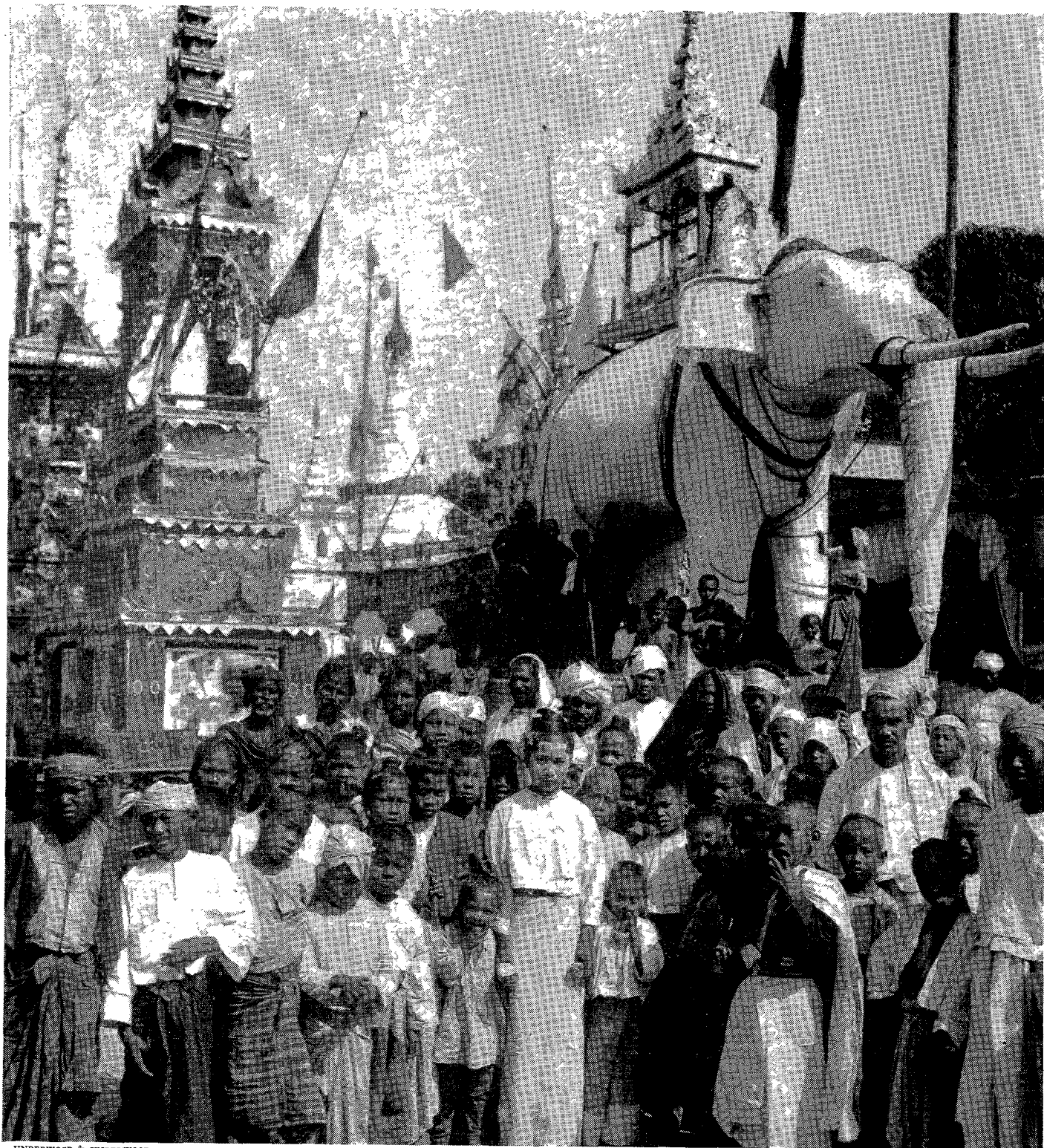


THE ADVENT SABBATH
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



UNDERWOOD & UNDERWOOD

Heathenism still darkens the minds of millions in Burma, yet the light of the gospel is beginning to shine. See Mission Story of the Week, pages 16 and 17.

VOL. 133, NO. 26

JUNE 28, 1956

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A Thought

FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

"Fresh Ardors Kindle in My Heart"

David's soul yearned intensely for the Lord, and he cried: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). The soul of Moses was so torn between grief over the sin of Israel and desire for their salvation that he prayed God he might be blotted out of the book of remembrance if his people could not be forgiven (Ex. 32:32). Paul had such sorrow over the spiritual blindness of the Jews in his day that he said he could wish himself accursed if thereby his kinsmen might be saved (Rom. 9:3).

Holy zeal and spiritual enthusiasm have characterized all of God's true watchmen down through history. Faith must express itself in energetic demonstration if it is to be kept warm and glowing for God. Enthusiasm is one of the indispensable ingredients for success in religious experience as well as in secular pursuits. It is a sort of constructive discontent that makes one dissatisfied with marking time in small attainments. It is what Browning meant when he wrote:

"Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?"

A fresh start in any enterprise has the lure of novelty in it, no matter how often we have failed. We grow more useful and more efficient with fresh starts toward our chosen destinations. And as we overcome the obstacles in the way new interest and enthusiasm for conquest are aroused.

But spiritual vision and a consuming desire to serve God do not come from a passive acquiescence to things as they are. The leaders of progress in the church of God have been managers of their environment and molders of destiny. They have been impelled by the power of purpose, and though hindered by detours and adversity have become more than conquerors through Christ.

H. M. TIPPETT

Well Said

No man can make good during working hours who does wrong after working hours.—Selected.

Other books were given for our information; the Bible was given for our transformation.—Defender.

None are more hopelessly enslaved than those who falsely believe they are free.—Goethe.

It is best to live as friends with those in time with whom we would be to all eternity.—Fuller.

REVIEW AND HERALD

The Church in This Hour of Peril—Part 1

By A. L. HAM, Vice-President
General Conference

The Christian church must be built upon a firm foundation if it is to stand through the perils of the last days.

Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).

Some years ago while living in Hong Kong, something happened that impressed these words upon my mind. The city of Victoria, on Hong Kong island, is built up the mountainside to an elevation of over nineteen hundred feet. Terraces have been cut out of the mountainside to provide building sites. These "cuts" are protected from landslides and other dangers by high retaining walls, which are carefully constructed of large granite stone blocks, set upon a cement foundation.

There had been a long, severe drought. The water was low in the reservoir, and the supply was being turned on only at certain times of the day. One day dark clouds began to gather and soon a fierce storm broke, pouring torrents of water down the narrow streets and over walls. The water caused such pressure in the understreet waterways that the pavements were pushed up in places.

A few days after this severe storm, while the sun was shining brightly, I was riding along in Kowloon across the harbor, when suddenly I heard a great crash, and looking over in the direction of the city I saw a huge cloud arising from about mid-level of the city. Rushing over to the area, I found many people gathered around the place where seven two-story brick and tile houses had crashed to the ground in a great heap of rubble, burying men, women, and children in one huge tomb. A retaining

wall, intended to be a protection to both life and property, because of a faulty foundation had collapsed.

So it will be with the professed Christian, or the church, not founded upon the words of Christ. They cannot stand in an hour of peril. And that we are living in such a time is believed by many. Concerning this, Thomas E. Murray, of the Atomic Energy Commission, declared: "For all we know it may be the incomprehensible and the inscrutable will of God, to make the twentieth century 'closing time' for the human race."—From a speech delivered at Manhattan College, New York, April 25, 1953.

The apostle Paul by inspiration spoke of this time: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady,

highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

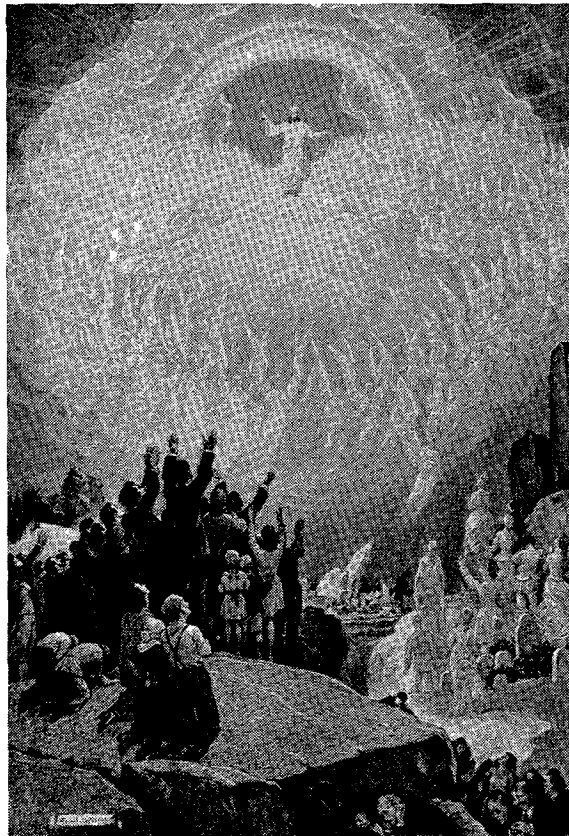
Every one of these sins is in evidence today as never before. Self-love and covetousness lie at the root of many crimes reported today. Blasphemers are certainly on the increase today. Here is a shocking example of what we find. A report in the *Los Angeles Journal* told of a magazine published in New York, devoted to anti-Christian propaganda, which had a large cartoon covering the top half of its front page. This cartoon depicted the "Christian system of superstition" as an enormous sow lying on her side and suckling a litter of pigs labeled from left to right—Methodist, Jehovah's Witness, Mormon, Adventist, Catholic, Lutheran, Presbyterian, Christian Scientist, Episcopalian, Campbellite, and Baptist.

The Catholic pig was in the center of the litter. On the sow was a large brand in the shape of the cross. This shows the lengths to which men will go in an organized assault against the Christian church and the cross of Christ.

Another one of the characteristic sins of this perilous time is disobedience to parents. Surely, no one today is ignorant of the increase of juvenile crime.

J. Edgar Hoover, speaking of juvenile crime, has said: "We are not wanting in proof that many of our children lack the essential qualities of character and faith. We need only point to the terrifying statistics on juvenile crime where lies the visible proof. The thinking person needs only momentary reflection to appreciate that there are other and quite as startling proofs of the fact that we are failing our children.

"We can see the parent who bribes his youngster to attend school by promising him a high-powered convertible. We can see the father who opens a huge checking account for his teenage child and asks no accounting of expenditures. And yet, when the inevitable occurs, we too often hear the cry, 'But why? What did I do wrong? I gave him everything.'



FRANKLIN BOOTH, ARTIST

Christ is coming soon. This should prompt serious heart searching and earnest repentance that we might be ready.

"Yes, everything. Everything but the love, sympathy, understanding, encouragement, discipline, and moral guidance essential to building character. Everything but a sense of values. Everything but faith."

"Without natural affection" is another present-day lack. It threatens the foundation of home, church, and community. It reveals the absence of love and the presence of consummate selfishness, which causes one to be oblivious to the needs, sufferings, and sorrows of those closest to one by the ties of kindred and nature. It brings heartache, loneliness, and tragedy to those who ought to be most cherished and comforted. Think of children abandoning their aged father and mother like derelict ships along the seashore. Think, also, of parents abandoning their children, even taking their lives, because they were in the way of some selfish interest.

What are some of the causes of these sins that imperil the church and society? There are many causes, but let us suggest the part that is being taken in this situation by radio and television. I would make it clear that I do not condemn these modern inventions altogether, for they have contributed to the increase of knowledge and to the heralding of God's messages of warning and mercy to the world. In all proper ways they have brought great good, but by the wrong use of them, with which the devil is pleased, they have done untold harm.

A Solemn Warning

A warning should be sounded in no uncertain tones against the evil influences brought right into the home and the church by these means. Satan has successfully placed his Trojan horses in many Christian homes. With a careless flick of a knob the enemy is at hand to tempt and contaminate the minds of those who should be taught to think upon the lovely, the true, and the things of good report, which build Christian character.

A report by the National Association for Better Radio and Television concludes as follows:

"Crime is king in TV for children, and the crown is being welded more firmly with each passing month."—"Comics, TV and Our Children," by Paul Witty, Ph.D., in *Today's Health*, February, 1955, p. 21.

We are impressed here to give a very solemn warning from the servant of the Lord concerning the perils of these days:

"A terrible picture of the conditions of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this

age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt."—*Testimonies*, vol. 2, p. 346.

It appears that we as Seventh-day Adventists may be guilty of some of these sins that constitute the perils of these last days, because we have let the worldly influences that surround us come into our lives. Have we, too, become "lovers of pleasure more than lovers of God"?

The warning given in Revelation 3:15-18 is for us today and it must be heeded. We are called upon by the True Witness to repent. Mrs. White says, "There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people."—*Ibid.*, vol. 1, p. 141. We are counseled to buy "gold tried in the fire," "white raiment," and "eyesalve."

The righteousness of Christ, or the "robe of Christ's righteousness," is a great need, and it may be obtained as a free gift through the confession and forgiveness of our sins. It is imputed and imparted to the converted soul. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—ELLEN G. WHITE in *Review and Herald*, June 4, 1895.

God expects obedience today from His people, who expect soon to stand before the Saviour when He comes to take His people to their promised land. Our safety lies in a complete surrender of our lives to Him, and in hearing and doing the words of Christ. Then will we stand secure upon the firm foundation.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her."—*The Acts of the Apostles*, p. 600.

ON THE Religious Front

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

Half-Million Pilgrims at Fatima Shrine

More than a half million pilgrims—the largest number since the closing of the Holy Year at Fatima in 1951—gathered in Fatima, Portugal, from all parts of the world in special homage to Our Lady of Fatima. The occasion was the 39th anniversary of the first of a series of apparitions of the virgin to the three shepherd children, Lucia, Francisco, and Jacinta. The apparition occurred at nearby Cova da Iria in May, 1917, and was repeated for the next five months. The ceremonies were presided over by Angelo Giuseppe Cardinal Roncalli, patriarch of Venice.

Alberta Issues Guide for Rating Comics

Pamphlets giving parents and civic organizations a scale for rating comic books and magazines were published in Edmonton, Alberta, by a department of the provincial government for distribution to libraries and home and school associations. Asserting that virtually all comics are "detrimental to good reading skills" and most of them are "in-artistic," the guide warns particularly against those that "glorify crime and criminals or encourage commission of crime and contempt for lawful authority; present a distorted, unhealthy, immoral concept of sex and marriage; foster prejudice against class, race, creed, and nationality; portray violent death or grotesque, fantastic, and unnatural creatures with repulsive realism."

Texas University Bible Courses

The 50th anniversary of Bible teaching at the University of Texas was marked at ceremonies in Austin. The university is believed the first State institution of higher education in the country to have offered a Bible course for credit. Nine Bible Chairs are now functioning at the school. The first was established in 1905 by the United Christian Missionary Society of the Disciples of Christ as "an experiment in Christian unity dedicated to serving the religious needs of all students, regardless of their religious affiliation."

Truman Favors Envoy to Vatican

Former President Harry S. Truman said in Rome he believes the appointment of an American diplomatic representative to the Vatican would contribute to world peace. He told newsmen shortly after his arrival in Rome from Paris that although "I am a good Baptist, I always favored diplomatic relations between the United States and the Holy See." Mr. Truman recalled that while in the White House he had named Gen. Mark W. Clark to be the United States' first ambassador to the Vatican. The nomination was sent to the Senate for confirmation but aroused such widespread opposition among Protestant groups that Mr. Truman later withdrew it at General Clark's request.

What Doth the Lord Require of Thee?

By W. P. Bradley, Associate Secretary
General Conference

"What doth the Lord thy God require of thee?" (Deut. 10:12). The question is a broad one, the possible answers many; so let us narrow the area somewhat, thinking particularly about God's requirements as they apply to our relationship to the unsaved world in which we live. We will set down these requirements under seven headings:

1. *We should share Christ's compassion for men.* This compassion of Christ's was overwhelming as compared with every other principle governing His work. Because of it, He wept over the lost, He endured fatiguing journeys, He was treated as an outcast, He lived without possessing a home of His own, He prayed all night, He was misunderstood and rebuffed. There was no soul to whom He was ever unwilling to minister, whether it was a leper, a woman taken in sin, a parent bereaved of a child, or a weak disciple who had denied Him with cursing.

Since Christ's compassion was personal and yet universal, should not our love for the people of this poor, bleeding, obstinate, indifferent, pleasure-loving, sick world be like His?

2. *We should enter into the joy that fills the hearts of the saved.* A man was sitting in his home one Sunday morning, hopeless and discouraged. His life seemed to be a total failure. He was reading a novel and smoking a pipe, and close by was a glass of beer. All he hoped for was a little period in which he could forget the burden of his troubles. He had decided to divorce his wife because their home was always filled with violent quarreling, and he had been thinking lately of the only way out—suicide.

The radio had been blaring the latest popular hit when there was a program change and the music of a sweet gospel hymn began to fill the room. This was followed by a prayer and a courageous message, closing with an invitation to enlist in a home Bible course. In his desperation the man decided to write.

That letter proved to be the turning point in his life. Months later he was baptized into the Adventist Church, and it was an unforgettable experience to witness his joy as he told the story of how God had brought

to him the sweetness of salvation and a new hope. Seeing souls saved will fill the true Christian with a joy that cannot be measured.

3. *We should count it a privilege to help undo the work that sin has done.* Sin has spread a fierce blight over nature and man. It has caused men to be blind, deaf, lame, and wicked, and has filled the cemeteries with the dead.

When visiting one of our mission hospitals I was taken from room to room to see the patients, some of whom looked as though they were the very dregs of society. When the tour was over, the doctor in charge, a devoted Christian missionary, told of how the work of the hospital during the past year had resulted in opening the way of salvation to twenty who had been non-Christians, including two Moslems.

Who wouldn't feel it worth while to use his strength and resources to bring physical and spiritual restoration to sin's victims!

4. *We should shake off the benumbing spiritual lethargy of this world.* We become so accustomed to this world's atmosphere that we allow the opiate of indifference to benumb our spiritual faculties.

"I saw that God's people are on the enchanted ground, and that some have lost nearly all sense of the shortness of time and the worth of the

Adoration

By SIEGFRIED M. V. SANDSTROM

When God's infinite goodness we ponder,
When we learn of His love for all men,
We are lost in amazement and wonder;
It is far beyond all human ken.

When we contemplate His mighty power,
When we know that from Him all life springs,
See perfection in tiniest flower,
Sublime grandeur in heavenly things;

When we think of God's mercy so tender,
Of His plan for salvation from sin,
And we know if our will we surrender,
He will help us life's battles to win;

We can only bow down and adore Him
For the measureless gift of His Son,
And then willingly lay all before Him,
That His will on this earth may be done.

soul."—*Early Writings*, p. 120. Our senses need to be quickened by God that they may respond more readily to His claims upon us.

There was a young man at one of our colleges who saw no need to become excited about religion, even the Seventh-day Adventist faith. Then something remarkable happened to him in the midst of a college Week of Prayer.

On finishing his course he and his wife accepted a call to pioneer in a difficult mission field. He learned a hard language and was the instrument in bringing to a backward people the light of present truth. An incurable disease struck him down, and he lies sleeping in a missionary's grave among the people he went to save. His earthly work is ended, yet his response to the call of duty should inspire us with the same spirit.

5. *We should remember that the King's business requires haste.* The time in which we are living has been described as borrowed time. God's work should have been brought to a finish ere this. And there is still much to be done. The population of our world now numbers nearly two and one half billion judgment-bound souls. Of these only about one third are nominally Christians; and of the Christians only one fourth are Protestants. Of the Protestants about one half of one per cent are Seventh-day Adventists.

The encouraging side is that the Advent message is so widespread in its witness that if the means at hand were employed wisely and vigorously and were blessed by God, the work of preparing the way for the coming King could soon be finished. Yet in field after field the work makes but moderate progress when, if the funds were supplied, the results could be doubled or trebled.

During His life Jesus labored with a sense of the urgency of His mission, for He said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

6. *We should individually organize our resources to supply the needs of God's work.* No doubt all of us could, by giving more thought to the handling of the means entrusted by God to us, manage to increase the amounts we give in the regular and special offerings to missions.

Many of our missionaries who are toiling with patience and hope tell us that the heaviest burden they bear is not in the long hours of work or the tiresome journeys, but rather in having to turn away the unanswered appeals of hundreds or thousands who are pleading to be taught the gospel.

7. *We should make a covenant with God by sacrifice.* One Sabbath morning, after an appeal had been made in behalf of missions at a camp meeting, a sister came to the conference treasurer with her savings bankbook in her hand. An examination of the book revealed that the balance was a little more than one hundred dollars, and this sum had been built up in small amounts deposited over a considerable period of time. She wanted to give it all to missions, saying that God had impressed her to do that rather than to give merely the five dollars she had had in mind when she came to the meeting that Sabbath. She returned home from the camp meeting rejoicing that she was counted worthy

to have a part in God's great soul-saving program.

We are told: "Self-sacrifice is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life the selfishness which, if retained, would degrade the whole being."—*Testimonies*, vol. 9, p. 49.

What doth the Lord require of thee? Much, when viewed from a worldly standpoint; little, when seen in the light of the cross. God's grace can help us meet every requirement and thus enable us to do our full part in helping to finish the work.

the Spirit's power. Such anticipation is correct and justified, so long as it does not cause us to lose sight of the present ministry of the Spirit. "There are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service."—*Ibid.*, p. 54. Just as the manifestations of the Holy Spirit must not be limited to the past, so also they must not be limited to the future.

We must know the Holy Spirit in His relationship to present Christian experience. Every discussion of this theme must be based on the following premise: "It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—*The Desire of Ages*, p. 671. This takes the subject out of the realm of metaphysical, historical, and eschatological speculation, and gives it the warm personal significance that is of basic importance.

The Holy Spirit plays a vital part in the daily experience of the Christian. It is the Holy Spirit who first calls a person to come to Christ. When repentance and conversion take place, the Holy Spirit is the active agent. The regenerate Christian is "born of the Spirit." In the lifelong process of sanctification, the Holy Spirit convicts of sin and righteousness and judgment. Through the conscience, He maintains as constant a communication as the Christian will permit. He works tirelessly, through various mediums, to nurture the Christian in his growth and development. To a great degree He is to the Christian what Christ was to His disciples during the years of His ministry. In fact, Christ's death would not save you and me were it not for the continual, personal ministry of the Holy Spirit.

Abides With Us

"Without the work of the Holy Spirit redemption would have been impossible, as impossible as that fuel should warm without being lighted, or that bread should nourish without being eaten. Christ is God entering into human history, but without the Spirit Christianity would be only history. The Holy Spirit is God entering into human hearts. The Holy Spirit turns creed into life. Christ is the physician who leaves the remedy and then departs. The Holy Spirit is the

The Holy Spirit and Personal Christian Experience

By Norval F. Pease

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it?"—*Testimonies*, vol. 8, p. 88. What answer can we give to these searching questions?

The Bible says much about the Holy Spirit and His work. The church began with a special outpouring of the Spirit, and the gospel age will reach its triumphant climax under the influence of the Spirit's power. One who reads the New Testament is convinced that it is just as important for the Christian to know the Holy Spirit as it is for him to know the Father and the Son. Why, then, our neglect of this great truth in Christian thinking and preaching?

Sensing this lack in the Christian world, one well-known theologian has observed, "The doctrine of the Holy Spirit has never yet been scientifically unfolded. . . . The progress of doctrine in the past has been marked by successive stages. Athanasius treated of the Trinity; Augustine of sin; Anselm of the atonement; Luther of justification; Wesley of regeneration; and each of these unfoldings of doctrine has been accompanied by religious awakening. We still wait for a complete discussion of the doctrine of the Holy Spirit, and believe that widespread revivals will follow the recognition of the omnipotent Agent in revivals."—A. H. STRONG, *Systematic Theology*, p. 340. This challenge was written many years ago, and still

awaits acceptance. Again I ask, Why our failure to appreciate as we should the great Source of spiritual power?

Three misleading patterns of thought regarding the Holy Spirit are worthy of our serious attention. There may be others. The first is the effort to know the unknowable. "The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*The Acts of the Apostles*, p. 52. The realization of the power of the Holy Spirit is not dependent on an understanding of His nature as part of the Godhead. Too much concern about these questions can obscure the real values involved.

The second unfortunate thought pattern regarding the Holy Spirit is the tendency to limit the Spirit's manifestation to the distant past. The first century was the age of the Spirit, some wrongfully conclude. We wish we might have lived in the days of Pentecost, but we fail to sense that the Spirit's ministry was not limited to a far-past epoch in the history of the church.

The third mistake we often make is to limit the work of the Holy Spirit to the future. We anticipate the latter rain as an eventual manifestation of

nurse who applies and administers the remedy and who remains with the patient until the cure is completed."—J. W. A. STEWART, quoted in *Systematic Theology*, p. 339.

It is tragic that some of the dullest books ever written, some of the driest sermons ever preached, have been on

the subject of the Holy Spirit. This tragedy has often resulted from a failure to see the Holy Spirit as a daily guide and companion on life's journey. Let us elevate this subject from the realm of theological theorizing to the level of practical, every-day Christian living.

The Investigative Judgment

(A Bible Study)

By Mary Walsh

We are now in the time of the investigative judgment, and have been since 1844, when Christ, our advocate and judge, entered the most holy place of the heavenly sanctuary. This period corresponds to the ancient Day of Atonement.

1. How many of the human family are to be judged?

Answer.—"For we shall all stand before the judgment seat of Christ" (Rom. 14:10).

2. Does the judgment take place at death, as many believe?

Answer.—"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

God appointed a specific time for the judgment to begin—1844.

3. In Paul's day, was the heavenly court in session?

Answer.—"And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled" (Acts 24:25).

The text clearly states that the judgment was yet future in Paul's time.

4. Has God raised up a people who will be calling attention to the appointed hour of judgment?

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

Before some earthly courts convene a crier appears and utters the words: "Hear ye! Hear ye!" When the heav-

enly tribunal convened in 1844, God had His criers in various parts of the world. Attention is still being called to the judgment work in heaven.

5. How did Daniel describe the opening of the heavenly court in 1844?

Answer.—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days" (Dan. 7:9-13).

6. What evidence do we have that the judgment is now going on in the most holy place?

Answer.—"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged. . . . And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. 11:18, 19).

While the dead are being judged, the nations of earth are becoming more inflamed. The temple that was opened is the second apartment of the heavenly sanctuary, where the ark, in which were the Ten Commandments, was seen by the prophet John.

7. What will determine our conviction or acquittal?

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

Having our names retained in the book of life is essential, for only those in "the Lamb's book of life" will, in these last days, be delivered from the plagues and be admitted into heaven. See Dan. 12:1; Rev. 21:27.

8. How is the record of our excuses for sin kept, and what will be the final result?

Answer.—"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:6).

Were we conscious of the presence of our recording angel, how many words would be left unsaid and thoughts suppressed!

9. What is the standard by which the record of our lives will be judged?

Answer.—"So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12).

10. What is man's "whole duty"?

Answer.—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

11. Is it possible for names once written in the book of life later to be blotted out?

Answer.—"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33).

12. How can one's name be retained?

Answer.—"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

13. What wail of despair will be uttered at the close of probation by those who are lost?

Answer.—"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

14. What are we called upon to do?

Answer.—"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

When our High Priest completes His work for sinners in the most holy place, the case of every individual, living or dead, is forever settled.



• EDITORIALS •

“The Illusion of Permanence”

David Lawrence, editor of *U.S. News & World Report*, writing on “The Illusion of Permanence” in the May 25 issue of this journal, says:

“We are constantly seeking ‘permanent’ solutions to present-day ills.

“If only this or that piece of legislation is passed, all will be well—prosperity will be permanent, and the wrongs that are corrected will be permanently removed, and forever after everything will be all right.

“As we seek world peace, we talk perennially of ‘permanent’ peace. But we rarely obtain even the degree of stability in the world which marks off in history a long era or epoch. Conditions change, we say, and new forces emerge to dispel our dreams of permanency.

“But the fundamental error is in our approach. We reach out for what we blueprint as a permanent solution and we fail to achieve even temporary stability. . . .

“Man, nevertheless, cannot give up hoping for a permanent solution for the problems that beset him. He must not, at the same time, in reaching for the impossible, forfeit the possible.

“Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the only road to lasting solutions of man’s problems.”

Mr. Lawrence states some very pertinent truths that sometimes are overlooked by those who are seeking solutions to the problems of the world. All things are transient. All solutions are temporary. God alone is permanent. Therefore, in his reckoning, man must take God into consideration. He must realize, as the author states, that “obedience to His laws is the only road to lasting solutions of man’s problems.”

An Unstable World

The Bible pictures a very unstable and changing world. Man can bring about only the temporary alleviation of the fears and troubles that assail him. There can be no permanent solutions to man’s ills except as God Himself makes them. The Bible depicts this present world as one that will pass away, with a new world, established by God Himself, to take its place.

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end” (Ps. 102:25-27).

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished” (Isa. 51:6).

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18).

“The world passeth away, and the lust thereof: but

he that doeth the will of God abideth for ever” (1 John 2:17).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10).

The apostle Peter gives this added note of hope: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (verse 13).

The prophet Daniel, while interpreting the dream of the great king Nebuchadnezzar, telling of the history of the nations of the world, finally states:

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44).

Editor Lawrence said most truly: “Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the only road to lasting solutions of man’s problems.”

Thank God that some day such a kingdom will be set up and all those who are now obedient to His will may be inheritors of that kingdom. Then life will be eternal and its glories will be permanent.

F. L.

Beauties—of Nature and Character

The National Geographic Magazine, in its May issue, includes an article entitled “Maytime Miracle in Sherwood Gardens.” With it are eight pages of flaming color, picturing a few of the 10,000 azaleas, 15,000 pansies, and 100,000 tulips that make Sherwood Gardens in Baltimore, Maryland, a show place for approximately 100,000 visitors annually.

Recently we were privileged personally to view this dazzling wonder. Words are entirely inadequate and altogether too mundane to describe the celestial beauty of this seven-acre estate. Glorious beyond belief, the massed banks of flowers, interspersed with pink and white dogwood and endless varieties of evergreens, lift the heart from earth to our glorious homeland.

Yet the beauty of this floral spectacular is hardly more amazing than the generous attitude displayed by its owner! Instead of charging admission for the privilege of viewing this quintessence of beauty, Mr. Sherwood finds joy in sharing his botanical riches without money and without price. All are welcome. It is a spirit little known in this day when contracts with several pages of fine print, hard bargains, and selfishness have become the rule rather than the exception. “If someone has been made a bit happier or inspired to create a garden, then our purpose has been fulfilled,” says owner Sherwood.

This is verily the spirit of Christ. It is an attitude that should be manifested in the lives of all His followers. The result? Homes would be happier, churches would be more peaceful, and the entire world would be a nicer place in which to live.

K. H. W.

A Philosopher's Testimony on Nature of Man

Because of pressure of work we often go through books hurriedly, underlining this or that important statement and then laying the book aside for future more careful reading at leisure. One such book, *The Confession of an Octogenarian*, we picked up again the other day. It is the autobiography of the late L. P. Jacks—minister, philosopher, editor. In the circles of intellectuals his name is well and honorably known. He was for some years a Unitarian minister in England. Later he accepted a professorship at Oxford University. About the same time he also became editor of a quarterly review of religion, theology, and philosophy known as *The Hibbert Journal*. This for long years has been one of England's most highly respected and most stimulating quarterlies.

The fact that he was for years a Unitarian minister means that his view of the Scriptures was very far from that of a conservative Christian. Indeed, he left the ministry for a professorship at Oxford because, by his own confession, he felt there was something not quite real in his religious life. His heavy emphasis on the rational side of religion rather than the heart experience made him, he said, something "like the philosopher who became so absorbed in proving the existence of God that he forgot to say his prayers."

But what impressed us particularly was the chapter entitled "My Discovery of the New Testament," which discovery took place, he explained, when "I was well over fifty years of age and had long ceased to be an active minister of religion."—Page 226. His discovery, he explains, came about in this way: About the year 1910, when higher criticism of the Bible was rampant, he published a special issue of *The Hibbert Journal* on the question of the nature of Christ, which immediately involved the question both of the historicity of the Gospels and the Epistles, and of the essential nature of the message they sought to present.

He tells of how, up to this time, he had read the New Testament in hit or miss fashion, selecting this or that passage that might serve as sermon material. He had never viewed it whole, and thus, obviously, had never been impressed that it might contain one central message. But now he was confronted with the necessity of sitting in judgment on all the contributions prepared for the special issue of his journal that was to discuss the New Testament in general and Jesus Christ in particular.

And so he sat down to do a piece of careful reading of the whole of the New Testament. To borrow his own words: "I resolved therefore to make an independent effort to find out for myself what the New Testament was 'all about'"—Page 228. He was sure from reading all the manuscripts coming to him for that special number that the New Testament must indeed be more than a mere collection of books, that it had some over-all purpose. But what that purpose or message might be he wanted to determine for himself—conservative and liberal contributors seemed to differ markedly in their opinions. He began to read in terms of a whole book at a time. The project fascinated him. And said he, "I kept up this method of study for many years."—Page 229.

Then he proceeds to give us a summary of the conclusions that he reached. Remember, here is a former Unitarian minister speaking, a Unitarian, we presume, in his church affiliations even at the time he wrote this. Here also is a man who was for years a lecturer in philosophy at Oxford University and, we repeat, the

editor of a widely read quarterly. We quote from the high points of his summary. The italicizing of certain words in the quotations is by him:

"The central theme of the New Testament, as it emerged before me in the course of this reading, is *Immortality*—not the immortality of anybody and everybody, but of *the believer in Christ as risen from the dead*. This theme I found everywhere present, both in Epistles and Gospels, either on the surface or beneath it; sometimes in the foreground with the light full on it (as in I Corinthians 15), sometimes in the middle distance, sometimes in the background; but its presence, whether in one position or another, always the unifying element, holding the parts together and making of the New Testament a unitary whole. . . .

"This was my discovery of the New Testament as essentially and organically *one*, which it had never been for me before: Previously I had thought of it as a collection which would be more intelligible and more edifying if some parts of it were removed—for instance if we had the Gospels, but not the Epistles, or only those parts of them which seemed to fit in with the Gospels. This I now saw to be profound error. It became clear to me that all the parts are held together by the theme of the believer's immortality, so that if this be withdrawn the whole disintegrates and falls asunder into fragments, many of great value but containing nothing to account for the origin of Christianity, and nothing on which the Christian Church could ever have been built."—Pages 229, 230.

He restates this conviction and conclusion at the close of the next paragraph thus:

"The *whole* of the New Testament seemed to me covered, explained and held together by the saying 'If Christ be not risen from the dead, then is our preaching vain.'"—Page 230.

We cannot, of course, agree with him, in terms of the ordinary usage of the word "immortality," though we can agree when he speaks of Christ as being "the donor of immortality in virtue of his resurrection." His reasoning on this point he expands in this way:

Immortality an "Acquired Property"

"Immortality as offered in the Gospel is on a different footing from that of the *Phaedo*; in the latter it is a property inherent in the nature of the soul as such; in the former an *acquired* property, which the soul lacks by nature but may gain through faith in Him who alone is able to deliver it from the dominion of death—the risen and glorified Son of God. The doom of those who reject the offer, and of unbelievers in general, is extinction, conceived not merely as ceasing to be, but as positive destruction—their end is destruction.' An everlasting fire is imagined in readiness for all such; into this they will be cast, not indeed to burn everlastingly (which is absurd), but to be instantly destroyed. What is good news for the believer is thus bad news for the unbeliever. What brings salvation to the first brings destruction no less to the second; and no pains are spared to let him know it. These two sides may often be found in close association, as in the First Epistle of St. John, where the blessedness of the believer as the heir of eternal life is sharply contrasted with the condition of the 'liar' outside. The exclusion of the unbeliever from the benefits of salvation is no less definite in the Gospels. 'Whosoever shall deny me before men him will I also deny before my Father which is in heaven' strikes the keynote. I now heard it reverberating through the entire New Testament."—Page 232.

Here is indeed a remarkable statement—immortality an "acquired property," and the doctrine of an ever-burning hell "absurd." But it is the only conclusion

that he, or anyone else, could reach who would read through the New Testament in its entirety.

We would not have the reader hasten to the mistaken conclusion that Jacks held altogether correct views concerning the nature of man, but what he does admit in this autobiography is most amazing, particularly in his declaration concerning the fate of the wicked. What is more, the testimony he bears as to the central message of the New Testament is a refreshing one. We need ever to keep bright in our own minds that while the Gospels and the Epistles present many facts about the life of our Lord, and many principles about Christian living, we miss the whole heart and center of the New Testament if we focus only on these, excellent as they are. We must ever remember that the gospel, the good news to man, is that those who through fear of death have all their lifetime been subject to bondage (Heb. 2:15) may now look beyond the grave to an eternity of life. For Christ "brought life and immortality to light through the gospel" (2 Tim. 1:10).

F. D. N.

The H-Bomb Versus Love

Eight miles up in the sky, high above Bikini atoll in the Pacific, a B-52 whistled through the predawn blackness, carrying a hydrogen bomb in its steel bosom. Moments later the weapon had been disgorged and was falling swiftly toward the black and white bull's-eye painted on tiny Namu Island. There was a blinding flash of light as energy equal to many millions of tons of TNT was released, and a towering, blazing cloud of dust and steam rose nearly twenty-five miles into the heavens. So tremendous was the explosion that the fiery core attained a heat approximately twice that of the sun's surface, and the light was visible for one thousand miles. Shock waves were recorded three thousand miles away on a seismograph at Brisbane University in Australia.

This was on May 21, 1956, which marked the first time that a standard, long-range United States bomber had dropped an H-bomb. Without modifying its bomb bays or shackles, it had carried the world's deadliest weapon to its target and had returned to its base without incident. Hitherto, U.S. thermonuclear explosions of this kind had been mounted on a tower and detonated

from the ground. Now it had been established that equipment presently in use is capable of carrying atomic warfare to almost any country on earth.

U.S. officials were especially gratified by results of this test because last autumn Soviet spokesmen claimed that the U.S.S.R. had dropped a hydrogen bomb from a plane. Now once again the destructive forces of the opposing world powers seemed to be in balance.

Oddly enough, the majority of these earth-destroying explosions have been set off in the name of peace. The philosophy currently accepted by the nations as a whole is that the greatest guaranty for world tranquillity is to match force with force. And, to date, it is true that a measure of restless peace has been achieved by mutual fear of atomic warfare. This has given rise to the hope that genuine and lasting international understanding may soon follow.

For those who study the Scriptures, however, it is difficult to erase from the mind warnings such as that found in 1 Thessalonians 5:3: "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." To be sure, this refers primarily to the coming of the "day of the Lord" "as a thief in the night," yet this scriptural phraseology also could well include man-made cataclysms that will immediately precede Christ's coming in the clouds of glory.

When Jesus Christ came into the world nineteen hundred years ago He set up His kingdom with love as the underlying power. The materialistic-minded people of His day ridiculed the idea that such a plan could succeed. Surely love could not withstand attack and persecution. Surely only armed might and power such as that possessed by Rome and the world conquerors before her could in the end survive. Yet the human view was wrong; Christ was right. Rome has decayed and her glory has faded, but the power of love has steadily advanced. Today millions the world over would give their lives for the meek and lowly Teacher of Galilee, the Son of God.

So let us not be overawed by the evidences of destructive power in today's world. Nor let us focus too much attention on them. In Elijah's day God was not in the earthquake, wind, or fire, but in the still small voice. This we still must hear clearly above the coral dust and shock waves of Bikini atoll.

K. H. W.

For nearly forty years the Sabbath School Department has promoted the giving of birthday offerings to God's cause, and up to the close of 1955 these gifts have amounted to \$2,090,522.96. The basis of these gifts is our thanks to God for recurring birthdays with their opportunities for service. In 1890 Mrs. White offered these comments on the importance of teaching children to give to God's cause rather than to receive for themselves on birthday occasions:

"Under the Jewish economy on the birth of children an offering was made to God, by His own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. . . .



"On birthday occasions the children should be taught that they have reason for gratitude to God for His loving-kindness in preserving their lives for another year. Precious lessons might thus be given."—*The Adventist Home*, p. 473.

The Lord's servant spoke of her personal practice in this respect:

"I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions."—*Ibid.*, p. 474.

It is surely a commendable plan to encourage our children to bring a special thank offering on their birthdays in recogni-

tion of God's goodness in sparing their lives for another year. Even more so, perhaps, should we older people be grateful for continued life from year to year. If each of our church members throughout the world would bring an additional dollar Birthday-Thank offering this year, the cause of missions would benefit by almost a million dollars. That surely does not seem to be visionary.

When John Milton wrote an ode on having reached his twenty-third year, he spoke of time as the subtle thief of youth, and of an inevitable destiny—

"Toward which Time leads me, and the will of Heaven:

All is, if I have grace to use it so,
As ever in my great Task-master's eye."

Our recurring birthdays are not just the fortunes of a chance existence. They are another span of God-given life, and each new year is another opportunity to live for God and to extend His kingdom on earth.

H. W. LOWE

Sabbath School Lesson Help

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

FOR SABBATH, JULY 14, 1956

The Reception of Jesus

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

This week we study another nativity announcement (Matt. 2:1-12; Luke 2:8-32). Last week the prenatal announcements were couched in the future tense: Zacharias was told thirteen times of John: "He shall . . ."; to Mary eleven times Gabriel said of Jesus, "He shall . . ."; to Joseph the angel spoke three times in the same way.

When "the angel of the Lord" came to the shepherds, he spoke of the accomplished fact of the atonement: Christ "is born." "Where is he that is born King of the Jews?" asked the wise men. Satan detests the very name of Jesus (*Testimonies*, vol. 1, p. 296), and now he was to meet Him in a confined battleground for intensified and final decision in the conflict of the ages. Satan knows the prophecies (*The Desire of Ages*, p. 115), and he must have determined to destroy Jesus on earth at all costs (*Ibid.*, p. 65).

God's Good News

"There were . . . shepherds abiding in the field." Edersheim thinks that the shepherds were selected men caring for the chosen flocks for Temple sacrifices, because ordinary shepherds "were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances" and for other reasons.

"The angel of the Lord came upon them [stood by them]." In Acts 12:7 the same word is rendered "came upon him," meaning "standing by" Peter in prison; and in Acts 22:20 it is used of Saul "standing by" approvingly at Stephen's death. God's angels are always standing by those who are intent on doing God's will.

"Glory to God. . . ." Here is heaven's absorption in the greatest news ever given to men. "And seeking the most worthy hearts to which they might communicate it, they found them in the simple shepherds, living the life of contemplation and prayer in the suggestive fields where Jacob had kept his flocks, where Boaz and Ruth had been wedded, and David,

the great Old Testament type had spent his youth, and there, by the study of the secrets and needs of their own hearts, learning far more of the nature of the Saviour who was to come than the Pharisee amidst the religious pomp of the temple, or the scribe burrowing without the seeing eye among the prophecies of the Old Testament."—JAMES STALKER, *The Life of Jesus Christ*, p. 14.

"His name was called Jesus" (Luke 2:21), in harmony with Gabriel's command (Matt. 1:21). The prenatal naming would not be remarkable to the little family, for Ishmael (Gen. 16:11), Isaac (Gen. 17:19), and Josiah (1 Kings 13:2), had been so named.

The parents' presentation of a first-born son (who must be sacrificed or redeemed, Ex. 13:11-16), their payment of redemption for something belonging to God, were indications of the holy family's punctilious observance of the law (Num. 3:13; Luke 2:27). See also *The SDA Bible Commentary*, on Luke 2:22.

"There was a man . . . Simeon." "Simeon combined the three characteristics of Old Testament piety: 'justice,' as regarded his relation and bearing to God and man: 'fear of God,' in opposition to the boastful self-righteousness of Pharisaism; and, above all, *longing expectancy* of the near fulfilment of the great promises, and that in their *spiritual* import as 'the Consolation of Israel.'"—EDERSHEIM, *Life and Times of Jesus the Messiah*, vol. 1, p. 198.

"Lord, now lettest thou thy servant depart in peace," et cetera. This beautiful song came by "the spirit of prophecy" (*The Desire of Ages*, p. 55) from this devout man. "He would fain wait among the living till the appearance of the 'Consolation of Israel'—the familiar name by which his race . . . had come to speak of the long-expected Messiah."—GEIKIE, *The Life and Words of Christ*, p. 84.

Simeon's word for "Lord" (*despotes*) is used of God "almost always of the relation of a master and the slave who is such by inheritance or

purchase (Acts iv. 24; 2 Pet. ii. 1; Jude verse 4; Rev. vi. 10, are the only other instances of its use). Simeon speaks as a slave who, through the night of long, weary years, has been standing on the watch-tower of expectation, and is at last set free by the rising of the Sun."—*Ellicott's Commentary*, on Luke 2:27.

As Simeon finished there came an aged woman of Asher who had spent her youth in the days when the Maccabees (165-63 B.C.) still ruled Palestine and the Jews centered their Messianic hopes on this national dynasty. The Maccabees had arisen as national heroes when the Syrian king Antiochus Epiphanes, suspicious that a group known as the "pious" (the fore-runners of the Pharisees) were too friendly with his Egyptian enemies, had sacked and despoiled Jerusalem, and then savagely set about destroying the Hebrew religion. A pig was sacrificed to Zeus on the great altar of burnt sacrifice, and food offered to idols was forced on the Jews.

Then arose their champion, Judas Maccabaeus ("the hammer"), who swept the enemy before him and seemed to be the savior of his people, till he was defeated and killed by the Syrians in 161 B.C. His brothers carried on, and Judea became independent. The later Maccabees became high priests, however, meddled in politics and war, quarreled among themselves, falling victims to the Romans in 63 B.C., and Israel's hopes of Messianic fulfillment in the Maccabees crashed to the ground.

Anna and the Wise Men

Now Anna, the prophetess in days when there was no prophet, thanked God for the lowly Jesus, "and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38).

"There came wise men from the east." They saw the glory over the Bethlehem shepherds, and studied anew certain Hebrew prophecies (*The Desire of Ages*, pp. 59, 60) with other earnest philosophers and men of science.

When Herod heard their story, his dark mind conceived the slaughter of the innocents (Matt. 2:16). When God guided the magi homeward without seeing Herod, the plan was executed, and "a voice was heard in Ramah, lamentation, and bitter weeping," et cetera (Jer. 31:15).

This evil stroke failed, for God had sent the holy family into Egypt to stay till the tyrant was dead (see *The SDA Bible Commentary*, on Matt. 2:19-23). Finally, the angel took the little family to the obscurity of Nazareth, where for thirty years he protected "the Lord's Christ" in a hostile world.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Summer Work for Teen-Agers

By D. A. McAdams

During the school year most teen-agers are busy. They attend school several hours during the day, then they have their homework to do, as well as church services and social functions to attend over the weekend. There is very little time for idleness. The teen-ager's mind is kept occupied, and usually things go along very nicely during the nine-month school term.

There are exceptions, of course, but in my experience as a father of three teen-agers the usual weekly schedule during the school year is about as I have suggested. Practice periods for music lessons and certain responsibilities in the home must also be worked into the program during the school year; therefore, as a rule the days, weeks, and months, fly by rather swiftly.

When school closes, this busy schedule comes to a sudden stop, and the young person may find time rather heavy on his hands. The old saying "An idle brain is the devil's workshop" comes crashing down upon the parents with a tremendous impact. A great deal of serious thinking, planning, and praying regarding this problem should be done by the parents long before school closes. It is dangerous to wait until Mary or John comes home from the final day of school before giving careful thought to a busy, interesting, enjoyable summer's program.

Young folks are very quick to think that religion is negative—that it is largely made up of "don'ts." This unfortunate attitude should be, and can be, nipped in the bud by careful planning between parents and children several months before vacation begins. The summer program should not consist of all work and no play, nor of all play and no work. A proper balance between the two should be sought for in harmony with the interests of the teen-ager and with a pleasant, mutual agreement between parents and the child. A profitable, happy summer program for the teen-ager presents a real challenge to every Christian mother and father, and no effort on their part short of their very

best can solve this problem satisfactorily.

Let us consider a few practical methods and plans that have been used successfully. Christian education is expensive, but it is worth every penny we put into it. In view of this expense, and in the interest of keeping the teen-ager busy, a work program for the summer should be considered.

Most young people in their early teens have a desire to earn some money; but because of child labor laws, many times it is not possible for boys or girls to be employed in a factory or institution before they reach the age of sixteen. This presents no problem for families who live in small towns or rural communities, because usually the youngster can do garden or farm work, either for his parents or for a neighbor or friend. In larger cities boys can have a summer contract with several neighbors to mow their lawns and trim their shrubbery. My boys did this about three summers ago.

The church school and day academy scholarship plan also presents

a wonderful opportunity. Under this arrangement a youngster will work one hundred hours selling denominational subscription literature, for which he receives a liberal commission on his sales, as well as a substantial bonus. At the same time he is doing good missionary work.

In brief, here is how the plan works: On \$140 in literature deliveries, the teen-ager receives a commission of \$70, and a bonus of \$30 is presented to him as an outright gift. So when he begins school he will have a credit of \$100 to apply on his tuition. Scholarships can be earned for larger or smaller amounts, of course.

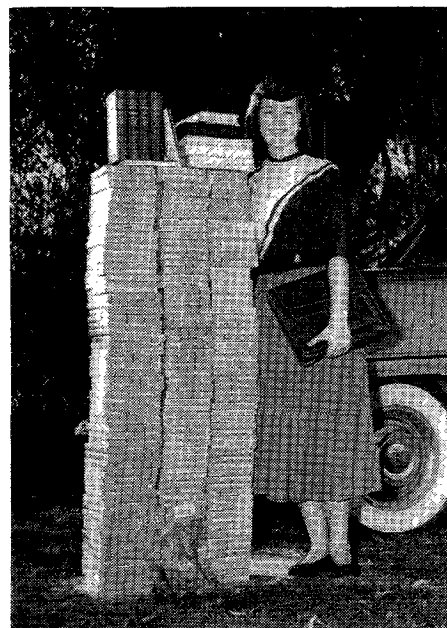
Many Participating

Hundreds of boys and girls throughout the United States and Canada work on this plan each summer. As a rule, they sell magazines. We have several beautiful, well-edited journals, such as *Life and Health*, *These Times*, *Message*, *Listen*, and *Liberty*. Many times several teen-agers team up and the parents supply the transportation, one parent taking the group one day, and another the next. Sometimes lunches are taken along, and if a nice park can be found in the middle of the day, a pleasant time is enjoyed.

Church school students at Spencerville, Maryland, turned in more than \$2,000 to the school at the beginning of a recent school term. Day academy students can do summer work on the same basis, and there is a similar plan for boarding academy and college students. Your local conference publishing secretary is familiar with these plans. Get in touch with him through your church pastor or elder, and he will be glad to help you. This type of work develops the personality and spirituality of young people.

If there is a teen-ager in the home who has quite a bit of interest in art or music, he might be encouraged to take two lessons each week during the summer months instead of one, and also double his practice time. Last summer this plan worked well with my fourteen-year-old son. It is usually better to have this suggestion come from the music or art teacher. Of course there are no financial returns in this plan, but it certainly contributes toward a busy summer program.

Newspaper routes are good for



A teen-ager who won a full scholarship to one of our academies by selling gospel literature.

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teen-agers, not only in the summer, but the year round. Both of my boys have had newspaper routes—one still does. A non-Adventist boy delivers the papers on Sabbath.

Baby sitting is profitable work for teen-age girls, especially when it can be done in a nearby home.

The young folks should learn to cook and sew, as well as to perform other ordinary household duties. Assign the children certain meals to prepare, or other definite home responsibilities aside from what they have during the school year, and pay them a small amount for their services.

The Earn It Yourself program, which is sponsored by the Review and Herald Publishing Association, carries with it a real incentive for teen-agers. Through the sale of *Life and Health* magazines a young person can earn money for many different things, such as bicycle, radio, binoculars, typewriter, camping equipment, electric train, tennis rackets, baseballs, baseball hat, and scores of other items that young people have a desire to own.

This is an excellent plan, in which many are engaging. When a boy or girl wants something very, very much, he is willing to work and put forth a real effort to obtain it. A beautiful leaflet that describes this plan in detail can be secured free of charge from the conference publishing department secretary. Ask your church pastor or elder about the plan.

The teen-agers' program for the summer must be well organized and worked out on a definite basis with specific objectives. Most young people do not like to work for nothing, so make sure there is an incentive in the work program. Money for a Christian education, for junior camp, for a much-desired piece of camping or sporting equipment, always clicks with teen-agers and serves as an incentive. A trip to the beach, lake, or mountain also has real pulling power and will put a willingness in the hearts of many young people to perform certain duties over a period of time.

The importance of a well-balanced summer work program for the teen-ager cannot be overemphasized. Explore the possibilities of the suggestions herewith mentioned and devise others that will be especially applicable to your home environment and community life. If you have teen-agers in your home, do not wait another day before developing a proper summer work program for them.

[This article appears in the REVIEW through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—EDITORS.]

Following the Lines

By Raymond S. Moore

One Sabbath morning in church our six-year-old daughter reached over to my Bible with a request in her eyes. After a nod from me she silently took from it a piece of note paper. She wanted to "write."

Although not yet in school she was alive with curiosity about writing, and was constantly tracing over words we wrote down for her. We had always cautioned her to follow the lines exactly if she wanted to learn the right way.

After a while my eye caught her movements. In quick succession I experienced three distinct emotions: alarm, regret, thanksgiving. On the other side of the "blank" sheet of paper were some hastily scribbled notes—anything but an example for her to trace. She was faithfully trying to follow the inconsistent and improbable lines.

Then, reaching down to take it away from her, I noticed something I had not seen before: She had straightened out some of the lines—the lines that she knew were not right.

While on the faculty of one of our larger American colleges I was often brought face to face with one of the

most perplexing of all problems of youth—a conflict produced by having the teachings of God that they had learned in school pitted against the practices ingrained in them by careless Adventist homes. Oftentimes these sessions ended in earnest prayer for wayward parents.

And such prayers were not without powerful effect.

One family told me their story years later—of their discouragement with the church, of their despondency because their son was not accepted at our medical college.

They wrote to the unfortunate youth of their sorrow. But the letter they received in return surprised them by its courage and optimism.

This fine youth had developed a self-discipline like Daniel's. He was not brilliant, but self-control had led to a deep experience with God. His faith became an inspiration to his parents, changing their lukewarmness to intense devotion to the cause of God.

We do not have to go to college to learn self-discipline. In the Bible and the Spirit of prophecy is our specific instruction: "But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop."—*Testimonies*, vol. 3, p. 144.



Israel's Happiest Days

By Arthur S. Maxwell

Under King Solomon the children of Israel enjoyed their happiest days. Never had they been so rich. Never had they known such peace.

"Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry."

Those were good times indeed!

With no enemies to fear and no wars to fight, Solomon was able to devote himself almost entirely to the task of building the Temple his father had planned and prepared for so lovingly.

Though David had made great preparations, and gathered much lumber, and metals of various kinds, they were not enough. As Solomon looked over the blueprints his father had given him, he saw that he would need much more material before he could start to build.

So he sent to David's old friend Hiram, king of Tyre, and asked him for help. In particular he wanted more cedar and fir trees out of the forests of Lebanon. He offered to pay well for them and to send men to help cut them, "for," he said graciously, "thou knowest that there is not among us any that can . . . hew timber like unto the Sidonians."

King Hiram was equally courteous and sent back a message, saying, "I will do all thy desire concerning timber of cedar, and concerning timber of fir.

"My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, . . . and thou shalt receive them."

So more and more trees were felled and floated down the coast as far as Joppa. Then Solomon's men hauled them up the steep road to Jerusalem. It was a long and heavy task and took years to complete.

To help Hiram in the cutting and sawing, Solomon called for thirty thousand men, sending ten thousand every month to Lebanon in rotation. In addition he had seventy thousand men helping in other ways, and eighty thousand "hewers in the mountains."

At the king's command these men brought "great stones, costly stones, and hewed stones, to lay the foundations of the house."

What excitement there must have been as the piles of lumber and stones grew greater and greater! For by this time the building of the Temple had become the center of interest for all Israel. With so many thousands at work on the project, and so many more thousands busy feeding them, it must have been the main topic of conversation from one end of the country to the other.

Nobody minded the work. It was so much better than fighting the Philistines, the Amalekites, the Ammonites, and the rest of their enemies, as they had had to do for so many weary, discouraging years.

A great new day had dawned for Israel.

The King Who "Played the Fool"

By James E. Chase

Who was he? His name was Saul, the first king of Israel, but sad to say, he "played the fool." That was his own frank admission—his own bitter confession. During a period of remorse over the way he had treated David, he cried out, "I have played the fool" (1 Sam. 26:21). And those five words describe his life about as well as any five words could. Ironically, his experience has been repeated over and over again, even in this twentieth century!

Saul had almost everything the human heart could desire. When chosen to be king he was young, and the future looked bright. Not a cloud appeared on the entire horizon of his life. He faced life with a fine physique, a towering, powerfully built body. He had a "noble and dignified bearing," was "in the prime of life, comely and tall," and appeared like one born to command.

Another good thing about Saul, he wasn't afraid of work! He gladly engaged with his father in the humble duties of a husbandman. And when chosen by God to be king he manifested commendable modesty—"Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" Of him it was said, "There was not among the children of Israel a goodlier person than he" (1 Sam. 9:2). And to all this add the fact that he had a good friend, the prophet Samuel, who loved him as dearly as a son.

Yet with all these things in his favor, he "played the fool." There was a reason—he lacked certain things that would have prevented him from making a mess of his life. "Saul was destitute of those higher qualities that constitute true wisdom."—*Patriarchs and Prophets*, p. 608. He lacked the renewed heart. As a youth, "he had never felt the renewing power of divine grace."—*Ibid.*

The result? He sinned repeatedly and rebelled against God. He betrayed his high and sacred office of king. He hated his friends. He hated himself. Sin had undercut his character.

Others have sinned as much and

perhaps even more than Saul. But the tragedy of Saul's experience was that he couldn't be brought to acknowledge and forsake his sins. He always excused his misconduct. He dodged the issues—blamed somebody else. For example, when commanded by the Lord to utterly destroy the Amalekites and their possessions, he spared the king and the fat cattle. Then when questioned by Samuel, he blamed the people. It was their fault, he said. But in his heart he knew he was to blame. He had been only partially obedient—a characteristic God detests.

Then when he learned that the kingdom was to be taken from him, he confessed. But does God place much value on such a confession—made only through fear of losing something? No. Yet Saul is not alone in that type of confession. Read the history of humanity and count the times that men have been brought face to face with death before they have confessed in the hope that somehow they might live. Then when some did live, their lives proved that their repentance was not genuine.

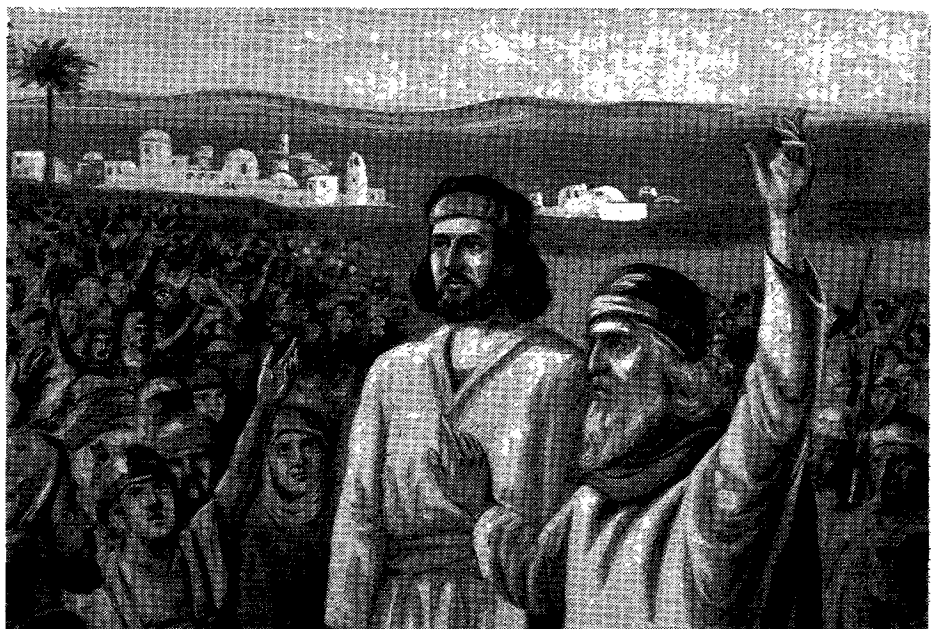
Poor Saul! He was on the downhill road leading away from God, and traveling fast. Hear his mournful cry,

"God is departed from me and answereth me no more." My heart goes out to an individual who has lost a fortune or a loved one or any of his five senses; but I feel even more sorry for one who can no longer reach the ear of God.

Samuel had died, and God no longer answered Saul. His friends had forsaken him. Under the influence of an evil spirit he had thrown his javelin at David. Jealousy had burned in his heart like a white hot iron as the women lining the streets of the cities of Israel sang their praises for David: "Saul hath slain his thousands, and David his ten thousands."

He was on the way down and nearing the end of life's road when he led the Israelites in battle against the Philistines in the mount of Gilboa. It was a hard-fought battle, but it was the Philistines' all the way. Among those killed were the three sons of Saul. Saul was wounded, too, hit by the archers. When he saw he might be taken captive, and probably tortured by the conquering Philistines, he took the easy way out. That's what he had been doing all his life—taking the easy way, the path of least resistance—and that led to his death by suicide. Death by his own choice. Death by his own sword!

In the beginning he had so much with which to face life—a marvelous physique, youth, good looks, money, prestige, humility, his good friend Samuel, and an appointment by God Himself to be the first king of Israel. But he became proud and selfish because he lacked that which would have kept him humble and made him great for God! He lacked the converted heart. He could have been a



Saul was head and shoulders taller than most other men and could have been a strong leader. But, like many today, he "played the fool" instead.

winner, but he was an inglorious loser for time and eternity.

Do you know of any modern Sauls—without a cloud on the horizon, with opportunities that could be turned into thrilling accomplishments for God and mankind? Perhaps yours is the experience of Saul. Do you have a large number of assets with which to face life? Stop now and think about it for thirty seconds. Count up your blessings! You have life and health and youth and opportunity for Christian education, Christian friends, freedom, and an appointment by God as an ambassador. What are you now doing and what are you going to do with what you have?

Saul, in committing suicide, es-

caped the Philistines, but he must still reckon with God. He'll be called on to give an account—for to whom "much is given, of him shall be much required." "And as it is appointed unto men once to die, but after this the judgment," Saul will meet God in the last great day.

Poor Saul! He had everything but a converted heart. Had he felt the continual renewing influence of divine grace he would have been a powerful man of God and might have been chronicled in that great faith chapter of Hebrews 11.

Young man, young woman, remember Saul, the king who "played the fool"! And remember, it was because he lacked just one thing—conversion.



Catalysts

Young people often act as catalysts upon one another. This word will pose no problem for the budding scientist, but for the rest of you we might say that Webster defines catalysis as the "acceleration of a reaction produced by a substance (called the *catalyst*) which may be recovered practically unchanged at the end of the reaction."

Lucille was a very fine girl in every way and, what was most unusual, a straight-A student, a beautiful girl, with pretty clothes. To the faculty members she seemed to be a most poised and settled young lady, one who would hardly be in danger of succumbing to detrimental influences. But one day a new student enrolled at the school. She wasn't attractive, was at the bottom of the heap scholastically, and seemed to have little to commend her. She was rude to almost everyone, untidy in her dress, and a bit coarse in her conversation.

Yet slowly Lucille was drawn to Pam. How or why those things happen, I do not know, but happen they sometimes do. Before long the two girls were seen together in the halls and at social gatherings. They even began double dating with boys who were anything but prepossessing in appearance and reputation. Lucille began dying her hair a particularly harsh color, and wearing garish nail polish and borderline jewelry.

This was distressing to watch. Deterioration is a sad process at any time, but when the pattern being copied is somewhat short of exem-

plary, onlookers feel particularly sad. And yet if there is anything people guard more jealously than their guaranteed right to make their own mistakes, I don't know what it is. No one could help Lucille, for she was so on the defensive that she heatedly defended her new friend at a moment's notice, alienating all the tried and true friends she had collected through the years. And you know how it goes. Pretty soon Lucille found herself inhabiting a tight little island of isolation with her chum Pam.

This typical story has been duplicated many times and in many places. At this moment you are probably thinking of someone in your own circle who could fit into the picture. Sometimes the ending is happy, when the deluded one does an about-face after sensing his mistake. Sometimes the ending is tragic, when he gets more and more on the defensive and gets so far out of step with his group that he becomes a "group isolate." The steep climb back to his former secure position and trust and good reputation seems hopeless.

For Lucille, the ending to that particular phase of her life was a happy one. During the Week of Prayer she realized her mistake, had the good sense and courage to admit it, and broke away from Pam. Pam could have changed also, but she wasn't interested. She liked herself as she was. And so Lucille went back to the group where she had always belonged; not back to her original position at first, of course, because one must re-earn respect and trust. Her hair slowly returned to its normal color, and the ornamentations disappeared. Pam didn't seem to want to change.

Catalysts can either bring out the best or the worst in others. Which kind are you?

Anne Observer



"Strange Men Dressed in White"

By D. A. Delafield

J. W. Elick, director of the Nevati Mission Station in Peru, tells an amazing story of Jose Segundo, an active native Indian missionary.

Jose Segundo is an Indian lay worker who lives at the Nevati Mission, deep in the steaming jungles of eastern Peru.

A couple of years ago he went far out into a remote area where the savages live and where the people drink beer made from the jungle plants, chew coca leaves, eat jellied tobacco, and practice many other vices. Out in that jungle Jose found a strange thing. He discovered a little group of isolated people who did not chew coca, who did not drink the filthy beer. He began to preach to them from the Bible, and the people nodded their heads and said, "Yes, yes, that's true, that's true."

This was such a strange reception, so different from many others Jose had experienced, that he wondered what it meant. Finally after much preaching he went up to one of the old men and said, "Why is it that all the people say, 'Yes, yes, that's true'? How do they know that Jesus is coming again?"

"Not long ago," said the old man, "two tall men all dressed in white came through the jungle. They taught us the very same things that you are teaching in the Book. They told us that before long a man would come to tell us more about the return of Jesus. And now you have come, so the people say, 'Yes, that's true.' You see, we know it's all true because those strange men dressed in white told us so."

Some of these people came down with Jose Segundo to the mission in Nevati. There they have been studying the truth and just before Elder Elick left Peru to come to the United States on furlough, it was his privilege to take these dear Indians down into the waters of a nearby river and baptize them—yes, to baptize these men and women whom the angels had begun to teach and who were directed to the Seventh-day Adventist mission for light and truth. Surely God is no respecter of persons, and He sends His angels, sometimes in human form, to the most humble souls who fear Him.

THE lush, green rice fields gave way to the familiar sights of the city of Rangoon, Burma, which my wife and I had hastily left in February of 1942 when the invading Japanese armies were closing in on the city. As we entered the mission compound, C. B. Guild parked the car on the very spot where an air-raid shelter had housed us many hours during those last few weeks. The mission house and church looked much the same, though a great deal had transpired during the past fourteen years. It was good to be back again. The brethren had asked me to attend the evangelistic institute in Rangoon from September 9 to 24.

It must be true that every country and mission field has its own strange charm. Certainly this is true of the countries of Southern Asia, and especially of Burma.

The workers here can produce about as many interesting experiences as any group of fifty workers in the world. Saya John accepted the message at Toungoo in 1914. He recalls with visible pleasure hearing from H. H. Votaw about the second coming of Jesus. His mind and body are alert and strong, and he is blessed with a twinkling eye and a ready smile.

Saya John spent many years teaching village schools and conducting Sabbath schools. At our meeting he recalled how the brethren assigned him to the village of Laypota to open a village school. There were only a few Adventists in Laypota, and Saya John, with characteristic energy, hoped to expand activities. His aggressive plans and intentions were thwarted by a most vicious tiger preying in the Laypota area night after night. This tiger seemed unusually destructive, killing calves, cows, pigs, and large buffalo, and eating huge quantities of the meat.

The community of Laypota was terrorized, and Saya John found his students would not come out to school. Something must be done, and quickly! Saya John secured a heavy gun and built a *machan* in a tree near the undevoured carcass of a buffalo killed late the night before. There he waited, but not for long. In the dim moonlight he heard sounds and then could see clearly one huge tiger and two grown cubs! Saya John aimed carefully and pulled the trigger! The great striped tigress dropped dead, with flesh still unchewed in her mouth.

The night was still young, and Saya John stayed at his post on the *machan*. Before morning the two hungry cubs returned and he bagged one of them. The following night another villager killed the other cub. Then Saya John and the students from Laypota got down to the less exciting business of education.

Some of our fine workers in Burma came through such village schools and Sabbath schools, and then went on to Ohn Daw and Meiktila, where they received sound Adventist training. A few were fortunate enough to go on to Spicer College in India. These have served the cause well.

During the meetings Kali Paw and others from the Tenasserim area



Three of the students at Myaungmya.

brought reports of members still locked in the insurgent region near Moulmein. For many years they have been without adequate medical treatment, inoculations, schoolbooks, or even clothing. A few of our Karen leaders have been able to visit them occasionally, but this does not seem advisable at present. An epidemic of smallpox recently swept through their jungle homes, and many died. All our workers attending the Rangoon meeting had a physical examination at the mission hospital, and preventive cholera and typhoid injections were given.

Our workers and church members

Mission Story
OF THE WEEK

A Light

IN

By Duane S.
Southern



Girls' hostel at Myaungmya. The dining room for 170 students is on the ground floor.

in the Rangoon area felt that permission might be given to send some clothing to the members, though no medical relief can be sent. E. C. Beck, pastor of the church, called for a special offering, and more than five hundred rupees was contributed. One fine church member, who has suffered much through the misfortunes of revolution and war in recent years, contributed three hundred rupees to this relief offering. This gift was only possible because of much sacrifice. How sensitive our good people are to the needs of humanity!

The schedule for evangelistic meetings during the next seven months was given careful attention by the workers, and plans were laid for six city efforts, ten village efforts, and many spearhead meetings and Voice of Prophecy rallies. It is good to see the way opening now for these meetings at Thayetmyo, Mandalay, Toungoo, and Bassein. This has not been possible for many years.

As the workers launch out into this program they need the prayers of our people everywhere. The physical



Chit Maung with O. A. Skau.

Shines

RMA

son, Secretary
Division

The excellent work of the Rangoon hospital is indicative of the solid program that is being followed. Dr. Geschke arrived in Rangoon in May and immediately began his work. Around fifty clinical patients daily is normal for each doctor. On days scheduled for surgery Dr. Geschke is busy in one room while Dr. R. H. Dunn works across the hall on other cases. W. L. Murrill's coordination of the different departments has been a great blessing and strength to the institution. Eliada Mann and Harriet Dinsmore now have nurses under training in all three years. It was planned that the third-year class would take their government examination in March of this year. In February the Nurses' Council of Burma held a meeting to discuss whether our hospital could be registered as a recognized training center.

The youth of Burma are jewels indeed. Two hundred and fourteen boys and girls and young people are enrolled at Myaungmya, in the delta. The Ohn Daw school cannot operate at present, and forty-nine students have come from the Tenasserim area this year. Twenty students have come from Central and Upper Burma, from three to seven hundred miles away. Under Chit Maung's leadership the Myaungmya school is filling a part



Young Kyawhalay and his wife both trained at Spicer College and are now teaching at Myaungmya.

hazards are still far greater than normal. P. A. Parker should have arrived in Rangoon on the evening of September 21 from Mandalay, but that day's train did not come in, for insurgents had moved in and blown up one of the main bridges on the line north of Rangoon. Brother Parker arrived just twenty-four hours later, safe and sound and not visibly disturbed by the incident or delay.

A main road was blockaded by bandits about eleven o'clock at night right in the suburbs of Rangoon near the house where E. C. Beck and Dr. A. E. Geschke now live. There was plenty of shooting as some cars entered that zone without knowing the situation. The next day the papers reported one motorist killed and a representative of the Italian legation seriously injured. The dacoits had entered the home of a wealthy businessman, ransacked his house, and run off with his wife, who was held as hostage for a while and then returned. It requires workers of unusual caliber to live calmly and work efficiently under these conditions.



Ma Chit wants to be a teacher.

of the great need in the lives of the youth of Burma for Christian education.

These youth are courageous and aggressive enough to match their times. Young Shwe Kyaw, who had attended the school at Ohn Daw, found himself without a school in the insurgent territory when the opening date came in July. His parents forbade him to cross into the government area and traverse the hundreds of miles necessary to reach Myaungmya. But Shwe Kyaw was not to be dissuaded so easily, and one night made up a small bundle of clothing and rice and started down the jungle trail.

Near the border in daylight the insurgents stopped him with the inevitable question, "Where are you going?"

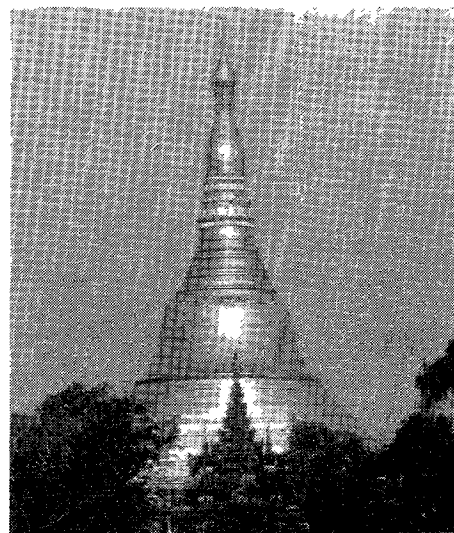
"Taking rice to my brothers," he replied. On the government side he was again stopped with the same question, to which he replied, "I go to see my teacher." So Shwe Kyaw is here now, and dozens of others like him, preparing for service in God's cause.

There is a girl here in the school by the name of Ma Chit Aye, whose father was Indian, and whose mother is Karen. Ma Chit's father went to India during the war and never returned, so Ma Chit and her mother remained with the mother's father, who was formerly headman of his village and a Buddhist. Gradually the old headman became so attached to the God his daughter and little granddaughter, Ma Chit, worshiped, that he began to study about Jesus. Like Ruth of old, he embraced the message brought him by his loved ones, and was baptized. Over thirty other persons in his village have followed his example. The good life and teachings of Ma Chit and her mother lighted up the whole village. What a wonderful nurse or teacher Ma Chit will be!

A weekend spent at Myaungmya is enough to convince anyone that the spirit of the Advent message is buried deep down in the hearts and lives of the teachers and youth here. The Sabbath school program on this thirteenth Sabbath held a strong appeal to support the missions program, and this was followed by a Sabbath school rally that would have been outstanding in any of our churches.

The special music rendered during the weekend services was stirring in appeal. These folks can make more music out of a few guitars, mandolins,

(Continued on page 25)



The famous Shwe Dagon pagoda in Rangoon, Burma.



Do You Need Vitamins?

By Jennie Stagg Hudson

My office telephone rang. "A patient that will need special dietetic attention has just come in by ambulance," said the doctor. "His condition is very evidently a vitamin deficiency, and I have ordered the necessary supplements for him. However, he will need to be taught how to choose a good diet for himself after he leaves the hospital."

As soon as possible I called on the new patient and found him to be a middle-aged man with a sallow skin, very sore lips and tongue, and open cracks at the corners of his mouth. He seemed exhausted and somewhat irrational—as typical a case of riboflavin deficiency as any to be found in a textbook.

After introducing myself I could see he was in no condition to discuss food matters, so I returned to the office and planned simple nourishments that his acute condition would permit him to swallow.

In response to vitamin concentrates his improvement seemed incredible. "I feel like a new man," he beamed gratefully the third day.

"At this rate you'll soon be going home," I said, "so we must do a little planning about your diet to keep you well." A shadow crossed his face at the thought of changing food habits. "Don't see why I can't eat what I want and take the vitamin pills like they have given me here," Mr. Smith half complained, and added hopefully, "That'll keep me from having this trouble again, won't it?"

Vitamin Pills Not Adequate

He might avoid riboflavin deficiency again, but his diet, which had consisted largely of meat, mashed potatoes and gravy, white bread, coffee, and desserts, was very limited in variety and was made up mostly of refined foods. Thus he was getting only a minimum of various necessary elements. Vitamin pills could not meet these complex requirements, and the lack would reveal itself sooner or later, perhaps at a time of special stress when he might most need better-than-average health.

Mr. Smith also had symptoms of

other vitamin B deficiencies, although these were at first hidden by the more apparent riboflavin deficiency. There are many known vitamins, but space does not permit discussion of each specifically. The same principles that apply to one, however, generally apply to all.

Our automobiles need fuel to run, but a lack of oil will soon cause the car to stop, regardless of the amount of fuel available. Similarly, our bodies need fuel. If this fuel is of a highly refined type, the "oil" of vitamins and minerals is lacking, and soon trouble appears in the mechanism. The damage resulting will depend on the degree of the shortage and the length of time it exists.

Our need for vitamins is best shown by their lack. Such deficiency diseases as beriberi, scurvy, and pellagra, so prevalent years ago, are seldom seen today. Earlier signs are more frequent and may manifest themselves in many ways and in varying degrees of severity, such as decreased resistance to infections, delayed wound healing, certain forms of neuritis, certain types of anemia, spongy, bleeding gums,

Cancer Warning

The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Texas, and Portage, Pennsylvania, is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice.

Write to:

Food and Drug Administration
Washington 25, D.C.

This warning is an official notice of the U.S. Government.

sore tongue and mouth, bowed legs, rough, dry skin, constipation, loss of appetite, fatigue, depression, et cetera.

Although not well understood, vitamins have specific duties to perform. There is a certain interplay and overlapping of one vitamin with another and, to some degree, of vitamins with minerals and other food essentials. In fact, scientists are beginning to discover some of the most complex and advanced aspects of how vitamins are instrumental in releasing energy from the food we eat and in using this energy to carry out the vital processes of the body. These findings make more apparent the importance of good nutrition in the prevention and treatment of disease.

Like Mr. Smith, many eat what they want instead of what they need, and try to supply the lack by swallowing vitamins. Poor food habits plus vitamin supplements cannot take the place of good, wholesome food that supplies all the essentials necessary for optimal health. Probably not all the vitamins that exist have been discovered, neither have scientists learned all there is to know about vitamins and how they affect us. Vitamins with too high potency may cause toxic effects, upset the delicate chemical balance of the body, and actually cause other deficiencies to appear.

Balanced Diet Important

The average individual who maintains a good diet does not need vitamin supplements. In Mr. Smith's case they were a blessing. Within eight days he recovered sufficiently from his acute symptoms to return home. But it took months of treatment and a good diet, with the Lord's blessing, to fully regain stable nerves and a sound, healthy mind and body. All this could have been avoided had he eaten a good wholesome diet to begin with.

The sale of vitamins has become a lucrative business. Approximately one fifth of the average pharmacist's income is from the sale of vitamin supplements. In addition, a large sum is spent for these substances at the grocery store, the health food store, with door-to-door salesmen, and at other retailers too numerous to mention. Think how much better health would result if most of the money spent for vitamins was spent for good wholesome food! In time, no doubt, less would have to be spent for drugs.

An eminent nutritionist states that "it cannot be too strongly emphasized that the recommended dietary allowances, with the exception of vitamin D, are easily supplied by a good diet of common foods." Food sources of

(Continued on page 25)

News From Home and Abroad

The Divine Hand in Canada

By J. C. Bucy, Secretary
Publishing Department, Canadian Union Conference

"God works in mysterious ways, His wonders to perform, and man works in mysterious ways, his blunders to perform," someone has said. I would like to testify to the accuracy of at least the first part of this statement.

Two student colporteurs were arrested July 12, 1955, for selling literature without a license in the town of Shellbrook, Saskatchewan. Through due process of law they were brought to trial August 15. During the course of the events that followed, our attorney presented factual material that set forth the work of our colporteur evangelists in the field. The magistrate was also informed that this was to be a test case.

A few days later in our lawyer's submission to the magistrate, he included a statement from an article in the *Canadian Union Messenger* written by R. R. Figuhr. Part of the statement is as follows: "In the highways and byways consecrated men and women will find honest souls who

will not only purchase the message-filled books, but who will read and study themselves into this precious truth. . . . Our hearts thrill as we read the reports of what our colporteurs are doing in nearly every field. We thank God for the tens of thousands of books that they are scattering in every land."

Then our lawyer quoted from the same source: "The canvassing work, properly conducted, is missionary work of the highest order." Our lawyer went on to state that this quotation was taken from *Testimonies for the Church*, volume 6, page 313, "a Seventh-day Adventist publication that sets forth the views of members of the Seventh-day Adventist Church."

He continued: "The above extracts from official Seventh-day Adventist publications, and many more that could be given, corroborate the fact that Seventh-day Adventists believe they have a duty to obey the Biblical

exhortation—'Go ye therefore, and teach all nations' (Matt. 28:19); and they believe that literature evangelism or colporteur evangelism is 'missionary work of the highest order.' In carrying on such work they are therefore practicing their faith."

The magistrate was evidently persuaded that these colporteurs were doing a good work, because he stated to the court on August 15: "In all my twenty-eight years of experience, I have never before had such a case, and I want to be sure I am giving the right decision. In all my twenty-eight years I have never yet felt that I gave a wrong decision, but sometimes very thorough investigation had to be made beforehand."

The court then adjourned until September 30, and the magistrate stated to our attorney, "I want you to get for me any authority you can that shows that books of a religious nature are exempt from a by-law prohibiting the sale of books, and submit it by September 3, 1955."

There seemed to be quite strong opposition from another source, but we were not leaving a stone unturned in order to help these girls. The magistrate was yet unable to render his decision. But God was working in the shadows. Then it came like a bolt out of the blue on November 15. One of our newspapers carried a great black headline. It was pertinent to a Supreme Court ruling in the case of a certain Jehovah's Witness. The headlines ran: "Absolute liberty for each religion is Supreme Court unanimous ruling."

Then came the memorable date, December 12, when the magistrate handed down his decision in the case. It read in part: "The gist of the evidence is (a) that the books sold were of a strictly religious nature, and (b) that those girls who are asked to go out and sell such books during the school holiday period have received training in the Seventh-day Adventist school, and that their selection for such work is carefully made. Had I known the nature of the case I was to deal with that day, I might have been prepared to adjudicate at the time although this is something in the nature of a test case. I am indebted to counsel for the excellent material they submitted to me as requested during the adjournment period."

Another paragraph in the decision



Flight of Time Evangelistic Company

The Flight of Time evangelistic team recently concluded a ten-week effort in the roundup city of Pendleton, Oregon. As a result of the preaching of Robert E. Dunton and the beautiful singing of Sunny Liu, 103 precious souls were won to Christ and were buried with their Lord in baptism.

Marvelous victories were gained over evil habits and besetting sins. Definite answers to

prayer were seen many times in the lives of those who were struggling with sin. We give the glory to God.

The evangelistic team is now holding meetings in the Columbia Basin town of Ephrata, Washington. Pray for the continued outpouring of the Holy Spirit that the work of God may speed on to its glorious finish.

DELL PHELPS

read: "There can be no misunderstanding as to the nature of the type of book this defendant sold. I have read it, and have been fascinated by it because it contained stories for children founded on the teachings of Christ. It is essentially a book of a religious nature as described in the act."

In the last paragraph were these wonderful words: "I therefore find the defendant Not Guilty, and the information is dismissed accordingly."

Already the force of this ruling is being felt across all of Canada. Surely God is with us in this work.

Camp Meetings in India

By O. A. Skau

Camp meetings are something to which we look forward from year to year. Here in the Southern Asia Division we at times call them annual meetings, or constituency meetings. These meetings are just as enjoyable out in the Orient as they are at home. The arrangements may be different, but the purpose and the results are very much the same. It is true that we do not have kitchens and dining rooms such as those in the homeland. Instead, at times we have a common kitchen with open fires, and for a dining room we may sit on the ground and eat our food with our fingers from banana leaves.

As we went through the daily program in the Bombay State Mission we frequently heard the people say that these were the best meetings they had ever attended. At Hatkanagale, south of Poona, there were about three hundred present. This was double the attendance of 1955. These meetings were held on the school site. A large tent had been pitched, and in this tabernacle God's people stored their minds with much spiritual food. Aside from the usual camp services, special meetings were conducted for the children, the women, and the men.

At the Nevasa meeting there were 150 in attendance daily. Here, too, the people felt fully repaid for coming. We did not have the school buildings in this place, but people lived in tents and bamboo mat enclosures. They all slept on the ground. The visitors from division headquarters and Bombay City slept on the stone floor in the government inspection bungalow. On the veranda of this place Pastors Appel, Christo, Wolfe, Israel, and I crowded together on the floor, where we slept under our nets. Our cooking was done on kerosene and gasoline camp stoves. Our diet was simple, but good.

In each place the meetings closed

at about 7:15 Saturday night. We who were from Poona quickly packed our things onto Brother Wolfe's Vanguard and headed for home. In each case we reached headquarters about one o'clock in the morning. We slept a little while, then went to another busy program in our various offices. The Bombay State Mission folks had



The woman was a faithful Bible instructor in India years ago. She is now retired.

another 125 miles to drive to get back to their work.

In the communion service at Nevasa seventy-six members took part. To me it was a real joy to wash the feet of one of the oldest church members in the Nevasa church. At first he remonstrated as Peter did in days of old, but finally we washed each other's feet and finished with a brotherly embrace.

Ministers and Teachers Meet in Illinois

By W. A. Nelson

On Tuesday, May 22, a very profitable and interesting meeting was held in the Hinsdale church for the ministers, Bible instructors, and church school teachers of the Illinois Conference. This was the first meeting of its kind to be held in the Lake Union.

The day was largely devoted to Ingathering and church schools. This was a splendid combination, since every church school is interested in the Ingathering program. The amount gathered for missions showed a new high in total funds raised and also in the amount per capita for the church members of Illinois. God has blessed the faithful efforts of the membership in this successful campaign.

Several hours were devoted to studying the close working relationships between pastors and teachers. "Who Hires the Teacher?" "How to Plan for the Next School Year," "The Spiritual Approach of the Teacher," "The Church School Budget," and other vital topics were ably presented and discussed.

The church school program is growing in Illinois. In the past four years the enrollment has increased by more than one hundred pupils. The workers in Illinois are determined to gather more of the children and young people into the elementary schools and Broadview Academy.

This was a good meeting. Both ministers and teachers expressed appreciation for the privilege of studying mutual problems together. Both stated they had learned many things. W. B. Hill, the conference president, is to be complimented for preparing such a practical agenda and conducting this profitable workers' meeting.

Fifty Faithful Years

By Helen Smith

What may well be a unique record in the denomination was reached recently when Augusta Meyer, Bible instructor of the German Brooklyn church, New York, completed fifty years of active, full-time work in the same church.

The German congregation held a special service on Sabbath morning, May 19, to express their gratitude and affection for their devoted fellow member. F. K. Erlecke, the pastor, presented a specially prepared citation to mark the occasion.

Miss Meyer came to the United States from Hanover, Germany, in 1895. Three years after joining the Brooklyn German church in 1903, she attended a Bible school that the denomination conducted in Brooklyn, and began her work as Bible instructor on May 15, 1906. In the years that have elapsed since that time she has opened the truths of God's Word to hundreds of men and women.

She has watched the church grow from 30 members to a present total of 280. In addition, perhaps 1,000 more have died or have transferred their membership after moving away. Young people she has helped to prepare for church membership have become doctors, nurses, teachers, pastors, missionaries, and church leaders now serving the denomination in many parts of the world.

While less active than formerly in studying with people in their homes, Miss Meyer is busy conducting the German Bible correspondence course sponsored by the church.

Bella Vista Hospital Puerto Rico

By Victor Duerksen, *Administrator*

This Friday evening as I walked down the quiet halls of our hospital I asked myself the question: "Do mission hospitals pay?" Nurses were quickly and quietly going about their evening duties. Their white, starched uniforms indicated efficiency and tender helpfulness. A Christian physician bending over a patient looked almost like a picture of the Master Physician stooping to help the infirm with a word to a sin-sick soul.

I had just put my own son into one of those spotless rooms that seem to hold an air of expectancy and at times of fear and dread. There was a great fear in my heart. What did the future hold for our boy, five years of age? The chaplain, a godly man, came, spoke words of courage, and offered a prayer of faith and comfort.

Rapidly through my mind went thoughts of various incidents that had taken place at our hospital in just the past few weeks. In former years during Ingathering, contact had been made with a large, well-known corporation without receiving a donation. Then the administrative head of this concern changed, and this year when the contact was made, an entirely different reception was accorded us. The new manager had been to one

of our hospitals, and there he had found a spirit vastly different from that of any other like institution. He wanted to assist in the kind of program that puts Christ and the patient first. Needless to say, a large offering was given. Do mission hospitals pay?

Last week it was my privilege with my family to cross the island to hold a service in a small church of ninety members. This beautiful church, built out in the country on the side of a hill with a view overlooking a large valley luxuriant with green cane fields, represented the work of several of our hospital employees. They have spent many hours giving Bible studies and have taken every opportunity to speak for their Master as they contacted the workers in the cane fields. Today, on these hills, is a group of believers living the message of a soon-coming Saviour.

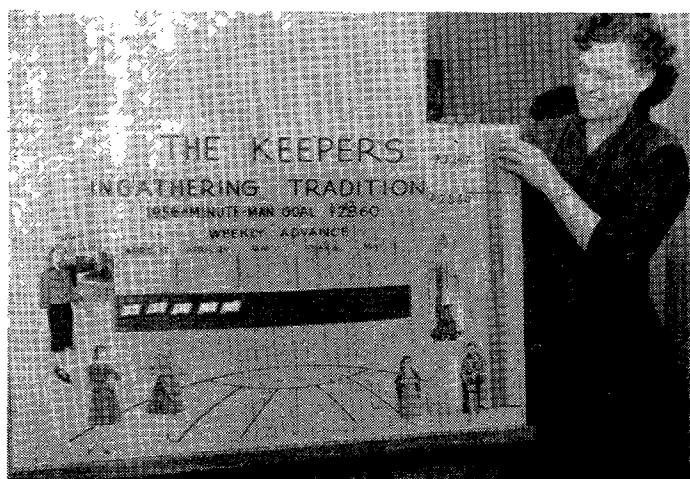
One day a wealthy landowner of that area remarked that he had tried every hospital within fifty miles and had not found relief from pain. One of our good brothers immediately brought him to our hospital. Within a matter of only two days the man had received the relief he sought and returned to his home rejoicing and praising our mission hospital and doc-

tors. This man is now ready for a colporteur's visit and follow-up by our church brethren.

For several Sundays a group representing many denominations has been meeting together in a union church in one of the large cities of the island. They have asked leaders from various denominations to present the major beliefs of their churches. As several of the members had heard of our hospital work, especially in relation to diet, I was asked to drive the one hundred miles to give a study.

There was undivided interest, and during the question period many pointed questions were asked. At the close one young lady made the statement that her decision had been made at that meeting. She no longer would follow worldly teachings. No longer would she be controlled by tobacco and liquor habits. She wanted to prepare herself for the work of bringing relief to suffering mankind.

Not long ago a well-to-do gentleman from another island came to our hospital at the suggestion of some of our workers. He was seeking relief from physical suffering. During the several weeks he was confined to the hospital he was invited to listen to our chapel meetings and Sabbath services. This he did, becoming more and more interested each day. The nursing students prayed with him daily and talked with him about the salvation of his soul and the rest that is to be found when the heart is at peace with God. The day this man left the hospital he stated that he was going home to get his house in



Ingathering Drive Succeeds

The Keepers of the Keys, as the women of the General Conference office staff call their informal organization, sponsored a highly successful Ingathering drive this year. Mrs. Elane Rogers, president, here shows the campaign device at a point when the schedule had been far exceeded for the second week of a five-week program. The women raised a final campaign total of \$4,258.

H. B. WEEKS



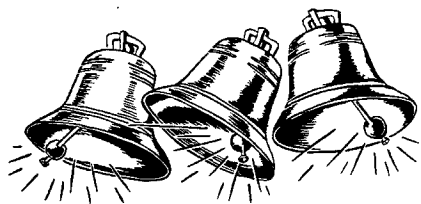
Float Features Missions

The worldwide work of Seventh-day Adventists was featured by the Brownwood, Texas, church in a float that won second prize against sixty-six units in the Brown County Centennial Parade. James Gray, district pastor, said that "in addition to the prize money, the church gained much favorable publicity that more than repaid their efforts in preparing the float."

ALTUS E. HAYES

CHURCH CALENDAR FOR 1956

A Clarion Call



to medical evangelism and health education
is due at this time!

"We must educate, educate, educate, pleasantly and intelligently."—*Medical Ministry*, p. 262.

AN ACTIVE PROGRAM OF **HEALTH EDUCATION**

IN EVERY CHURCH AND SCHOOL SHOULD BE OUR AIM

"Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work."—*Ministry of Healing*, p. 147.

This education should begin in the home, and be a part of every school program in preparing gospel workers after the divine order.



Medical Missionary Day

July 7, 1956

Sabbath Program

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.

order so he could return, for he wished to be baptized here at the hospital. He had found his Saviour.

For many months a group of the hospital workers has been holding meetings in one of the penal institutions of the island. These meetings have been well attended, and deep interest has been shown by several of the inmates. One young man's heart was touched, and in earnest conviction he made confession and determined to walk with Christ. His sentence was soon partially suspended because of good behavior, and he was baptized not long afterward.

My thoughts were suddenly brought back to the present as I opened the door into the operating room. There on the table was my boy. He had accidentally stuck the sharp point of a knife into the pupil of his right eye. Only a child, out in the mission field—what did the future hold in store?

A doctor was bending over the child, examining his eye. A Christian doctor, trained in our own medical school. Prayer was offered, and my child slept under the mercy of anesthesia. Precision work was done, work requiring steady nerves and a clear vision. No doubt the hand of God guided the hand of the physician.

Later I walked again down the quiet halls into the room where my son lay. He was answering the questions of the doctor: "Yes, I can see your face; I can count the fingers." Another miracle of missions had been performed. For me, there is no other answer. Mission hospitals do pay.

Visiting Yugoslavia

By J. C. Thompson

Dr. Jean Nussbaum and I have just returned to Paris after a busy and profitable visit to Yugoslavia. The purpose of the trip was to further the cause of religious liberty in this important Balkan country of 18 million people.

Our appointments took us to Zagreb, capital city of Croatia; to Skopje, capital of Macedonia; to Titograd, capital of Montenegro; and to the Federal capital of Belgrade. These appointments were with the highest governmental officials, and had to do with the welfare of our

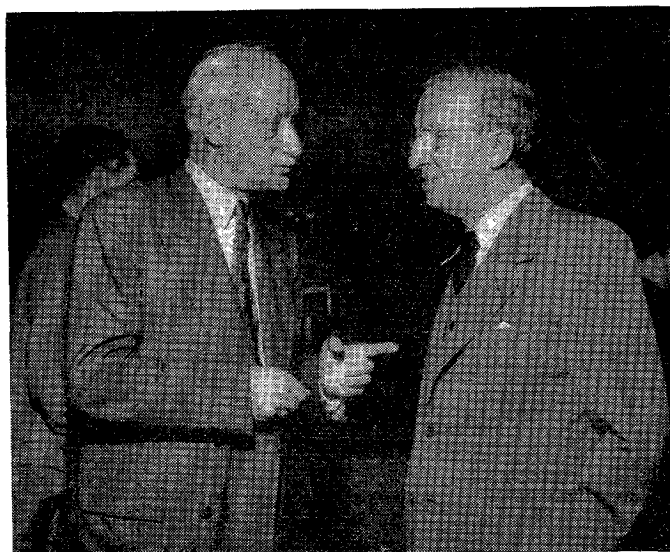
work. We also had cordial visits with the Patriarch of the Serbian Orthodox Church and with the secretary of the archbishop of the Roman Catholic Church in Croatia.

Practically all of these dignitaries of church and state are personal friends of Dr. Nussbaum. Doors open quickly and hospitably at his request for interviews. In all instances we were cordially received, and were hospitably treated during long and intimate discussions. From these gentlemen we obtained important and useful information. Reassuring promises were made us on matters of vital importance.

We found the high governmental officials to be men of exceptional training and ability, and to be unusually well informed. Their secretaries and interpreters are among the best trained that we have encountered. Our lengthy discussions were marked by a spirit of frankness and understanding. Altogether, our visit to Yugoslavia was highly pleasant and satisfactory, and we left the country feeling that great progress and good friendships had been made.

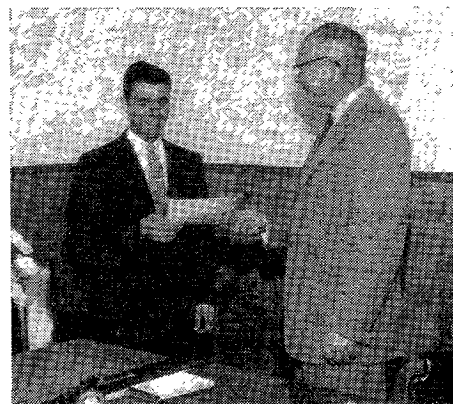
We were interviewed at length by local correspondents. The fact that the government news agency, Yugo-press, sent out to the world favorable reports of our visits and interviews indicated that constructive work had been done and that mutual respect existed.

Of course, our work has its problems and difficulties. Progress always arouses opposition on the part of some. The cause of toleration and religious freedom is often and easily endangered in many lands. But when there is present the cordial and friendly spirit that Dr. Nussbaum and I encountered repeatedly in the highest circles in Yugoslavia, progress can



Dr. Jean Nussbaum has a friendly interview with His Excellency Mr. Sava N. Kosanovich, a former Yugoslavian ambassador to the United States.

be made and strong friendships formed that will mean much to our work in days to come.



La Sierra College head dietitian Paul S. Damazo accepts check for \$1,000 from Loma Linda Food Company General Manager George T. Chapman. Fund goes to help forward the program of the SDA Dietetic Association.

Dietetic Association Receives \$1,000 Gift

By Paul S. Damazo

The educational program of the Seventh-day Adventist Dietetic Association received new impetus recently with a gift of \$1,000 from the Loma Linda Food Company to help forward the work of the organization.

In making the presentation, G. T. Chapman, general manager of the Loma Linda Food Company, stated: "We are proud of the professional program of the Seventh-day Adventist Dietetic Association and hope that our check—though relatively small for the needs at hand—will aid this organization in the attainment of the high standards sought by our Christian dietitians."

The Dietetic Association, which was organized in December of 1954, is a nonprofit, church-related professional group dedicated to the forwarding of the dietetic principles and practices as taught by the church. Its purpose is to enlighten lay people by nutrition education and health evangelism, and to promote an active recruitment program to prepare students to qualify in the profession.

The first Seventh-day Adventist Food Directors' Workshop began on June 17 at La Sierra College and will continue until July 27. This workshop is sponsored by the General Conference Medical and Education departments, and is being conducted by members of the Seventh-day Adventist Dietetic Association. It is designed for academy and college food directors, stewards, school lunch directors, food service managers of hospitals and self-supporting institutions, and other related groups.

Jewels of the Gospel in Ceylon

By Bernard Pinghe

From the stuffy business offices of the city of Colombo, Ceylon, a mass of humanity poured along the streets to the nearby railway station. Activity in the business area had ended for the day, and perspiring office workers were now on their way home.

Little Mary had returned from school and was engaged in an interesting discussion with Mother when she heard footsteps in the hallway. Leaving the steaming cup of tea she was sipping, she ran to greet Daddy.

"Let's play cricket today," she said with eagerness expressed all over her well-rounded face.

The space between the two rows of houses had a dual purpose. During the day, cars, rickshaws, and carts used it as a lane of traffic, and in the evening the children of the neighborhood turned it into a playground.

The game of cricket was now on. There was much excitement as the wickets fell. Mr. Swishesamuttu (Swishesa-muttu) was joining in the game with boyish glee. It was then that two men came along the lane. They called at every home on the way, and passed out handbills. This attracted the attention of the children who, forgetting the game for a moment, gathered around the men and battled for the handbills. Mary brought hers to Daddy and he glanced through it rapidly. The game continued for a little while but finally was halted by darkness.

Back at home Mr. Swishesamuttu was soon delighting himself in his evening bath. Over his muscular frame he poured many gallons of water drawn from a big wooden tub.

Mary was reading aloud from her schoolbook when Mr. Swishesamuttu walked into the living room after his bath. There, near Mary, he saw the crumpled handbill that he had received earlier.

A deeply devout man, Mr. Swishesamuttu decided to walk over to the Town Hall where the program announced in the handbill was being conducted. In a crowded hall that night he listened attentively to the message of a soon-coming Saviour. F. W. Detamore's unique manner of presentation and his own need of adequate preparation to meet Jesus gripped his heart.

Night after night he drank deeply at the fountain of spiritual truth and finally gave his heart to the Lord.

Mrs. Swishesamuttu shared her husband's conviction, and with their hearts aglow with the love of Jesus they surrendered themselves without reservation to the Lord. Together they rose from the watery grave in newness of life to be of service to Jesus.

Manager's Son Hears Truth

The accountancy office in which Brother Swishesamuttu worked was headed by a Roman Catholic. It was in an atmosphere of musty old files that our good brother had to work five days in the week. The unusual Sabbath concession granted to Brother Swishesamuttu became the center of animated conversation in the few brief periods of recess to all workers. To the general manager the Sabbath and other related doctrines were unimportant. To other workers these discussions were merely a diversion from the common talks on politics and world conditions. Not so with Reginald, a growing youth with a pleasant demeanor. He was the son of the general manager and occasionally he walked into the office, which was but part of the big house in which they lived.

Reginald was studying in a Roman Catholic school. His father had set his heart on sending him to England to train for accountancy. But the truth that he overheard, and the faith-

fulness of our brother, worked imperceptibly on Reginald's heart until the message abundantly possessed him.

With the passing of time an office co-worker of Brother Swishesamuttu, convicted of the Sabbath truth and desiring to follow the Lord, interviewed the general manager to secure Sabbath privileges. This irritated the manager, who immediately sent for our brother, reprimanding him for creating a turmoil in his place of labor. He was also asked to find another place of work rather than disturb the accountancy office any more.

Before leaving the office for the last time, however, Brother Swishesamuttu stood before the general manager and with the boldness of a man who stands true to his convictions, said: "I am leaving your office today. I have never wronged you nor have you found me inefficient in my work. Although today this door of receiving a monthly income is closed, the God whom I serve will open a hundred doors for me." Then silently he prayed that God would give him the joy of seeing some tangible results of his seed sowing in this place of labor that he was compelled to leave.

Bethel chapel, in a setting of graceful palms, became a hallowed spot for Reginald, in contrast with the large Roman Catholic churches. He participated actively in the young people's work and worshiped with the faithful each Sabbath day.

Reginald Plans for Baptism

One night Reginald was at home. Darkness had set in early. Threatening clouds hung low over Colombo. Then the monsoon rain fell, creating a monotonous splatter on the roof and foliage around his house. Reginald sat in the big cushioned chair with some *Signs* and other Adventist reading material. He heard the family car as it pulled into the graveled driveway. The front door opened and Daddy stepped in.

"I believe you have written to the College of Accountancy in England regarding your education," said the middle-aged gentleman, with deep concern registered on his face.

"Dad, I did write, but it was to the medical college rather than to the College of Accountancy." Reginald, with a far-sighted policy in view and with his heart set on baptism, had decided on this course. Brother Swishesamuttu's consistent stand for the truth had changed Reginald's life completely.

When Reginald left Ceylon his father was rather perplexed to see so many Adventists present to bid *bon voyage* to his son. The pier presented



Mr. Swishesamuttu with his wife (center) and daughter. The woman with them is a friend.



Gospel Light Bearers Class

A short presentation ceremony was held during the missionary service of the Takoma Park, Maryland, church not long ago. At this time eighteen of the thirty-three men and women who had completed a ten-week Gospel Light Bearers Training Course, received their certificates from Leslie R. Mansell, pastor of the church, and Wesley Amundsen, church missionary leader.

The class had received practical instruction through such mediums as question and answer periods, panel discussions, lectures, demonstrations, and other aids. Elder Amundsen, the instructor, had been assisted

by Louise Kleuser, of the Ministerial Department of the General Conference, and M. K. Eckenroth, of the Theological Seminary.

For many this was the first instruction of this kind that they had received. For others it was a refresher course. Nearly all participated in the plan of handing out literature each week in the same territory, striving to get openings for Bible studies. Several had interesting experiences to relate regarding this. A few were able to attend Bible studies being given by other laymen as a practical training for this type of work.

JUANITA SLACK

a colorful spectacle a few hours before the liner sailed. Friends and relatives of loved ones had gathered in large numbers. Words of admonition, good cheer, warnings, and important information were being imparted on every side.

As Brother Swishesamuttu gripped Reginald's hand in farewell, he held it for a moment and expressed the longings of his heart. "Reginald, we are awaiting the good news of your baptism. God bless you."

Soon after his arrival in England, Reginald got in touch with the church, and not many months afterward he wrote to Brother Swishesamuttu that he had followed the Lord in the sacred rite of baptism. Brother Swishesamuttu's face was lighted up and his eyes sparkled with joy as he came to me with this message that cheered my heart as well as his.

Today Brother Swishesamuttu is happy doing the work of a literature evangelist in the northern part of Ceylon. He and Sister Swishesamuttu have won one member of their family and a few others to the truth. Their desire to win souls for the Master is deeply manifest in all phases of their lives.

The Swishesamutts are indeed

"jewels of the gospel," as their names indicate in Tamil. Other jewels are being gathered, and no doubt there will be a glittering array in their crowns at the dawn of eternal day.

A Light Shines in Burma

(Continued from page 17)

violins, a homemade bass string instrument, and two serving spoons than many larger and better-equipped instrumental groups. The string bass is just a heavy cord held by a knot in an empty tea carton, and tied to the end of a stick that rests on the carton. Thus the string can be tightened or loosened by manipulating the top of the stick. It is amazing how accurately the boy can gauge the correct tension for the different bass notes.

Those who have been to Myaungmya know well enough that it is no weekend resort. It takes fifteen hours by crowded river boat down the canals and rivers of the Irrawaddy Delta to reach the school. Owing to insurgent activity in that area, the unsettled conditions in the country, and other difficulties, the high school has not been moved to a more central location, and both the boys' and girls'

hostels are constructed of bamboo matting with thatched roofs. Most of the teachers' quarters are of bamboo matting.

But a light is shining in Burma that is thrilling to see. The preachers, teachers, medical evangelists, and youth in that country will be true to the message. One of the favorite choruses of the young people goes like this:

"Lord, keep me shining for Thee,
O keep me shining for Thee;
In a world wrapped in night,
Keep me pure, keep me white;
Lord keep me shining for Thee,
O keep me shining for Thee,
Until I behold Thy face."

It is dark in Burma, but it is good to be standing shoulder to shoulder with those who are tried and true, and who will keep shining until Christ appears.

Do You Need Vitamins?

(Continued from page 18)

vitamin D are very limited, but sunshine stimulates its formation by irradiation of the skin.

It is not difficult to get the needed vitamins if we choose a wide variety of natural foods. The variety need not all be obtained in one day, but from day to day, week to week, and month to month.

Our choice will then include a liberal selection of all fruits and vegetables, with special attention to the leafy green and yellow vegetables, citrus fruits, and tomatoes. Use some of these fresh or raw each day. Also include some eggs, an abundance of milk, and a variety of whole grains, legumes and nuts.

The late Dr. Sherman of Columbia University believed that those who live very largely on fruits, vegetables, and milk will benefit in the broadest sense. He suggested that the average adult should include from two to three pounds of fruits and vegetables in his diet daily. He also stated that the increased use of mature legumes and nuts has been found wise both nutritionally and economically.

What you decide to eat today determines largely the degree of health you will enjoy tomorrow. Choose your foods for the values they contribute to your daily needs and you will benefit by building a good health account—buoyant health.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."—*Counsels on Health*, p. 115.

• In Brief •

Atlantic Union

● New faculty members at Atlantic Union College for the coming school year include E. W. Tarr, of Tennessee, dean; W. R. A. Madgwick, of England, chairman of the Department of Religion while G. H. Minchin is attending the Seminary; and L. E. Tucker, of New York, pastor of the college church and teacher of evangelism.

● Frank Koos, senior at Atlantic Union College, made the remarkable record of earning a three-point grade average—straight A's in every subject for all his college work. Also graduating with honors were Virchel Wood, William Forsberg, John Chen, Roger Eckert, and Juliana Salzer.

● Chapel Records has released a new long-playing high-fidelity record by Ruth Anderson, soprano, wife of C. P. Anderson, home missionary and Sabbath school secretary of the Southern New England Conference. She is accompanied by Virginia-Gene Shankel Rittenhouse, violinist; Marilyn Manuel Teele, organist; and Esther Stonebrook Pomeroy, pianist.

● A conference-wide Pathfinder camporee was held on the Bryan Chapin farm near Cortland, New York, June 1-3, with M. D. Hannah, young people's secretary of the New York Conference, in charge.

Central Union

● Every church school in the Kansas Conference had an investiture service this spring. In the preparatory classes 39 Busy Bees, 41 Sunbeams, 40 Builders, and 20 Helping Hands were invested. Sixty-seven were invested in the Friend, Companion, and Guide classes. Twelve Master Guides were invested. There were 285 MV Honors, 290 Book Club certificates, and 15 Bible Year certificates given out. Wichita, Kansas, had the largest investiture, with 80 invested.

● Roy E. Perrin, educational and MV secretary of the Missouri Conference, has been asked to be principal and business manager of Sunnydale Academy. L. S. Davis, former principal, accepted a call to be dean of men at Emmanuel Missionary College.

● A laymen's congress was held in College View, June 15 and 16. Featured speakers were A. A. Esteb of the General Conference, and Jere D. Smith and D. E. Reiner of the Central Union.

Lake Union

● George H. Jeys, who has been manager of the Emmanuel Missionary College Press for the past four years, is retiring at the end of June. Mr. Jeys, who has served the denomination 41 years, has been manager of several of our college presses—Washington Missionary, Union, and Pacific Union. At the latter he served for 27 years. Mr. and Mrs. Jeys have chosen a timber farm at Salem, South

Carolina, as their future home, because of the many opportunities for missionary work in that locality.

● Dr. and Mrs. Wilton H. Wood will join the faculty of Emmanuel Missionary College this summer. Dr. Wood will become head of the Department of Education. He has spent several years in graduate study and received his doctorate from the University of Maryland. Mrs. Wood will be director of the choral organizations and vocal instructor. She completed work for her Master's degree in music at the American University. Dr. and Mrs. Wood have had many years of experience in this country and in the China and Far Eastern divisions.

● The annual commencement exercises at Emmanuel Missionary College were held June 1-3, at which time 83 seniors received their degrees and diplomas. H. W. Kibble, president of the Lake Region Conference, spoke at the consecration service Friday evening; W. A. Higgins, from the General Conference, gave the baccalaureate sermon Sabbath morning; and Dr. W. H. Beaven, also from the General Conference, gave the commencement address Sunday morning.

Northern Union

● The Whitsett-Link evangelistic group reports a baptism of 11 persons as the first fruits of their meetings at Davenport, Iowa.

● The following Iowa Conference workers reported baptisms during April: C. E. Larsen four, T. A. Nickum two, W. P. Ortner eight, W. J. Neptune one, and R. L. Warner one.

● The all-time individual tag day record for Minnesota was broken at Duluth when Virginia Rust collected \$124.87 for Ingathering during their tag day on May 7.

● Fourteen laymen of the St. Paul, Minnesota, First church enrolled in the laymen's Bible training course and have been organized into the Northern Lightbearers Band. The laymen of both our churches in St. Paul are conducting an evangelistic effort in an auditorium in a new YMCA building. The laymen are taking full charge, including preaching. They hope to secure names of interested people to whom Bible studies can be given by members of the Lightbearers Band.

● Louis DeLillo held a baptism on May 19 in Richland Center, Wisconsin, at which time 18 precious souls entered this church by baptism. This fruitage resulted from the Bible course, personal work, and two efforts, one at Hillsboro and one at Boscobel.

North Pacific Union

● Chester A. Brooks of Wapato, Washington, was one of five Washington State ministers sent to Battle Creek, Michigan, to receive training from the Federal Civil Defense Administration. The five ministers will constitute a clergy committee in the State of Washington, and among their proposed responsibilities is included the organization of State clergymen to best serve the people in the event of natural or war-caused disasters.

● Spring investitures in the Upper Columbia Conference during April and May totaled 928 in all MV classes. A. J. Reisig reports 36 Master Guides invested, of which Walla Walla College had 16 and Upper Columbia Academy 6.

● Eight young people took their stand for Christ and joined the church at Brewster, Washington, on May 19—seven by baptism and one by profession of faith.

● D. D. Doleman, evangelist in the Oregon Conference, reports that to date more than 30 have been baptized at Coos Bay, and 3 have been baptized at Reedsport, with several others preparing for the rite. In Reedsport, with a population of more than 3,000, there were only 6 Adventists when the Coos Bay meetings began. The first Sabbath service was held in Reedsport on May 19, and approximately 25 adults and 20 children were present.

● Last year 12 Vacation Bible Schools were held in the Oregon Conference, with 1,100 children enrolled, 700 of whom were from non-Adventist homes. Six Sunday schools are being conducted as a follow-up activity, with about 130 children in attendance. Several of the children entered church schools last fall, and about 60 of these non-Adventist children are now members of our regular Sabbath schools. Five persons have been baptized who made their first contact through the Vacation Bible School and Sunday schools, and several others are coming to church and keeping the Sabbath. This summer there will be 52 Vacation Bible Schools conducted in the Oregon Conference, reports G. S. Belleau.

Pacific Union

● Pacific Union College reports the following additions to faculty and staff: Paul Schlund, now in soil conservation service in Washington, will head the agricultural engineering program; Leland Parker, of Walla Walla College, is slated as assistant manager in charge of building construction and maintenance; Lee Taylor, departmental secretary of the Greater New York Conference, is to connect with the secondary education department; Ithiel Reinke and Lyle Crandall, former staff members at Monterey Bay Academy, will become plant custodian and operator of the college service station, respectively; and the new hostess in the cafeteria is Mrs. Helena Herrington.

● Workers of the Central California Conference met in Fresno May 22 to tally Ingathering results. Reports revealed the conference had gone \$9,465 beyond the basic goal, with more to come, so the meeting became a victory celebration.

● Elmhaven, the old home of Ellen G. White, is being visited by a large number of people each week. Located close to the St. Helena Sanitarium, it is easily accessible, and visitors are welcome. It is open daily.

Southern Union

● LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports 23 baptized in the conference on May 19. He also reports the organization of a church at Phil Campbell, Alabama, in the district of W. M. Abbott, Jr. This church

was raised up largely through the faithful work of a layman, Jack Landers, who had given studies in every home represented by the charter members of the church.

● Mr. and Mrs. J. F. Speyer have accepted a call to the Carolina Conference for evangelistic work, reports C. H. Lauda, president. The Speyers were in charge of the music department of Oak Park Academy in Iowa before accepting the call to singing evangelism in Carolina. Elder Lauda also reports six baptized at Salisbury, North Carolina, on May 19 as a result of the work of laymen, a church school teacher, and the colporteur-pastor, L. A. Ward.

● M. J. Jackson, pastor of the Stearns, Kentucky, district in the Kentucky-Tennessee Conference, reports that F. F. Schwindt, of California, held a three-week decision effort in Stearns, April 8 to 29, as a result of which 33 took their stand.

● C. G. Edwards, pastor of the Madison Boulevard Church, Madison, Tennessee, in the Kentucky-Tennessee Conference, joined in a decision effort at the Madisonville, Kentucky, church with K. M. Mathews, pastor. This was the first series of meetings to be held in the beautiful church auditorium. Five were received into church fellowship during the meeting.

● Charles L. Anderson, a faithful layman in the South Atlantic Conference, received a State medical scholarship from the State of Florida, with the understanding that he will practice medicine in one of the less-privileged sections of the State when he has completed his medical course.

In Remembrance

"BLESS'D ARE THE DEAD WHICH DIE IN THE LORD"—REV. 14:13

CHASE.—Fannie Dickerson Chase, born Sept. 10, 1864, in Texas; died in Washington, D.C., May 6, 1956. As a young girl she gave her heart to God. She attended Battle Creek College. In 1882 she with Professor Bell and Sarah Hall were sent to New England to open a new school at South Lancaster Academy, now Atlantic Union College. From 1882 to 1903 she was a teacher at this school. Then she was called to Washington, D.C., to edit *The Youth's Instructor*, which position she held until 1922. In 1906 she was united in marriage with George W. Chase, who survives.

ISAAC.—Daniel Isaac, born June 24, 1871, in the Crimea, Russia; died in Shafter, Calif., May 4, 1956. He was baptized when he attended Union College in 1892. In 1901 he was united in marriage with Emelie Hetze. In 1905 they were called to Germany for evangelistic work, and one year later went to Riga, Latvia, where they labored until the beginning of World War I. They continued working in Russia until after the revolution, and in 1921 returned to the United States. For some time they labored in Wisconsin, and then in California. Left to mourn are his wife, 1 sister, and three brothers, Elders John and Frank, and Peter.

HAUGHEY.—Allen Gilbert Haughey, born April 11, 1865, in Clinton County, Ohio; died at New Milford, Ohio, April 29, 1956. He entered the ministry in 1887 and became president of the Ohio Conference in 1900. Two years later he was called to the presidency of the West Michigan Conference, in which capacity he served for 8 years. He retired in 1926, but continued to serve in Oklahoma, Texas, and Arkansas as pastor and district leader. When 79 years of age he taught church school at Hot Springs, Ark. He leaves to mourn 2 daughters, Mrs. Elsie Lambert, Mrs. Ruby Metcalf; 2 sons, Arthur and Dr. Dell; a brother, Elder S. G. Haughey.

UROUHART.—Edward James Urohart, born May 25, 1883, at Peach Springs, Ariz.; died at Sanitarium, Calif., May 23, 1956. As a young man he became a church member. In 1907 he married Maude Jeanette

Parker. While living in Canada he entered the ministry in 1911. In 1914 he connected with the California Conference, laboring in Sacramento, Galt, and Winton. In 1916 the Urogharts were called to Shanghai, China, to attend a general meeting and were assigned to labor in Korea. In the Korean field he labored as an evangelist, mission director, and Korean Union president for several years. For 13 years he was the editor in our publishing house in Seoul. In 1936 he was transferred to the Philippine Island Union. Here he continued his editorial duties in the Philippine Publishing House. In 1941 he was interned with all other foreign civilians and was one of those rescued by the U.S. Army in 1945. The next three years were spent at Angwin, Calif., after which he retired. He was the author of more than 300 published poems. Elder Urohart leaves to mourn his wife, 3 daughters, 2 sons, several grandchildren and great-grandchildren, 2 brothers, and 2 sisters.

THIELE.—Karl F. Thiele, born July 11, 1881, in Germany; died in Port Washington, Wis., April 28, 1956. He married Elsa Barthel, and in 1911 the Thieles accepted the message. In 1924 he became an assistant pastor, and in 1928 was ordained. He labored in different districts in Germany until his health failed in 1946. Mourning his passing are his wife, 3 sons, a daughter, and 5 grandchildren.

PRINCE.—Charles Calvin Prince, born May 7, 1904, at South Lancaster, Mass.; died April 28, 1956. He early gave his heart to the Lord and took premedical training at Atlantic Union College. In 1930 he was graduated from the College of Medical Evangelists. The following year he was married to Dorothy Alice Dunscombe. After a residency at the White Memorial Hospital, he practiced at the Glendale Sanitarium and Hospital in Colorado. For approximately 10 years he practiced medicine at the Bishop Clinic. During his several years of illness, every Friday evening he asked to have the *Review* and *Herald* read to him. Surviving are his wife; 2 children, Mrs. Lois Woods and Richard; his mother, Mrs. Sophie Marie Prince; and 2 brothers, Dr. Harold W. and Dr. Paul W. Prince.

KELTNER.—Martha Ida Keltner, born in 1863, at Nashville, Tenn.; died in Houston, Texas, April 23, 1956. She united with the Houston church 55 years ago. She leaves 4 daughters, 8 grandchildren, 14 great-grandchildren, and 1 great-great-grandchild.

HIGGINS.—Ida C. Higgins died in Ellsworth, Maine, at the age of 88 years. She was an earnest Christian. Remaining are 5 children, foster children, and grandchildren.

BEAUPVE.—Susie Bernard Nestler Beaupve, born Feb. 14, 1866, in Diefelt, Luxembourg; died near Takoma Park, Md., May 2, 1956. She joined the church in 1940. Mourning their loss are her husband, Arthur J. Beaupve; and 2 sons, Chas. W. Nestler and Ralph B. Nestler.

TRUHEOL.—Katherine Lange Truheol, born April 28, 1901, in North Dakota; died in Miami, Fla., Feb. 20, 1956. She was baptized at the age of 13, graduated from Sheyenne River Academy, and attended Clinton Theological Seminary. She was a Bible instructor for 15 years in Pittsburgh, Pa., in the North Dakota Conference, in Chicago, Ill., and in the Indiana Conference. In 1941 she was married to Martin Truheol. Surviving are her husband, her parents, 4 brothers, and 4 sisters.

WOODARD.—Bertha Jane McCoy Woodard, born Sept. 15, 1879, in Iowa; died at Sanitarium, Calif., April 22, 1956. In 1922 she accepted present truth. Left to mourn are 1 son, Clair O.; 3 daughters, Mrs. Lileth Rosenan, Mrs. Shirley Cassina, and Miss Bloom; 10 grandchildren, 3 great-grandchildren, 1 brother, and 2 sisters.

KNAUFF.—Dell I. Knauff, born Aug. 27, 1877, at Roselhill, Iowa; died at Paradise, Calif., April 7, 1956. She is survived by 3 sons, 10 grandchildren, and 6 great-grandchildren.

SPENCER.—Sherman Amos Spencer, born June 19, 1866, in Waupaca County, Wis.; died April 19, 1956. He is survived by 5 children, 12 grandchildren, and 43 great-grandchildren.

MILLS.—Grace Rosina Mills, born July 23, 1874, at Eau Claire, Wis.; died in Warren, Pa., April 3, 1956. Surviving are 7 cousins.

SAXBY.—Willey Parmenas Saxby, born June 12, 1861, in Burke, Vt.; died in Bakersfield, Calif., April 17, 1956. He was converted in 1900, and attended South Lancaster Academy. In 1902 he married Bertha May Pickard. He spent 16 years in denominational work, 12 of them at the New England Sanitarium. Left to mourn are his widow; 2 sons, Warren and Walter; 3 daughters, Myrtle Stark, Bernice Hulsey, and Ruth Davidson; 14 grandchildren, 17 great-grandchildren, and 1 sister.

MC ADAMS.—Willie McAdams, born Jan. 26, 1880; died May 11, 1956, at Tyler, Texas. Left to mourn are 1 son, Elder D. A.; and 4 daughters, Mrs. A. J. Griffin, Mrs. L. C. Smith, Mrs. J. H. Brown, and Mrs. Alma Anderson.

DAWSON.—Jane Dawson, born Aug. 23, 1868, near Manchester, England; died in Chicago, Ill., May 21, 1956. In 1890 she was married to William Dawson. In 1910 they became church members. Left to mourn are her son Merrill, of the *Review* and *Herald* Publishing

Association; and 2 daughters, Marion, and Mrs. Claude B. Miller.

WILSON.—Hattie Walinder Wilson, born Dec. 2, 1887, at Herndon, Kans.; died May 19, 1956. She trained as a nurse and graduated in Kansas City, Kans. In 1920 she was married to Jack Wilson. Survivors are her husband, a son, 5 grandchildren, 2 brothers, and a sister.

LONG.—Fairie Lillian Long, born Nov. 10, 1888, near Russellville, Ky.; died at Long Beach, Calif., May 13, 1956. She was a graduate nurse. In 1938 she became a church member. Surviving are 1 sister and 2 brothers.

NEW.—LaVonne Iola Sanders New, born Aug. 20, 1927, at Milton-Freewater, Oreg.; died May 22, 1956. She attended Walla Walla College and was baptized in 1943. In 1951 she was united in marriage with Ralph William New. Left to mourn are her husband, her parents, 2 grandmothers, and 3 brothers.

WOOD.—Judy Ann Wood, born Nov. 18, 1944, in Seattle, Wash.; died at Carmichael, Calif., May 13, 1956. She was baptized last year. Mourning their loss are her parents, Dr. and Mrs. James Wood, her grandparents, and a brother.

ANTHONY.—Martha Pauline Harmon Anthony, born Feb. 23, 1868, in San Francisco, Calif.; died in Hollywood, Calif., Feb. 15, 1956. Prior to her marriage in 1889 to John H. Anthony she was a nurse at the St. Helena Sanitarium and also nursed in the home of Mrs. E. G. White. She was a church member for 74 years. Surviving are 2 sons, 2 daughters, 6 grandchildren, 2 great-grandchildren, and a foster sister.

NOTICES

Literature Requests

Joel Eriman, Magallon, Negros, Occ., P.I., thanks all who have contributed, and desires a continuous supply of *Signs, These Times, Junior Guide, Little Friend, Sabbath School Worker*, tracts, Picture Rolls, *Review*, pocket series, Bibles, songbooks, and all types of missionary literature.

Pastor and Mrs. J. C. Palmer express appreciation to all who are sending literature. Their present address is 15 Bryants Crescent, May Pen, Jamaica, B.W.I. The person who sent the package of books "From Sabbath to Sunday" is asked to contact them, as the address was lost, and they would like to write him personally.

Mrs. F. Gamble, 131 So. Liberty Ave., Alliance, Ohio, thanks all for the generous supply of literature, and requests that no more be sent until further notice.

A large supply of children's papers, *These Times*, and other missionary literature is needed by Ernest Connell, Box 1098, Collegedale, Tenn.

Wanted for missionary purposes, clean copies of *Signs, Present Truth, These Times, Life and Health*, by Walter Diminyatz, 4365 Elgin St., Vancouver, B.C., Canada.

Requests for Prayer

A sister in the Southland requests prayer for herself regarding her health, and also asks prayer for a friend who is ill.

A family in the West request prayer in behalf of their son who is facing serious surgery.

Church Calendar FOR 1956

Thirteenth Sabbath Offering	June 30
Medical Missionary Day	July 7
Home Missionary Offering	July 7
Midsummer Offering and Service	July 14
Enlightening Dark Counties	Aug. 4
Home Missionary Offering	Aug. 4
Educational Day & Elementary School Offering	Aug. 18
Oakwood College Offering	Aug. 25
Literature Evangelist Rally Day	Sept. 1
Home Missionary Day (Literature)	Sept. 1
Home Missionary Offering	Sept. 1
Missions Extension Day and Offering	Sept. 8
Thirteenth Sabbath Offering	Sept. 29
Neighborhood Evangelism	Oct. 6
(Bible school enrollment)	
Home Missionary Offering	Oct. 6
Voice of Prophecy Offering	Oct. 13
Sabbath School Rally Day	Oct. 20
Temperance Day and Offering	Oct. 27
Message Campaign	October
<i>These Times</i> Campaign	October
Witnessing Laymen	Nov. 3
Home Missionary Offering	Nov. 3
<i>Review</i> and <i>Herald</i> Campaign	Nov. 3-24
Week of Prayer and Sacrifice	Nov. 17-24
Week of Sacrifice Offering	Nov. 24
Home Missionary Day and Offering	Dec. 1
Thirteenth Sabbath Offering	Dec. 29



Mrs. E. G. White

“We have

NOTHING TO FEAR

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

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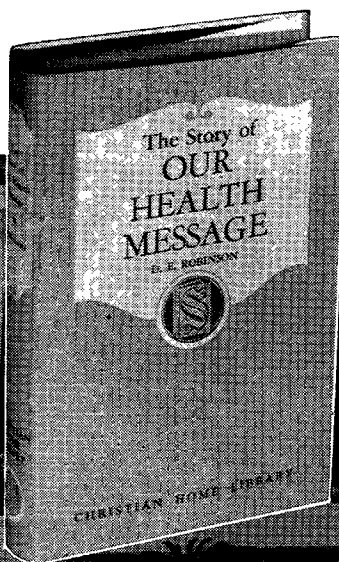
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The Lion, Bear, and Four-headed Leopard
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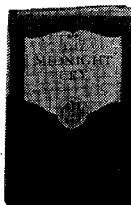
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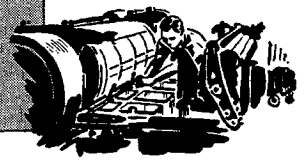
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As We Go to Press



From Home Base to Front Line

The Northern European Division has reported the following missionaries leaving for mission fields during the month of May:

Elder and Mrs. R. M. A. Smart and daughter left London by air on May 7 for Asmara, East Africa. Brother Smart has recently labored as an evangelist in the Irish Mission. He is to be the superintendent of the Eritrea Mission.

Miss Mary S. Tweedie left England on May 16 for Addis Ababa, Ethiopia. Following a furlough in England, she is returning for a further period of service in the Empress Zauditu Memorial Hospital. W. R. BEACH

Potomac Conference Holds Biennial Session

C. J. Coon was re-elected president of the Potomac Conference, and W. H. Jones, secretary-treasurer, at the 17th biennial session of the conference, held at New Market, Virginia, June 15.

Departmental secretaries re-elected included: W. H. Bass, W. M. Buckman, A. L. Page, and C. H. Seitz. E. S. Knecht was re-elected manager of the Book and Bible House, and Dr. Paul Woods, of Waynesboro, Virginia, was elected medical secretary for the conference.

On Sabbath afternoon, June 16, the following six licensed ministers, all graduates of Washington Missionary College, were ordained: A. C. Becker, E. E. Christian, D. C. Fockler, G. L. Goodwin, H. M. Lindsay, and J. H. Toppenberg. W. B. OCHS

Witness of Books Brings Blessings to Home

Carl Glass, literature evangelist of the Illinois Conference, relates the following experience:

"I knocked at a home where a widow and a ten-year-old daughter lived with her aged mother. They seemed unable to purchase a book, but they were Christian people. I felt I should not leave, and was just sitting there while they looked at the books. Then I mentioned that I had sold a book in that home five or six years

before. The woman said, 'Are you the one who sold us that Adventist book?'

"She rose, and going into the other room, came back with *Bible Readings*. How good it seemed to see that book! Then I began to tell them about *The Great Controversy*. The grandmother spoke up and said, 'We have that book, too. My husband had that book when we were married in 1894. A few years later a man came by and we bought another book by the same author, *The Desire of Ages*.' She spoke about the good they had derived from the books.

"The daughter then said, 'My husband's folks are all Seventh-day Adventists. I have taken the Voice of Prophecy Correspondence Course and have my diploma.'

"Sabbath we are to pick up the ten-year-old and her mother to take them to church. The grandmother is very old and unable to go."

If we had more literature evangelists, many more people could be contacted.

Review and Herald Breaks Ground for Addition

On June 12 earth-moving equipment began excavation for an addition to the Review and Herald building in Washington, D.C. This marks the sixth time in 50 years that it has been necessary to expand facilities of the Review and Herald Publishing Association.

In May, 1906, when the office and factory workers took possession of the original building, it was large enough to house the 55 employees and modest equipment that then made up the plant. With the steady growth of the church and the rapidly increasing demand for books and periodicals, however, enlarged facilities were needed in somewhat less than three years. About ten years later another extension was built, quickly followed in 1919 by a large three-story wing. Two additions were erected after the depression, providing for new pressrooms, stockrooms, engraving plant, typeroom, book bindery, and enlarged art department.

The addition now in process of construction is being erected on the front of the building and will augment present office, shipping, and storage space.

E. E. Franklin and G. R. Fattic Die

We regret to announce that two brethren who had spent many years in denominational work passed to their rest on Friday, June 15. E. E. Franklin, former associate secretary of the General Conference Publishing Department, died in Mountain View, California; and G. R. Fattic, retired MV Department secretary of the Central Union, died in Orlando, Florida.

We extend our sympathies to the bereaved families. Life sketches of these two brethren will appear later.

Workshop for Deans Making History

Far beyond our highest expectations, 60 actual or prospective school home deans, from 35 academies, colleges, and schools of nursing, are enrolled in the first North American Division workshop for school home deans. This workshop, now in progress at the Seventh-day Adventist Theological Seminary, in Washington, D.C., will continue for five weeks. The frank consideration of varied subjects and problems and the intensely practical discussions will strongly influence the efficiency and effectiveness of the work of our school home deans in the months and years to come.

LOWELL R. RASMUSSEN

The Desire of Ages Published in Chinese

For many years our Chinese-reading Seventh-day Adventists have longed for the day when they might have the Conflict of the Ages Series in their language. On May 14 *The Desire of Ages*, the first of the five-book series, was published in Hong Kong. It was the rare privilege of the writer, who on that day was passing through Hong Kong, to formally receive for the Trustees of the Ellen G. White Publications the first copy to come from the press.

This nicely finished book represents years of painstaking work on the part of a number of men and women in the preparation of the translation and in careful checking and rechecking for accuracy.

ARTHUR L. WHITE