

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



*Peace*

By Myrtle Lora Nelson

We cannot find peace in the world,  
But we can have peace in our heart—  
Peace that God only can give,  
Peace that the world can't impart.

DON KNIGHT

**ON THE Religious Front**

**In This Issue**

COVER . . . . . Peace

EDITORIALS . . . . . Page 3

The "Poison Ivy" of Competitive Athletics—Meditations by an Eavesdropper—From the Editor's Mailbag

GENERAL ARTICLES . . . . . Page 6

A Firm Basis for Faith—Parents' Fellowship of Prayer—God's Formula for Happiness—"Be Ye Also Ready"—The Three Triumphant Entries of Jesus

MEDITATIONS IN VERSE . . . . . Page 11

Thou Knowest Best—Winter Hearts—By the Waters of Eden—Chapel Bells—What Will the Question Be?

OUR HOMES . . . . . Page 12

Imagination, Is It Good or Bad?—"Let's Go and See"

FOR ADVENTIST YOUTH . . . . . Page 14

I'd Have an Aim—Seat Belts

MISSION STORY OF THE WEEK . . . . . Page 16

A Doctor, but No Clinic for Bara Cara, British Guiana

NEWS FROM HOME AND ABROAD . . . . . Page 18

Meeting a Flood Disaster in Northeast Brazil—A Visit to Iceland—*Message Magazine* Lays Plans for Growth—Former Drunkard Builds a Floating Church—Osaka Voice of Prophecy Children's Rally—India VOP Overwhelmed by Applications—Franco-Belgian Union Conference Workers' Meeting—Printing the Message in Korea—Why Have Investment Offerings?—In the Heart of the Peruvian Jungle—New Church Organized in Illinois—In Brief—*We Can Have Peace*—Church Calendar for 1961—Sabbath School Activities

SABBATH SCHOOL LESSON HELP . . . . . Page 27

How Near Is the End? (Lesson for Sabbath, March 4)

POETRY

Underneath His Wing, p. 6; Cogent Promptings, p. 10; Planting for Heaven, p. 12

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

**22 Christians in Japan's House of Representatives**

✓ Twenty-two Christians were among 468 Japanese elected to the country's House of Representatives last November. Five other Christians ran for office but were defeated. Of those elected, 14 belong to the United Church of Christ in Japan; two are members of the Japan Holy Catholic Church (Anglican); two are Roman Catholics; two are in the Non-Church Movement; one is an Evangelical Lutheran; and one is a Presbyterian.

**Christian Missions No Longer Existent in China**

✓ Mrs. Gerda Buege, a former German Protestant missionary in China who recently returned from a tour of China arranged by an East Berlin travel bureau, said in Berlin that the Christian mission there has ceased to exist. The missionary declared the most striking feature of the present situation of Christians in China is that they have become a "frightening minority" which must be sought with a "magnifying glass." She reported that in Shanghai church life was comparatively active due to the special position of this city. Although the number of churches in this city of 10 million had dwindled from a former 200 to 20 today, there is still a noticeable amount of religious activity, she said.

**Church Construction Topped \$1 Billion in 1960**

✓ Church construction in the United States topped one billion dollars for the first time in history in 1960, the U.S. Census Bureau reported in Washington, D.C. Construction of new religious edifices passed the mark by \$16 million despite a sharp drop in December construction resulting from adverse weather conditions and possibly some impact from the gathering recession that is affecting other areas of construction. December construction amounted to \$73 million, a drop of \$21 million, or 22 per cent from November. This was \$10 million less than the figure for December, 1959, but still was the second best December on record.

**Green Stamps Spur Participation in Church Activities**

✓ Attendance at Sunday evening services in the Conyers, Georgia, Methodist church has doubled since the congregation's pastor began giving out "green stamps" in a novel effort to boost participation in church activities. C. R. Vaughn, Jr., church school superintendent, said that before the go-to-church-and-get-a-green-stamp policy was started Sunday evening attendance was about 50. "It has at least doubled that by now," he added. Parishioners also get stamps for their participation in the Women's Missionary Society, Men's Club, Methodist Youth Fellowship, and choir practice.

**TO OUR CONTRIBUTORS**

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

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# EDITORIALS

## The "Poison Ivy" of Competitive Athletics

In *Look* magazine for January 17 Dr. James B. Conant, former president of Harvard University and a bright luminary in the contemporary educational firmament, shakes his head gravely at the "vicious overemphasis on competitive athletics" now plaguing American high schools and colleges, and brands it as being "seriously destructive of our entire educational structure." Financed by the Carnegie Corporation, Dr. Conant recently concluded a four-year investigation of educational procedures in American high schools and junior high schools.

In this article the author diagnoses the current overemphasis on competitive athletics on the high school level as a collegiate "disease" with which high schools became infected shortly after World War I. Now, he contends, the disease has reached epidemic proportions. He quotes a former president of one of the nation's largest universities as saying that, "without a doubt, American intercollegiate athletics have gotten out of hand." Some, Dr. Conant observes, attempt to justify high school athletics on the basis of their supposed contribution to physical fitness. This argument he brands as completely fallacious and the result of "fuzzy thinking." Competitive athletics, he says, are inherently incompatible with the concept of physical fitness for all pupils, many of whom are deprived of the opportunity for physical training as a direct result of this misplaced emphasis. Furthermore, the excessive amount of time participants must spend in practice effectively prevents concentration on the real objectives of education itself.

Some educators, while recognizing the existence of the problem, propose that high school athletics be retained but subjected to better control. Nothing of the kind, protests Dr. Conant, to whose satisfaction experience has amply demonstrated that, "like poison ivy, athletics are difficult to control." He has reached the conclusion that the only satisfactory way to "control" competitive athletics is to curtail them greatly, or better yet, to abolish them altogether. "Drastic changes," he says, are needed in the content of the physical education courses in our junior and senior high schools. "Can we afford in these days of peril to jeopardize our education by confusing concern over physical fitness for all with the desire for the excitement of athletic entertainment?" he asks in conclusion. "Can we afford the luxury of so much misdirected effort?"

### The Adventist Point of View

Seventh-day Adventists take courage that an educator of Dr. Conant's stature has, upon the basis of personal observation and experience, arrived at the same attitude toward competitive athletics they have held for nearly a century—on the basis of inspired counsel. Once more, as so often in the past, the validity of divine instruction has been confirmed, and its consistency with the most advanced professional thought on the subject vindicated. Seventh-day Adventist schools and colleges will

not need to go through the throes of the "drastic changes" Dr. Conant is now urging upon secular educational institutions. If leading educators have reached the conclusion that competitive athletics militate against the training of young people to cope with the great national and international problems confronting our generation, how much more certain may Seventh-day Adventists be that such sports are wholly incompatible with the training of our own youth for front-line service in the greatest of all crises now looming ominously ahead!

Upon reading Dr. Conant's stimulating article we turned to the Spirit of Prophecy writings to see what Inspiration has to say on the subject of organized sports. Point by point, the agreement of the two is little short of amazing. Like Dr. Conant, Ellen G. White recognizes the need of physical exercise for all students: "Unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity."—*Education*, p. 207. "Vigorous exercise the pupils must have."—*Ibid.*, p. 210.

At the same time, both Dr. Conant and Sister White indict organized sports on the basis that they make no practical contribution toward preparing young people for the duties and responsibilities of life. Says the latter: "The tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider the influence of these sports both on the student's progress in school and on his success in afterlife. The games that occupy so much of his time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. . . . [Athletic games] stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and tranquil enjoyments."—*Ibid.*, pp. 210, 211. "Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help."—*Counsels to Parents and Teachers*, p. 274.

### Counteracting the Work of the Holy Spirit

Athletic games tend to become "intensely absorbing," and "to create appetites and passions that will counteract the operations of the Spirit of God upon human hearts."—*Ibid.*, p. 281. "While the youth are becoming expert in games that are of no real value to themselves or others, Satan is playing the game of life for their souls."—*Ibid.*, p. 274. "The students that have had their minds deeply excited in their games, are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them in this life and for the future immortal life."—*Fundamentals of Christian Education*, p. 225. Match games in particular are singled out as a repudiation of Christ's leadership in education (*Ibid.*, p. 378).

In the mistaken notion that these counsels indict occasional, informal athletic games, some have thought to ban them altogether. But for this extreme position Inspiration provides no support: "I do not condemn the simple exercise of playing ball; but this, even in its

simplicity, may be overdone.”—*Notebook Leaflets*, Education, No. 6. It is competitive, organized sports that Inspiration has placed under the ban—and of which Dr. Conant speaks. Yet “exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity.”—*Education*, p. 210. “As a rule, the exercise most beneficial to the youth will be found in useful employment” that will “promote not only physical, but mental and spiritual growth.”—*Ibid.*, p. 215. One of the most important lessons for every youth to learn is the dignity of useful labor, and its reward in personal satisfaction.

We thank Dr. Conant for his assurance that the inspired counsel that came to us half a century and more ago is not out of date.

R. F. C.

## Meditations by an Eavesdropper

The old adage that “eavesdroppers seldom hear anything good about themselves” was proved true again recently.

We were sitting in Constitution Hall, in downtown Washington, D.C., waiting for a meeting to begin—a meeting sponsored by Protestants and Other Americans United for Separation of Church and State. Paul Blanchard, author of *American Freedom and Catholic Power*, was to be the speaker. Behind us was a white-haired man (we overheard both his name and his denominational affiliation) who began to comment to the woman next to him (whom we assumed to be his wife) on various aspects of the evening’s program. When his wife remarked that a Seventh-day Adventist minister was to introduce the speaker, he boomed out in a voice loud enough for everyone in our row to hear:

“Yes, the Seventh-day Adventists are pretty active in matters involving religious liberty. They’re good people, but I’m not too happy about the slant that they have on this. We ——— [here he named his denomination] are interested in separation of church and state because we oppose control by a foreign power [the Vatican], but the Adventists are in this program because they’re against Sunday laws. That’s their angle.”

We might have passed this off merely as “small talk” by the elderly gentleman; we might have decided that he was simply “making conversation”—except for one thing: a few minutes later, after exchanging introductions with a total stranger on the other side of him, he repeated his view, saying, “I’m not too happy about the part Adventists take in this thing. Their angle is Sunday laws.” As he continued to expatiate, it became clear that he believed Seventh-day Adventists are interested in religious liberty only because the enforcement of Sunday laws may restrict their personal freedom of worship.

### We Protest

We protest. We are militant advocates of religious liberty because we believe man is born with the right to worship God as he sees fit, without let or hindrance by government. This is an inalienable right. It is the right of the Catholic, the Jew, the Moslem, the Buddhist, the Shintoist, the atheist. We stand squarely with Peter and the other apostles who said: “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye” (Acts 4:19); “We ought to obey God rather than men” (Acts 5:29). While we take second place to no one in love of country, patriotism, and loyalty, we believe that man’s highest allegiance must be to God. If the laws of man demand obedience in opposition to God’s claims, God’s requirements come first.

It is true that we oppose Sunday laws. We do so because Sunday laws (no matter how they may be disguised) are religious laws. They have no place among civil statutes. But let this point be clear: We would oppose seventh-day-Sabbath laws as strenuously as we oppose Sunday laws. In this contest, the real issue is not that we believe Sunday is without scriptural support; the issue is freedom of conscience—religious liberty. Voltaire is reputed to have said: “I disapprove of what you say, but I will defend to the death your right to say it.” This, basically, is the Adventist position. We disagree decidedly with most other religious people on the Sunday issue, but we will defend their civil right to believe as they do.

### The Church-State Issue

Why do we oppose any move to breach the wall between church and state in the United States?

First, because the Constitution forbids any “establishment of religion” by the government. We believe that attempts to obtain tax money for the support of church-created schools, attempts to establish Sunday by law as a day of rest, and efforts by powerful churches to secure special favors from government are merely preliminary steps on the road to creation of an all-powerful, monolithic, church-state organization.

We fear this kind of union, because history proves that whenever churches have been able to get the state to do their bidding, freedom has disappeared. The blood of millions of martyrs in Europe bears testimony to the evils that accompanied church domination of the state during the centuries when papal Rome was all-powerful. Suppression of religious minorities is the rule when the state is subservient to the church. Lord Acton once said, “All power corrupts, and absolute power corrupts absolutely.” How true!

We are opposed to church-state union also because we believe that it corrupts the church. Inevitably, under a church-dominated government, religious tests for office are applied. In the history of the colonists when one could vote and hold office only if he was a member of the church, many joined the church for political advantage. Though unconverted, they made a profession of Christianity, and their presence in the church weakened its spiritual power. “The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world.”—*The Great Controversy*, p. 297.

### Preserving Our Heritage

There is another important reason why Seventh-day Adventists are vigorous exponents of religious liberty—we feel a deep responsibility to preserve the heritage of freedom that has been bequeathed to us at such frightful cost. We are the children of the Reformation. Our forebears stood courageously for the freedoms that we have inherited. For example, when the emperor Charles V presented to the German princes assembled at the Diet of Spires in 1529 a decree that would restrict religious liberty and would prohibit the extension of the Reformation doctrines, their unanimous decision was “Let us reject the decree. In matters of conscience the majority has no power.”

Slightly more than a century after the Diet of Spires, Roger Williams insisted that civil magistrates have no authority to enforce religious requirements. He demanded religious liberty for himself and all others. “No one should be bound to worship, or to maintain a worship, against his own consent,” he declared.

The Massachusetts Bay authorities spurned Williams’ ideas, and sentenced him to banishment from the col-



onies. To escape arrest, Williams fled into the forest in the midst of winter. Finally he reached Narragansett Bay and there founded a state that granted full religious freedom. The principles of Rhode Island—civil and religious liberty—were adopted by our nation's founding fathers, and were written into the Constitution. What a debt we owe to those who have gone before us!

Speaking of the German princes at Spires, Ellen G. White has written: "The banner of truth and religious liberty which these Reformers held aloft has in this last conflict been committed to us. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—*Testimonies*, vol. 6, p. 402.

There is much more that we might say on this question, but we believe we have said enough to show that our denominational commitment to the cause of religious liberty rests on a broad base. It is not anti-Sunday, it is pro-freedom—freedom for everybody!

K. H. W.

#### Part 1 of Two Parts

## From the Editor's Mailbag

A sister writes to tell us that she is not renewing her subscription because she believes that the REVIEW is teaching our people contrary to Spirit of Prophecy counsel. This is a heavy charge, inasmuch as the REVIEW professes to set forth our denominational beliefs. Within the limits of a letter it is possible to give only a most brief answer to her indictment. Following is the substance of our letter to her, minus one or two points that have recently been considered in the REVIEW:

### Our Reply

Let me start out with this one point clear between us, that I believe the Spirit of Prophecy as firmly as you do. When I was a boy I used to hear Mrs. White preach. I believed her then; I believe her now. I'm sure you would not want to claim that you have a monopoly on loyalty to her teachings. The question is: Who is in error in his interpretation of her inspired counsel? That is the heart of the matter. There are some people, you know, who read the Bible and think they can prove from it that Adventists have departed from the faith. They say they find in the Good Book support for Sunday, for everlasting hell-fire, for a temporal millennium, and the like. But we declare that they wrongly interpret the Bible.

You speak critically of polio "shots," which the REVIEW endorses. But Mrs. White says nothing in condemnation of "shots" or any other procedure for immunization against disease. She herself was immunized against smallpox.

You are critical of the fluoridation of water, of which the REVIEW speaks favorably. You declare that Mrs. White says "we should drink pure water." But there is no scientific proof that the fluoridation of water makes it impure. Please don't send to me now, in reply to this, certain rather lurid literature published on this matter, that would almost make me think I was drinking straight poison if I drank fluoridated water. I am hopelessly unimpressed by such literature. If by any chance you ever come across a piece of literature that calmly provides experimental and clinical proofs that fluoridating water makes it dangerous, I'd be happy to read it. I have never seen such a piece of literature. Of course Mrs. White would advise us to drink pure water. I would say the same thing. But no water is pure in the sense that there are no chemicals in it. A great amount of the water

we drink has, for example, some iron in it. It gathers that iron as it makes contact with the ground. Water is not necessarily made impure because it contains certain chemicals.

### The Use of Herbs

You say that Mrs. White spoke of using herbs. You imply that therefore the advocacy of any other kind of medication violates her counsel. True, she did make a few statements about herbs, though not many. Perhaps you have seen the same statements repeated so often that you have concluded that her writings are alive with counsels on herbs. That is not so. Furthermore, she made those statements at a time when the word "drugs" was synonymous with opium, strychnine, and the like. Anything would have been better than those drugs. I don't say that there may not be value in some herbs. I am sure that there is. Indeed, a great many of our present-day most potent drugs are derived from herbs. The difference between using those particular drugs and using the straight herbs is simply that the drug manufacturers have refined the herbs to the point where we know absolutely the dosage we are taking.

I repeat what I earlier said in the REVIEW, and to which you take such vigorous exception, that "we are not herb doctors." The phrase "herb doctor" describes a certain kind of person, as I'm sure you well know, who makes an amazing array of claims for every variety of herbs, without any good scientific proof in support of his statements. I really don't think you'd want to be treated by such a "doctor" if you had a grave malady.

### Mrs. E. G. White and Voting

You refer to Mrs. White's statements on voting and chide us for saying that Adventists may vote. Mrs. White makes several statements as to voting, including some very specific declarations as to times when we are morally obligated to vote—for example, on temperance. We are to oppose liquor by "voice, and pen, and vote." Now most generally we are for or against a measure in terms of candidates who are up for election and who will, or will not, support such a measure. Hence voting for temperance has often meant voting for a candidate who favors repression of the liquor industry.

We must take *all* that Mrs. White says on a certain matter, if we are to maintain a balanced picture. We could take certain passages of Scripture, and looking at them alone, could set out on a rather singular course of action. It is only when we take all that the Bible says on a particular subject that we are kept in the middle of the road. You say that you are "praying for God to lead in the political campaign so that whatever is best for His work will occur, instead of voting to place someone in office that I will be held accountable for."

But that leaves out the factor of our personal responsibility. When we pray for the will of God to be done on earth, most times God calls upon us to cooperate with our prayers. For example, we don't believe that we should sit on a mountaintop and pray, and pray, and pray—and then continue simply to sit there. I believe in praying, but I believe in action also. As the old Quaker lady said, "Whenever thou prayest, keep thy feet moving." In other words, be ready to go into action for God as soon as you've made your appeal to God. We pray for our daily bread, but that does not mean that we will sit and wait for God to hand us a loaf. We believe that we should immediately follow the prayer by diligent action to earn the loaf of bread. We are to be workers together with God in the fulfillment of our prayers, as in every other aspect of our lives.

F. D. N.

(Concluded next week)



# A Firm Basis for Faith

By Patrick McCarthy

A LETTER reprinted a few months ago in the "Parents' Fellowship of Prayer" column told of a family's loss of faith after about six years in the church. Apparently nothing drastic had happened to destroy their faith. It had just grown weaker and weaker, until they felt that they no longer believed, and that God's hand no longer seemed to be manifest anywhere. This family had overcome many evils and had been good workers in the church, yet they spoke of carrying on with a dead feeling inside them.

The problem of having one's faith gradually wear away is not unique with this family. In fact, it is fairly common. In the Bible it is spoken of as losing one's "first love." It happened to the whole Christian movement right after the apostolic age and has happened many times since to reform movements, to churches, to families, and to individuals.

Strange as it may seem, the first of the seven churches of Revelation fell into this state. Jesus says to the church of Ephesus, "I know thy works, and thy labour, and thy patience. . . . Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:2-4). Notice also the words of rebuke from the Master to the church of Sardis, which was to carry the great message of the Protestant Reformation to all the world: "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). And finally the church of Laodicea becomes afflicted with the same disease: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

The sad condition described in these phrases applies to three of the seven churches of Revelation. This is an amazingly large proportion. Per-

haps the condition described by these words exists today among Christians in at least the same proportion. This serious situation is certainly not what God intended for us, and deserves a dedicated effort on our part to understand its cause and if possible discover and apply its cure.

## Solving the Problem

The conversion and spiritual development of each Christian involves too many complex factors and is too much an individual experience to fit completely into any general analysis, but there are certain experiences connected with this problem that we all have in common. If we closely analyze these common experiences, perhaps we can help one another on the road to recovery.

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## Underneath His Wing

By J. R. Patterson

There is a place of refuge,  
Underneath the Master's wing;  
There my hope is firmly grounded,  
There my faith shall ever cling.

Yes, my aim's securely founded,  
In a love that's full and free;  
There I find a safe abiding,  
In the Rock once cleft for me.

I shall never be persuaded  
To reproach my Saviour's name;  
I shall ne'er forsake that Stronghold  
For some other fort to gain.

I am not among the vanquished,  
I can songs of triumph sing,  
For I always have a shelter  
Underneath the Master's wing.

Though trials come with deep despair,  
I'll ever cling the tighter,  
Till storms are o'er, to rage no more,  
Then heaven'll shine the brighter.

Let us look first at the negative side. What are the factors that spoil our enthusiastic first love? Why is it that though we may have begun with the greatest of faith, after a time our day-by-day and week-by-week Christian faith becomes progressively weaker until we are in a lukewarm, "first-love-less" condition? From what we read in the Bible and the Spirit of Prophecy writings, it is clear that Christianity should give us the daily sustaining faith that seems to be slipping away from us. If we have been in the faith for a few years, we can look back on our experience and probably find some reasons for this unhappy development.

Almost all of us have seen, at one time or another, the gospel presented in a highly dramatic and emotional way. Perhaps we ourselves were brought into the church under preaching of this kind, or perhaps soon afterward we were subjected to this sort of appeal. All this may not have accomplished the good that was intended.

In other cases people are converted in a dramatic way out of the very worst conditions possible. Men who were drunkards, thieves, murderers, et cetera, have been drawn to Christ and saved. Conversions of this kind show the wideness of God's mercy and the depth to which He will reach to save His creatures, but they are not the stuff of which day-by-day Christian living is made. Those who have been saved in a dramatic way cannot go on reliving this one great experience over and over in order to keep their daily faith strong.

The gospel is the most powerful and dramatic story every told, but when we think of it only in terms of overemotional appeals we not only harm ourselves but others. Let us not forget that there are many excellent candidates for the kingdom who are not in the depths of sin; who are of a

sound mind, and who live fairly well-regulated lives. Such people may automatically count themselves out as candidates for conversion if they cannot readily identify themselves with such extreme emotional situations.

### Daily Miracles Not Necessary

Furthermore, not only do we repel this class but we come to think that religion should consist of such dramatic and emotional experiences almost daily. Some will fail in faith because they do not witness daily miracles and deliverances; because they think that they do not see the hand of God in anything. Others may try to keep this misconception of faith alive by imagining they see the hand of God in everything, even the most trivial events of their lives. It is true, of course, that God is continually working to sustain and protect us, and thinking about God's care in this way contributes to our spiritual health and growth, but to expect or demand daily miracles to keep our faith alive is unwise if not presumptuous.

We may readily believe the stories of great deliverance that we find in the Scriptures, such as the story of Daniel in the lions' den. We may expect that God could and would deliver us in as remarkable a way if a similar occasion should arise in our lives. In fact, we read of just such miraculous occurrences in the mission fields and we accept them without surprise.

But what about the multitudes of Christians who have never had such experiences? Is their faith less genuine? Not in the least! Genuine faith can accept miracles as being from God, but genuine faith does not demand miracles to sustain it. This is an important difference, and if we understand it clearly we can grasp the seeming paradox of Christ's answer to the scribes and Pharisees when they asked for a sign of His authority and Messiahship. He answered by saying, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39).

This sounds like a strange thing for Jesus to say, since His ministry was so crowded with miracles, all attesting to His divinity and authority. In fact, Christ Himself pointed to His mighty works (miracles) as evidence of His divinity: "Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake" (John 14:11).

These seemingly contradictory statements can only be understood by realizing that in the first instance Christ was answering a question asked by the caviling and unbelieving Pharisees; in the second instance He was

speaking to His own disciple Philip. The only sign that would be given to the hardened and unbelieving was Christ's three-day entombment, but to those of even feeble faith all of His miracles were signs. The Pharisees were demanding signs and got none, but the belief of Philip (weak as it was at this point) could see in all Christ's miracles evidence on which to build greater faith.

One of the best examples of the proper attitude toward faith and the miraculous is the experience of Daniel in being delivered from the lions' den. This was as dramatic an experience as anyone could imagine, yet it would be hard to believe that Daniel's faith in God would have been any less or any different if this had never happened to him. The day-by-day sustaining faith of Daniel was founded in his appreciation of and closeness to God rather than in any miracle on his behalf.

So if our faith has become weaker because we have been misled to feel that true religion should consist of an extended series of signs and wonders, perhaps we should seek for a better foundation. But before we examine some of the better foundations for our faith, let us look at another misconception of religion that in some cases accounts for loss of faith.

We might describe this faulty reli-

gion as "fasting" religion. To the Pharisees of Christ's day fasting was a central part of their religion; some of them fasted two days of every week. Even the disciples of John the Baptist were influenced by this idea, for they came to Jesus asking, "Why do we and the Pharisees fast oft, but thy disciples fast not?" (Matt. 9:14). Few people fast regularly like this today, but many turn their religious experience into a sort of spiritual fast. Fasting means, of course, to do without, to give up something.

We all recognize that a person must give up and do without many things if he is to become a Christian. This is often an unpleasant experience at first, although after the self-surrender and self-conquest is accomplished he is more than rewarded for his efforts. But many progress no further in their development than to think that religion consists chiefly of self-denial. Most assuredly self is denied in the triumphant Christian life, but this is almost an unconscious by-product of a much greater motivating force than simple self-discipline. If we progress no further than the "fasting" stage, so to speak, we will find ourselves with a gloomy and lifeless religion that will never sustain our daily need for faith and spiritual strength.

The answer that Jesus gave to John's disciples when they asked Him

## Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

### A Poetic Request for Prayer

Many years have flown since mother  
Passed away with Christian faith.  
Her last, sad concern was brother,  
Fearful that the Christian's race

He might lose, for dire temptations  
Seemed to lurk on every hand,  
And she did so long that someday  
They would meet in glory land.

All these years I've tried to deepen  
In his heart a love for truth,  
But it seems all efforts fruitless,  
Though baptized in early youth.

So I come to you requesting  
In your fellowship of prayer  
That you place the name of \_\_\_\_\_  
On your list, that all who care

May petition our dear Father  
For this soul who now seems lost,  
Pleading only Jesus' merits,  
That He'll save, whate'er the cost.

Pray that he may read his Bible,  
Learn to seek a higher power,  
For without Christ, life spells failure;  
And it's nearing earth's last hour.

To all those who join the circle  
Friday night in evening prayer  
For the lost and loved and straying,  
May God send His grace and power.

Thank you for this special favor,  
And may interceding grace  
Rest upon the dear ones prayed for,  
Till we all meet face to face.

LUELLA WELLS

It is our earnest prayer that the "brother" mentioned in this poem prayer request may respond to the appeals of the Holy Spirit. Let our united prayers ascend to God each Friday evening at sunset that he and other dear ones may return to the Father's house.

why His disciples did not fast, gives us a clue to the foundation for a faith that will not wear away under the day-by-day pressures but will grow into a mighty tree, though it begin as small as a mustard seed. Jesus answered with the question, "Can the children of the bridechamber mourn, as long as the bridegroom is with them?" (Matt. 9:15). Jesus used the

same figure that John himself had used in speaking of his relation to Christ. John had said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

(To be continued)

Handbook to Happiness—2

## God's Formula for Happiness

By Harold Shryock, M.D.

ASK a young person who is engaged to be married, "Why do you expect to be happy?" He will respond, "Because we love each other." Ask someone who is visiting in a typical Christian home, "Why is this a happy family?" He will answer, "Because the parents and children love one another." Ask a Christian who has just passed through some difficult experience, "How can you be happy in the face of your hardship?" He will say, "Because I know that God still loves me." Ask a Bible student, "What text gives the best summary of the plan of salvation?" He will tell you, "John 3:16, which bases the entire plan of salvation on God's love for mankind."

On examining these several comments we observe that love is the common denominator for happiness. It is love for each other that makes a married couple happy. It is love at home that makes a family happy. It is the knowledge of God's love that makes a Christian happy, even in adversity. It was God's love for mankind that prompted Him to give His "only begotten Son."

Love is the foundation principle of God's government. No wonder that the lawyer, when asked by Jesus to name "the great commandment in the law," responded by reciting the commandment of love—love to God and love to man (Matt. 22:35-40).

"In the precepts of His holy law, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings. Christ came to magnify the law and make it honorable. He showed that it is based upon the broad foundation of love to God and love to man, and that obedi-

ence to its precepts comprises the whole duty of man."—*The Acts of the Apostles*, p. 505. The "perfect rule of life," which God has provided for His human children, is based squarely on adherence to His great law of love. And love is the basis for happiness.

### Happiness Through Obedience

Happiness cannot be bought and sold. It comes as a reward for successful living. It is the natural result of following the way of life that God prescribes and that involves conformity to the great commandment of love to God and love to man.

The psalmist expressed in poetic style his understanding of God's desire to share with His human children the happiness that exists in heaven: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Ps. 36:8). Within this short verse we find the teaching that God is the source of true happiness and that He wants to make this joy available to men and women. This He will do if they follow the plan of living specified in God's law of love.

In our human relations we desire to communicate with those we love. Love between a husband and wife finds expression in pleasant conversation and in acts of kindness. When one is absent from the other, love is expressed by letters and telephone calls. Similarly, love to God is expressed by communicating with Him both in prayer and by the study of the Scriptures.

The husband and wife whose love is genuine have complete confidence in each other's continued interest and personal loyalty. So, the child of God

who fulfills the "first and great commandment," feels so secure that he can say, "I will not fear what man shall do unto me" (Heb. 13:6). He feels safe because he believes in the ministry of angels and trusts His heavenly Father to send these angels to his rescue whenever this will meet the divine purpose.

Even when the child of God passes through experiences that are trying, he prays for divine help so that he may use these very experiences as a means of strengthening his character and as steppingstones to greater usefulness in the gospel program. One who truly loves God has confidence that He will intervene in future events and will bring these to pass in ways that will best fulfill His plan for the individual. This confidence brings peace of mind and eliminates worry over future uncertainties.

Love to God includes an acceptance of God's plan for successful living. By comparing his human frailties with the commandments expressed in the Decalogue, a person recognizes his shortcomings and prays for forgiveness through Christ's atonement for sin. It is by this means that true love for God results in a clear conscience and consequent happiness.

Complete love for God brings a childlike dependence on the regenerating power God has promised His children through the ministry of the Holy Spirit. This regenerating power brings the ability to rise above those habits and human tendencies that would cause personal defeat, regret, and unhappiness.

Jesus placed the second part of the great law of love on the same plane as the first: "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:39).

"It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good."—*Christ's Object Lessons*, pp. 384, 385.

Genuine love to our fellow men makes necessary a full, wholesome development of the God-given social in-



clinations. Love to our fellow beings is a two-way experience that brings genuine happiness through the pleasures of companionship, the desire to be worthy of friendship, and the satisfactions of being appreciated.

Love for one's fellow men is of several orders. First, there is that close bond of affection that exists among members of the same family. This order of love, when manifested unselfishly, brings the type of happiness of which we usually speak—the kind that occurs in a happy marriage and in congenial family life.

The next level of love reaches out to one's circle of friends. Although not of an intimate nature, this love brings happiness through social activities.

Then, there is that broad order of love for mankind which prompts a person to follow the Master's example in ministering to the needs of humanity. This is the type of Christian love that provides the incentive for foreign mission service, the desire to participate in community enterprises, and the motive for sharing one's faith.

#### Who Is Our Neighbor?

Following His pronouncement of the great law of love, Jesus illustrated the manner in which love to one's "neighbor" should be manifested. He related the story of the good Samaritan. "In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rights, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages*, p. 497.

"Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*Ibid.*, p. 503.

In Jesus' discourse on the vine and the branches, He urged His followers, "Abide in me, and I in you" (John 15:4). Later in the sermon He told of the happiness that the Christian relationship will bring: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (verse 11).

What about the professed Christian who is downcast and unhappy? There is something wrong with his Christianity, for God intends, as we have seen, that the Christian's way of life shall be characterized by love and happiness. Complete love to God, combined with unselfish love for one's fellow men, brings genuine happiness as its natural reward. Hence, the Christian is a happy person.

(To be continued)

## "Be Ye Also Ready"

By Charles Keymer  
Pastor, Bakersfield, California

**T**HEREFORE be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33).

About two years ago my brother Norman bade good-by to our family in Minneapolis and headed West on a business trip. Norman was 25 years old and was employed by a trailer convoy company. He was working to earn sufficient funds to enable him to return to college and complete his course.

Norman had never been to California, so when he was asked to deliver a house trailer to the West Coast he was delighted. This would give him an opportunity to visit a part of the country that he had always hoped to see. As he was leaving he said to the family, "Just think, I'll be in California next Friday."

He did not know then that instead of being in California the next Friday,



he would be in a grave in Des Moines, Iowa. On his trip west near Seward, Nebraska, his truck skidded across the highway, went down an embankment, and crashed. He was killed instantly. He never knew when he left home that this would be his last trip. We laid him in a grave just a few days later, with the hope in our hearts of the resurrection morning.

The admonition that Jesus spoke, "Be ye also ready," became more real to us than ever before. It is a warning that we all must heed, for not one of us knows what day or hour may be our last. The words of our Lord are given in loving admonition over and over, "Watch," "Take heed," "In such an hour as ye think not," "Be ye also ready."

Not one of us knows assuredly that he will be alive tomorrow. Today alone is ours to live in consecration to our Lord. But too many are putting

off until tomorrow their full dedication to God. Tomorrow may be too late.

We also know that the time is drawing near when probation will close for everyone. When Christ completes His mediatorial work, mercy will end. And no man knows that day or the hour. "Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."—*The Great Controversy*, p. 491. "The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above."—*Ibid.* Now is the day of salvation. We have been given ample warning and abundant time in which to get ready. Are we ready now?

"Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless. . . . The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. . . . Those who exercise but little faith now, are in the greatest danger of falling under the power of Satanic delusions. . . . We should now acquaint ourselves with God by proving His promises. . . . We must take time to pray. . . . The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess. . . . It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits."—*Ibid.*, pp. 620-623, *passim*.

Let us prepare now by confessing our sins (1 John 1:9), by accepting Christ as our Saviour (John 3:14, 15), and by dedicating our lives to His service (Matt. 24:44-46). "What we make of ourselves in probationary time, that we must remain to all eternity."—*Testimonies*, vol. 5, p. 466.

Jesus earnestly admonished, "Be ye also ready," for there can be no

changes in the character while one is in the grave, and there can be no changes in character when Jesus comes. What a tragedy to ourselves and to our loved ones to be so overcome by the cares and pleasures of this life that we shall be unprepared in our final hour. But what joy and satisfaction there is to the Christian who knows that there is nothing between his soul and the Saviour, who like Paul can say, "I am now ready to be offered. . . . I have kept the faith."

In view of the fact that life in this world is uncertain and may end sud-

denly and unexpectedly and that probation will soon close, let us live every day as if it were our last. Let us go to our rest at night with the full assurance that every sin is confessed, that Christ is our Saviour, and that eternal life is our inheritance. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

"Therefore be ye also ready" (Matt. 24:44).

Bible took place. Christ ascended to glory as a conquering King with His trophies of victory. With Him was not a long train of suffering captives, shackled with chains, some maimed and bleeding as were Napoleon's and Hitler's captives. Some of those who had died in the Lord went to heaven with this Conqueror, praising God and shouting hallelujah. They were now freed from the condemnation of death, and they rejoiced in their newfound health (Matt. 27:50-53; Eph. 4:8).

Among those who greeted Christ as He approached the Holy City was Moses, the faithful leader who had been taken from the Israelites on the very borders of Canaan. All alone this man had ascended the heights of Pisgah, and there Christ revealed to him that he would be one of those who would attend the Saviour and open to Him the gates of heaven.

Angels met the Saviour on His trip heavenward, and they sang as they traveled to glory. In his song the poet David bids the everlasting gates to open, because the greatest and the most glorious of all kings is He who enters in to claim it for Himself.

To those who are struggling here in this world of sin, Christ's experience is a preview of what will take place at the end of the world when the redeemed are welcomed to heaven. It is an encouragement for us who travel in this world, this vale of tears.

What is the character of this triumphant Warrior (Ps. 24:7, 8)? He has fought a grim battle against evil and the forces of hell, and He has won. He comes as one who was wounded, but whose scars are now healed; as one who was dead, but is alive again.

Soon the day will come when the parade of all parades will take place—the parade of sinners set free by the grace and the blood of Jesus their Commander in Chief. The redeemed from all parts of the world will take part. We shall march, if faithful, into the New Jerusalem, the capital city of Jesus Christ, our Leader and Saviour. One song writer describes it like this: "Come, we that love the Lord, And let our joys be known; Join in a song with sweet accord, Join in a song with sweet accord, And thus surround the throne, And thus surround the throne.

"Then let our songs abound, And every tear be dry; We're marching through Immanuel's ground, We're marching through Immanuel's ground, To fairer worlds on high, To fairer worlds on high.

"We're marching to Zion, Beautiful, beautiful Zion; We're marching upward to Zion, The beautiful city of God."

## The Three Triumphal Entries of Jesus

By J. W. Allison, Jr.

Pastor, Wadsworth Church, Los Angeles  
California

*"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory" (Ps. 24:7-10).*

**A**FTER World War II, Dwight D. Eisenhower, then commander of the Allied Forces in Western Europe, made a triumphal entry into New York City. Millions celebrated, in a ticker-tape parade, his victory over the foe. This great leader was acclaimed for his outstanding accomplishment.

But we have a Captain who has won a greater victory—a battle not for land or power, but a battle for principle, a battle of light against darkness, of truth against error. The Bible says, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7). This battle raged in heaven, but it has also been carried on in the earth and through the skies.

As a victorious commander in chief, Christ, the conquering King, has made two entries into Jerusalem. He is about to make the third triumphal entry there.

The first entry was into old Jerusalem (Luke 19:35-38). This was in partial celebration of His victory over Satan. The disciples and the multitude were joyous, but Jesus, the Com-

mander in Chief, wept over the city. Instead of the victor taking the captives and spoils, this Conqueror set men free. Lazarus, who had been freed from the shackles of the grave, led the multitude behind this victorious leader. Then those who had been blind followed after Lazarus, leading the rest of the multitude. The maimed who had been healed, and those who had been deaf, dumb, and possessed with evil spirits, followed. This happened during the first part of the week of the crucifixion.

Forty days after Christ had come forth from the tomb, having triumphed over death and the grave, one of the most inspiring experiences recorded on the sacred pages of the

### Cogent Promptings

By Grace L. Voll

I felt the latent urge;  
it pierced me through.  
Life held important work  
that I must do.  
This urgency was as  
a swelling tide  
That bore me far, for it  
was deep and wide.  
Expressive labors brought  
a worthy wage  
When all the world comprised  
my vision's gauge.  
So life took on a wholesome,  
brighter hue  
As soon as I embraced  
God's higher view.

# Meditations in Verse



## Thou Knowest Best

By *Linda Decker Culpepper*

When my torch of faith glows dimly  
And my tired feet are sore,  
Sore my heart and faint within me,  
Looking through life's open door,  
All this, dear Lord,  
Thou knowest.  
When I have drained the bitter cup—  
The dregs more bitter,  
Yes, than gall—  
And darkness comes to litter  
Up my mind with doubts and fears  
And all the things that  
Help confuse me, this too  
Thou knowest.

When, burdened so, I try to lift my hand up  
To clasp Thine own, that I might hope and live,  
In thy holy place I see Thee stand up.  
"He who hath," I hear Thee say,  
"He first must give;"  
But all the things we give, dear Lord,  
Thou knowest.  
When my strong and stubborn will  
Shall turn Thy face away,  
Yet I have no strength of mine  
On which to lean.  
When it is enough, Thou wilt erase someday  
My slate of life and leave it white and clean.  
Of all these things, dear Lord, I'm glad,  
Thou knowest.

When I have learned  
To keep my eyes on Thee,  
When all these earthly things  
Shall pass away,  
And coming down through sunlit skies  
I'll see my own dear Lord,  
Then I can say,  
All that is best and good for me,  
My King,  
Thou knowest.

## Winter Hearts

By *Harry Silbaugh*

In chilling tones the north wind blows  
Its frosted breath across the snow;  
How colder still when love departs,  
And winter settles in the heart.

## By the Waters of Eden

By *Chart Pitt*

When the long night is ended  
And the dawn-star appears,  
When the trumpets of judgment  
Call the tribes from their dreams—  
Will you meet me in the morning  
When the nations are counted?  
Will we go forth together  
By Eden's fair streams?

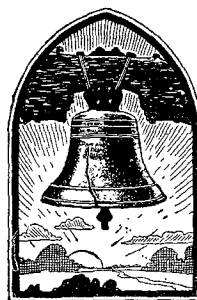
## Chapel Bells

By *Margaret Taylor*

The chapel bells are ringing  
A joyful hymn of praise;  
The Sabbath now is dawning,  
The chosen of all days.

The bells call us to worship,  
To pray and read the Word:  
Where two or three are gathered  
Our prayers are surely heard.

So hearken to those chapel bells;  
They're ringing just for you.  
You'll find a joy unspeakable,  
And full of glory too.



## What Will the Question Be?

By *Clifford B. Howe*

In the judgment of eternity,  
What will the question be?  
Will it be my verbal fluency  
To set the sinner free?  
Or my works of hospitality  
For all humanity?  
Will it be my gracious piety  
With all sagacity?  
Or my greatly coveted degree  
In divinity?  
Will it be my solemn dignity  
And grave sobriety?  
Or will it be my Lord of Calvary,  
His love and purity,  
His humility and sanctity  
That lives and shines through me?  
When at last upon that glassy sea,  
My Father's face I see  
And I'm clothed with immortality—  
What will the question be?



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Imagination, Is It Good or Bad?

By Mae Carberry Bradley

I GASPED in admiration as this four-year-old mite of perfect beauty seated herself on the edge of a nearby chair. The dark ringlets set off a round little face with perfect features. The blue eyes sparkled as she chatted happily but constantly about this and that.

Suddenly the sparkle disappeared, the face and voice became very solemn, and she leaned forward as she exclaimed: "Oh, I'll never forget when my husband died." There followed a realistic description of his serious illness, his death, the funeral, and then, "Now what are we going to do?"

I hardly knew whether I should laugh or cry. It was so ludicrous for a

tiny child to speak in this fashion, and yet so distressing. I knew that the father of the little girl had died, but that the family was not penniless. I realized the little one must have heard this sad story over and over until it had become her own. How much her young mind had dwelt on the gruesome details! Why must one so young be so depressed?

One day I was carrying a recently acquired four-year-old, to rest her tired legs. We were walking to a home where she would stay while I was teaching at school. As we passed a lot where numerous tombstones were exhibited for sale, I felt the little body stiffen, and she exclaimed, "Oh! There must be a lot of muvvers there!" She

had been taken to the cemetery each week to visit the grave of the mother who died at her birth. The word *mother*, which brings beautiful thoughts to so many, was only a tombstone to her. I must change its meaning.

I had a charming little visitor one Sabbath afternoon. We looked at pictures, sang songs, and read a few stories. Now the little fellow just wanted to talk. "When I get to heaven I'm goin' to have a lion an' a bear to play with. I want a lamb, too, like our lamb that died, only that one won't die. I can play in the water, too, and not get cold and sick. I can see Jesus every day. Maybe I can sit on His lap where that little girl is. She will be good and she'll take turns, won't she? My brothers will be there too, and mamma and daddy. We can go for long walks, and I won't get tired. The flowers I pick will stay pretty. Daddy said so. Jesus is coming to get us soon. Aren't you glad?"

I was, and I was glad that this vivid

## Planting for Heaven

By Thais Cole

I have a little girl of three  
Who is a rare delight to see;  
To satisfy her childish needs  
She loves to dig and transplant weeds.

I notice how with loving care  
She plants a weed and pats it there;  
The scene aroused in me a thought—  
What do we plant that we should not?

Imagination sees the weed  
Of selfishness—prolific seed,  
That scattered on the winds of strife  
Will choke the flower of spiritual life.

I see the nourishment we give  
To strengthen doubt, that it might live;  
The earnest thought we waste on man,  
So fail to note our Saviour's plan.

The fairy flowers of useless play  
Exploding to destroy a day—  
The deadly root of "getting things,"  
That grounds the soul and clips its wings.

We must present our garden clean,  
For God's great sickle soon will glean.  
What little time is left to start  
His righteous planting in the heart!



H. A. ROBERTS

imagination had not been tainted with the things of the world. He had lived in the midst of nature. He knew nothing of theaters or impure stories or suggestive music or poor television. He had enough of beauty to challenge the wildest imagination.

I watched a group of little ones at the edge of the school playground. They were peering intently into the bushes nearby, running frantically back toward the school building, and soon back for another peep into the woods. Upon inquiry I learned the secret.

"There's a man hiding in there. He has a gun and he's killed a lot of people and we're afraid. He may come out and get us."

"Who told you about this man?" I asked.

"Oh, I saw him on television," exclaimed Dora.

Dora's mother was a very busy person, and television kept Dora from underfoot.

No one would want to take imagination away from a little child—but how necessary it is that children's minds be filled with the right material to direct it.

We talk so freely in their presence, always thinking they are too young to understand, or they are playing and won't hear. Are long recitations of our sorrows so important after all? The wound will heal faster if we do not continually reopen it. Couldn't our imagination learn to dwell on the future home, on possibilities for helping in the Lord's work, or on what we want our children to become?

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). We are going to talk about the things we imagine in our own hearts. Our children will think and talk about what they hear us say, or if we leave them to neighborhood influences, they will reproduce the thoughts they learn there.

As parents we need to dwell much on the beautiful thoughts of the Bible, and God's great book of nature.

If heaven is real to us, we can make it real to them. Just how real is it? Many years ago I had the privilege of attending a series of meetings held by Elder Luther Warren in the Boulder, Colorado, church. These meetings did much to shape my planning and thinking for life. One description he gave was especially inspirational. He described his ideal home and said he felt sure Jesus would prepare for him and for each of us just the kind of home we would like best. What a wealth of food for an active imagination! What child wouldn't love to plan that home? And they would, if we helped them get started.

Another wonderful source of mate-

rial for imagination is the child's own future. He wants to be something. He will delight in imaginary trips over the globe or a map, preaching the gospel, healing the sick, seeing the animals and birds in a strange country. Seventh-day Adventists have such unlimited material to help on these excursions. A trip to your Book and Bible House will do more than any list of books I could make. You just won't be able to leave empty-handed, especially if you take the children along. Your purse may be lighter, but so will your heart.

Our wonderful church papers furnish material to occupy the minds of a child of any age, or of a youth or an adult. These books and papers do not produce the lazy dreaminess that the stories of other publications do. These stories are of wide-awake people who do things and inspire us to action.



### "Let's Go and See"

By Arthur S. Maxwell

"We have just come from the tomb!" the women exclaimed when they found the disciples. "It is empty! His body is not there! And we saw angels who said He is alive!"

The disciples don't believe them. They think these poor women are so overtired and upset that they are "seeing things."

"But it's true, it's true!" they cry. "We saw the angels ourselves! They spoke to us. We heard them! One of them told us to tell Peter to meet Jesus in Galilee."

This touches Peter. He gets up and hurriedly leaves the room, followed by John.

"The women may be right," one whispers to the other. "Let's go and see."

Together they start on their journey, running side by side, with John, the younger man, gradually pulling ahead.

When they reach the sepulcher they find it open, just as the women had said. John, stooping down, looks in. To his amazement he sees nothing but the linen cloth that had been wrapped around Jesus, and the napkin that had covered His head. Nothing more. When Peter comes puffing up they go into the tomb together and find it empty.

They are puzzled. So far they have found the women's story correct. The stone is rolled away; the body of Jesus is no longer there. But what has happened to it? Has it been stolen? Yet that is impossible, for an armed guard has been outside all night. Can it be that

And we must not neglect Bible reading and Bible stories. Learning memory verses and lovely poems furnish substantial thought stimulants too—material that will be a stand-by for life.

Nor is imagination confined to the future or to the experiences of others. Nature hikes, picnics with other Christian families, or Saturday night socials are long remembered. Ingathering and home missionary work can be the best of fun. Experiences at our Missionary Volunteer camps just can't be forgotten.

Imagination properly directed is a mighty aid to salvation. Left to follow the natural course that results in evil imaginations continually (Gen. 6:5), it ends in destruction. The good things do cost, but oh, how much more costly is obedience to Satan! Give your children the best plus yourself, and you will have them forever.

Jesus has risen from the dead? Can it be that He is indeed alive?

They hurry back to the city to tell the others what they have found. Only Mary Magdalene lingers by the empty tomb. Alone, she stoops down and looks into the sepulcher. There she sees "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

They say to her, "Woman, why weepest thou?"

She says, "Because they have taken away my Lord, and I know not where they have laid him."

Just then Mary looks around and sees someone standing near her. Supposing him to be the gardener, she says, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Then the gardener speaks—God's Gardener. He says but one word—"Mary." At once she recognizes Him.

"Master!" she cries, running toward Him.

"Touch me not," He says, "for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

Then He is gone. But Mary knows now that what the angels told her is true. She has seen Jesus herself! She has heard His voice! He is alive! He is risen from the dead!

As she rushes headlong to the city to tell the others the wonderful news, the sun is rising over the Jordan Valley, bathing all the mountains round about Jerusalem with the light of a new day.

Another sun is shining too, for Jesus is risen, the Sun of Righteousness, whose warm and healing rays shall bless mankind through all the years to come.





97,9 Were Young Again...

First in a Series

## I'd Have an Aim

By George McCready Price

**I**F I WERE young again, I'd have an aim. Perhaps I ought to say I'd have two aims: One for what I wanted to be when grown up, or fully mature—a sort of ultimate or long-distance aim; the other, a more or less temporary aim, a near or short-distance aim. But I would try not to despise or slight the temporary aim. For the wise man said, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

If we are traveling at night on foot across unfamiliar territory, the general direction is highly important. This is the long-distance aim. But a good look at the terrain at our feet may save us from falling into a mud puddle. However, the stars also must be kept in view. Especially the North Star. And the Christian's North Star is, of course, God and His truth. "Too low they build, who build beneath the stars."

Let us change the metaphor, but without changing the general idea.

An eminent English writer gives this advice: "Keep the tools sharp; God Himself will find the work." For no human being is ever born into this world whose lifework is not born with him; and he will surely find it waiting for him whenever he is ready for the job. In the final analysis, no Adventist young person has any reason to feel frustrated, to think there is no important lifework ahead, nothing to aim for. The truth is that the grandest and most marvelous achievements of all the ages lie just ahead. And the youth of today are the ones who are going to do them.

William Carey, the "Consecrated Cobbler," who did such wonderful pioneer service in India, used to say that his real job was to save souls; but he had to cobble shoes—work with the other kind of "soles"—to pay expenses. Accordingly, though a man may be born to be a conference president, or an editor, or a doctor, in this workaday world he may need to have some good temporary job to help pay

expenses. And if he aims to be a writer on unpopular subjects, as in my case, he may even have to have some permanent method of paying his way, one that is not his long-distance aim in life.

But the truly dedicated soul, who is sure about his long-distance aim and knows that God is leading him, will not complain or be unhappy while working at the expenses-paying job and waiting for his real lifework, which he would rather do than eat. For the true lifework of a man must be something that he enjoys, something

### About the Author

George McCready Price was born in Havelock, New Brunswick, Canada, August 26, 1870. His father died when he was 11. His mother and his brother began to keep the Sabbath with him about the beginning of 1884, or before George was 14. He was a student at Battle Creek College and a graduate of Provincial Normal School, Fredericton, N.B., Canada, in 1897; received his B.A. degree from Loma Linda College in 1912, and his M.A. degree from Pacific Union College in 1918. He married Amelia A. Nason, December 15, 1887.

In the early spring of 1888 he and his wife sold *The Great Controversy* and *Bible Readings*, thus being the first Adventist workers in New Brunswick—perhaps the first in all three of the Maritime Provinces of Eastern Canada—New Brunswick, Nova Scotia, and Prince Edward Island. Professor Price taught in New Brunswick from 1897 to 1902 and became (as he thinks) the first church school teacher in Eastern Canada, teaching from 1902 to 1904. Then he helped start and was principal of what later became the Maritime Academy. This school finally was merged with Oshawa Missionary College.

Professor Price did research work in New York City and Washington, D.C., in 1904 and 1905, and was a teacher at the Loma Linda medical college from 1906 to 1912. The following year he was professor of English literature at San Fernando Academy. From 1914 to 1920 he taught chemistry and physics at Lodi (California) Academy. The next two years he was professor of geology at Pacific Union College. From 1922 to 1924 he held the same position at Union College. For the four years 1924 to 1928 he was in Europe, teaching and doing research work. From 1929 to 1933 he was professor of geology and philosophy at Emmanuel Missionary College, and from 1933 to 1938 he held the same position at Walla Walla College. He retired in 1938, and now lives at Loma Linda.

Professor Price is the author of 25 books. In addition to his more strictly scientific writings, such as *The New Geology*, *The Phantom of Organic Evolution*, and *Common-Sense Geology*, he considers his three religious books *Back to the Bible*, *Genesis Vindicated*, and *The Greatest of the Prophets*, to be the most important. Others of his well-known volumes are *God's Two Books*, *The Fundamentals of Geology*, *A Textbook of General Science*, *The Geological-Ages Hoax*, *Evolutionary Geology and the New Catastrophism*, *Q.E.D.*, *The Man From Mars*. He also was a contributor to *The Seventh-Day Adventist Bible Commentary*. He was awarded the Langhorn-Orchard prize at Victoria Institute.

at which he is happy; or he has missed his calling.

Perhaps some personal experiences will illustrate what I mean.

I cannot remember a time as a boy or youth when I did not want to become a writer. Probably my early education in Canadian schools, which follow the English pattern, tended to foster this literary ambition. Also, one of my mother's brothers was editor of a daily paper, and before I was twelve he printed some childish nonsense of mine. But in that long ago, and in the atmosphere in which I was growing up, about the only way to get a literary education was by first mastering Latin and Greek. (The Latin and Greek method is still a good way to train a man for literary work, though not the only method—perhaps not even the best.) This knowledge of the classics could be gained only at college, and the only Adventist college then in existence was at Battle Creek, a thousand miles or more away.

### Attending Battle Creek

Thus the temporary job directly in front of me was plain. For three and a half years I tramped on foot throughout parts of the three Maritime Provinces of Eastern Canada, selling first *The Great Controversy* and then *Bible Readings*. Incidentally, I learned a great deal about geology during the process, and this firsthand knowledge of the rocks and fossils was to serve me well in later life. In the fall of 1891, soon after my twenty-first birthday, I arrived in Battle Creek.

The lock-step grading was not so rigid as it is now, and as the result of my entrance examination I was admitted into the second-year Latin class. My smattering of Greek was of no account, so I had to start that subject as a beginner. For some unaccountable reason they let me into the most advanced history class in the college, the one dealing with early church history, with Gibbons' *Decline and Fall of the Roman Empire* as the textbook, and Mosheim, Neander, et cetera, as collateral reading. My teacher in this class was a young, rosy-cheeked Irishman named Percy T. Magan. Although this course was a tough assignment for a green country boy, I enjoyed every minute of it and completed it in good shape. Incidentally, my dean of men (then called preceptor) was Edward A. Sutherland.

The summer vacation of 1892 I spent selling books in Pueblo, in southern Colorado; then back again in the fall to what was to become later the "Breakfast Food City," and another year of intensive study of Cicero's orations and Xenophon's

*Anabasis*, with composition writing in each language once a week. It was too lopsided a method for the best Christian education, and it was well that it was the last of the sort for me, although I was keenly disappointed at the time not to be able to continue. My money ran out, and I had to return to my ancestral home in Eastern Canada.

I tried the bookwork again; but this time I had no success. I did not know what to do. I tried to keep the tools sharp by reading a chapter in my Greek New Testament every day, with a half dozen on the Sabbath. But I felt baffled, frustrated. How true it is that "often our plans fail, that God's plans for us may succeed."—*The Ministry of Healing*, p. 473.

Circumstances indicated that I ought to take a teacher's training course. My closest friends advised me to do this, but I didn't want to be-



come a teacher. I said I was too old—I was past 25. I believe that in the back of my head I looked upon teaching public school as a "sissy" job. However, I finally agreed, and rather liked my normal-school work, though unforeseen obstacles almost prevented me from taking the final series of examinations. But after receiving my diploma from what is now the University of New Brunswick, I found that I actually enjoyed my work. In a few years I found myself at the head of a small junior high school almost on the shore of the Gulf of St. Lawrence.

It was here and during the very last part of the nineteenth century that I finally found the ultimate or long-distance job that Providence had marked out for my lifework. This was to be in the study of the relationships between science and religion, a field that is still sadly neglected by Adventists. Like Paul of old, I was not disobedient unto the heavenly vision, for I have devoted more than half a century to this line of work.

My ultimate or long-distance aim in life was now clear to me. But I had

to experience once more the truth that our human plans must often fail, that God's better plans for us may succeed. The time was the summer of 1906; the place, Los Angeles, California. My best-laid plans had again collapsed. I was heartbroken. I had to give up, and there appeared nothing left to do but go to Loma Linda. I was not sick; but Loma Linda seemed the only way out. And I almost rebelled at the idea. I never realized that my teaching experience might be of use there; least of all did I comprehend that some of the sharp corners of my own character might be rounded off at this embryonic institution so providentially started by God. But at last I had to bow to the inevitable, and landed there in the fall of 1906, when the institution was only about a year old.

It took some months for me to get adjusted to this new world, but as I became familiar with the small band of dedicated pioneers, especially with that wonderful man, John Burden, the founder (under Sister White) of all three of our medical institutions in southern California, I became thankful for the providences that led me there. As I look back now, I can say that the eight years spent there were among the most profitable in spiritual and intellectual growth in all my life. My being forced to go to Loma Linda against my will was one of the best things that could have happened. I may have made a mistake in not taking the full medical course, I do not know. But when I left for another position in 1914, I was not only on my feet as a college teacher but I had seen two more books of mine in print, and I had the manuscripts of two more in my kit.

After about 1920 it was full steam ahead, with no more major setbacks or frustrations.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*Ibid.*, p. 479.

## Junior Talks

### Seat Belts

By D. A. Delafield

"Fasten your seat belts." I read this illuminated sign as I sat in the big jet DC-8 plane just before a transcontinental flight. "No smoking." I read that sign too. But since I don't smoke, I didn't give it much thought.

I fastened my seat belt, as the sign instructed me to do. When the huge plane took off at a 35- or 40-degree angle to the earth (or so it seemed to me), with about 100 passengers aboard, I was glad my seat belt was fastened. It gave me a feeling of safety.

Seat belts have saved the lives of thousands of people facing danger and emergencies. A friend of mine said to me while I was at Soquel, California, a while ago, "Elder \_\_\_\_\_ and his wife were saved from certain death, because they had seat belts in their automobile. They came to an intersection and started to cross. Suddenly from the opposite direction came a speeding automobile that darted through the red light and struck them squarely. Though they were bruised and injured, they were not cut up and mangled and thrown from the car as so many people are. Both lived to tell the story. The seat belts saved them."

Not long ago a huge jet-prop plane that was landing at La Guardia Airport in New York City got caught in a sudden downdraft. The great plane struck a large object and turned over on its back, catching fire. There were more than 70 passengers aboard. What must it have been like inside! The people dangled literally from their waists, heads down, *held fast by their seat belts*. They would have been torn to pieces if it hadn't been for this little safety device that kept them from being thrown about like so many marbles in a box.

As we travel along the journey of life we have our seat belts, too, that will save us from cruel death in times of danger and emergency. God's life line tugs at our hearts and keeps us from flying through space and colliding with some hard object. Now let me see whether you can guess what this life belt or safety belt is.

When Jesus met Satan in the wilderness of temptation He faced the danger with the words "It is written." And when the Saviour met inquiring people He asked the question, "What is written in the scriptures, how readest thou?" And He Himself quoted a "Thus saith the Lord." The knowledge of right and wrong stops our wayward feet and brings us to a halt. The command of God is like a stop sign. We slow down and take heed.

Juniors, the Bible will hold you secure in time of danger. Do you have your seat belt fastened? that is, do you know the Bible promises? Are you able to quote them when you are in danger? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). Each promise is a strand in the life belt. Each text is God's guarantee of protection for you!

A Doctor, but no

# Clinic for Bara Cara British Guiana

By Floyd E. Bates, M.D., *Staff Physician, Davis Memorial Clinic and Hospital*

ABOUT sixty years ago gospel work was begun at Bara Cara, 50 miles from New Amsterdam, British Guiana, up a beautiful river that flows in an unusually straight line through the flat dense forest and jungle in the eastern part of the country. Bara Cara is far from the beaten paths of travel, its only connection with the outside world being a river steamer that goes interior from New Amsterdam every Monday and returns on Thursday. A few villages along the bank have small boats with outboard motors, but these boats make the trip only on special occasions.

It had been many months since any worker had visited the church at Bara Cara, and no medical workers had ever been there, so there was much excitement when the news arrived that we were on our way for a visit. One of the members came all the way to New Amsterdam with his little boat and outboard motor to meet us. So anxious was he that he came the night before and waited until the middle of the next morning for our group. Our party—consisting of two workers from the mission office and my family of four—and our cots, bedding, and clothing filled his little boat nearly to capacity, but soon we were loaded, and the trip was happily begun. It was a beautiful trip, with dense jungle undergrowth filling the spaces between tall trees and coconut palms.

We had not gone far before we began to notice beautiful birds—the Canji pheasant, distinct in his dark-red and black plumage, wild parrots in all their contrasting splendor; and myriads of others in bright yellow, red, brown, and black, and all imaginable combinations. The river was not very wide, only about 100 to 150 feet, but 40 to 60 feet deep, so we could easily observe both sides.

Soon we began to pass what looked like little islands covered with grass, but we quickly learned that these "islands" were really just masses of floating grass, which grew prolifically on the water. At one place we came to what looked like a dead end in the river, but it was only an exceptionally large accumulation of floating grass islands. Our boatmen got their bamboo poles off the top of the boat and pushed the grass aside so that the boat could pass. The grass jam was about 100 yards long.

As we continued upstream we met many native canoes.



The author conducting his open-air "clinic" at Bara Cara.



A group awaiting medical help at the Bara Cara "clinic."

Most of them were transporting fish or fruit, but the canoe itself was of greater interest to us. It was just a hollowed-out log taken from one of the hardwood trees so common in this section. They were 20 to 30 feet long and about two and a half feet wide; and they skimmed along rapidly, propelled by one oar at the stern. The people in every canoe we passed greeted us with a wave of the hand, a friendly call, and then quickly passed. The greeting seemed so friendly and warm that I inquired whether they were church members. Some of them were, for we have loyal believers scattered along the bank of the river for 100 miles. Many of them seldom had seen a church worker, and a white doctor was a real surprise.

About 25 miles upstream, halfway to our destination, our boatman called our attention to a few buildings on the west bank. "That," said he, pointing to a thatched hut about 20 feet square, "is our church school. We have a church here of about 40 members, and 25 church school students."

We pulled into a little opening in the dense jungle of the bank and were soon most warmly greeted by Brother and Sister Richmond, national leaders in our church here. We were shown up the stairway into their home—a nicely arranged, scrubbed, well-ordered, Christian home, affording a neat, clean bed, a table, a few chairs (luxuries in the jungle), and other items of household use, all showing evidence of care and tasteful arrangement. Here in the deep jungle was to be found an exemplary Christian home, in great contrast to the other homes of the native people. We enjoyed a few minutes of delightful rest and then prepared to continue our journey, but not until Sister Richmond had loaded us with wonderful tree-ripened bananas and grapefruit.

The remainder of our trip was as full of sights as was the first half—flocks of parrots screaming their way across the streams; colorful water birds along the banks and on the many grass islands; and an occasional small alligator scurrying off a midstream clump of grass in evident surprise and fear of our approaching motor, and with a speed of movement that we had thought completely impossible from observing the motionless specimens of their kind that we had seen in zoos.

At relatively close intervals along the banks were breaks in the dense growth, where we could see a house or two with its inhabitants. The houses were built up six to ten feet above the ground on tall stilts, to escape the high water that occasionally floods the area.

"How do these people make a living?" I asked Brother Caesar, our boatman, "and what do they eat?"

"Their diet is very simple," he replied. "It consists mainly of rice, bananas, and a native vegetable called eddo." I soon learned that this eddo was the old familiar taro of my China days.

Our boatman continued. "They earn a little money by cutting the hardwoods out of the forest and selling it to traders who ply the river with trains of cargo boats, and pick it up." And as we passed directly in front of a little clearing we could see near the house a pile of logs that was awaiting transportation.



Irving Austin, Bara Cara teacher-preacher-leader.

Few places on earth supply so large a variety of hardwoods as do British Guiana and the jungle forests in this part of South America. We have recently visited the office of the forestry department of the government and have seen on display more than 20 different, beautiful specimens of wood gathered from these forests. There are many shades of yellow, brown, red, green, and purple, and some of the wood is so hard that a knife blade will hardly scratch it. Nails cannot be driven into it. Special machinery is needed to work it, for it is not only beautiful and hard, but also very heavy. I am just now trying to finish a table top—one piece one inch thick and 22 by 30 inches in size—which weighs nearly 50 pounds.

As our journey continued, we were wondering what kind of river craft might be used to transport this heavy produce of the forest, but soon our wonder was satisfied as we saw a long train of barges coming right down the stream toward us. A small power boat was pulling eight or ten long barges, one behind the other, and all tied together with ropes. It was interesting

to watch this river train worm its way among the grass islands.

We were approaching an unusually beautiful bend in the river, with tall coconut trees towering above the dense foliage beneath. The water was absolutely placid. The quiet restfulness, like that of an Edenic Sabbath, imposed a reverent silence upon us all. Our boatman was the first to speak.

"Just around the next bend is Bara Cara," he said. We almost wished we had much farther to go, the scene was so surpassingly beautiful.

Soon we were there—and what a change in the hitherto apparently impenetrable jungle. Here was a space of several hundred yards of waterfront where the jungle growth had been almost completely cleared away, and houses appeared, characteristic on their tall stilts among the trees. On the left was a large clearing where stood the church and school, and the teacher's cottage. Behind it was the all-pervading, unending tangle of the forest and its predatory inhabitants.

"We killed a large jaguar just back there a short time ago," said our host. "He came to get a calf from our herd. The old cow gave battle and was herself killed and partly eaten. We tied the remaining part of the carcass securely to a tree and then climbed the surrounding trees with our guns. When the jaguar returned to finish his meal we readily shot him."

"But that was right here in the edge of the mission clearing?" I asked our host.

"Yes," he replied. "When those beasts get hungry they will come right out into the open." We were all happy that there were no more of them in sight just then.

#### A Hearty Welcome

When our boat pulled up to the landing, the whole village turned out. Men, women, boys, and girls came running to the boat, each eager to carry some piece of our luggage. Our things were handled with the greatest of care and all were taken and placed exactly where we wanted to use them.

It was evident from the first moment that medical care was greatly needed. A severe epidemic of whooping cough was just then gripping the village, and the characteristic "whooping" could be heard on every side. We had hardly set foot on the ground before our schoolteacher, a man of many affairs, approached saying, "There are many sick who have been waiting all day to see you. Where shall we prepare you a place?"

(Continued on page 23)

# News From Home and Abroad

## Meeting a Flood Disaster in Northeast Brazil

By Juan Riffel

*Departmental Secretary, South American Division*

**C**ATASTROPHIC floods hit the state of Ceará in the northeastern part of Brazil last March. For the past several years this region has suffered nature's assaults, which have brought great financial loss to the state and to private enterprise.

This state is a part of our North Coast Mission, which is in the North Brazil Union. For many years this region has experienced repeated severe droughts, which have forced a large share of the population to migrate. We have seen many of these people on buses, trucks, and trains, carrying their few remaining belongings, going south in search of new locations in which to start again. What a sad sight—men, women, children, the aged and sick, traveling in the most primitive ways, leaving all they possessed.

Ceará has long been famous as one of the most productive cotton states of Brazil, and this produce was exported to several foreign nations. Also, their valuable carnauba wax, oils, and various kinds of furs are known almost all over the world. The Ceará women specialize in beautiful embroidery that is much sought after and admired by women in the Americas and Europe.

At present the population of Ceará is about 3,400,600. These people are industrious. On the Atlantic Coast we find the courageous fishermen, who take their picturesque sailboats out

in the open sea each day to battle the huge waves to bring in large catches of commercially valuable fish. From Ceará have come some of Brazil's most illustrious men of literature, of jurisprudence and government.

After the long, severe droughts, torrential rains drenched the region last March. Some said that "the sky seemed to fall down on us." In areas far from this state, in the states of Bahía, Río Grande do Norte, and others, the rivers quickly overflowed their banks, and these aggregate waters converged on Ceará State, destroying everything in their path. Today that region presents a terrible picture of devastation.

### The Orós Dam

In order to have a huge reservoir of water against seasons of drought, the government had built a great dam across the Jaguaribe River, called Orós Dam. This reservoir was the hope of the 200,000 inhabitants of that river valley.

The engineers had declared that it would be impossible for enough water to collect behind the dam to break it from pressure. But the rains that began falling the twenty-second of March were so heavy that the gigantic cement walls of the Orós Dam gave way.

Two hundred thousand lives were in danger of perishing as 400 million cubic meters of water came rushing

down upon them. Immediately the army began to evacuate the valley that was in such imminent danger. With all haste they evacuated all they could, and then carried on rescue work.

Sixteen districts of the state were covered. According to the report of the tenth military district, 2,327 dwellings were totally destroyed and 2,015 were seriously damaged. In many places highways disappeared beneath lakes of mud. Many thousands of acres of cultivated land as well as cities, and villages were buried by the heavy, muddy waters. As this liquid avalanche rushed on to the Atlantic, the valley was covered by more than 12 feet of mud at the narrow points and by six feet at the wider sections.

Owing to the rapidity, efficiency, and courage of the evacuation procedures, there were, happily, relatively few deaths. However, more than 100,000 people were left homeless and were forced to live for months in temporary shacks, improvised shelters, schools, et cetera. Many are still without a place in which to live, employment, and clothing to wear.

### Our Help

We thank God that not one Adventist lost his life in this catastrophe. As is customary, and as is our duty, we immediately put into action all our agencies for helping the refugees. From all parts of Brazil clothing, food, and medicine arrived. The North Brazil Union and the North Coast Mission carried on a very efficient and highly commendable social work. Many boxes of powdered milk, packages of sugar, flour, salt, rice, soap, canned goods, matches, macaroni, oil, et cetera, were distributed.



Flood victims in Jaguaribara, Ceará, Brazil, carry sacks of food and clothing received from the "Assistencia Adventista," to their improvised shelters.



Pastors Jose Bessa and Donald Sandstrom of the North Coast Mission, ready to leave from the mission office in Fortaleza, Brazil, for the Orós flood disaster area.



The people of Ceará deeply appreciate this work of charity. Many have told me, "You Adventists especially have helped us without expecting reward, and in a most efficient and organized manner. Thanks very much."

The North Coast Mission has 1,753 members distributed among ten churches and eight organized groups. Eleven church schools are giving a Christian education to our children. The goal for baptisms in 1960 was 200, but it was expected that the number might go above 300. Thank God for this. Lay evangelism, carried out by dozens of our faithful members, is responsible for more than 50 per cent of those won. God is richly blessing His work in this mission.



### Message Magazine Lays Plans for Growth

Sales representatives for the *Message Magazine* met at the Southern Publishing Association plant in Nashville, Tennessee, December 13-15, to study ways and means to make this periodical more effective in its ministry to our largest minority group in North America. In 1960 the circulation nearly doubled that of 1959, but as we studied and prayed together all were determined that in 1961 the circulation must double again. A goal was voted of two per member as a sales objective, and a single copy circulation of 60,000 per month.

Those in attendance at the Nashville meeting were as follows: From the Southern Publishing Association—J. E. Dykes, editor of *Message*, DeLores Johnson, secretary to the editor and secretary of the convention, and R. J. Christian, who served as chairman of the meeting; from

the Southwestern Union—J. T. Welch; from the Southwest Region Conference, J. E. Merideth; from the Southern Union, Eric Ristau and W. E. Roberson; from the South Central Conference, M. G. Cato; from South Atlantic, Silas McClamb; from Allegheny (the conference that leads the world in literature sales), C. M. Willis; from the Lake Region, the runner-up conference, Hunter Crigler; from Northeastern, H. D. Warner; from the Central States Conference, Elder and Mrs. O. W. Mackey.

We believe that this sales convention will result in greatly increasing the effectiveness of the ably edited *Message Magazine*.

R. J. CHRISTIAN, *Manager*  
*Periodical Department*  
*Southern Publishing Association*

### A Visit to Iceland

By Odd Jordal

*Departmental Secretary*  
*Northern European Division*

The most concise description ever made of Iceland was written 700 years ago in that collection of old Nordic literature known as "The Kings' Mirror." Here the land is portrayed in the following poetic words: "There vast and boundless fires are to be found, phenomenal frosts and glaciers, boiling springs and violent ice-cold streams."

Even these strong words are too weak to depict the impressions, the ruggedness, and the rapture of this windswept, desolate mass of land that raises its lofty peaks high above the raging fury of its white-girdled breakers in the North Atlantic. Iceland cannot really be described, it must be experienced!

Iceland is a gloomy, lonely, vast mass of rocks, sand, ice, and water that attracts you, not because of its beauty, but because of its violence. It stretches its lonely, barren miles under the domes of looming glaciers from which turbulent rivers cascade down the lava fields. It is a land of sharp contours and brilliant, almost brutal coloring, of extreme melancholy, and absolute solitude. It is a kind of ghostly country, where the white steam from thermal springs and geysers generated by the subterranean heat hovers over the black lava, and where drifting, low-hanging clouds are torn into pieces by rugged mountain peaks.

Iceland is still being modified by natural forces. It fits, in many respects, the description in Genesis of the earth on the third day of creation, after the dry land had emerged but before vegetation had been created. It has a strange but strong dra-

matic nature that holds you spellbound because of its starkness.

The first settlers in Iceland were Irish monks who came to seek solitude in this rocky remoteness. They left in the ninth century when heathen Norsemen invaded the lonely shores. Today the population is about 160,000—a small number compared with the vastness of the land.

Civilization has made remarkable progress in Iceland during the last few decades, and the country can boast of having one of the highest standards of living in the world. The capital city, Reykjavik, with its 70,000 inhabitants (40 per cent of the entire population) has more cars jammed into its busy streets than do most European cities of the same size.

Adventism is strong in Iceland. Since the days of David Ostlund, O. A. Olsen, Nils Anderson, and O. J. Olsen, the church has grown until today there is a membership of about

400—which is one Adventist for each 400 in the population—a situation found nowhere else in our division territory.

Our work in Iceland is blessed with a fine school, situated 40 miles south of Reykjavik. It has been in operation for ten years and is equipped with modern buildings, more of which are scheduled for erection in the near future. The enrollment of 80 students is astonishingly high, in view of the size of our membership. In addition, two church schools are operated, with an enrollment of about 70. Altogether, our 400 Adventists in Iceland provide schooling for some 150 children and young people annually.

The Iceland Conference operates a several-thousand-acre farm in connection with the school, on which a flock of about 400 head of sheep and a good stock of dairy cattle are kept. In addition, we have a Bible correspond-

ence school, a publishing house, and a printing shop. In the summertime, a sanitarium is operated at our school. Add to this the fact that we have three church buildings and you will understand that Iceland is a place where things are happening. What other church within our denomination with a membership of 400 can boast of such a variety of activities!

The foundation laid through our educational activities is now showing fruitage. Last year 20 young people were baptized at our school, ten of whom came from non-Adventist homes.

Our Icelandic young people are very educationally-minded. Probably a larger percentage of them are taking advanced education than in most other fields. A number of Icelanders are attending our schools in Scandinavia, Newbold College, and in America, and quite a few are studying in Reykjavik, particularly in the Teachers' Seminary there.

Our own school, the Hlidardalskoli, has a very good reputation and a high rating in the judgment of the general public, as well as among state educators in Iceland. Last year the school could only accommodate one third of the young people who applied, and the waiting list is growing longer each year.

#### Annual Counseling Program

On the last Sunday that I spent in Reykjavik, all students from public and private schools in the city and southern Iceland were summoned to appear at the New Modern Icelandic School of Technology and Vocational Training, in Reykjavik, for the annual student counseling program, which is a feature of the Icelandic educational system. Students are given aptitude tests and counseled regarding their choice of occupation.

Our student choir from Hlidardalskoli had been invited to sing at the opening ceremony, an honor that was not given to any of the many other schools attending. In his opening address, the chairman of the State Student Counselling Committee explained to the large audience of top Icelandic educators and state and municipal dignitaries, that the reason the Hlidardalskoli students had been invited to participate was because of the fact that these students were known throughout the country for good behavior and scholarship. The student counselors (educators and professional men) had noticed in their interviews that our students revealed a greater degree of maturity than did other students in the same age group.

We congratulate our teaching staff

at Hlidardalskoli for the fine spirit in which they are serving the cause. Our small constituency in Iceland is in many ways taking a lead in denominational activities within our division. They lead the field in special offerings, and when it comes to Ingathering for missions, Iceland outruns all the other unions. The Dorcas Welfare work should also be mentioned. It is remarkably well organized in Reykjavik and renders a service that is much appreciated and recognized in the country.

### Former Drunkard Builds a Floating Church

By J. J. Aitken

President, South American Division

Some ten years ago a man by the name of Joao, a poor half-drunk, was what we would call a miserable river dweller. He was merely existing in a wretched state along the banks of the Amazon River.

One day the light of the gospel came to him through a visit of our medical lightbearer *Luzeiro* launch. The message touched his heart. He began to change his life. He first decided to make an investment in his own health, and he cast away his evil habits of smoking and drinking. Immediately he began to enjoy the health he had so long desired but had not known how to obtain.

Then he bought a cow with the money he saved from not indulging in his former wasteful habits. Later on he found that he had enough money to buy a second cow; and when he got a third cow, he gave that one to the Lord as a thank offering. From that moment on, his herd began to increase marvelously. Today he is one of the richest men along the Amazon, with more than 150 head of cattle. He has a fine Christian family and a large plantation.

His neighbors have never been able to raise cattle because of the panthers that come out of the forest to destroy



### Osaka Voice of Prophecy Children's Rally

On Sunday afternoon, October 30, 1960, children and their parents flocked to the Osaka Center for the first children's rally ever held by the Voice of Prophecy in Japan. All seats were taken and chairs were placed in aisles for the 340 who filled the auditorium.

Features of the hour-and-a-half program included songs for all to sing; stories by P. H. Eldridge and "Uncle Kamoda" of the children's portion of the Voice of Prophecy radio program "Sunday Family Hour"; a movie in color entitled *The Good Samaritan*; a birthday

celebration; and finally a graduation of several (some in their teens) from the Voice of Prophecy Bible Correspondence Course called "God's Explorers Club."

This rally was planned for students and graduates of the Voice of Prophecy Junior Bible Course, and Radio Osaka cooperated by sending a gift of two pencils for every child in attendance. The interest thus created is being followed up by progressive classwork under the direction of Shinsei Kondo, assistant pastor of the Osaka Center church.

RETHA H. ELDRIDGE

them. Our brother's cattle have not been molested, and they continue to increase. He believes that when he gave his first cow as an investment to the Lord that this was the beginning of the way to financial success. He has paid a faithful tithe and given large offerings to the church. He says, "Because of my investment with God, my own income continues to increase."

Joao was responsible for helping to build one of the most unique churches in the world—a floating church on the Amazon. This beautiful little church, built on huge floating logs, serves as a wonderful meetingplace for 100 to 150 of our believers each Sabbath. This happy family and this beautiful church are all the result, I believe, of this man's starting to invest his money for God. Because of his wise investment great blessings of eternal value have come to the people of the Amazon. As a result of investing his third cow for God, this man has returned to the church and to God a thousandfold more than the amount of his original investment.

## India VOP Overwhelmed by Applications

By N. G. Mookerjee

VOP Field Secretary, Southern Asia Division

"Brother Palkar, how many applications have you received as a result of my last tour through the Gujarati section of the field?" I asked, as I entered the Gujarati Voice of Prophecy Bible Correspondence School in Poona, one morning.

"Fourteen hundred, to date. And many of these are from villages whose names do not appear on the map."

With the district leader and the union Voice of Prophecy secretary I had toured by car the Gujarati and Sourashtra (one hundred states) sections of the Southern Asia Division, conducted rallies, and visited isolated villages far from the rail lines.

"That must have kept you quite busy," I said, "for you have but two full-time workers and two part-time helpers." His reply was one that grieved me, and I am sure it will sadden the hearts of all who read these lines.

He said that because of lack of personnel and shortage of funds only 55 per cent of the hundreds of applications pouring in daily are being accepted. In spite of the liberality of the treasurer in allotting funds they have been compelled to refuse 45 out of every 100 people who have asked for these truth-filled lessons. The majority of the applicants are Hindus and non-Christians.



## Franco-Belgian Union Conference Workers' Meeting

The ministerial workers of the Franco-Belgian Union Conference, which includes Belgium and northern France, gathered in Brussels under the leadership of Francis Lavanchy, president of the union, and Alfred de Ligne, president of the Belgium Conference. Instruction was given in various aspects of the message and work of the church by Walter Schubert, Giuseppe Cupertino, Alfred Vaucher, and Marvin Loewen.

On Sabbath morning all the believers in Brussels joined the workers for a full

day of worship and blessing. Elder Schubert spoke at the eleven o'clock hour.

The picture shows the group of workers who attended the ministerial institute. Beginning second from left in the front row are M. E. Loewen and W. Schubert of the General Conference; Pastor Lavanchy, Alfred Vaucher, theologian of the Southern European Division; G. Cupertino, ministerial association secretary of the Southern European Division; and Alfred de Ligne.

M. E. LOEWEN

I recall the early days in 1947 when the Voice of Prophecy English school was opened. At that time we gathered around the advertisements before we sent them to the newspapers and prayed God to put it into the minds of people to apply for the Voice of Prophecy lessons. Now, what a flood of applications! But alas, we are unable to handle them.

This is the condition in only one of our regional language Bible schools. What a tragedy to withhold this last warning message from those who are asking for it! Our contributions from the students do not amount to much, for we are working in a land that has not had the privilege of a Christian background, hence does not understand the spirit of giving.

The Gujarati school opened its doors on June 29, 1958, just two and a half years ago. Since that time they have enrolled 15,285 applicants, have sent out 340,682 lessons, and have graduated 3,989 students. The workers in the Gujarati school have done excellent work, but they feel guilty in "refusing the Word of God," as they put it, to those who ask for it.

It breaks our hearts to keep back the truth when we are asked, but we do not possess the wherewithal to help them. We pray the Lord to show

us the way, to grant us means so our brothers and sisters who are eager to know may be given an opportunity to learn about the God we love.

## Printing the Message in Korea

By Robert L. Sheldon

Manager, Korean Signs of the Times Publishing House

The year 1960 was a successful and eventful one for the Korean Signs of the Times Publishing House. Early in the year the book *Education* was published and was well received. With this book we revived the practice of packaging large books in an individual box. This helps to protect and preserve them. A second edition of *Your Home and Health* also came from the presses early in the year.

During the spring the literature evangelists experienced many hardships, and since they were unable to sell the larger books, we produced two small books for them. *Judy Steps Out* is a story, but it is full of our distinctive doctrine. The other book produced was *Rocket Age*, a small volume the same size as the *Signs*. This publication stresses the relation of current events to the second coming

of Christ. It is hoped that these two inexpensive little books will also be used in the home missionary work of the churches. Our full message is contained in each of these easy-to-read volumes, and we believe they will bring many to a better understanding of the truth.

As the year closed we were busy finishing the printing and binding of *The Great Controversy*. This book will not only be a great aid to the literature evangelists but also will fill a definite need in the church.

In 1960 both the *Signs* and the *Church Compass* were enlarged. Every effort is being made to make them better. A new photograph and art file has been started to help in illustrating our books and magazines.

Plans for the future include the publishing of *Christ's Object Lessons*. A second edition of the *Church Hymnal* also will be printed to meet the demands for this fine hymnbook.

Type is now being set for the *Church Manual* and also *Colporteur Ministry*. These two books will help strengthen the work of our church in Korea. They will be ready early in 1961.

The shortage of electricity has greatly hindered the production schedule ever since last summer. The factory has been working day or night whenever there is electricity, in order to produce the literature. We are very crowded in our plant, with no room for paper or book storage, or room for new, faster equipment that we hope to add as funds are available. The front portion of our building has been condemned for a road-widening project, so we are planning an extension to our present building.

We are encouraged by the new emphasis being given to the sales of the *Korean Signs*. With a new sales force, we are expecting great things to happen during the coming year.

Many other books are planned for the future. We realize the need in the church for this valuable literature. Pray for us as we continue to serve the Lord and His church.

## Why Have Investment Offerings?

By F. A. Mote

Field Secretary, General Conference

All sincere Seventh-day Adventists believe in returning to God that which is His own. Although "our Father is rich in houses and lands," He expects us as His faithful and obedient children to return to Him our tithes and offerings. Have we really been faithful? Let us examine our

own hearts and lives and see what our position is before God. Remember that wonderful blessings are to be ours if we will faithfully return to God our tithes and offerings, which are but a small portion of the abundance that He so lovingly gives to us. When we are thus faithful, "all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:12).

For many years we have been instructing our Sabbath school members around the world to take an active part in the Sabbath school Investment program. This plan has

meant much to our believers in all lands. Many are the stories that could be told of our church members who have dedicated certain fruit trees to the Lord for Investment purposes. At times these trees were unfruitful, but when they were dedicated to God with the purpose in view of giving all as an investment for missions, then God has taken over and has wonderfully blessed these trees.

Our son, when he was but a small boy in Singapore, along with his mother, planted some papaya trees. It was their purpose to have some good fresh fruit for our table. While plant-

## CHURCH CALENDAR FOR 1961

### COMMITMENT FOR GOD

Sitting in the detaining room of the Washington, D.C., Criminal Court, we watched as the parade of drunks appeared before the presiding judge for sentencing. Some were sent to jail; others were fined and freed. Still others were returned to the detaining room. "Maybe we can help you," said the judge.

Those who were sent back for help were interviewed by a probation officer. One young woman, in her late twenties, although she looked near forty, came in. Eyes still glassy from her drinking bout, she looked at her questioner blankly. "Your name, please?" he began. She dully answered.

"You're back again. What happened?"

The fatigue lines were creased in her face, especially around her eyes. "I don't know. I just don't know." She looked down at the desk.

The questioning went on. Then the man concluded, "I'll explain to the judge that you worked with the program before. We'll see what happens."

The young woman slowly disappeared into an adjoining room.

"John Smith," he called out. A stoop-shouldered man who looked to be in his sixties walked through the door and slouched into the chair.

Thus, one after another, the derelicts came and went—gaunt, tired, with pain written on their faces. No hope was in their eyes, only dull resignation as they awaited sentencing. We were looking at Washington's victims of drinking. Some of these pitiful specimens of humanity had taken their first drink only a few months ago, some a few years ago. Now they could not stop.

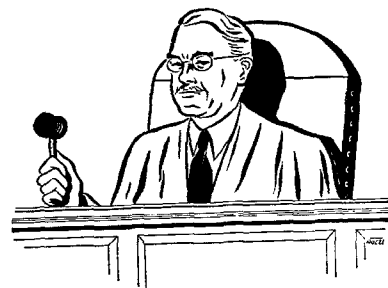
What have we as Seventh-day Adventists done to prevent someone from taking his first drink? What have you done to warn youth of the disasters from other forms of intemperance?

Sabbath, February 25, has been designated by the General Conference as Temperance Commitment Day. On this Sabbath, opportunity will be presented to sign the temperance pledge and become a member of the Temperance Society. The Spirit of Prophecy tells us that every Seventh-day Adventist should be a member of the Temperance Society: "From the light God has given me, every member among us should sign the pledge and be connected with the temperance association."—"Temperance," p. 197.

In doing this, we pledge ourselves (1) not only to abstain from all alcoholic beverages and tobacco but also (2) to do all we can to prevent others from falling prey to these habits and (3) to lead those who are already victims back to the better way of life. This is our commitment to God.

"In every place the temperance question is to be made more prominent. . . . Many are on the very verge of the kingdom, waiting only to be gathered in."—"Ibid.," p. 258.

Accept the challenge, become a member, and commit yourself to temperance action.



## TEMPERANCE COMMITMENT DAY

Sabbath, February 25

REVIEW AND HERALD

ing the trees they decided that some of them should be dedicated to God to assist in the Sabbath school Investment plan. When these trees came to maturity the ones that had not been especially dedicated to God were just ordinary trees with rather poor fruit; but those that had been given to God for Investment purposes were most fruitful and had some of the loveliest, most luscious fruit ever grown in that place. Experiences of this kind happen to many of our believers in different places throughout the world.

We are living in troublous times, and according to the prophecies and instruction that has been given to us by the servant of God, severe times of trial are before us. Is it safe for us to invest all our surplus funds in the things of this world? The Lord expects us to care for our own needs and to protect the interests of our families, but He also asks that we be faithful and obedient in returning to Him our tithes and offerings. We never lose on any of these investments in the cause of God.

One method by which we can have money for missions is suggested in the following passage: "My brethren and sisters, you must be willing to be converted yourselves in order to practice the self-denial of Christ. Dress plainly but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box into which you can put the money saved by little acts of self-denial. Day by day gain a clearer understanding of the word of God, and improve every opportunity to impart the knowledge you have gained. Do not become weary in well-doing."—*Testimonies*, vol. 9, p. 131.

We should encourage our church members, young and old, to do all they possibly can to find new methods for the Sabbath school Investment plan. We have done well in the past. We are thankful for all that has been

accomplished. But, brothers and sisters, remember that this year we expect to reach a goal of one million dollars through the Investment plan. I am sure that we can count on our faithful Sabbath school members everywhere.

Why do we have the Sabbath school Investment plan? "God . . . has made the advancement of His cause dependent upon the personal efforts of His people, and upon their freewill offerings."—*Counsels on Sabbath School Work*, p. 131.

"That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come."—*Counsels on Stewardship*, p. 342.

## In the Heart of the Peruvian Jungle

By Ed Bryan

*Departmental Secretary, Peru Mission*

Among the Campa Indians of the Peruvian jungles are many faithful lay soul winners. Abel Fieta, who has been saved from savagery to serve God, is one of these. He has won 16 souls for Christ. Martín Campos is another. He is an experienced soul winner who has literally kidnaped people from wild territory when they were under the spell of the witch doctor and condemned to death. Fleeing with them in his canoe to the safety of the mission, he taught them the truth, and their lives were transformed from darkness to light.

Oseas Tepa and Eusebio Tomás are lay workers who raised up a new church of 65 people this year. And there are more. These are only three examples of the thrilling experiences that are taking place among our faithful lay workers.

Hundreds of them, faithful in

their tithe, are rejoicing in this message. Even if it is only a small piece of yucca root or a few fish from the day's catch, one tenth belongs to God. They are also faithful in their work, which at times is very dangerous and treacherous in the swollen rivers.

Jose Segundo and Juan Ucayali have proved under the most distressing circumstances that they will do their utmost for lost souls. They walk for days barefoot through the jungles to reach their heathen countrymen and tell them about Jesus. They are one of the eight pairs of lay workers from the Nevati Mission Station who were commissioned in the "120 of Today." They have won souls and are continuing to do so, thus holding high the torch of truth in the jungles of Peru. They are fulfilling God's command to preach to every tribe. May God bless them!

## A Doctor, but No Clinic for Bara Cara

(Continued from page 17)

I looked about. "Right over there in the clearing in front of the church," I said, indicating the spot. And so within 30 minutes from the time we stepped from our seat in the boat we were seated again, offering what help we might to those who suffered. There were many severe cases of whooping cough, worms, sores, malnutrition, rickets, vitamin deficiencies of all kinds, weak eyes, high blood pressure, arthritis, et cetera. A large number of these illnesses could be prevented if only the easily available methods of modern medicine were made available to the people.

As I examined approximately 135 patients in my "clinic" I could see plainly the marks of deficiencies in diet and vitamins on all sides. There were few children whose legs were straight. Many had large abdomens



Left to right: Martín Campos with trophies for the kingdom. Oseas Tepa and Eusebio Tomás equipped for lay evangelism. Juan Ucayali at the stern of a dugout canoe.



and thin, underdeveloped legs. Others had misshapen heads and chests. I asked the mothers, "How many children have you had?" The answer would be "six" or perhaps "eight" or "ten." And then, "How many are living?" And the reply, "two" or perhaps "four." Much of this human distress and loss is preventable. How I longed for the equipment I had left behind me in Georgia and which is now standing idle. What could I not accomplish for these my unfortunate brothers and sisters in the faith if I could but transport my clinic to Bara Cara.

"How many people do you have living in this area who could be easily reached from this place as a center?" I asked our teacher. He mused for a moment and replied, "From 1,500 to 2,000, at least." And then I thought, How many places in the United States are there doctors who serve a clientele much smaller than that, and one that is intelligent in modern personal hygiene and diet and need much less of medical care.

We had taken what I thought was a fairly good supply of medicines with us, but we had not been working long till I could see we would soon be out. We began our work about 4:30 P.M. and worked as long as we could see. The next day was the Sabbath, but because of the great need and the necessity of our returning to our main station in Georgetown on Sunday, we saw patients on Sabbath between meetings and until dark. Then, thinking that we had seen them all, we gathered in what was left of our supplies, put away our tables, and planned to leave early the next morning for the smaller church and school we had passed on our outward trip.

But about 6:00 A.M. here they came again—one, two, three in a group, and how many groups! It was after eleven before we could break away, and then all the way to the boat in which we were to return, they came. "Can you give me medicine for hookworm?" "I couldn't get here sooner. Have you anything for aching joints?"

Our hearts were heavy as we pulled away from the shore, with a hundred or more people waving us good-by and pleading, "Do come back soon."

As I write these lines, the whole scene rises freshly before me. And then in memory I see a small, but well-equipped clinic in Georgia. I worked there for five years, built it up to first-rate quality, and then left it to answer the mission call. Yes, I had hoped that another doctor could be quickly found to take over there and carry on, but up to the present none has come. Today the clinic stands just as it was left, unneeded and unwanted where it is, but desperately needed and tearfully prayed for in Bara Cara.

When will we have a clinic here?

No, I have not told you the whole story of Bara Cara. A few weeks after my trip to the country I went to the government leprosarium where we have a small church among those suffering from leprosy. While there I visited Dr. F. A. Chandra, the medical superintendent. In talking about the parts of the country from which the lepers came in the largest numbers, he made particular mention of Bara Cara. This he did without knowing of my interest in the place. When I told him that we as a mission were planning some sort of medical aid for the district, he was very pleased, and promised every cooperation in giving help to this needy place. Medicines were offered free of cost and every available government facility was placed immediately at our disposal. Again the missionary fires were mightily rekindled in our hearts, and our longing to respond has been almost uncontrollable.

But there is another, happier phase to this pleading call. Until about one year ago our believers in Bara Cara had lived in the same inadequate, thatched, high-stilted huts that are the abode of the heathen about them. They had eaten the same impoverished diet and had not known the most basic elements of home or village

hygiene. But, as in Paul's day, "How shall they hear without a preacher, and how shall they preach unless they be sent?" We found all our church members admitting their ignorance, and simultaneously praying for enlightenment.

### What One Teacher Can Do

About one year ago a change began to be seen. A teacher, Brother Irving Austin, was sent in to teach the church school. He sensed the need at once and went to work. Besides carrying out his mission-appointed duties as pastor-teacher, he organized a self-help group and directed their work. Quickly 40 heads of families and stalwart young men joined the group, and the work began. They have now cleared out of the virgin jungle a field of 200 acres. Crops of corn, several kinds of beans and peas, sweet potatoes and peanuts, et cetera, are now either growing into a crop or being planted. They are also planning another clearing of about 100 acres adjacent to the mission compound where they will lay out and erect a new village on better plans, which will be more representative of what a Seventh-day Adventist village should be like. And they are planning a mission clinic and hospital, a doctor's house, et cetera. Yes, they are doing all in their power to prepare the way.

Hundreds of voices are pleading, hundreds of hands are outstretched, and hundreds of childish cries call. When may we answer? These are not the pleadings of a people who are asking only for the light of the message of Jesus' soon return. They are our own people, members of our own church whom we have led a little distance out of heathenism, and then, as it were, abandoned in midstream, to sink and die in the morass of almost total ignorance of the physical laws of life without which it is impossible to "present your bodies . . . acceptable unto God." Having never been taught, they do not know the simple laws of health.

The science of healthful nutrition is a stranger to these people. "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" is an unexplained verse. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" is a condition for which they long, but to attain it seems wholly beyond their grasp. Therefore they turn to us. Their frequent epidemics, all preventable, their dying mothers and babes, their lepers—and there is leprosy among them—their very short life expectancy, all plead most pitifully in a Macedonian call that somehow the church must hear and answer.

### New Church Organized in Illinois



On Sabbath morning, November 5, 1960, with seating filled to capacity, a new church was organized in the former St. Andrews Episcopal church, Downers Grove, Illinois. Seventy-five signed the scroll, thus becoming charter members. Downers Grove is a rapidly growing area a few miles west of Hinsdale. The picture was taken the day of the organization.

JEAN SHERMETA

Press Secretary, Hinsdale Church

# In Brief

## Central Union

● During a program under the leadership of Gary Nowlan and Gerald Colvin, superintendents of the Union College Sabbath school, the 520 persons who were present on December 17 contributed \$521.07 for the Thirteenth Sabbath Offering.

● Leland Wilson, chemistry instructor at Union College, is recipient of a 15-month faculty-award fellowship from the National Science Foundation, Washington, D.C. Mr. Wilson will do his research work at the University of Nebraska, where he recently completed his Master's degree. He has been teaching at Union College since 1956.

● Elder and Mrs. W. K. Smith of Bourbon, Missouri, celebrated their sixty-fifth wedding anniversary December 28, 1960. Even though retired 25 years ago, Elder Smith has established a church of 62 members in this town and is still the pastor of the church. At this special event in their lives, the community and their friends gave cash and labor for a community shelter house on the new ten-acre park, the land for which had previously been given to the town by the Smiths.

● Under the management of T. E. Baber the Colorado Book and Bible House reached its goal of \$200,000 in sales for the year 1960. It also passed its 1959 goal by more than \$1,000 per month for each of the 12 months of the year.

● The students of Wheat Ridge, North Denver, and Golden, Colorado, began using the new Arvada intermediate school before it was completed. By selling Christmas cards and candles they raised \$700 to assist in finishing the school. The teachers are Ralph Darrough, Mrs. Violet Weber, and Miss Carol Rutan.

● Under the direction of Mrs. Mabel Henderson, the Berean church of St. Louis, Missouri, had 100 per cent participation in the Sabbath school Investment projects for 1960. Up to Sabbath, December 3, 1960, a total of \$1,050 had been turned in for Investment, thus doubling the amount raised the previous year.

## Columbia Union

● H. K. Halladay, Columbia Union home missionary secretary, reports that on the weekend of January 14 the Columbia Union Conference exceeded its Ingathering goal for 1961. The total to that date was \$826,243.40, representing a per capita of \$20.43. Leading the union in per capita is New Jersey, with \$24.85.

● The Greater Washington-Baltimore area ministerial fellowship group met for their monthly fellowship dinner at the Review and Herald Cafeteria. R. L. Odom gave a study on the Spirit of Prophecy as manifested in the work of Ellen G. White.

● Dr. T. Beckner has recently located in Man, West Virginia. He will be attending the Logan church in that conference.

● Faith for Today plaques were presented to two TV stations in West Virginia recently—WBOY-TV, in Clarksburg, and WOAY-TV, in Oak Hill.

● The Blackstone district in the Potomac Conference has been divided as follows: The Cumberland church (formerly Guinea Mills) was joined with Appomattox (formerly in the Lynchburg district). Lewis A. Stout is the pastor. The Blackstone and Ford churches comprise another district, with Nicholas Klim as pastor.

● Williamsburg, Virginia, radio station WCBI is now broadcasting the Voice of Prophecy each Sunday at 8:30 A.M.

● In the Chesapeake Conference Gale Gabbert is now pastor of the Kirkwood-Wilmington district. Mrs. John Ford, Bible instructor in Baltimore First church, has accepted a call to be dean of girls at Forest Lake Academy in Florida, and Mrs. Mildred Faulkner will replace her.



## We Can Have Peace

By Daniel R. Guild

Pacific Press Publishing Association,  
\$3.50

Light as it appears through a prism presents many colors, and spiritual truth as seen through the counsel of the Word of God finds a response varying with the individual need. The peace of the believing heart is found in hope, faith, love, trust, friendship with God, surrender to Him, and fellowship with Jesus. The ten divisions of this readable and challenging book explore the richer significance of these aspects of our relationship to the eternal truths of the gospel. Although the scripture references are such as we would expect to find, their underlying import is illuminated with illustrative experiences from everyday life. All the circumstances that disturb our peace—nervous tensions, family problems, inner conflicts, loneliness, and a sense of rejection—are examined and happy solutions suggested. The author has had many years of pastoral counseling upon which to draw for the writing of this excellent commentary on the truths that have sustained the believers in the soon coming of the Saviour. The chapter headings "How Near Are We to Heaven?" "Bridge to a Satisfying Life," "The Secret of Answered Prayer," "Facing Your Life Record" are typical of the 20 chapters that make up the book. It received an author's award from the Pacific Press in 1959.

## North Pacific Union

● During their annual Christmas party the Associated Students of Upper Columbia Academy contributed \$179.78 for a missionary project in East Pakistan. The gift will be used for farming implements in the mission school where Mr. and Mrs. M. W. Shultz are working.

● The first church music workshop to be sponsored by the Washington Conference was held at Auburn Academy on February 19. Dr. Melvin West, chairman of the music department at Walla Walla College, discussed sacred music styles and wedding music and demonstrated the technique of playing for services. Mrs. Nelva Blisserd, director of music at Eugene Junior Academy (Oregon), presented methods of working in the Sabbath school and with junior choirs. Marvin Robertson, director of music at Auburn Academy, worked with church choir directors on organizing, conducting, and selecting music for church choirs.

● Five years of devoted labor and personal sacrifice of time and means were culminated December 17 in the dedicatory service of the Ashland, Oregon, church. The congregation numbers only 141, within a community population of 7,800. Early records reveal that the charter membership of the Sabbath school in Ashland in 1893 was 19. Through the years the congregation has increased until a larger church home was a necessity. L. E. Biggs, C. A. Scriven, H. L. Rudy, and V. J. Jester participated in the dedicatory service.

● "The Crisis Hour Message" is the title of this year's Walla Walla College MV-sponsored radio program, heard over radio station KTEL from 12:45 to 1:00 on Tuesdays and Thursdays. Mart Mooers, who took his degree in theology last June and is now doing graduate work in education, heads the radio program committee. Sermons on inspirational and doctrinal themes are being presented by members of the homiletics class under the direction of G. S. Balharrie, associate professor of religion. Scheduled speakers are Don Blehm, James Fell, John Jones, Kenneth McGaughey, Otis Parks, Wilbur Ingram, Matt Byers, and Clyde Praye. Aubrey Luke, assisted by Kay Campbell, are arranging for sacred music.

## Pacific Union

● George Christopher, mayor of the city of San Francisco, and Frank A. Clarvoe, Jr., secretary of the city and county library commission, wrote letters of appreciation to the Central California Conference department of public relations recently for the books *Seventh-day Adventist Bible Dictionary* and *The 7th Day*, which were presented to the mayor by Orville Iversen, public relations secretary of the Pacific Union Conference; William Webb, pastor of the San Francisco Philadelphian church; and Arthur J. Escobar, public relations secretary of the Central California Conference.

● The Pacific Union Conference literature evangelists convened at Hoberg's Resort in northern California, December 27 to 31. They reported deliveries in the

amount of \$1,231,717 for the year 1960, a gain of \$90,273 over the previous year. Their soul-winning report for the year is as follows: Baptisms, 165; number who began attending meetings, 774; Bible studies started, 1,310; number enrolled in correspondence courses, 26,363; prayer offered in 23,726 homes; 163,622 pieces of literature given; and contact made with 998 former Seventh-day Adventists.

● Welcomed to his duties as associate pastor of the Van Nuys church recently was Norman Middag who comes to the Southern California Conference from the Michigan Conference, where he was pastor of the Adrian church.

● Coming from New Jersey to be assistant pastor of the La Sierra church is A. M. Ragsdale. He replaces Hugh Williams, who is retiring. Elder Ragsdale has served many years in Missionary Volunteer and educational work, much of the time as superintendent of education both in this country and in the Far Eastern Division, where the Ragsdales spent some nine years in the Philippines.

● Ernest Roy has recently joined the Southern California Conference ministerial staff as a singing evangelist, coming from Cleveland, Ohio, where he was engaged in pastoral evangelism.

● Mrs. Lillie Shipley, literature evangelist of Lodi, California, delivered \$21,436.58 worth of our literature during 1960. W. C. Whitten, secretary of the Northern California Conference publishing department, reports that this is a new record for women colporteurs in the Pacific Union Conference.

● Glenn L. Shafer has assumed the pastorate of the Blythe church in the South-eastern California Conference.

● Joe W. Bielicki has assumed the duties

of dean of men at La Sierra College, succeeding the late dean, E. W. Matheson. Mr. Bielicki served previously in the same capacity at the college.

### Southwestern Union

● The distinguished-service award for the most deliveries in the Southwestern Union during 1960 was presented to the publishing department leaders and literature evangelists of the Arkansas-Louisiana Conference at the recent annual literature evangelist institute. This is the second time the Arkansas-Louisiana Conference has led the union in deliveries.

● In three weeks W. F. Roberts, a member of the El Paso, Texas, church, raised 10 Silver Vanguard goals for Ingathering.

● Forty-two food baskets of groceries, candy, and fresh fruit were distributed by the Health and Welfare Service of the Carlsbad, New Mexico, church, during 1960. This is the highest number of food baskets they have given away in one year.

● Construction on the new church at Alice, Texas, is expected to begin this month. It is hoped that this \$20,000 project will be completed by May.

● Don Aalborg, educational secretary of the Oklahoma Conference, reports that a new church school was recently begun at Altus, Oklahoma.

● Word comes from L. C. Evans, union president, that the Southwestern Union is among the first in North America to accept the General Conference challenge of Blueprint Evangelism, and to present a union-wide plan that will strengthen every church within the area.

● H. E. Schneider, union secretary-treasurer, reports that the administrative committee voted to set as its new membership objective 2,000 baptisms for the year 1961, and a like number for 1962.

## Church Calendar FOR 1961

Temperance Commitment Day	February 25
Visitation Evangelism—Home Visitation Day	March 4
Church Home Missionary Offering	March 4
Sabbath School Rally Day	March 11
Missions Advance Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Middle East Division)	March 25
Literature Evangelism	April 1
Church Home Missionary Offering	April 1
<i>Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)</i>	April 1-30
College of Medical Evangelists Offering	April 8
Dorcas-Welfare Evangelism	May 6
Church Home Missionary Offering	May 6
Disaster and Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
<i>Review and Herald Campaign</i>	September 16-October 14
Thirteenth Sabbath Offering (South American Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9
Thirteenth Sabbath Offering (Far Eastern Division)	December 30



### Branch Sabbath Schools in Africa

Branch Sabbath schools are an important factor in the progress of the work in the Tanganyika Union and have been responsible for the opening up of work in places heretofore unentered by any other phase of our mission program.

In the territory now known as the Tanganyika Union, previously called the Tanganyika Mission Field, we have a total of 288 Sabbath schools. We also have 78 branch Sabbath schools with 1,740 people enrolled. These branches are situated in such sections as Dar es Salaam, the island of Zanzibar, and some of the other larger centers along the east coast. We have not been able to enter these areas previously because of the shortage of funds and staff, but we have sent col-

porteurs into the larger concentrations of native peoples around these larger cities.

As a result of the faithful work of these colporteurs, not only in selling books but in giving Bible studies to the people, more than 15 of the 78 branch Sabbath schools have been opened in these strategic places. Now the union has taken an action placing some of the graduates from East Africa's Bugema College in these centers to reap the harvest that has been awakened by the colporteurs and the branch Sabbath schools. This is one example of how our work can go even into those places where we have been unable to send missionaries.

A few years ago a colporteur was sent over to the island of Zanzibar, that romantic island off the east coast known as the Spice Island and renowned in history for its slave markets. Soon a branch Sabbath school was raised up. One of the graduates from Bugema College will be placed at Dar es Salaam which is the capital of the territory of Tanganyika, just across the strait from Zanzibar,

and he will look after the Sabbath schools and companies in both Dar es Salaam and Zanzibar. Another will be placed at Tabora and others at Iringa and Bukoba and Geita. All these places have been opened by the colporteurs, who later founded branch Sabbath schools. Now we are beginning to see the fruits of their labor.

Central Kenya has also an outstanding record of 100 branch Sabbath schools as compared with 31 regular, fully organized Sabbath schools. Here again we are depending upon the work of the branch Sabbath schools to open the field in areas we would be unable to reach otherwise because of lack of funds or personnel. In these 100 schools 3,901 members are enrolled, and the Lord is blessing the work in that field.

So in the mission field as well as in the homeland we must depend upon the work of the branch Sabbath schools to strengthen our evangelistic program.

W. R. VAIL

Former Sabbath School Secretary  
Southern African Division

# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MARCH 4, 1961

## How Near Is the End?

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

WHAT devastating use the enemy has made of this question in the minds of unwary people! How fruitless have been most of the chronological computations that have resulted in date setting! A great man like Martin Luther fell into the error of voicing his expectation of the end in 1556. Johann Cocceius, famous Dutch divine, set the date at 1667. John Amos Comenius, the Moravian reformer, fixed the time in 1672, and the great Isaac Newton in 1715. The followers of William Miller learned their lesson in 1844, and yet many persist in ventures into time setting.

### 1. Precise Prediction Impossible

MARK 13:32. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Matthew 24:36 is substantially the same wording with the exception of any mention of the Son. These verses were used by scoffers at William Miller's message in 1843-44. Time setting does not invalidate the truth of the imminent Second Advent any more than dishonesty in professed Christians discounts Christ's standards of conduct. God knows the time of the Advent, and the true believer lives in readiness for the event. For further reading: *Early Writings*, pp. 232-240.

MATTHEW 24:33. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." "Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction, and has given them tokens of its approach, that all who will may flee from the wrath to come."—*The Great Controversy*, p. 37.

### 2. Limitations of Needed Endurance

HEBREWS 10:35-37. "Ye have need of patience, that . . . ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." "The coming one shall come," R.S.V. "The trials to which you are subjected belong to the perfect discipline of the faith which you hold. You have need of patience therefore that you may obtain what you expect."—WESTCOTT, *Hebrews*, p. 338. "Yet a little while" is similar to Isaiah's words in a different con-

nection (Isa. 26:20; 29:17), and the same as Christ's in John 14:19; 16:16. "One of the titles of the Messiah was the Coming One. Though He has come He is still for Christians the Coming One . . . , for His open manifestation in triumph is still awaited. (St. John xiv. 3; St. Mark xiv. 62)."—W. H. G. HOLMES, *Hebrews*, p. 37.

REVELATION 7:1-3. "I saw four angels . . . holding the four winds of the earth. . . . And I saw another angel . . . and he cried with a loud voice, . . . saying, Hurt not the earth . . . till we have sealed the servants of our God in their foreheads." In the midst of wrath God remembers mercy, hence the earth will not receive unmixed wrath till the saints are sealed.

"While their [the four angels] hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them."—*Early Writings*, p. 38.

MATTHEW 25:1-13. "While the bridegroom tarried, they all slumbered and slept. . . . Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The Second Advent believers in 1844 gave their midnight cry: "Behold, the bridegroom cometh, go ye out to meet him!" This loud cry is being given again, and the same results will follow: (1) Many will wait patiently for the Lord, (2) many will scoff and be lost. See *Testimonies*, vol. 1, pp. 53, 54; cf. *Christ's Object Lessons*, p. 408, quoted in part in *Lesson Quarterly*, question 5, note.

2 PETER 3:3, 4. "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" The argument that "all things continue as they were from the beginning of the creation" is against the facts, against universal experience, and against God and His Word. Everything, whether good fortune or bad, happens for the first time somewhere. People scoffed at predictions of Jerusalem's fall, but it happened. Pompeii had a long history of undisturbed worldliness and had never been effaced from the map till A.D. 79. Modern wars on a global scale seemed incredible before 1914.

Modern scoffers at the doctrines of God's intervention in the judgment and the Second Advent are even inside the church: "Do we not hear these words [2 Peter 3:3, 4] repeated, not merely by the openly ungodly, but by

many who occupy the pulpits of our land? 'There is no cause for alarm,' they cry."—*Patriarchs and Prophets*, p. 103.

### 3. Why Has the Lord Tarried?

REVELATION 7:3. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The release of the winds means strife, restriction of liberty, persecution, trouble of every kind on the earth. Immediately preceding it must come anxiety and a period of spiritual concern to the righteous.

"Especially should we, with unwavering faith, seek God for grace and power to be given to His people now. We do not believe that the time has fully come when He would have our liberties restricted. . . . A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master."—*Testimonies*, vol. 5, pp. 717, 718. Even when prophecy foretells overspreading evil, Christians are expected to pray and work against evil till the end.

2 PETER 3:9. "The Lord is . . . not willing that any should perish, but that all should come to repentance." God permits evil to continue, that evil men may be fully unmasked, to prove the righteous, and in order that as many as possible may be saved. See *The Great Controversy*, p. 48. For these reasons the gospel must be "preached in all the world for a witness" to all men (Matt. 24:14).

### 4. The Saints Must Be Alert

HABAKKUK 2:1-4, R.S.V. "Still the vision awaits its time; it hastens to the end—it will not lie. If it seem slow, wait for it; it will surely come, it will not delay." This has to do with the fundamental fact that delays in God's work are only in our thinking. God is never late or confused in His planning and execution. What looks like long delay now will appear differently in eternity. God's foreknowledge is the basis of His wise and loving planning for the future.

LUKE 12:35-40. "Blessed are those servants, whom the lord when he cometh shall find watching." "Because we know not the exact time of His coming, we are commanded to watch. . . . Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression."—*The Desire of Ages*, p. 634.

MATTHEW 24:48-51. "My lord delayeth his coming." "The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord."—*Ibid.*, p. 635. A professing Adventist may by carelessness, inconsistency, selfishness, and disloyalty place himself in the class that denies the imminent Advent.

LUKE 19:13. "Occupy till I come." "Delivered them ten pounds" indicates that occupation here relates to active business rather than to idle waiting, as seen in the R.S.V. "Trade with these till I come." Service, alertness, preparedness in mind and heart—these are the key thoughts to a waiting, watchful child of God.



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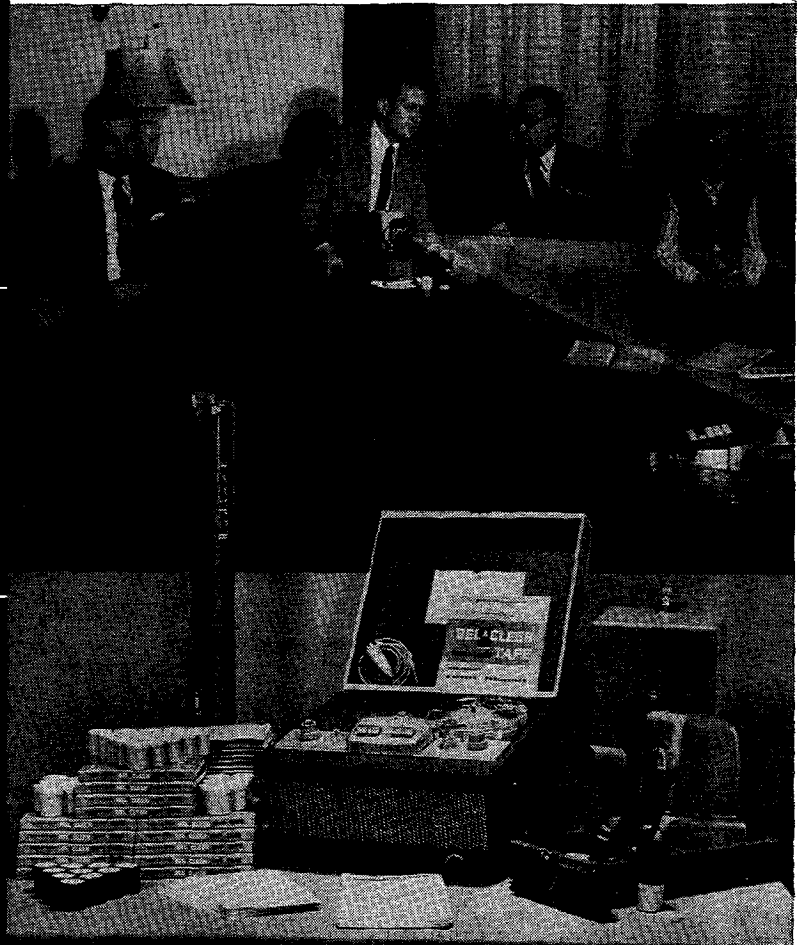
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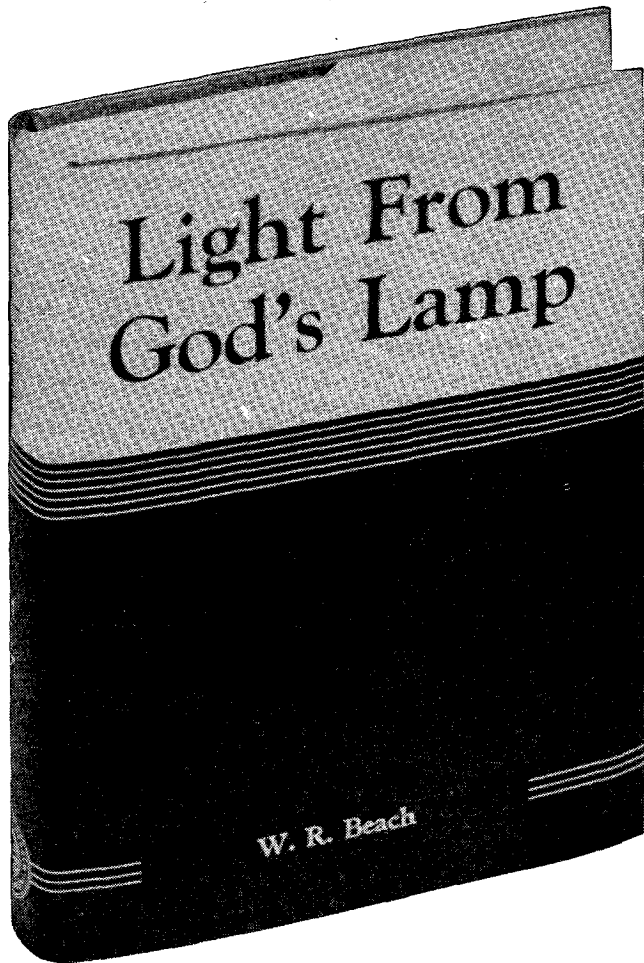
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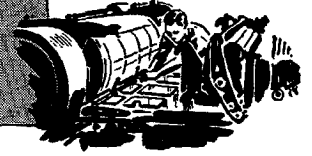
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# As We Go to Press



## Expansion Voted for CME

A long-distance telephone conversation with M. V. Campbell, chairman of the College of Medical Evangelists board, provides information on certain actions taken recently by the board:

Voted, to create a Medical Center at Loma Linda, and to elect Dr. Bernard D. Briggs as director of Educational and Professional Services of this medical center.

Voted, to build a \$500,000 medical office building on the Loma Linda campus, to house 50 doctors. Voted, to build an extension to the CME Administration building at Loma Linda to house the new Loma Linda University administration offices, classrooms, and library, to cost about \$450,000. The foregoing construction will begin as soon as architect's plans can be drawn up.

Also voted for the Loma Linda campus: To enlarge the Sanitarium building to accommodate 108 more beds, thus increasing total bed capacity to 272. To build a School of Nursing building at an approximate cost of \$300,000. For these two, architect's plans are to be drawn immediately, but construction will take place only as funds are available.

Voted for Los Angeles campus: To enlarge the White Memorial Hospital building to house the clinic and laboratories, and the classrooms for part of the second year medical class that will be coming to Los Angeles, in harmony with the 1960 Autumn Council action. About 90 per cent of the enlarged space will be used by the clinic. This enlargement will take place as funds warrant.

## Changes in GC Legal Department

Having served Vermont as State's attorney and secretary of the Senate, M. C. Taft came to the Religious Liberty Department of the General Conference in 1927. Later, he was asked to devote his full time to general legal counseling for the General Conference. After 34 years Brother Taft is now retiring from service, mainly for health reasons; we shall miss him. We pray that happiness and God's richest blessings will attend Brother and Sister Taft.

With the retirement of M. C. Taft, the General Conference asked Boardman Noland to head up the legal department. Brother Noland attended Walla Walla College, and later passed his bar examinations. In 1943 he began law practice in Spokane, Washington, where he remained until joining the General Conference in January of this year. Brother Noland has been active in church work, having served the Spokane church as choir leader, elder, junior and youth leader, leader of the junior academy band, and religious liberty secretary. He was also legal counselor to the Upper Columbia Conference.

Brother Noland is a member of the Washington State Bar Association and of the American Bar Association, and has been admitted to practice before the Supreme Court of the United States. We welcome Brother and Sister Noland to the General Conference.

C. L. TORREY

## Korean Youth Share Their Faith

Tate Zytoskee, who recently went to Korea to take charge of our Korean Union Training School, comments on the missionary spirit of the young people in training in the school. He says:

"Many of our young people during this vacation are out engaged in Share Your Faith activities. We have a lot of students who enter into this type of work with the abandon that many of our youth in the States use for their personal amusement. This type of work is their recreation."

This is Missionary Volunteer work at its best, and it is this spirit among our members that has resulted in a great evangelistic movement in which thousands are being brought into the church at this time.

W. P. BRADLEY

## New Tobacco Film

It isn't often that you can take a trip down through the air passages into the lungs, and see what goes on there as a person breathes, particularly what happens as that person smokes a cigarette.

That is what you can do, however, in the brand-new, full-color film *Time Pulls the Trigger*, now available

through the American Temperance Society.

The film's title comes from the descriptive statement of Dr. Alton Ochsner, famed lung surgeon of New Orleans, "Tobacco is a loaded pistol, and time pulls the trigger."

This film, excellent for educational purposes, combines action that is part live and part animated cartoon. By means of the cartoon sequence the effect of smoking on the lungs and the blood circulation is made unusually clear and graphic.

FRANCIS A. SOPER

## Berchtesgaden Retreat

The annual Seventh-day Adventist Servicemen's Retreat at Berchtesgaden, Germany, will be held March 13 to 17. It will be under the direction of Chaplain (Capt.) Earl T. Lee, Hqs. CC "A," 3d Armored Div., APO 39, New York, N.Y., and Civilian Chaplain Sylvester O. Francisco, Am Kirchberg 6 (Eschersheim), Frankfurt/Main, Germany. Servicemen in Europe should make contact with their local chaplain or Chaplain Lee for information on administrative leave.

The retreat combines recreation and a spiritual feast. The theme for this year is "It Is Time to Seek the Lord." Special speakers include E. L. Minchin, associate secretary of the General Conference MV Department, and Professor Rochelle P. Kilgore, of Atlantic Union College. All who can, should attend.

J. R. NELSON

## New Manager for Pacific Press

At a meeting of the Pacific Press board on February 2, R. P. Rowe was unanimously elected manager of the press. He fills the vacancy created by the recent retirement of I. J. Woodman, who has ably served as general manager of the press for the past several years.

Brother Rowe has been connected with the Pacific Press for forty years, serving as treasurer for the past ten years. We wish for him the Lord's continued blessings as he assumes his new responsibilities.

W. B. OCHS