

# REVIEW and Herald

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## The Inspiration of the Word of God

By Mrs. E. G. White

From *Selected Messages*, book 1, pp. 15-18

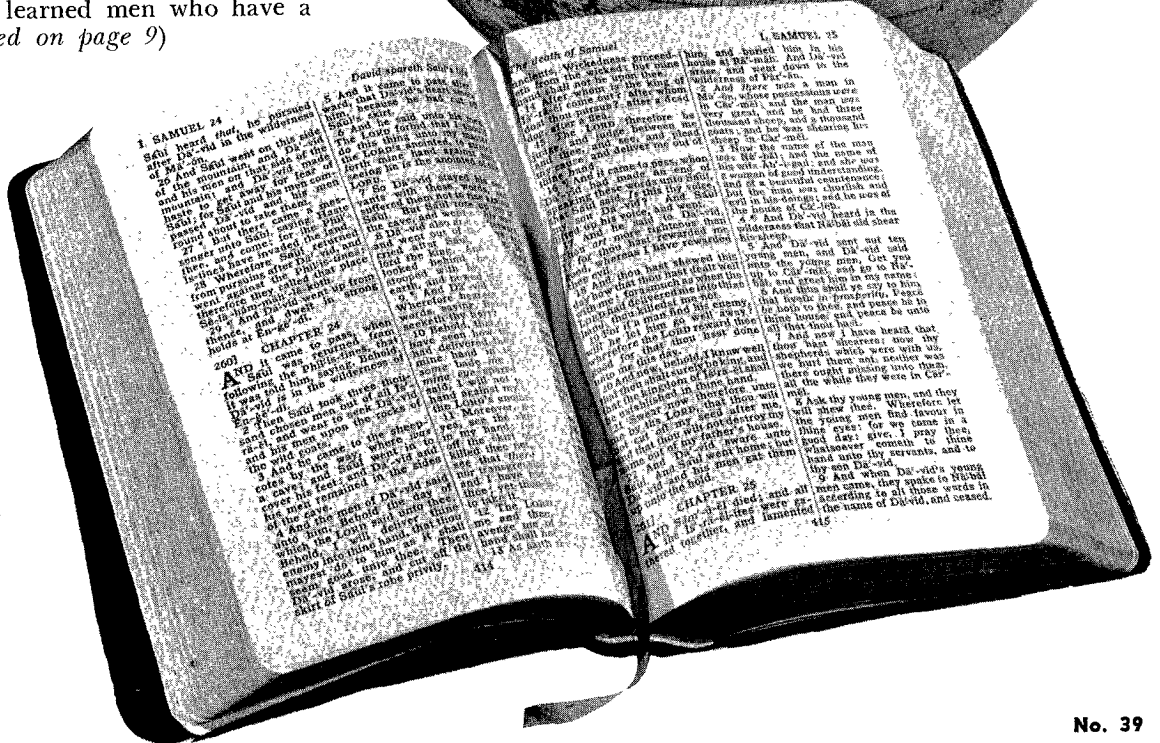
THIS is a time when the question with all propriety may be asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.

This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven.

But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a

(Continued on page 9)



In whole or in part, the Bible has been translated into more than 1,200 languages.

EWING GALLOWAY

**F**REQUENTLY we hear the expression that something is "as light as a feather." How heavy is a feather? No definite answer can be given, for feathers differ in weight. A big feather weighs more than a little one, and a little one weighs more than a bit of down. But it would be possible to find the exact differences in their weights by using a sensitive analytical balance in any good laboratory.

These balances, or scales, are remarkable instruments. Scales in some laboratories can weigh such incredibly light substances as the air exhausted from a metal container by a vacuum pump, or a single tiny electrical filament. It is reported that the Bureau of Standards in Washington, D.C., has a balance so delicate that it can determine the weight of a single pencil mark made on a piece of paper.

But there are scales even more sensitive than these fine scientific instruments. God's messenger says, "I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God."—*Testimonies*, vol. 1, p. 124. Weighing the thoughts! Can you imagine scales delicate enough to weigh thoughts?

Let us take a closer look at this impressive scene. As you know, a balance has two pans. The heavier side goes down as the lighter side rises. In this case "the thoughts and interest tending heavenward" were placed in one side; "in the other were the thoughts and interest tending to earth" (*ibid.*).

This symbol to represent the way God appraises character is not at all new. Millenniums ago one of the three condemnations written on the wall of an ancient Babylonian banquet hall had to do with this concept. Daniel, reading God's message to the doomed king, Belshazzar, said, "Thou art weighed in the balances, and art found wanting" (Dan. 5:27).

As God weighs our thoughts He can accurately determine what we are. Jesus said, "Of the abundance of the heart his [a person's] mouth speaketh" (Luke 6:45). And Ellen G. White wrote that "from vain imaginations arises the committal of sins, the actual doing of those things upon which the mind has dwelt."—*Testimonies*, vol. 3, p. 82.

A few years ago the police answered an emergency call from a plush night club in the early morning hours. An attempted holdup had been foiled by the club's alert attendants, and the gunman was being held. When the police arrived they were amazed to see that the "gunman" was a sobbing ten-year-old boy. His gun was a carefully carved and painted wood model of a Colt automatic. The boy had approached the cashier's cage while the guests were intently watching the floor show. The cashier was surprised to see a paper bag shoved through her window and a realistic pistol pointed toward her. An unnaturally gruff voice came from the boyish face hardly able to look over the counter, "This is a stick-up! Hand over the money, and don't stall, or I'll let you have it!"

The girl calmly started stacking paper money in piles and putting it into the paper bag, but at the same time she stepped unobtrusively on the alarm button.

# Weighed in Heaven's Balance

**As God weighs your thoughts  
does He record that  
they tend earthward or heavenward?**

**By KENNETH W. WILSON**  
*School Principal, Ukiah, California*

"Hurry up!" the boy warned. "Quit your stall——." Four strong hands took hold of both his arms from behind. A brief scuffle with a flurry of kicking and biting ended with the would-be robber completely subdued. When the police arrived shortly, the boy wailed, "Something's wrong. This isn't the way it goes in the movies!"

A similar story was carried recently on the international news services. It told of a twelve-year-old English boy who was arrested for attempted extortion. When questioned he said, "I had been watching——[a popular television program]. I saw how people get money by writing to bank managers saying that somebody would get killed if they did not pay up. I thought I would have a go for a bit of fun."

Newspapers carry almost daily similar examples of "the actual doing of those things upon which the mind has dwelt." How important it is that we think right if we want to *do* right. After elaborating the sordid story of Israel's dismal undoing at the hands of Moab's heathen vestals (see Numbers 25), Ellen G. White says, "We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid *reading, seeing, or hearing* that which will suggest impure thoughts."—*Patriarchs and Prophets*, p. 460. (Italics supplied.)

*Reading.* What kind of material are we feeding into our minds from the mass of printed material? Is it in-

spiring, uplifting, and ennobling? Or is it run-of-the-mill trash that crowds the newsstands and bookstores? One radio commentator characterized the bulk of newsstand offerings as being "filled with roadhouse speech and barnyard morals."

*Seeing.* Do we look at the beautiful and the lovely? Or do we turn to the devil's offerings on the flickering screen and the picture tube?

*Hearing.* Do we have our ears tuned to the wave length of heaven-inspiring themes, the language of the heavenly Canaan, the songs of the angels? Or do we crave the throb and beat of the "civilized" jungle, the ribald jokes of off-color comedians, the wailings of torch singers?

At a time when serious-minded men and women are soberly charging radio, television, and motion pictures with feeding the public a diet of mental garbage, it would be well for Seventh-day Adventists to examine their own mental diet.

One of the conditions God makes for acceptance is that the unrighteous man should forsake his evil thoughts (Isa. 55:7). Ellen G. White says, "The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 460.

Here is a battlefield too little understood. "Everything depends on the right action of the will. . . . Through the right exercise of the will, an entire change may be

made in the life."—*The Ministry of Healing*, p. 176.

Many people think they cannot control their thoughts. But we are told: "It is your duty to control your thoughts. You will have to war against a vain imagination."—*Testimonies*, vol. 3, p. 82. And as in everything else involving our Christian warfare, God has given us the necessary equipment. The apostle Paul says that "the weapons of our warfare . . . are mighty through God . . . casting down imaginations . . . and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5).

This is no easy contest. It is a struggle involving the issues of life and death. It will require earnest prayer and the aid of the Holy Spirit. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

There is one excellent text to keep in mind for testing what we read, see, or hear—Philippians 4:8. " whatsoever things are true," says the apostle—but he does not stop here, because there are many "true" things that are not good at all. " whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things."

Remember, the "angel of God [is] standing with scales in his hands weighing the thoughts . . . of the people of God." How about your thoughts, my friend? Will they meet the test of Philippians 4:8?



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T. K. MARTIN, ARTIST

**I**T IS NOT enough that we confess our sins and receive forgiveness. "Except a man be born again, he cannot see the kingdom of God." Genuine conversion changes hereditary and cultivated evil tendencies. You can never afford to be satisfied with just having your past sins forgiven—over and over again. You will see change for the better as the new birth is followed by growth in a new direction.

"Behold, I stand at the door, and knock," says Jesus. "If any man . . . open the door, I will come in," with a permanent remedy. "A new heart also will I give you, and a new spirit will I put within you" (Eze. 36:26). David prayed for this in Psalm 51:10:

He must submit self to the Sinless One. The person in whom Christ is born is reunited with God. "As many as received him, to them gave he power to become the sons of God" (John 1:12).

To know his mother or his father a child must be born. So we must be born again to know our new Parent. We have a new Father. We are given new desires, new habits. Evil habits become repulsive. Where once there was opposition to the will of

tal must put on immortality" (1 Cor. 15:51-53).

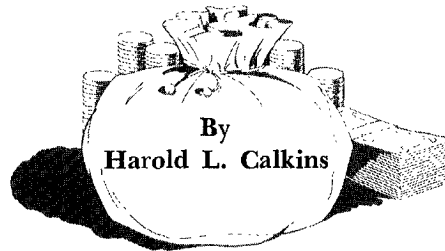
Here is a new future to live for! Believers will be glorified, immortal, receive new bodies free from pain, from sickness, from death. A new home will be ours without sorrow or crying. Would you be satisfied with that kind of future? Doesn't it offer you the kind of security you want?

"Which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6:19). This is something worth living for. This hope is a gift from Christ for the future. Christ will deliver us from a world of sin to a sinless world where temptation is removed.

Romans 8:17 says we are "heirs of God, and joint-heirs with Christ . . . that we may be also glorified together." In the future you will inherit

## Every Christian Is an

# HEIR TO A FORTUNE



"Create in me a clean heart, O God; and renew a right spirit within me."

This new birth, this change of nature, is just as much a work of God's creation as was the creation of Adam and Eve. Man must be made over.

God must either recreate us or destroy us. Once when I was a boy my parents were gone and my brother and I decided we would make some pies. We took some flour and water, mixed and rolled it, then put it in a pan to bake. You can imagine our confusion when it came out so hard and tough that we could hardly break it, to say nothing about chewing it. Which would be easier, we mused, to ask mother to remake this spoiled crust or to throw it away and hope she would start over new? We decided on the latter.

But God took the harder way. He took ruined man and remade him. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). Whoever receives Christ shares this new creation.

An acorn is one of the least useful fruits of the forest. Squirrels will hide acorns away, and even the woodpeckers will put them into holes for the worms, and then come back to feast on the worms. But if the useless acorn falls into the ground and dies, it is converted into a useful, beautiful oak tree. So Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

To experience the new birth man must surrender by an act of his will.

God, now there is harmony. Like Christ we say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3). This is the genuine evidence of conversion. The life lived is evidence of the source of life.

It is a wonderful feeling to be free from old habits, failures, and mistakes. "If the Son shall make you free, ye shall be free indeed." The new birth brings *freedom* in our present daily experience.

Now what about the future that looked so black? Is there any hope for a man who is in Christ? Colossians 1:27 tells us that "Christ in you [is] the hope of glory." What a difference to have a hope of glory compared to having no hope at all. "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Glory and eternal life! Is there any brighter future?

According to 1 John 5:11, 12, eternal life is ours now through Christ. But when Jesus returns to earth the second time, immortality will be bestowed. At that time "we shall all be changed, in a moment. . . . This mor-

all that is in Christ's will. Would you feel that you had a bright future if you were an heir of the Rockefeller fortune? But in Christ your future is far more wonderful. You are an heir of God. To have a faith like this makes life happy and meaningful—eternal security in Christ! There is no chance of failure so long as we are in Him. And it is all ours now by faith in Him.

This is righteousness by faith. Christ's righteousness replaces our past. Christ's righteousness is lived out in our present. He shares the reward of righteousness with us for the future.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 161.

Millions would like to break Satan's power in their lives. You can have victory by accepting Christ's righteousness—by faith. You can't buy it. You can't earn it. Christ gives it to you as a gift.

In exchange for the haunting guilt and the sentence of death, Jesus trades us His own spotless record. For our vile habits and conduct He exchanges His own habits and deeds of right and good. For our previous dark and forbidding future He gives

us the reservation for an eternal home in a sinless world in a perfect body. Total security. Could you ask for more? It's yours by faith in your Friend, Jesus Christ.

Some years ago my wife and I visited St. Augustine, Florida, and saw the old slave market where they had put men and women on a block of stone and auctioned them off. The story is told of an old slave who was out on the block for sale. Bidding began at \$200, then moved to \$300 and up to \$400. Finally the bid was up to \$800. The auctioneer kept coming back to one man who continued to bid against all others until he bought that slave for \$900. When he took the man from the auction block he said, "I've bought you to let you go free." The slave could hardly believe it, but he responded, "Oh, since you've done that for me, I'll slave for you all the rest of my life."

Don't you feel that way as you consider all that Jesus has done for you? Have you experienced this—the forgiveness of sin? Has your heart been washed white as snow? Has He lifted your burden of guilt? He will—in just a moment—if you ask Him.

Have you been born again? Has Jesus given you a new heart? Do you have that living union of will and purpose with God? "I will take away the stony heart . . . and will give them an heart of flesh," the Lord promises His people. He will give you that new heart today if you ask Him. And He will live His life in you each day—a life of freedom from sin—by faith.

This experience came to Paul on the way to Damascus. It came to Daniel as he ministered in a king's palace. It came to Erasmus as he translated the Gospels into Greek. It came to George Whitefield during a long illness. It came to Jonathan Edwards while reading the Bible.

It can come to you today. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

J. B. Phillips, in his book *New Testament Christianity*, says: "That which man in every religion, every century, every country, was powerless to effect, God has achieved in Jesus Christ. Accepting such an action requires a shifting of personal trust from the achievements of self to the completely undeserved action of God."

Andrew Murray, who has written so many fine devotional books, speaks of our part in conversion in these words: "I had supposed that conversion was due to the operation of the Holy Spirit—a change wrought without cooperation, almost without the knowledge of the person. Now I found that the pressure of divine grace on

all human hearts is constant; God's will to save is always there; Christ stands at the door of everyone and knocks; but the decisive point is where the will awakes and lets Him in."

This is our part. Our will must awake and let Him in. Paul acted on the divine light he saw; then he had a new conversion daily. By prayer, meditation, Bible study, and confession, take hold of all Christ offers.

—*The Art of Living*.... **when**



**you're**

**young**

*by Miriam Hood*

### The Meaningless "Thank You"

**D**O YOU really like the shoes? I tried to do an especially good job on them." The wistful note in the little shoe repairman's voice penetrated my reverie abruptly. I looked down at the shoes I was holding, whose toes and heels had been so skillfully repaired. Could it be that I hadn't even said "Thank you" as I paid the bill? Surely I wouldn't be so thoughtless. But the little repairman was obviously hoping for something.

"Why, they're — they're fine!" I stammered. And then, as I examined the shoes more closely, I became genuinely enthusiastic. "Say, these shoes look just as good as new. I'll get a great deal of wear out of them. I really appreciate your careful work!"

By now the small craftsman was beaming, his brown eyes sparkling, his curly gray hair seeming even curlier. And suddenly, I realized what he had been hoping for. He desperately needed to feel that his work was appreciated and genuinely respected. He puts a great deal of himself into his work; he remembers every customer, foregoing the usual impersonal claim check. He knows to whom every pair of shoes belongs, without any written record; this is quite a remarkable feat of memory. Apparently he wants to take his work out of the realm of the coldly impersonal. He really makes an effort and I—what had I given him in return? A tepid, unfeeling, murmured "Thank you." I had said, "Thank you," yes, but the way I had said it made the words completely meaningless, almost a mockery.

Probably two of the first things we're all taught to say are "thank you" and "please" and all the other gracious things so necessary in the art of living. And certainly these phrases need to be so much a part of us that they leap to our lips automatically when the situation warrants it. But this experience with the shoe repairman made me apprehensive lest some of us have for-

gotten the reason we say these things. Jesus pleads with lost, guilty, frustrated man: "Give me thine heart." There is no other way to be satisfied until we find our rest in Him. Peace, freedom, security—all come as by-products.

He is able to save to the uttermost. There is no case too hard for Him. It is God's will that you should be saved. Will you look to Him, and by an act of your will, launch out to find peace, freedom, and security in Him?

In the case of "Thank you" the aim is, or should be, to show appreciation for a service rendered, or for an act of kindness done, be it small or large. It follows, then, that a barely discernible mumble really won't suffice.

A boy once told me that he didn't like to have anything he did praised with the words, "That's very good." In surprise, I asked him how he could possibly object. "Well, it sounds so flat. I'd much rather someone would say, 'That's good!' because it really seems to mean something."

This was one boy's opinion, of course, and I'm sure a good case could be made for the first statement, taking into account tone of voice, mannerisms, and other factors. Nevertheless, it's the same sort of problem as the meaningless "Thank you."

I'm not suggesting that each gracious phrase be so overdone as to become laughable. This sort of thing is just as bad as the tepid approach; worse, really, because insincerity is bound to complicate the situation. No one expects you to make a "production" out of saying "Thank you" for every door that's held open for you or saying "That's good" each time a friend makes a passing grade. But there *is* something required of each of us beyond just lip service in the realm of graciousness.

The world is getting more impersonal all the time. It's often hard to feel that you matter at all. Everyone is bustling about; and there's so much going on. You can make the world a little bit happier for someone by expressing your appreciation for small kindnesses in a meaningful tone of voice. It won't cost you financially, but I'm sure it will pay big dividends—in happiness for yourself and for others.



## Idols Not Made of Stone

By Louise Meyer

PETER had been to Sabbath school. He had heard a missionary talk to the boys and girls. And the missionary had shown them a large idol.

When Peter and his family reached home after church Peter said, "Mother, do you know what I saw today? I saw an idol. And the missionary who showed us the idol said that boys and girls pray to idols made of wood and stone. I'm glad I pray to Jesus instead of to an idol. How could anyone pray to an idol instead of to Jesus? An idol is not alive, but Jesus is. And an idol can't hear, but Jesus can. An idol can't help anyone, but Jesus can."

After dinner mother and daddy and Peter and his sister went for a walk. When they were tired they sat down on the grass. Then daddy said, "Peter, I heard you talking to mother about the idol you saw today in Sabbath school. And I heard you say that you're glad you don't pray to an idol. But did you know that there are idols that are not made of wood and stone?"

"Well, what are they made of then?" asked Peter.

"They're made of different things," said daddy. "When someone likes something more than he does Jesus, we call that an idol too," said daddy. "And I'm afraid that sometimes you have an idol, Peter."

"Me!" said Peter. "I don't have any idols."

"Let me tell you about your idol," daddy began. "Do you remember when I

called you the other day so we could study your Sabbath school lesson and you said you wanted to watch TV instead? TV was your idol because you put it ahead of the Bible."

"I didn't know that could be an idol," said Peter. "I don't want an idol."

"Well," said daddy, "if you will ask Jesus, He will help you to give up your idol."

"I'll do that," answered Peter. "What are some other idols?"

"Well, some boys and girls would rather read comic books than learn their memory verses. When they do, comic books are their idol. And some people think more of their clothes than they do of Jesus. Sometimes boys and girls have on new suits and dresses when they go to Sabbath school, and instead of listening to what the teacher says, they keep looking at their new clothes. When they do this, clothes are their idol. And some think more of their money than they do of Jesus. When they do this they spend their money only on themselves. They don't bring any of it to church and give it to help Jesus in His work. When they do this, money is their idol. Anything that we put ahead of Jesus in our lives is an idol."

Peter said, "I thought that all idols were made of wood and stone. But now I know they're not. I'm going to do my best not to think more of anything else than I do of Jesus, for I don't want to worship idols as the heathen do."

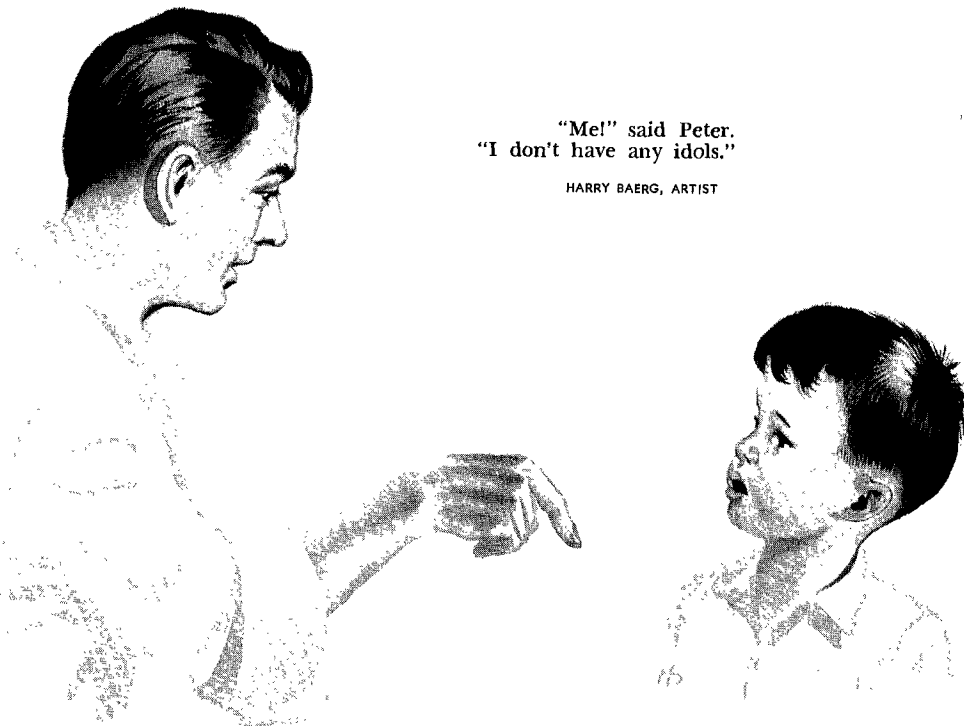
## Doormat

By LESSIE M. DROWN

If I should be a doormat all my days,  
I would not ask for sympathy or praise,  
But that my fibers might be firm and strong,  
And that my days of service might be long.

"Me!" said Peter.  
"I don't have any idols."

HARRY BAERG, ARTIST



# The NEED

IN THE light of present-day happenings leaders and people of the remnant church should possess what we might term "spiritual violence." Of course, we can have no part in violence of the destructive sort seen so often in the world today.

Centuries ago Jesus said, "Ever since the coming of John the Baptist the kingdom of Heaven has been subjected to violence and violent men are seizing it" (Matt. 11:12, N.E.B.).\* "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2).

John's message was strange to people who felt that they did not need such a message, but John got an audience and results. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him" (Matt. 3:5, 6). John's pulpit manners would most assuredly be out of place in our age. He was far from diplomatic in the way he approached the people. His language was caustic; his apparel was seemingly outrageous; and the food he ate seemed ridiculous—but John got results. His violence was not "violent violence" but "spiritual violence."

As in John's time, so in our day complacency and indifference among God's people should be unknown. Violent men are seeking to subjugate the kingdom by force. "Satan is constantly at work, with intense energy and under a thousand disguises, to misrepresent the character and government of God. With extensive, well-organized plans and marvelous power, he is working to hold the inhabitants of the world under his deceptions."—*Patriarchs and Prophets*, p. 78.

In days of old, John the Baptist shocked his hearers into being conscious of that which was of most importance—repentance. Today too people must be shocked; and the Word of God is capable of shocking them. According to the messenger of the Lord, "many of those who profess to believe the truth would say, if they expressed their real sentiments, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, 'O generation of vipers,

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

# for "SPIRITUAL VIOLENCE"

By Eric S. Dillett

Pastor, Milwaukee, Wisconsin

who hath warned you to flee from the wrath to come?' Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the anger of Herodias?

"So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will be heard once more in the church the voice of faithful rebuke, 'Thou art the man'? If these words were not so rare, we should see more of the power of God."—*Gospel Workers*, pp. 149, 150.

## Misconception

Today God's commandment-keeping church is threatened by evil forces within and without, not only by deception but by misconception. In spite of the witnessing of Jesus Christ and John the Baptist, the Pharisees did not understand the nature of the kingdom. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither should ye say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

The Pharisees conceived of the kingdom of God as a political entity, with Messiah as King, a temporal ruler who would subdue all nations and subject them to Jewish rule. Inasmuch as their selfish dreams had not materialized, the Pharisees were certain that the "kingdom had not yet arrived. In their minds it was still future." The kingdom of which John and Christ had spoken, the kingdom of grace, was already here, but the Pharisees were blind. They had failed to detect it, because they were observing only the outward appearance of things.

The Pharisees dealt with externals while Jesus emphasized internals. In later years the apostle Paul wrote, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Religionists and others today, like the Pharisees and people in days of old, are watching for certain developments during these times

which they think will result in Utopia on this earth.

There are many well-meaning people and movements today that are putting forth strong efforts to obtain basic rights for others as well as proper living conditions. This is commendable, for it is God's desire that men should love their neighbors as themselves; but only regeneration of the entire human race can bring about entirely satisfactory conditions, and civilization has just a little time left. The most important thing that regenerated people can do today is to love as God would have them love, and prepare to live with those who are being qualified by the Spirit to live in a better country.

It is not safe for us to forget what Jesus said to Pilate, who had the wrong idea about Jesus' mission: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now

is my kingdom not from hence" (John 18:36). Jesus was not advocating cowardice, but He was drawing the line between carnal warfare and spiritual warfare. The followers of Christ must be warriors, but spiritual warriors only.

Soon after Pentecost, when the disciples were jailed for being aflame for God, the high priest said, "Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" (Acts 5:28). These words of condemnation, uttered by an enemy of the early church, should be thought of by Christ's modern disciples as words of commendation. The church today needs more of this kind of advertising.

God has entrusted more truth to the remnant church than to any other people, and Satan cannot change God's truth; but he can attempt to neutralize the people who are supposed to believe and practice the truth. There are so many things in

## WHY I RETURNED to the Seventh-day Adventist Church

I married an unbeliever. At the time I left the church I had two children. I now have three. I thought I could not keep our home from being broken up and still be an Adventist, so I chose my husband instead of the church. I was wrong in doing this, for it had been proved to me many times through the years that God still loved me.

For some time I had been suffering extreme mental agony that was unexplainable. I dreaded to go to bed at night, because as soon as my eyes were closed I would be confronted with this terrible agony. It seemed at times that I could not endure it. I went to my doctor and asked him for help. He told me that I was worrying over something and that I should tell him about it or go and tell a minister. He could not believe it when I told him I was not worrying over anything.

One evening I was lying on the davenport in my living room thinking this thing over when the thought came to me, Is it because I feel that I am lost? I went to bed and as usual woke up in the night with this terrible anxiety. It was much worse than it had ever been before, and I thought I couldn't stand it any longer.

Suddenly I saw a view of Jesus standing before me. He was dressed in white with part of His garment in red draped over His right shoulder, and with sandals on His feet. He was standing on beautiful green grass, with a road separating Him from me. In the center of the road was a black

line about two and a half inches wide running the full length of the road. I never saw black so black as was that line. Instantly I felt that it meant I should keep the seventh-day Sabbath. The song "Over the Line" flashed through my mind, and the phrase, "Why should I remain with a step between me and Jesus?"

I was helpless. I could not cross that line, so I said to Jesus, "I cannot do it. You will have to do it for me."

In the morning I told my experience to my husband and went to the old songbook to find "Over the Line." As I read the words, "Come over the line, it is only a step, I am waiting, my child, for thee," my heart was broken. Though I felt I could not respond to His appeal, I placed myself in Christ's hands, and He gave me strength. Finally I was able to cross the line after being out of the truth for 20 years.

As the days went by I told everyone about my experience, what it meant to me, and what I must do to be accepted. It doesn't make any difference what happens to me now, for I am back in the church. With Jesus and me on the same side, I know all will be well. I am happy doing what I can to help spread this wonderful message so that Jesus can soon take us home.

From the night that I received the view of Christ the terrible agony left me, and I am now at peace with God.

OLIVE MARSH  
Mio, Michigan

the world today that can blur our vision and dampen our ardor in striving to be citizens in the kingdom of God. Today when men are ambitious to land on the moon, our ambition should be to land in heaven, and help others to go with us.

### The New Birth Needed

But if we are to accomplish this, we must have "spiritual violence," something that comes by being born again. When Peter swung his sword in the Garden of Gethsemane he had violence, but it was not spiritual violence. Jesus pointed this out to him as his greatest need. Jesus said to Peter, "When thou art converted, strengthen thy brethren." He wanted Peter to sense his own need, for as he sensed his own need, he would realize his obligation to his brethren.

But Peter, like the other disciples of Christ, had many misconceptions about conversion and the kingdom. It was Peter who said to Christ, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Jesus had just told the rich young ruler, who tried to bargain for eternal life, to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (verse 21).

Peter could not see wisdom in the action of Jesus; and Judas was furious. James and John did not ask Jesus, "What shall we have therefore?" but they did maneuver for the highest positions in what they thought was going to be a worldly kingdom. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:28, 29). Those exalted positions and rewards that Jesus promised His disciples were in the future; the disciples were concerned about the present.

The men that Jesus left behind were given a tremendous assignment, but they were not qualified. They needed a special experience. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). There were possibilities within those men that could have been wasted had they not exposed themselves to the working of

## Changed By a Look

By HILDAH L. CLARK

**"By beholding we become changed,"  
'Twas said in days of old,  
And through the kaleidoscope of events  
The truth shines out as pure as gold.**

**If we look at Christ our Saviour  
And His limitless sacrifice—  
How He left all He had on high  
To come and live with sin and vice,**

**And how He endured the treatment cruel,  
The mocking, pain, and death,  
While He brought only love and blessing  
Until His dying breath,**

**We'll come to Him on bended knee  
With a penitent, contrite heart;  
Unworthy and sinful we'll see ourselves,  
And long of His plan to have a part.**

**So let's behold His compassionate face,  
The marks of suffering that He bore,  
And let Him change our hearts and lives  
To be like Him forevermore.**

the Holy Spirit. They became ignited only after they had let go, and let God.

Peter, who had misrepresented his Master by cursing and swearing, was among those who were set on fire by the Spirit on the day of Pentecost. "Standing up with the eleven, [he] lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words" (Acts 2:14). Peter was a different man.

The people who saw Peter and the other disciples thought they were intoxicated. They were, but in the right way. They were filled with the Spirit. They became examples of "spiritual violence." Three thousand souls were added to the early church in one day. That was sufficient evidence that the disciples had discovered Power that brought results far beyond their expectations.

Jesus had said to them, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Now "the Lord added to the church daily such as should be saved" (Acts 2:47). "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (chap. 6:7).

That was a new day, when those who united with the church sold their houses and lands and put the money into a common treasury. The believ-

ers were not coerced into giving; it was all done by preaching the Word. The disciples healed the sick, raised the dead, cast out devils.

So it should be today.

Most assuredly the latter rain will come, but in this time, when Satan is putting forth an intensified effort in so many ways to deceive the human race, what are we doing? Many of us are satisfied for some of our churches to be morguelike. Some of the saints in Zion are sitting, as it were, in Zion's rocking chairs, just rocking, hoping for the outpouring of the latter rain to arouse them.

Just to be identified with the remnant church will not qualify anyone to receive the outpouring of the latter rain. There are some things that must be done now in preparation for the latter rain. In the future, adversities will come to the children of God, but the experiences we are having with God now will determine whether we will stand during persecution.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). Come boldly. Come in confidence, with our many shortcomings, knowing that if we confess our sins, God will freely grant forgiveness and transform us by His Spirit, that we may be victorious. In days of old, Jacob wrestled with Christ for a definite purpose: "And he said, I will not let thee go, except thou bless me" (Gen. 32:26). We must have the same determination.

In the REVIEW AND HERALD, February 14, 1899, the messenger of the Lord wrote: "With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy-seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace who has magnified Christ. And He will reveal His power through us, making us as sharp sickles in the harvest-field."



## The Inspiration of the Word of God

(Continued from page 1)

college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them.

There are men who strive to be original, who are wise above what is written; therefore, their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.

Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.

God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world, bequeathed to them that, by studying and obeying the directions, not one would lose his way.

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do,

unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.

And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.

Men should let God take care of His own Book, His living oracles, as He has done for ages. They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis, they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism

become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the living oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5).

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the living oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is willfully blind.

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.—Manuscript 16, 1888 (written at Minneapolis, Minn., in autumn of 1888).

## Fellowship of Prayer

### "God Is Good!"

"Some time ago I wrote asking for prayers for my two sons and their families. I am happy to say one wife is now holding office in the church and giving Bible studies. Please continue to pray for her and the two boys, the other wife, and four children. I thank you. God is good!"—Mrs. W., of Connecticut.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



MAX THARPE

Why the other little girls disliked Lou was hard to understand.

also that she would have the cooperation of both sets of parents. She reached for her copy of the book *Education*, which was on her desk, and opened it to page 235. Here was the appeal that would change the hearts of two thoughtless little girls:

"We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motives, blackening a reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things:

"Death and life are in the power of the tongue.' Proverbs 18:21.

## CANNIBALS—LARGE and SMALL

I HATE Lou. I'm never going to play with her. Are you?"

School was over for the day, and the teacher was putting the room in order. All was quiet and Miss Clark appreciated that fact; she needed to think about this newly uncovered and unanticipated problem. The note, which had fallen from a desk as its occupant hastily prepared for departure, was enlightening. Sadly Miss Clark sat down at the desk and looked through the many papers there. She found what she expected, both there and in another desk nearby. Lou was the main topic of various notes—vicious notes.

Miss Clark remembered the many times pretty little Lou had played alone. At times she had asked, "Why don't you play with the other girls, Lou?"

Often the only answer was a sweet smile. No resentment ever was shown. Miss Clark had felt certain that Lou

By May Carberry Patton

wouldn't choose to play alone so much. She had suggested to the others that Lou be included in their games. They responded for the moment, but when there next came a play period during which they were allowed to choose games and equipment, Lou again was left to herself.

Lou was a temporary student there, forced by circumstances to stay with relatives far from her home. She was always clean, neatly dressed, faithful in her schoolwork, and kind to everyone. Why these other little girls disliked her was hard to understand. The others were sweet little girls, too, from Christian homes where the parents were doing their best to bring up their children properly. Miss Clark knew that she could appeal to the girls' sense of right and justice, and

"In Scripture, backbiters are classed with 'haters of God,' with 'inventors of evil things,' with those who are 'without natural affection, implacable, unmerciful,' 'full of envy, murder, debate, deceit, malignity.' It is 'the judgment of God, that they which commit such things are worthy of death.' Romans 1:30, 31, 29, 32. He whom God accounts a citizen of Zion is he that 'speaketh the truth in his heart;' 'that backbiteth not with his tongue,' 'nor taketh up a reproach against his neighbor.' Psalm 15:2, 3."

These little girls had much to learn, and needed the help of parents and teacher. They received the needed help, and we trust they will grow up to leave off all evil practices. If only adults could learn as much.

In *The Adventist Home*, page 440, we read of those who "dissect the characters of their friends and serve them up as a dainty dessert."

*Fundamentals of Christian Educa-*

tion, page 458, says: "If as newborn babes you desire the sincere milk of the word, that you may grow thereby, you will have no appetite to partake of a dish of evil speaking, but all such food will be at once rejected, because those who have tasted that the Lord is gracious cannot partake of the dish of nonsense, and folly, and backbiting. They will say decidedly, 'Take this dish away. I do not want to eat such food. It is not the bread from heaven. It is eating and drinking the very spirit of the devil; for it is his business to be an accuser of the brethren.'"

#### A Lesson for All

Lou's sweet attitude toward those who thought they disliked her is a lesson for all of us. If she ever noticed that the girls were talking about her, she gave no evidence, but reacted in harmony with the counsel on page 551 of *Child Guidance*: "To be silent is the strongest rebuke that you can give to one who is speaking harsh discourteous words to you. Keep perfectly silent. Often silence is eloquence."

In *Testimonies*, volume 1, page 117, a description is given of men who were professing sympathy and union with Elder White but who "were biting like an adder behind his back." How often God's workers meet such opposition. On the same page we read, "The church of God should move straight along, as though there were not such a people in the world."

The quietness of the woman brought to Jesus by those who had led her into sin should help us think clearly too. A similar story of a vision by Ellen G. White impresses me. Students were testifying against a faithful brother who had done much for them:

"I saw an angel with a ponderous book open in which he wrote every testimony given. Opposite each testimony were traced the sins, defects, and errors of the one who bore it. Then there was recorded the great benefit which these individuals had received from Brother \_\_\_\_\_'s labors."—*Testimonies*, vol. 5, pp. 58, 59.

Let us teach our children to use their tongues for the Lord, not just by precept but by our example.

Many times something that is true is better left untold. Three questions worth asking are: Is it true? Is it kind? Is it necessary?

I have forgotten what teacher gave me those questions, but I have never forgotten the questions. I have tried to teach them to the children in my home and in my school. They will help your children. Let us blot cannibalism from our homes, our schools, and our churches.

# The Edges of the Sabbath

By Inez Storie Carr

**O**H, PLEASE go to camp meeting, Jim, and take Metzel, Maud, and Ethel with you. I'll keep the little ones." The blonde head lifted from the pillow, and the pale face of the invalid turned beseechingly toward her husband as she expressed the desire that had been her daily prayer for weeks.

Janie Fleming, sister of F. M. and M. C. Wilcox, former editors of the *REVIEW AND HERALD* and *Signs of the Times*, respectively, was an invalid. In their country home near Redwood, New York, she cared for and trained her six little ones to revere and love the Bible and its teachings, even though confined most of the time to her cot. Day by day she entered into their fun, work, and pranks. She was their constant confidante and adviser. Farm women and ministers also sought her for words of wisdom and strength.

Her husband, a hard-working, strong, gruff, and sometimes stubborn Scotsman often tenderly picked up his Janie and carried her in his arms to see her favorite cow's new calf, a rainbow, or the beauty of a sunset.

In answer to Janie's appeal Jim said, "I don't have time to go to camp meeting, Janie. The limekiln is ready

to be fired and two calves are due." His voice was stern and final.

"But Jim, the girls"—a spasm of coughing interrupted for a moment—"I want so very much to have the girls hear her speak. They'll never forget it."

Jim could not help recalling a few years before when his wife was able to travel, how she had begged to go to hear this speaker, but he had been too busy. Now, although no mention was made of the fact, he knew from what the doctors said that his Janie would not be with him much longer.

With pigtailed tightly braided, twelve-year-old Metzel and her two sisters, Maud and Ethel, with their father, boarded the train for Watertown, New York, 50 miles away.

That Friday, with eyes wide with wonder and adventure, the girls stepped reverently onto the campground.

"Let's go into the city for a while between meetings," suggested one of a group of the young people that included the Fleming girls. "Let's," chorused the others. But not even the city sights made Janie's girls forget their mother's instructions regarding the edges of the Sabbath.

"It will soon be sundown. We must hurry back to the campground before the Sabbath begins," suddenly stated Maud, pointing to the lowering sun.

"Oh, there's lots of time yet," exclaimed two of the youth in unison.

But Janie's three girls and some of the others of the same home training left the group and hurried back to their tents.

As Ellen G. White and her husband, James White, mounted the rostrum preparatory to speaking, word was audibly given to Elder White—that some of the youth had not yet returned from the city.

As he turned toward the audience his answer came in a stern, solemn tone, "They that love the Sabbath love it all."

The girls who had returned in time were happy they had not yielded to the temptation to linger in the city.

That twelve-year-old girl, Metzel, was my mother, and to the day of her death she was always mindful of the sacredness of the edges of the Sabbath. From her I learned to enjoy and reverence the beginning and ending of God's holy day.

## Criticism

By MINNIE EMBREE PARKER

The family had gathered for worship,

In number just five and no more.

The youngest, our baby, was sitting  
Right down on the floor by the door.

He thought, from the words of another,  
His sister had done something wrong,  
She had wanted to sing, but our mother  
Said not to take time for a song.

And so he jumped up, oh, so quickly,  
And straight to his sister he ran.  
This judge, by his own self appointed,  
To punish the culprit began.

How often are we like the baby—  
Someone has committed a sin,  
So in our false zeal for the Master,  
To punish we straightway begin.

Oh, why not be sure that our sister  
Has sinned ere we treat her to slaps?  
Then if we are sure she is guilty,  
Let God do the judging, perhaps.



## Try Practicing the Presence of God

Back in the seventeenth century there lived in a Parisian monastery a lay monk known as Brother Lawrence (real name, Nicolas Herman). Although he wrote but little, his life has influenced many thousands of people through a book entitled *The Practice of the Presence of God*. As one reads the book and follows the efforts of Brother Lawrence to establish a continual sense of God's presence, he finds himself inspired to seek the kind of experience that meant so much to this earnest man of two and a half centuries ago.

Housewives who feel that the tedious hours they spend in the kitchen keep them from developing the spiritual aspect of their nature will be interested to discover that Brother Lawrence served for 15 years in the kitchen of the monastery. When he first began his quest for God's presence, he arranged his program so that he would have time for prayer between specific work assignments. He moved from this to the practice of talking with God while he was performing his tasks. "It was a great mistake," he said, "to believe that the time of prayer should be different from the other, for we are as much obligated to be united to God by action, at the time of action, as by prayer in its time." "I possess God as tranquilly in the bustle of my kitchen—where sometimes several people are asking me different things at one time—as if I were on my knees before the Blessed Sacrament."

Brother Lawrence saw every act of life as being a personal response on his part to the love of God. On one occasion he wrote: "I turn my little omelette in the pan for the love of God; when it is finished, if I have nothing to do, I prostrate myself on the ground and adore my God, who gave me the grace to make it, after which I arise, more content than a king. When I cannot do anything else, it is enough for me to have lifted a straw from the earth for the love of God."

Kitchen work was far from popular with this monk; in fact, he had a definite aversion to it. But he talked with God constantly as he went about his unpleasant chores, saying, "I would not be able to do that, if Thou didst not help me."

So inspiring was his sense of God's presence, that, according to his superior, Abbé Joseph de Beaufort, Brother Lawrence became almost entirely indifferent to matters that to lesser souls would have been of paramount importance. Neither disappointments, fears, nor jealousies seemed to touch him.

### For Us Today

The kind of experience enjoyed by Brother Lawrence is the experience that Christians today should have. "We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step."—*The Sanctified Life*, p. 93.

"Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus

that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. . . . There is no time or place in which it is inappropriate to offer up a petition to God. . . . In the crowds of the street, in the midst of a business engagement, we may send up a petition to God. . . . A closet of communion may be found wherever we are."—*Steps to Christ*, pp. 98, 99.

Without question, the church would be a more effective force for good in the world if each member would consistently practice the presence of God. And we ourselves would reap rich personal rewards. Shall we not today begin to live in this higher dimension of spiritual experience?

K. H. W.

"I Am Not Ashamed"—4

## Our Witnessing and Our Preaching

Apart from what we have already said regarding the gospel as the power of God unto salvation, we have two general comments to make. They are not so much a postscript as a climax to this great statement by Paul. The first comment has significance for all who name the name of Christian, and belong to the Advent Movement.

Paul said, "I am not ashamed of the gospel of Christ." Therein lay his power. Could we conceive of him as enduring every kind of hardship—shipwrecks, floggings, and finally the judgment of execution—if he had been ashamed of the gospel? His loyalty to it, his enthusiasm for it, his conviction that it was a matter of life and death with him as to how he believed it, explains Paul's great crusading fire. It also helps to explain why the gospel was for him personally the power of God unto salvation. Despite the dreadful temptation in his day to be ashamed of the gospel, to at least hide it under a bushel, he boldly proclaimed it at every opportunity, which at times involved risk to his life.

What about us? Are we truly as bold about what we believe and about the principles for which we stand, or do we prefer, at least in certain settings, to hide the fact that we are Adventists? The question is immensely practical and direct for many of us. How easy it is to remain silent when we should have borne witness. Christ warned: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

We take our choice—either we are ardent witnesses or we are more or less ashamed of the heavenly truths for which we profess to stand. The penalty for being ashamed is that at the last great day our Lord will be ashamed of us. And to think that we have belonged to a people who declared they were making ready for the day when Christ would come in His glory with all the holy angels! What makes our failure to witness doubly heinous in many so-called Christian lands today is that it is possible for us to witness without any risk to our

life or to our liberty. At most, we might suffer a little ridicule.

Along with all the formal procedures for preaching and publishing literature to proclaim the message is the very great need of rank-and-file church members—all of us, everywhere—to witness daily in behalf of the truths in which we believe, to witness for the principles of heaven that we consider of first importance. Said Christ to His disciples: "Ye are my witnesses." It is still true of all Christ's true disciples. We are His witnesses. The only way the cause of Heaven is audibly promoted in this rebellious world is through the voices of those who declare themselves children of God and crusaders for the cause of Heaven.

How recently have you been witnessing to what you believe, standing up, if need be, quite alone in declaring your faith and trust in God and your conviction that certain great principles ought to be maintained? Of the apostles it is said that they spoke "the word of God with boldness." What we need is more boldness. There are about 350,000 Adventists who are walking about the streets of cities and the pathways of the countryside in North America alone. Why should we not make some new resolves to witness wherever possible for the God of heaven, for the truths we believe, and for the standards we seek to uphold? Let us pray God both for holy boldness and for great tact and wisdom in our witnessing. The combination will do great things for our own hearts and for the cause we love.

### Ministers and Their Preaching

The second point we wish to stress, as a kind of climax to this whole text on the gospel being the power of God, applies particularly to those who are formally engaged in the preaching of the Word. It always has been a temptation for us to turn aside from the simple, straightforward exposition of God's message for men, to this or that bypath where speculative philosophy begins to spin airy webs to entangle our minds and to keep us from seeing what is truly the heart of God's message for men. That temptation is greater today than ever, for we live in a highly educated age. All of us who are in the work of God today are, on the average, definitely better educated, technically speaking, than ever before, nor would we say a word against higher education, provided it always leads us higher. God puts no premium on ignorance, nor would we.

But we must always remember that with higher education come dangers. It is always possible for a man to lose his balance as he goes higher, at least to lose his sense of orientation. The result may be only a change of emphasis in his sermons. The sermons may still have certain intrinsic value, but they will not be like the distinctive sermons that set the Advent Movement on its way.

As we see it, there are two areas where our emphasis in sermons ought to be placed. The first is in this very area of the presentation of the transforming power of the gospel. Without the presentation of that power, Christianity becomes just one more ethical religion, perhaps only a speculative philosophy. What is more, if we are to follow in the steps of John the Baptist, to "make ready a people prepared for the Lord," we must make sure that our people are ever conscious of and applying to their hearts the gospel, which is the power of God unto salvation. It is a converted people, a transformed people, who will enter the pearly gates.

Second, our preaching must ever focus on presenting those great prophecies which keep bright in our minds the truth of the Advent and its great nearness. For he

that hath this hope in him, the hope that our Lord will soon appear, is the man who finds himself mightily stirred in heart to seek a purification that will make him ready for the day of God.

F. D. N.

## The First Epistle of Paul VI

The voice from the Tiber is the voice of God to half a billion people the world around. In recent decades the publication of a papal encyclical—a letter from the pope addressed to all Roman Catholic bishops—has usually attracted the interest and comment of non-Catholic Christendom as well. This has been especially true in the genial ecumenical climate that has prevailed in Rome since the close of the ice age of Trent when Cardinal Roncalli became Pope John XXIII five years ago. An encyclical is a weather vane indicating the intensity of contemporary Catholic winds of thought, and pointing in the direction papal policy is likely to take. The vast parochial school system, the companionate marriage between the Catholic Church and the labor movement, the revolutionary modern attitude of the church toward the Bible, and other significant developments can be traced to papal encyclicals.

A pope's first encyclical is usually considered to be a formal announcement of the policy he expects to follow during his pontificate. It is, in effect, his keynote speech. Would Paul VI continue the dialog with the modern world, and especially with non-Catholic Christendom, initiated by his late predecessor? Would he place his decisive influence at the disposal of the liberal majority within the church and to the movement for renewal begun by Pope John, or would he side with the arch-conservative minority who stoutly resist any and all change? In effect, his "vote" outweighs that of all the 2,300 "fathers" of Vatican Council II.

When the new encyclical, *Ecclesiam Suam*—"His Church"—appeared the second week in August, Catholics hailed it, in the words of the national Jesuit weekly *America*, as "a ringing summons to all the objectives implied in Pope John's *aggiornamento* ['updating of the church']." It gave them an "overriding impression that Pope Paul fully sanctions the spirit of renewal now sweeping the Church and the Council"—or so they said, perhaps whistling in the dark. Ecumenically-minded Protestants were more outspoken. The *Christian Century*, voice of liberal U.S. Protestantism, called the document "a venture in ambivalence" that sounded taps for John's program of renewal and ecumenical concern. "We read it with sorrow and dismay," wrote the editor, a self-confessed prophet of doom, "detecting behind it the creaking of closing windows, the silencing of dialogues and the shuffling feet of 'open door' churchmen reluctantly retracing the steps which took them into a crusade the present Pope appears unwilling to lead." Such an attitude on the part of Pope Paul would almost inevitably play into the hands of the deeply entrenched, ultraconservative minority.

*Ecclesiam Suam* may well set the pace for the third session of Vatican Council II, which opened September 14—a pace of compromise that has the appearance but lacks the substance of progress. Or will the liberal majority be able to snatch control of Peter's bark from the die-hard conservative minority? To those who see in contemporary developments within the Church of Rome a fulfillment of Bible prophecy, things now going on in the Eternal City are of major significance. We shall watch session three of the council with mounting interest.

R. F. C.



# Reports From Far and Near

A few of the modern "Lukes" at Vellore Christian Medical College (left to right): Drs. A. P. Haynal, A. J. Patt, Mohan Chandrasekar, William Lennox, Joan Israel, K. P. George, Moses Dass, C. S. Small, and S. Sadananda Rao.



his wife Pamela, both doctors, have recently left for Ceylon to pioneer medical work in Kandy. Drs. Eric and Susan Moser were assigned to Ranchi in July, 1963, but arrived in September, 1963, because of passport and visa problems. Dr. Eric, a citizen of Ceylon, had to obtain special permission to continue work in India after completing his medical training. In two years, when his extension expires, he and Susie, and little Priscilla, will be ready to return to Ceylon to begin new work in another area of that scenic tropical island. Serving at the Giffard Memorial Hospital in Nuzvid are Drs. Philip Nathaniel and Moses Christian. Dr. John Abraham, having done excellent work in our hospital in Ranchi for more than a year, was released to take a nine-month Master of Surgery course in ophthalmology in Lucknow. His experience in eye diseases will be a boon to any of our hospitals, for there are manifold eye problems in this part of the world.

In addition to these 11, three others are taking additional training. After four years of outstanding service at Giffard Memorial Hospital, Dr. K. A. Paulsen

## Training Medical Missionaries in India

**H**OW much longer will we have to wait? When can you send us one of the doctors in training at Vellore?" These questions came again and again from workers and lay members.

"It won't be long now—perhaps a year or two," we replied, explaining that a medical student must spend a year at Spicer College in Poona, two years in pre-professional study, and five years in medical training in the Christian Medical College at Vellore. A year of internship follows as well as another year of general house-surgeony. "Yes, it does take a long time! Then, some are detained a few months more, to take the next university examination because of one they had to miss that came on Sabbath. But we must have well-trained doctors in our hospitals."

Six years ago we had 16 medical students and young doctors in training at Vellore. Now the picture has changed, and 11 Seventh-day Adventist doctors have graduated and are at work in four of our Southern Asia mission hospitals and clinics. Dr. Moses Dass has recently joined the staff of our hospital in Surat, on the west coast of India, where he is working with another Vellore graduate, Dr. John Hsuen. Drs. Merle and Betty Fernando are serving in Karachi, West Pakistan; while Merle's twin, Noel, and

By **Albert J. Patt, M.D., Otolaryngologist**  
*Vellore Christian Medical College*

sailed for the United Kingdom early in 1964 to qualify in internal medicine. Already in England for four years, acquiring further experience and studying for qualifications in general surgery, is Dr.



Two of our graduate doctors from Vellore, Drs. Philip Nathaniel and Moses Christian, perform an operation at Nuzvid.

C. A. Ninan. Another, George Abraham, is completing his dental studies in Bombay and will soon be ready for appointment to one of our medical centers. Also in England, and for the same purpose, is Dr. Terence Rice.

It is not the aim of the Southern Asia Division, nor is it practical, to make specialists of all medical graduates. But a few are needed with special skill in certain areas. For the present, however, they will be expected also to treat patients with any type of complaint.

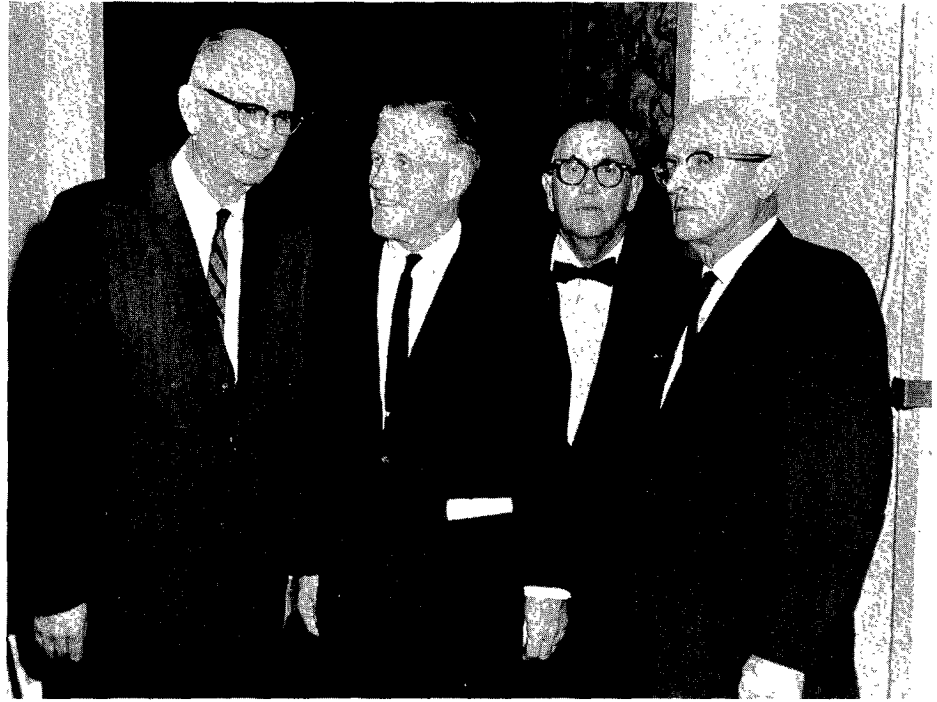
Serving their internships and house-surgeoncies, four young doctors are learning new techniques and are becoming more adept in current methods at Vellore. They are Drs. Mohan Chandrasekar, K. P. George, Joan Israel, and Samuel Sadananda Rao.

We now have 13 students studying at this—India's best—medical college, in preparation for mission service. They are exempt from Sabbath classes and examinations. Until recently when examinations fell on Sabbath, they often had to wait for several months for the next university examination. For the past year arrangements have been in effect whereby our students are monitored during the Sabbath hours, and take their examinations under supervision after sunset.

If these young people become expert surgeons, physicians, and diagnosticians only, the seven or more years spent here and all the money invested in them would be in vain, so far as Seventh-day Adventist medical work is concerned. The genuine Christian physician treats not only the patient's physical ailments and discomforts but also ministers to the spirit and soul as well. To give the students training in spiritual things, the Adventist staff members at Vellore—Drs. A. P. Haynal, C. S. Small, and A. J. Patt—have developed a program in which both staff and students participate.

Our undergraduate teaching facilities, the student hostels, and the three staff doctors' homes are situated about four miles from the college campus, out in the country. These homes were built by the Southern Asia Division and General Conference as part of their contribution to the maintenance and support of this medical training center, which is a joint project carried on by a number of Protestant denominations. Religious services are held in the A. J. Patt home. Every Friday afternoon metal folding chairs and a rosewood pulpit are set up, transforming the living room into a little chapel. The usual Sabbath services are conducted largely by the student-doctor group. As we have no pastor, the sermon is presented, in rotation, by the various church members. Though the membership is only 30, the Vellore church is surprisingly active. Each member has an assigned task.

Friday evenings, alternating with the Missionary Volunteer service, some members wrap *Our Times* and *Signs of the Times* for mailing, or write letters to recipients of the papers. Some prepare programs for children's English and Tamil branch Sabbath schools. A few prepare for talks and sermons and lessons. The Sunshine Band is active. From time to time on Sabbath afternoon a group meets in Dr. Haynal's home to study principles



### Michigan Governor Visits Camp Meeting

Michigan's Governor George Romney addressed more than 8,000 Adventists at the Michigan camp meeting held at Grand Ledge early in August. Just prior to going on the platform for the evening service Michigan Conference president, N. C. Wilson, left, holds a last-minute conference with the governor. Others participating are J. D. Smith, Lake Union Conference president, and R. R. Figuhr, president of the General Conference.

In his address the governor gave warm praise to the Seventh-day Adventist Church for its high principles and standards, and stated that our nation as a whole needs a revival in moral standards if it is going to survive.

GORDON ENGEN, *Departmental Secretary*  
Lake Union Conference

of healthful living. Another group visits patients in the hospital, singing to them and praying for them. Others distribute literature to English-reading persons living in Katpadi, six or seven miles from the college. Yet another group conducts a branch Sabbath school in Chiteri village two miles away.

Meeting in the Small home every second Sunday afternoon, some of the women of the church work on Dorcas Welfare projects. Alternating with Dorcas, several church members go to Chiteri village to do medical work for two hours, as a means of reaching the hearts of the villagers. While a doctor and an assistant treat patients in front of the village headman's house, three teams of two or three each go from home to home, visiting the infants and toddlers, advising the mothers on child care. Often an elderly grandmother will tell us that she has had more experience in rearing children than we have had, and refuses to change her routine.

Seven years of branch Sabbath school work and two years of medical "entering wedge" work have melted the ice a little—to the extent that the headman has removed his idols. Pictures of Jesus have replaced them. Last year his niece and three other village girls attended our Tamil Seventh-day Adventist high school in Kudikadu, near Tanjore, about 200 miles from home. All four were in the

baptismal class, and the headman's niece has served as Sabbath school secretary at the school. This year 13 from the village are attending Seventh-day Adventist schools.

In August and September a year ago, five of us from Vellore, directed by Dr. Haynal, conducted a ten-day medical-evangelistic crusade, visiting six dispensaries, ten churches, and three high schools in the South Indian states of Madras, Kerala, and Mysore. The nurses conducting these dispensaries received help and counsel on improving their services, especially in the area of health education. The schools were inspected and 40 or more health talks, demonstrations, and sermons were given. Teachers were shown how to detect illness in their pupils and how they could improve the sanitary and health conditions of the schools. Not only the physical but also the spiritual aspects of a balanced health program were presented.

A group of doctors has studied the Five-Day Plan to Stop Smoking, to adapt the principles to conditions in India. They hope to present the plan to the public in various large cities and centers as a public service. Because our young people pray with their patients, instilling a desire for a closer connection with the true God, several patients have accepted Jesus as their Saviour.

(Continued on page 18)



"He ordained twelve, that they should be with him, and that he might send them forth to preach"  
(Mark 3:14).

# Ordin

## Arizona Conference

D. C. Butherus, president of the Arizona Conference, welcomes to the gospel ministry (left to right) James Davidson, Robert Hirst, and George Carombot. The three were ordained at the Arizona camp meeting in Prescott. R. R. Bietz, president of the Pacific Union Conference (right), gave the charge. O. O. Mattison, field secretary of the General Conference, and W. B. Ochs participated in the ordination service. Elder Davidson pastors the Buckeye and Maricopa churches; Elder Hirst is associated with Robert Whitsett in public evangelism; and Elder Carombot pastors the Springerville and Show Low churches.

**GERALD H. FRIEDRICH**  
*Departmental Secretary*  
*Arizona Conference*

## Chesapeake Conference

Floyd Krause (left) and Merle Rouse (right) were ordained into the ranks of the gospel ministry at the Chesapeake camp meeting in Catonsville, Maryland. A. F. Tarr, of the General Conference, preached the ordination sermon; Cyril Miller and Walter Nosworthy gave the charge and welcome. Elder Krause is pastor of the Frederick and Westminster, Maryland, churches, and Elder Rouse is pastor of the Dover-Forest Grove district on the Eastern Shore of Maryland. Mrs. Krause and Mrs. Rouse stand with their husbands.

**DON ROTH, Departmental Secretary**  
*Columbia Union Conference*

## Alaska Mission

Three young men (standing with their wives) were ordained to the gospel ministry at Anchorage, Alaska. Gary D. Strunk (left) is now the pastor in Anchorage; Francis L. Owens (fourth left) in Sitka; and Clyde D. Mundy (second right) in Fairbanks.

We wish God's blessing upon these young men as they serve in the Lord's vineyard. Officiating were C. A. Scriven, president of the North Pacific Union Conference (third right); George Vandeman, field secretary of the General Conference (third left); and J. C. Hansen, president of the Alaska Mission (center).

**JOSEPH C. HANSEN, President**  
*Alaska Mission*

"The things that thou hast heard . . . the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

# ations

## Pennsylvania Conference

At the Wescosville, Pennsylvania, camp meeting, July 4, two men were ordained: Leon E. Ringering (with Mrs. Ringering) is pastor of Coatsville and West Chester churches, and James E. Upchurch (with Mrs. Upchurch) is in charge of the churches of New Tripoli, Pottsville, and Wade. Walter Beach, secretary of the General Conference; D. W. Hunter, president of the Pennsylvania Conference; and Winton Beaven, of Columbia Union College, led out in the service.

J. A. TOOP, *Departmental Secretary Pennsylvania Conference*

## Michigan Conference

Four men were ordained to the gospel ministry, August 1, during the Michigan camp meeting at Grand Ledge. With their wives they are (from left) Cecil Pomeroy, Erwin Gane, Albert Parker, and Arthur Covell. Participating in the service were R. F. Cottrell, associate editor of the *Review and Herald* (left); R. S. Watts, general vice-president of the General Conference (sixth left); N. C. Wilson, president of the Michigan Conference (fourth right); and J. D. Smith, president of the Lake Union Conference (right).

DON HAWLEY  
*Departmental Secretary Michigan Conference*

## Colorado Conference

Joseph B. Stevens (third left), Robert D. Hyde (third right), and Arthur E. Hempel (right) were ordained at the Colorado Conference camp meeting held at Campion Academy. Standing with them are Mrs. Stevens, Mrs. Hyde, and Mrs. Hempel. Elders Hyde and Hempel are pastors in the conference, and Elder Stevens is principal of Mile High Academy in Denver. Elder Hyde is under mission board appointment to the Middle East. Participating in the service were H. V. Reed, president of the Colorado Conference (left); R. H. Nightingale, president of the Central Union Conference (second left); R. S. Watts and E. R. Walde of the General Conference; and A. E. Hempel, Elder Hempel's father, a minister in California (not shown).

H. V. REED, *President Colorado Conference*



## Training Medical Missionaries in India

(Continued from page 15)

No longer do workers and lay members ask, "When will you send us doctors?" Now they tell us about the excellent medical work our young graduates are doing; how carefully and expertly they perform their surgery; how the patients become attached to them because of their thoroughness and genuine interest in their personal and spiritual welfare. Like Luke of old, they are "beloved physicians" to their patients. These young doctors are also taking an active part in the church and its missionary activities, spurring others to greater zeal in spiritual endeavor. To those of us who have guided these young people over the past nine years, it is heart warming to hear of their faithful and trustworthy work from their associates and superiors.

In one church a choir was revived by a CMC graduate. In a wretched suburb of Vellore, several miles from the hospital, the first doctor organized a little clinic to minister to the indigent residents. This project has been continued by this man's successor, his wife, and others interested in it.

Sermons? Having preached many in Vellore, practically every one of our young men can deliver an effective message for the Sabbath service. Most of these sermons are of a spiritual nature, not dealing with medicine in any respect. Recently a missionary, after hearing a Vellore graduate preach, said that he had not heard a more effective sermon from ordained ministers. Those of our Adventist doctors who have left the campus of CMC teach Sabbath school classes, participate in home missionary activities, direct the Missionary Volunteer Society, conduct Pathfinder clubs and camps, and do outpost evangelism.

It is satisfying to us to reflect that when the missionary can no longer enter some countries, but must return to the homeland, sincere and devoted medical evangelists will be able, in the tradition of Luke, to carry the torch of truth aloft until Jesus comes.

## A Baptism at Bekwai

J. D. Dorland, Teacher  
Bekwai Training College

In the tropical forest of Ashanti, 180 miles north of Accra, the coastal capital of Ghana, in West Africa, lies the small town of Bekwai. Just outside the town is our mission compound, housing a teacher training college and a secondary school, which together have a combined enrollment of almost 350 students. In addition, 300 day pupils attend the elementary school. At present eight mission families from England, Norway, and the United States serve these two schools, in addition to a number of national workers.

Many of the students in the training college and secondary school come from non-Adventist and, in some cases, non-Christian backgrounds. On Sabbath afternoon, June 12, 56 young people were im-



Elder E. E. Roenfelt (left) with four young men who were ordained to the ministry at the North Swedish Conference session in Stockholm—Sigvard Axelsson, Ingar Fors, Eric Rudholm, Henry Ott—and Gosta Berglund, president of the North Swedish Conference.

mersed in the outdoor baptistry at Bekwai despite the interference of a tropical storm. Forty of these were from the secondary school, 12 from the training college, and seven from Bekwai itself. These baptisms were largely the result of the two Weeks of Prayer conducted this school year by C. D. Henri, ministerial secretary of the West African Union; L. Mitchell, president of the Liberian Mission; and Jan Paulsen, the college chaplain. The officiating ministers were Jan Paulsen and Oivind Gjertsen, principal of the training college. We were particularly happy that a number of senior students decided to be baptized.

## Medical Soul Winners in Trans-Africa

By M. H. Schaffner  
Medical Secretary  
Trans-Africa Division

I wish you could go with me as I travel around the Trans-Africa Division visiting our hospitals and dispensaries. You would be thrilled, as I have been, and impressed by the large numbers of sick people who are being treated at our hospitals, dispensaries, and leper colonies. You would enjoy seeing the young people in training at our five nurse's training

schools. Even more interesting and important, you would see our various medical workers engaged in evangelistic efforts, in personal work for the patients, and in prayer for the students and patients at our various institutions. I would like to share with you a few of the experiences that have especially impressed me.

While waiting for the train one evening in Ficksburg, South Africa, I went out into the country with Dr. Warren Staples to visit an Afrikaans-speaking family. The wife was sick with heart disease. After the usual history, physical examination, and prescription of medical treatment, Dr. Staples skillfully turned the conversation to things of a spiritual nature. This was a religious family who were members of the leading church in the area. As our doctor talked with them about spiritual things, they were very grateful. At the close of the visit he asked if it would be all right for us to have prayer together. We knelt in this farm home and prayed for the family, and especially for the sick woman. The influence of this, and many other visits like it, is being felt throughout this community where Dr. Staples has recently opened an office in connection with our work at Maluti Hospital.

You would have appreciated being present the time I stood with members of the medical staff at Malamulo Hospital and prayed with them for the son of one of our workers. This young man was almost dead with typhoid fever. The entire staff despaired of his life. They had applied all the technical skill at their command. After praying for him, they were rewarded with his recovery. Later the healed man told me, "I know God saved my life, and I know He saved it for a purpose."

On another occasion at Yuka Hospital, in Barotseland, my visit happened to coincide with the yearly time set aside by the hospital staff for a special evangelistic series for the patients and the people of the surrounding community. Dr. R. M. Buckley and his staff had prepared a grass-walled enclosure near the hospital. They arranged for lights at night, and each evening they presented music and a sermon to a large group of people. Dr. Buckley himself led out in this evangelis-



Comfort A. Fosu and Bearrice B. Quashiga, two young women in the senior class of the training college who were among the 56 recently baptized at Bekwai, Ghana.



tic series, helped by the other members of the staff and students at Yuka.

At one of our hospitals I saw a small child extremely ill with pneumonia. The child did not respond to the usual medical treatment. Fearing that this little patient would not live through the night, the staff decided to pray for him in a special way. The chaplain was asked to tell the family the seriousness of the situation, and to pray with them. Then the patient was left in God's hands. The next morning the nurse was gratified to see him still alive. He not only was alive but very much improved, and asked for a banana. He received the banana—and also the continued loving ministry of the medical staff at this institution. A few days later, returning to their completely heathen village, this family took with them not only their child but also a Bible.

We could go around to the various hospitals and dispensaries of the Trans-Africa Division, giving examples and experiences to match these. We could go to Basutoland and Bechuanaland. We could go into Northern Rhodesia and Southern Rhodesia, as well as throughout the various territories of East Africa and the Congo. In the Trans-Africa Division we are operating ten hospitals and 55 dispensaries. Manning these various stations is a dedicated corps of medical workers who are interested not only in the physical well-being of their patients but also in their eternal salvation. Continue to pray for the work in Africa, that it may witness as it should for the Master.

## *From Home Base to Front Line*

Elder and Mrs. Ernest T. Gackenhaimer, of Simpsonville, Maryland, left New York City on August 16, for Nairobi, Kenya, East Africa. The maiden name of Sister Gackenhaimer was Bernice Marie Bengtson. Brother and Sister Gackenhaimer served as missionaries in the Inter-American Division from 1946 to 1949. Brother Gackenhaimer is to be a departmental secretary in the East African Union.

Mr. and Mrs. Richard J. White and

two children, of Hickory Corners, Michigan, left New York City on August 18 for Port of Spain, Trinidad. Sister White's maiden name was Shirlee Jean Rippert Harrell. Brother White has responded to a call to head the music department in Caribbean Union College.

Dr. and Mrs. George C. Ekvall, Jr., and three children, left Seattle, Washington, August 19, returning to the Philippines after furlough. Sister Ekvall's maiden name was Reatha Lucille Venden. Dr. Ekvall will continue his service as medical director and surgeon in the Manila Sanitarium and Hospital.

Dr. and Mrs. Frederic Brennwald and three children sailed on the S.S. *France*, from New York City, August 20, for Le Havre, France. Sister Brennwald's maiden name was Dorothy Elaine Stott. Dr. and Mrs. Brennwald have been on furlough from the Federal Republic of Cameroun. He has accepted an appointment as medical director of the Lake Geneva Sanitarium, at Gland, Switzerland.

Rilla Dee Ashton left New York City on August 23, returning after furlough to Bechuanaland. She will resume her work as a nurse in the Kanye Hospital.

Mr. and Mrs. Leroy Grainger and three children, of Ceres, California, sailed from New Orleans, Louisiana, on the S.S. *Del Valley*, August 25, for West Africa. The maiden name of Sister Grainger was Bonnie Jean Gober. Brother Grainger is to connect with the Adventist hospital, in Ile-Ife, West Nigeria, as a pharmacist.

E. W. DUNBAR

## **Rosario, Argentina Awakens to the Gospel**

By Jorge Talbot

Arturo Schmidt, assistant secretary of the South American Division Ministerial Association, recently completed a series of meetings in Rosario, a skeptical city of nearly a million inhabitants, second largest in Argentina. This was the largest evangelistic campaign ever conducted in this country. Pastor Schmidt was assisted by 20 workers, and for the first time television advertising was used. The baptisms, along with a number of the meetings held in the theater, were televised.

Thus far 152 have been baptized, and 278 more are receiving instruction. In the latter group is the head television technician who came to the Scala Theater to make the films. He plans to become a Christian worker. For the first time this city saw an audience of 1,500 in attendance at a Protestant service. Cultured people, the press, and radio are commenting on the extraordinary public interest.

Plans are being made to hold smaller evangelistic efforts in the city under the direction of members of the evangelistic team, and to enlist the youth of the church in campaigns within the Voice of Youth program. A number of recently converted members are distributing magazines from house to house, and the Dorcas Society is carrying forward widespread social welfare work. The church elders are visiting the new members in their homes, to become acquainted with them and to confirm them in the truths of the Bible. One night each week during the evangelistic campaign a training course was conducted on how to give Bible studies.

For the first time in Argentina young men from the last year of the theology course at River Plate College formed part of the evangelistic team. They won many souls and gained a rich experience. One young student prepared seven people for baptism in nine weeks.

Our work is held in high esteem in Rosario. The Central Argentine Conference rented the best theater in the city, which also is being used as the evangelistic center and house of worship. This has been rented for a year, but we may be able to keep it permanently. The circumstances under which this building was placed at our disposal impress us that this was a miracle.

Soon Pastor Schmidt is to hold a large series of meetings in Lima, Peru. Early next year he plans to hold another evangelistic campaign in the coliseum in Quito, Ecuador, which has a capacity of 7,500. A new day is dawning in South America. Pastor Schmidt recently held a series of meetings in Arequipa, Peru, where nearly 500 people were baptized. Both churches were filled to capacity, and two new churches were organized. In Cochabamba, the second city of Bolivia, nearly 200 souls were baptized. We believe God will continue to open new doors in South America.

Evangelist Arturo Schmidt presenting one of several baptismal groups in the Scala Theater. Thus far 152 have been baptized.





### Calgary Field School of Evangelism

In early August, Calgary, in Alberta, Canada, welcomed 30 visiting ministers to the Calgary Evangelistic Crusade held in the Jubilee Auditorium. Evangelists Bruce Johnston and Don Jacobsen held meetings for eight nights in the auditorium, and then transferred to the church. Night after night a capacity audience of 750 continued to attend.

The visiting ministers are recent graduates from Andrews University, Pacific Union College, and Canadian Union College, who came to observe and to assist in the meetings. Three hours of classes in the morning, visiting in the afternoon, and meetings at night kept them busy.

**PHILIP MOORES**, *President Alberta Conference*

### Conference Sessions in Sweden

By **Erwin E. Roenfelt**, *President Northern European Division*

This is election year in practically all the local conferences of the Northern European Division. The reports presented at these meetings indicate that progress has been made in all departments.

In each session emphasis was given to the work of public and personal evangelism, and it is gratifying to be able to report that our ministers and church members have caught a new vision of the possibilities in the public and house-to-house presentation of God's message for this hour. With a view to preparing the conference workers for a fuller, richer, and more fruitful service in soul winning, plans have been laid for holding three ministerial institutes in the home sections of the division, in which every phase of evangelism will be earnestly and exhaustively studied in the near future.

Much is to be expected as a result of the prayerful and earnest restudy of our task of proclaiming God's message for this hour, and of the techniques of public and personal evangelism. The time surely has come when our message should go with "great power" and the earth should be lightened with its glory.

It was my privilege to attend the con-

ference sessions in Iceland, Sweden, and North Norway. In Iceland, J. Gudmundson was re-elected to the presidency of the conference. In the North Swedish and the South Swedish conferences, Gosta Berglund and Gosta Wiklander, respectively, were re-elected. In North Norway the delegates were unanimous in desiring the reappointment of T. G. Paulsen, but he respectfully declined, desiring to return to evangelism. J. H. Wollan, who was serving as secretary of the home missionary and temperance departments of the West Nordic Union, was therefore called to the presidency of this conference beyond the Arctic Circle, in "the land of the midnight sun."

May God richly bless these men in their administrative responsibilities, and may they lead their workers and church members into a great and united campaign of public and personal witnessing to Heaven's message for this hour.

### The Voice of Prophecy—a Proved Soul Winner

By **M. V. Campbell**, *Vice-President General Conference*

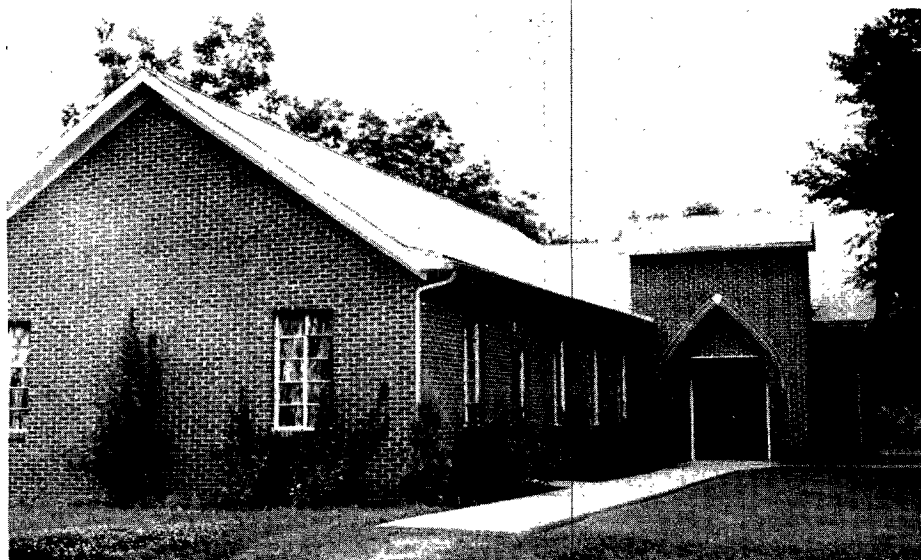
Each time some new method of winning souls is launched there are a few who immediately become enthusiastic about it. On the other hand, others are either opposed because it is new and comparatively untried or else skeptical, feeling that years of proof will be required before their support should be expected.

One organization that went through this experience quite a few years ago is the Voice of Prophecy. In its early days its work was by no means universally ap-

### Sallisaw, Oklahoma, Church Dedication

With heartfelt gratitude, members of the Sallisaw, Oklahoma, church have now formally dedicated their modest sanctuary, which was completed a little more than two years ago. Participating in the services of the day were C. W. Pine, former pastor under whose leadership the church was built; W. A. Dessain, president of the Oklahoma Conference; L. C. Evans, president of the Southwestern Union Conference; Mrs. Walter Cantrell, who read the history of the church; and A. L. May, the present pastor.

**A. L. MAY**, *Pastor*



proved. There were some who felt that it consumed more money than its results warranted.

With the passage of years, though, the Voice of Prophecy has fully proved itself. In fact, it is now noted for both its economy and its evangelistic success. Of course, improvements have been made and new features have been added as the years have passed. The first major step taken that greatly increased soul-winning results was the Voice of Prophecy Bible Correspondence Course. This feature became recognized so widely as an outstanding means of acquainting people with the doctrines of the Bible and with God, its Author, that other Adventist organizations began their own Bible cor-

respondence schools and even other denominations copied the plan.

More recently daily, rather than weekly, Voice of Prophecy radio programs have been made available and have been used in many sections of the United States and Canada. These have awakened interest much more quickly than weekly programs, and have proved particularly effective in paving the way for evangelistic campaigns.

The interest of our members in the Voice of Prophecy has been shown for many years by their generous response to the offering for the support of its work. Opportunity for liberality comes to us anew when on October 10 the Voice of Prophecy offering will be taken.

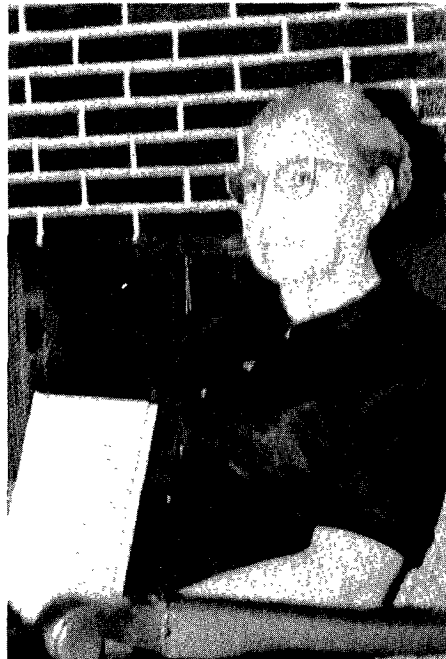
## Mind If I Smoke Cures Ten

Mrs. Isaac Hornbacher, of Nevada, Iowa, gave a copy of *Mind If I Smoke* to a man who called at her door a year ago. The book has already helped him and nine others to gain the victory over smoking. When he returned recently Mrs. Hornbacher could hardly believe that the healthy man at her door was the decrepit person to whom she had given the book eight months before.

Last year a doctor told this man that there was little hope for his life even if he would stop smoking. His lungs were badly damaged. Now he is a specimen of robust health, and a recent X-ray examination has confirmed that his lung tissue is normal. Mrs. Hornbacher believes that this is an answer to her daily prayers for him.

After he finished reading the book it traveled to Dubuque, Chicago, and other cities. Twenty people have already read it, and 10 have quit smoking, including the doctor who had previously treated this man. The book is still traveling!

E. F. KINSEY  
Departmental Secretary  
Iowa Conference



## Brief News OF MEN AND EVENTS



### Columbia Union

Reported by  
Don A. Roth

► Twenty-nine were baptized at the Chesapeake Conference camp meeting. This brings baptisms for the first six months of the year to 225. Objective for the year is 500, twice as many as in any previous year. Fifty evangelistic meetings have been scheduled for the last half of the year.

► The new 50-bed Tidewater Memorial Hospital in Tappahannock, Virginia, held open house on Labor Day, September 7, from 10:00 A.M. through 8:00 P.M.

► New dean of students at Columbia Union College is Eldon E. Stratton. Dr. Winton Beaven will continue as dean of

Academic Administration. He will be chairman of the student affairs committee, and will coordinate all student organizations on campus.

► Mrs. Ada Holley, new dean of women at Columbia Union College, assumed her duties early in June. Other faculty members added this year are Roger Greenley, new Food Service director, and six new instructors in the department of nursing: Phyllis Standen, Darlene Johnson, Myrna Huenergardt, Doris Beisiegel, Nancy DiBiase, and Joan Noland.

► Carl Tanksley, of Richmond, Virginia, has become the new associate secretary of the Potomac Conference publishing department.

► Lillian Ramsey arrived recently from the Colorado Conference, to be cashier

and bookkeeper in the Ohio Conference office.

► The Columbia Union Conference literature evangelists' report for July shows sales of \$153,201.50. This brings total sales for the first seven months of 1964 to \$808,136.50.

► The principal of the Toledo Junior Academy, Peter Durichek, has accepted a call to the mission field. He and his family will soon be leaving for East Pakistan, where Mr. Durichek will be principal of the Kellogg-Mookerjee High School.



### Lake Union

Reported by  
Mrs. Mildred Wade

► Dr. Charles E. Weniger was awarded Andrews University's honorary Doctor of Letters degree at the recent commencement exercises. Dr. Weniger began teaching 30 years ago, and became a full-time member of the SDA Theological Seminary faculty in 1948. In addition to his faculty appointment as professor of speech and Biblical literature, he served as dean of the Seminary and vice-president of the University. More recently he has been director of the California Extension School of the Seminary. He received his M.A. and Ph.D. degrees in speech from the University of Southern California. He has had one book, *The Preacher and His Preparation*, and many magazine articles published.

► The Oakwood Boulevard church in Detroit, Michigan, has been undergoing an extensive two-year \$100,000 expansion and remodeling program, which was recently completed. The congregation celebrated with a dedicatory service, at which time Dr. W. G. C. Murdoch, of Andrews University, was the guest speaker; N. C. Wilson, president of the Michigan Conference, gave the dedicatory sermon; Donald A. Copsy, pastor from 1960 to 1963, read the history and officiated at the mortgage-burning ceremony; the present pastor, Gordon Henderson, read the Act of Dedication; and R. D. Moon, the district leader, offered the dedicatory prayer.



### Northern Union

Reported by  
L. H. Netteburg

► Don Martin, of Madison College, in Tennessee, has joined the faculty of Shyenne River Academy, where he will teach mathematics and science.

► The Voice of Prophecy program is being broadcast daily over radio station KEZU, Rapid City, South Dakota, as part of a great evangelistic thrust in western South Dakota. The Voice of Prophecy has received 451 Bible course applications from South Dakota during the first six months of 1964.

► Arthur Richards, formerly with Worthington Foods, has accepted a call to become accountant and assistant business manager, and to teach piano and organ at Plainview Academy.

► Mr. and Mrs. Arlee Torkelsen have returned to Plainview Academy, where he will teach in the music department. Mrs. Torkelsen will teach English and home economics. For the past several years the Torkelsens have been teaching at Grand Ledge Academy.

► Beverly Hume, of Texas, will be dean of girls at Plainview Academy. She finished nurse's training in Porter last year.

► M. H. Thames, Burlington, Iowa, pastor, is the speaker on a radio program—"Words of Life" over station KBUR. Sponsored by the Burlington church, the program began February 2.

► A. L. Ingram, who has been serving as treasurer for H.H.E.S. in the Northern Union, has accepted a call to become manager of the Carolina Book and Bible House.

► The Capitol City Junior Academy of St. Paul, Minnesota, moved into their new building on August 10. Situated on a bluff south of Battle Creek Park, it covers seven and one-third acres.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Four Master of Arts, 14 Bachelor of Arts, and 12 Bachelor of Science degrees were conferred at summer graduation exercises held August 11 at La Sierra College. Roger W. Coon, professor of history and religion at the Adventist College of West Africa, and an alumnus of La Sierra College, gave the commencement address. R. D. Drayson and Pauline Kooreny presented the diplomas.

► The firm of Paul S. Damazo and Associates, food service consultants of Glendale, California, assumed charge of the La Sierra College food service on September 8, according to Robert Hervig, college manager.

► H. M. S. Richards, William A. Fagal, Elmer R. Walde, and the radio-TV secretaries of the North American Division participated in a program at the White

Memorial church on September 11. Elder Walde is radio-TV secretary of the General Conference.

► A branch of the Central California Conference Book and Bible House was opened in Bakersfield with special services September 1.

► Approximately 350 men, women, and children of the Southeastern California Conference ministerial family attended the recent retreat held at Pine Springs Ranch. Guest speakers were R. R. Bietz, Graham Maxwell, F. D. Nichol, T. E. Unruh, and Charles E. Wittschiebe.



## Southwestern Union

Reported by  
H. W. Klaser

► C. M. Bailey, of Lake Charles, Louisiana, has reported his first baptism in connection with an effort now in progress. Sixty persons were baptized August 22, and others are preparing for this sacred rite. The recent baptism doubles the membership of this little church in the Southwest Region Conference.

► Three new church schools are opening in the Texas Conference—at Elgin, Hillsboro, and Paris. This brings the total elementary schools in the Texas Conference to 30.

► Another addition to the growing list of Seventh-day Adventist medical personnel holding responsible positions in non-Adventist institutions in the Texas Conference is Leonard Suter, who has been appointed assistant administrator of the Grant Buie Medical Center in Hillsboro, Texas.

► Dr. Steve Semeniuk, D.O., and his wife are the only Seventh-day Adventists living at Rising Star in the Brownwood district of Texas. Their work is appreciated, not only by the townspeople but also by the Texas Conference.

► Pasqual Pena, pastor of the El Paso Spanish church, and his members spend Sabbath afternoons visiting families in the vicinity of their newly purchased church building, securing Bible school enroll-

ments, and leaving copies of *El Centinela*. On return visits they help those who have enrolled.

► Joel Dortch, of the Oklahoma Conference, is now cashier and accountant at the Southwestern Union Conference office. He succeeds Larry Davis, who is transferring to the Arizona Conference.

## NOTICE

### International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Wednesday, October 21, 1964, at 10:30 A.M., at 6840 Eastern Avenue, Takoma Park, Washington, D.C., for the purpose of transacting such business as may properly come before the members of the association.

M. E. LOEWEN, Secretary

## Church Calendar

Review and Herald Campaign	Sept. 12-Oct. 10
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

## REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

**Editor:** Francis David Nichol  
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**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The Review does not pay for unsolicited material. 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.

## Swedish Junior College Baptism

Every year several young people are baptized at the Ekebyholm school (Swedish Junior College and Seminary). On Sabbath morning, May 9, these eight young people were baptized by the pastor, Harry Olsson (right). Others were ready for baptism but wanted to be baptized in their home churches.

GOSTA BERGLUND, Departmental Secretary  
Swedish Union Conference



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# News of Note

## To Church Leaders

You have already received promotion material for the REVIEW AND HERALD subscription campaign, for this is the time set apart by the General Conference for the purpose. We have never heard a church leader say other than that the REVIEW should be in every home. We appreciate this attitude. But it takes more than simply attitude—it takes promotion endeavor, as well, to ensure that every family in a church has the church paper. And it is this endeavor that we invite all our church leaders to display. Are you using, for example, the telephone plan in your church? It works wonderfully, but only if you work it. It is so easy to have a small group of enthusiastic members who will telephone all the homes and get their promise to subscribe.

Remember, if you want all in the church to be intelligent and enthusiastic in their spiritual life and ready to support the wide array of activities that mark the Advent Movement, you will want to have them reading the REVIEW. There really isn't any substitute for it.

## Union College Granted Teacher Education Accreditation

The National Council for Accreditation of Teacher Education (NCATE) has just approved the Union College elementary education curriculum. Secondary education curriculum approval is temporarily delayed pending adjustments. Union is the first Adventist college with this accreditation, allowing graduates to teach in most States without further classwork or certification difficulties. This important forward step is essential to Union College, which serves a 15-State area. An increasing number of States now require State teacher certification in church-related schools.

GEORGE CAVINESS

Academic Dean, Union College

## Voice of Prophecy Offering

Again we come to our people for an offering for the Voice of Prophecy, to enable it to continue its good work. As a result of the 1962 offerings and the work that has been done by the Bible school and the follow-up work, 1,588 persons were baptized in 1963. This is an excellent record.

Many of those baptized have written to the Voice of Prophecy, rejoicing in the message. A paragraph from each of two letters will bring encouragement to our members:

"I am very happy to say that through your Bible lessons and programs I have found the right way to heaven and Christ. I want to thank you for your help, and thank God, and praise the Lord. I am now a child of God, and a member of the Seventh-day Adventist Church."

"Since we started these lessons, my husband, myself, my mother, father, and brother were all baptized and joined the Seventh-day Adventist Church. My husband has had to give up his job where he has worked for six years, but now he has a better one. This all started when we became acquainted with your Bible lessons."

I am confident that our people will want to give a generous contribution when the Voice of Prophecy Offering is taken up in our churches October 10. Let us remember that with an increase in the Voice of Prophecy Offering, more station time can be secured and more souls won. May God bless you as you give to this important offering.

C. L. TORREY

## Church Development Service Council

Church Development Service directors from the Atlantic, Columbia, Southern, Lake, and Northern unions met in Washington, D.C., September 8-11. C. L. Torrey, treasurer of the General Conference, served as general chairman for the council, which met to discuss objectives, techniques, and problems associated with this important work.

This was the second meeting of the group since W. J. Hubert, now director of Church Development in the Michigan Conference but previously General Con-



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

ATLANTIC CITY, N.J.—Senator Hubert H. Humphrey of Minnesota, selected here as the Democratic Party's nominee for Vice-President, is a member of the United Church of Christ who holds affiliate membership with a Methodist congregation and maintains warm connections with other Protestant and Roman Catholic groups.

ST. LOUIS—As the first cardinal of the Roman Catholic Church to celebrate a mass in English walked toward the altar here, a great 390-voice choir sang "A Mighty Fortress Is Our God," the hymn written by Martin Luther, leader of the Protestant Reformation. Joseph Cardinal Ritter, archbishop of St. Louis, told newsmen later: "I like the hymn very much." The incident was but one of many "firsts" in the most unusual Liturgical Week program ever held in the Catholic Church in America. In commenting on use of a version of Luther's hymn, Cardinal Ritter admitted that Catholic musicians have

ference Church Development Service secretary, was invited by the General Conference to organize this service throughout the North American Division in 1959.

God is richly blessing the efforts of the men engaged full time in this work in the North American Division as new churches, academies, and church schools are being erected and men and women are learning the principles of Christian stewardship. The earnest prayer of this council was this: May we rise up in unity and sacrifice to finish the work, so that Jesus can come.

M. E. REES

Departmental Secretary  
Columbia Union Conference

## Prophetic Guidance Course Now in Spanish

A letter from Miami, Florida, over the signature of Walton Brown, secretary of the department of education of the Inter-American Division, brings the good news that the new Spanish translation of the Prophetic Guidance Course is now available. The translation was made from the English course by Elder Brown and Christine Samayoa, his capable secretary.

As they were translating they would often pause to exclaim, "How wonderful!" The evidences of divine providence thrilled their hearts. The lessons and test sheets appear in a single book entitled *La Orientacion Profetica en el Movimiento Adventista*. A supply of the guidebooks has been sent to South America for use as that division field may decide. It is hoped that other major translations of the Prophetic Guidance lessons will soon be completed.

D. A. DELAFIELD

"a long way to go" before they can produce hymnals of the quality developed by Protestants.

NEW YORK—India's first center for physical medicine and rehabilitation is being established at the Christian mission hospital in Vellore, South India. It will be run from the wheel chair of a slight, shy Indian woman, Dr. Mary Verghese, who learned firsthand about rehabilitation after being paralyzed from the waist down as the result of an automobile accident five years ago.

CASTEL GANDOLFO, ITALY—For the first time in the history of the Roman Catholic Church, women are permitted to attend an ecumenical council in the role of lay auditors, or listeners.

ONITSHA, NIGERIA—Formation of a new United Church of Nigeria appeared assured with the announcement here that seven Anglican dioceses have voted overwhelmingly in favor of the merger with Methodists and Presbyterians.

SALEM, W. VA.—Mrs. Robert T. Fetherston, of Battle Creek, Michigan, was elected here as the first woman president of the Seventh Day Baptist General Conference. Mrs. Fetherston, who succeeds a layman, George E. Parrish, of Battle Creek, is the daughter of a former conference president, the late Reverend E. M. Holston.