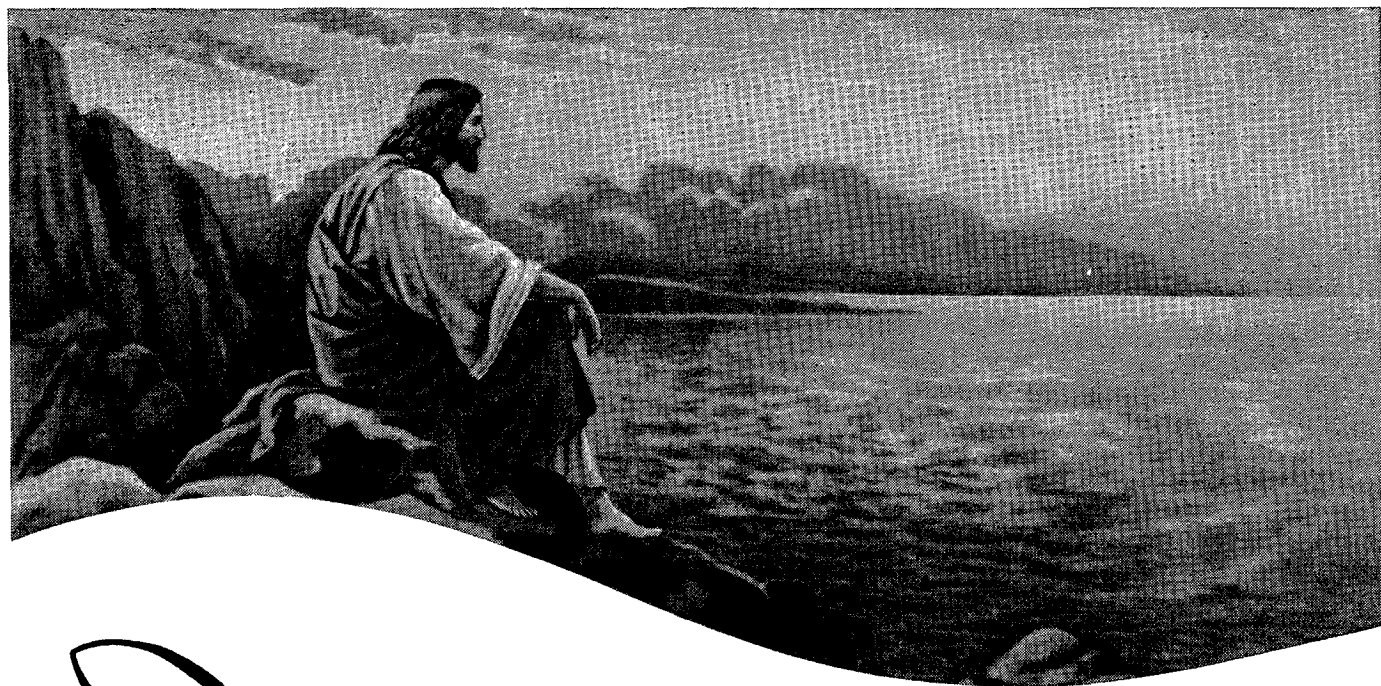


# The Advent REVIEW AND SABBATH HERALD

»»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS «««««



## Peace I give unto you...

By ARNOLD V. WALLENKAMPF

**D**URING His sojourn on earth Jesus often encountered disheartening experiences. All these were climaxed in the night of His betrayal when every one of His disciples deserted Him. As Jesus faced the ordeal of His life and the test of the ages, He had to tread "the winepress alone; and of the people there was none with" Him. Even the eleven, who had so recently vowed they would share death with Him if necessary, forsook Him and fled at the moment of His greatest need.

Still as Jesus stood before His accusers and executioners He was tranquil and serene. Not even Peter's denial in the judgment court unsettled His emotional equilibrium or unruffled His peace of mind.

Christ's peace was not dependent on external circumstances, but it was firmly grounded in His complete oneness with His Father. About this the messenger of the Lord says: "In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage."—*The Desire of Ages*, p. 330.

Such undisturbed peace in all the shifting vicissitudes of life Jesus is graciously proffering you and me. Hear His loving offer, "Peace I leave with you, my peace I give unto you." John 14:27. And the apostle Paul verifies the reality of this peace when he assures us that "the peace of God, which pass-

eth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

But this abiding peace that Jesus is holding out to you and me is obtainable only at the same price that He Himself paid for it. That price is full surrender to God. "But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace."—*Ibid.* "Thus saith the Lord, . . . O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:17, 18.

The peace of mind that God is willing and eager to give to you and me in this bewildering age is as superabundant and unlimited as the ceaseless waves of the sea. There is no insufficiency or niggardliness with the gift of God; His peace is full and free to all who give themselves unreservedly to Him. The gospel prophet Isaiah, who ultimately died a martyr's death, knew that perfect peace is the result of full submission to the will of God. Of this divinely granted peace—the gift of God to those who trust in Him—he testifies in the following words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

# In This Issue

FRONT PAGE	Peace I Give Unto You . . .
EDITORIAL	Page 3
The Spreading Cloud of Mysticism—A Wide Scope of Writing—In the Land Called Pakistan—World Trends	
GENERAL ARTICLES	Page 8
"Destruction Cometh"—Written for Our Admonition—Why?—Corinthians—Is It Love?—The Protein Problem in Human Nutrition	
THE ADVENTIST HOME CIRCLE	Page 14
"The Waters Wear the Stones"	
REPORTS FROM ALL LANDS	Page 16
Pioneer Movements in the Southern European Division—Progress in West Africa—Tunisia, 1949—Letter From Young Japanese Convert—Secretaries Unite in Spearhead Evangelism—Mission Clinic in South Siam—General Conference and Overseas Spot News—North American Spot News—Church Calendar	
POETRY	
The Grateful Life, p. 4; Somebody Prayed, p. 14	

Copyright, 1950, Review and Herald Publishing Association, Washington 12, D.C.

## ITEMS OF INTEREST

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

¶ AMENDMENT of Oklahoma's laws to provide for local option by counties on the sale of 3.2 beer will be sought at the next State legislative session by the Oklahoma United Drys, under a program adopted at a meeting of the group's directors. The United Drys also will seek legislation to provide that the sale of beer, even in those counties which vote "beer wet," be confined to package sales of "non-iced" beer. Such a law would mean the end of the sale of beer in taverns and bars in Oklahoma. More vigorous enforcement of Oklahoma's State-wide prohibition against the sale of liquor also is sought by the group.

¶ ELEVEN Jewish organizations joined in New York in filing a brief in a case which will test whether, under New York's Sunday law, stores which close on Saturday may remain open on Sunday. The *amicus curiae* brief supports the appeal of two kosher butchers accused of doing business on Sunday who were found guilty and fined in Special Sessions Court. Both men are Orthodox Jews who keep their shops closed on Saturday. A bill was recently introduced in the State legislature at Albany which would exempt Jews and Seventh-day Adventists from the State Sunday closing law. A number of Jewish organizations sponsored the proposal, holding that it is "unfair and discriminatory" not to grant an exemption to those "who observe Saturday as their day of rest."

¶ DR. HAROLD C. UREY, of the University of Chicago, one of the world's leading nuclear physicists, said that he sometimes feels prayer is the only solution for East-West difficulties. In Columbus to deliver three lectures at Ohio State University, he stated in an interview: "Frankly, I'm scared to death. Sometimes I feel prayer is the only solution and I wish I had a direct line to the Almighty to ask Him for guidance. There is absolutely no chance of an agreement with Russia on the atom and hydrogen bombs. It would be impossible for us to accept any offer they (Russia) might make to us." As for the hydrogen bomb Dr. Urey contended that no one will know its effectiveness until one actually is set off. "As for myself, I hope it doesn't work," he said.

¶ THE country pastor drives about 11,000 miles a year, and his territory averages about 123 square miles, it is deducted from a survey made by the Board of American Missions of the United Lutheran Church. The rural Lutheran pastor, it was found, has a salary ranging from \$1,600 to \$3,200 a year, and more than one half of such pastors have rural backgrounds. "Despite a popular notion that rural congregations are declining, 73 per cent of the rural congregations covered are on the increase," the survey stated.

¶ THREE churchmen were among 28 persons nominated in Oslo, Norway, for the 1950 Nobel Peace Prize. They were Dr. Albert Schweitzer, world-famous missionary-philosopher who visited the United States last summer; the Reverend Andre Trocme, French Protestant clergyman; and Johannes Ude, Austrian religious pacifist. Also on the list released by the Nobel Peace Prize Institute were President Truman, former Secretary of State George C. Marshall, and Dr. Ralph Bunche, Negro diplomat who negotiated the armistice settlements in Palestine.

¶ A PROTESTANT minister and a Jewish rabbi spoke in Toledo in opposition to religious uniformity. Dr. John C. Walker, pastor of First Congregational church, and Dr. Morton Goldberg, rabbi of B'nai Israel Congregation, took the negative side on the topic, "Should All Religious Faiths Combine Into One Universal Church?" They appeared on the Toledo Town Meeting held in the Trinity Episcopal church parish house. The Congregationalist expressed extreme doubt that such a proposed uniformity of faiths could come about even if it were desirable. Dr. Goldberg said that an attempt to impose one faith on all men would be as undesirable as an effort to impose one flag on all mankind.

## 75-50-25 YEARS AGO

1875

¶ "COMMENCED meetings in Waterford, Knox Co. [Ohio], Feb. 6. Continued without interruption, till March 7. Here the brethren have erected a neat, comfortable, and well-built house of worship, 28x38. Dedication services on Sunday, Feb. 7, were well attended. At the close of these meetings, five were added to the church. Five received baptism. Among the number received into the church was Bro. E. Martin, an aged Baptist, who sacrificed, believed, and rejoiced, in the first angel's message. He was personally and intimately acquainted with Bro. Wm. Miller."—H. A. ST. JOHN.

1900

¶ I. E. KIMBALL, writing from Charleston, South Carolina, says: "Our labors in Charleston and vicinity this winter have not been in vain. Eight persons have been baptized, and we have organized a church of seventeen members. There are yet other Sabbath-keepers who have not joined in church capacity, but whose sympathies are truly with us. . . . Our last service was one of especial interest. The ordinances of the Lord's house were celebrated for the first time, and the hearts of all were deeply touched."

1925

¶ AT the last Autumn Council an urgent call came from the African Division for a Portuguese missionary for Angola, and Brazil was asked to supply such a worker. The worker chosen to answer this call was Rudolpho Belz, a grandson of the first Seventh-day Adventist in Brazil. In reporting this M. E. Kern says: "So our denominational golden jubilee of missions proved to be the year when our sister republic of Brazil sends out her first herald of the advent message. Thus one by one our mission lands will gather strength and hasten on to other lands with the message, until all the world shall have heard the glad tidings of salvation and of our soon-coming Lord."

REVIEW AND HERALD

## The Spreading Cloud of Mysticism

**F**ORTY-EIGHT years ago our denomination was guarding the faith from peril of spreading religious mysticism. It was in books and papers and pulpits, floating in everywhere like a cloud of poison gas. It was a mixture of Western science ("falsely so called," as Paul wrote of the science of his day) and Eastern mysticism. In those days a Bombay, India, review described its progress in the West: "We now have the spectacle of a general intellectual movement [in the West] in directions strangely parallel with Oriental philosophy."

It might be asked, What peril could such a movement be to people having the Advent message? But the author of error knows well how to label his wares. These things were offered us as a higher view of the third angel's message. One key text that helped us in the fight of those days was this: "Thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6.

The context shows that the warning is for the last days also, whatever the situation in Isaiah's time. Some of our people were inclined toward something new and different, and had listened to the books and teachings of men who were "strangers" to the Advent message. And one of our members, in 1902, wrote the first principles of these things in a book for us. When our first publishing house was burned to the ground at the end of that same year, it burned up the plates of the book. In later controversy the Spirit of prophecy described the teachings of the book as something that would "sweep away the whole Christian economy." But though the plates were burned it was easy for the promoters of the book to print it elsewhere. It had to be met at headquarters, at camp meetings, in Book and Bible Houses, and in schools. The Lord saved us from it.

### In the World Today

The gift of the Spirit of prophecy that helped us then forewarned us that the same errors would attack us again and again. All who see the trends in the world today know that the ideas of mysticism are all abroad in our time. Only recently I have been surprised to see how these ideas get into books and promotions where it would seem they have no logical place. It is as though some master mind is moving everything to bring in the final deceptions. We dare not go to sleep to these things now.

For instance, only a few days ago I received a book sent free by a religious group working for international peace. Once this peace was to be fostered "through the churches." Now it is to be "through religion." Apparently it means to suggest a commingling of all religions, a merging of different faiths. Twelve religious, social, and educational workers—all men of high aims—contribute sections. In the first part there is a strong flavor of evolutionism. It seems assumed that all can meet in unity on that—Christians and non-Christians. And it is a fact that evolution comes logically into any program of mysticism. One organ of the mystical cult says, "We are immensely indebted to the great teaching of evolution, which Darwin and Alfred Russell Wallace put forth tentatively in 1859. We could hardly have hoped for the success of the Theosophical Movement had not the teaching of evolution preceded."

The book just sent me cites the ideas of Aristotle, the Greek philosopher, about man's being a creature of three levels. "Aristotle did not know it," we are told, "but man was once, in effect, a vegetable, then later an animal, and only aeons later till he became a man."

The ancient Oriental philosophy can harmonize with all this. A man of India in the group of contributors, a scholar versed in the learning of the East, tells how Hinduism ages ago was pointing the way of peace:

"Man, instead of being confined to the physical machine regarded as a body, is in reality a divine immortal soul which is using a physical body. This viewpoint, held by Socrates and Plato, had also been voiced by sages of ancient India. . . . By adherence to those physical, emotional and mental guides which have previously been listed a person may attain to a calm, yet positive poise. . . . He becomes then at peace with himself and the universe."

The poise he speaks of is translated "mind poise" by some translators into English of the ancient scripture of Hinduism. Poise has been a slogan in Eastern philosophy these two thousand years or more. In recent times New Thought teachers have made the word familiar to us in the West. One such teacher says:

"Poise develops plus-entity. You do not need the background of three or four generations of culture to acquire poise. You can learn it as you learn the A B C's, and it ought to be included in all curriculae of learning. . . . Repeat this incantation: I'm graceful and strong. I'm part of the Supreme Being. I'm harmonious with the Powers. Keep on repeating it."

We must keep in mind the fact that we are surrounded in these days with the mysticism of the ancient times adapted to modern ideas. I have avoided giving names of people and of books, not wishing to lead anyone to handle these things unless necessary. One kind of error is just an error. Another kind of error bears a contagion in the handling of it. To handle it in mere curiosity may be like picking up an innocent-looking live wire. It is charged with a power. The Lord told His people Israel that they were not so much as to inquire how the heathen round about worshiped their gods. But they were continually led astray by the very names and ornaments of the evil way. The fact is, we need the special protection of our God from the things all abroad today. The truths of the Advent message are our defense. W. A. S.

### Heart-to-Heart Talks

#### The Spirit of Prophecy—13

## A Wide Scope of Writing

**I**T IS interesting to consider, in this connection, the large volume of work accomplished by Mrs. White during her busy life. Because she was a public speaker of unusual ability her services were in constant demand at conferences and general meetings held by the denomination in various parts of the world. She labored extensively in North America, in Europe, and in Australia, and thousands in the various countries visited bore testimony to the great spiritual help and quickening of Christian life and activity which they received from her labors.

But by her pen, in the writing of articles for the various denominational papers, and in the preparation of books for general circulation, her labors were more extensive

and her influence more extended than through her public labors.

The writings of Mrs. E. G. White cover a wide range of thought and experience. More than forty volumes through the years came from her facile pen. In some instances this matter was a duplication. Some later books contain compilations from her former publications. Her written works could perhaps be divided into two general classifications:

1. The *Testimonies for the Church* and books dealing with various phases of church work and Christian experience.

2. Books dealing with the great controversy between truth and error, from the creation to the final consummation.

Of her method of preparing some of these books, especially the latter class, she herself said:

"Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. . . .

"As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and future, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who 'loved not their lives unto the death.'"—*The Great Controversy*, pp. x, xi.

### Estimate of the Public Press

The writings of Mrs. White have been read by tens of thousands throughout the world. Many thousands have listened to her addresses on temperance and various Christian themes, given in North America, Europe, and Australasia; and many who had no organic connection with Seventh-day Adventists have expressed high appreciation of her work. After her death many secular journals bore testimony to the genuine worth of her character. We have space to quote only a few of these testimonials:

"A highly gifted and talented woman of nation-wide prominence."—Napa (Calif.) *Register*, July 23, 1915.

"Besides remarkable talents as a preacher, Mrs. White displayed great organizing and administrative ability. These were all given to her church. It grew and prospered and spread into many lands. The printing press was a great aid, universities were founded, also medical schools, hospitals, and schools for teachers and missionaries."—Jackson (Mich.) *Patriot*, July 25, 1915.

"Mrs. White was a remarkable woman in many ways. She was deeply religious, and none who knew her intimately had any doubt as to her sincerity. . . . That she believed in the divine inspiration of her visions need not be questioned. She was a woman of strong character and unusual intelligence, and has left her mark on the century in which she lived."—*News Tribune* (Detroit, Mich.), July 25, 1915.

"Mrs. White was probably one of the best known women in the world. She had traveled extensively, had lectured to large audiences in many countries, and her writings had been published in various languages, carrying to people of nearly all tongues the message she felt called upon by God to deliver.

"The life of Mrs. White is an example worthy of emulation by all. Though of limited education, for the greater part of

her long life in poor health, she never faltered, but for seventy-two years carried and preached the message of Jesus Christ, as understood by her, to the farthestmost corners of the earth. She was a humble, devout disciple of Christ, and ever went about doing good. Her writings have been published in books, papers, and periodicals. She was revered by all the members of the Seventh-day Adventist Church, and honored and respected by all who appreciate noble womanhood consecrated to unselfish labor for the uplifting and betterment of mankind. Her death marks the calling of another noted leader of religious thought, and one whose almost ninety years were full to overflowing with good deeds, kind words, and earnest prayers for all mankind."—Editorial in the St. Helena (Calif.) *Star*, July 25, 1915.

"In her Christian service, Mrs. White endeavored always to keep in closest touch with the world's activities and needs. As an evangelist, she often preached to thousands, her voice having unusual resonance and carrying power; and as a worker in temperance and health lines she wielded a wide influence. . . .

"In all her teachings she insisted on a return to sound Scriptural doctrine and to apostolic simplicity. She recognized the Bible, and the Bible alone, as the supreme rule of faith and practice. She often stated that her mission was not to attempt to teach any new principles, but rather to call attention anew to principles plainly taught in the Bible for the observance of all, whatever their creed or affiliation."—Kennebec (Maine) *Journal*, July 17, 1915.

### A Discriminating Statement

The New York *Independent*, on the occasion of Mrs. White's death, in 1915, made a discriminating statement, for a magazine of the world. First of all, this magazine, which used to be called the leading religious journal, bore witness to the spirit of the movement. Of the Adventist teachings and spirit the *Independent* said:

"Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness."

This journal went on to describe the rise and growth of this movement, referring to the number of publishing houses and colleges and schools and health institutions that have been built up in all parts of the world. The *Independent* concluded:

---

## The Grateful Life

By Bernard E. Sparrow

Bless thou the Lord, O my glad soul;  
Thou hast full cause to bless  
Him who enfolds each day with love  
Despite thy waywardness.

He gave thy infant frame its breath,  
He gave thy body might,  
He gave thy mind its thoughtful skill,  
He gave thine eyes their sight.

He gave a still, small voice to tell  
That which was good from ill,  
He gave thy heart its inborn urge  
Toward His holy will.

Far, far beyond these wondrous gifts  
His only Son transcends,  
Holding within His pierced hands  
A life that never ends.

Bless thou thy Lord? O foolish soul,  
Small power hast thou to bless!  
Strive humbly then to make thy life  
A psalm of gratefulness.

"In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. "Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."—August 23, 1915.

The editor of the Toledo *Blade*, in an article entitled "A Modern Prophetess," speaks of the great influence of Mrs. White in molding the movement with which she was connected, and closes with this statement:

"Mrs. White was a remarkable woman. Had she lived in an earlier period of the career of Christianity, and escaped the bigots and the fire, she would most surely have been canonized. She was of the flesh of which saints are made."

Some religious journals that had no sympathy with the work of Seventh-day Adventists spoke most kindly of the work of Mrs. E. G. White and the influence attending her life. One editor who took occasion in an extended article to criticize severely the denomination to which Mrs. White belonged, closed his criticism with this beautiful encomium of Mrs. White's life and work:

"Her long, eventful life has closed, but as it closed, beautiful lights of self-sacrifice and devotion are left shining throughout the world, lit up by heavenly thoughts from her fruitful mind and loving heart. Sweet be her long-deserved rest until the great Lifegiver shall speak her into life eternal."

F. M. W.

## In the Land Called Pakistan

(Editorial Correspondence)

Karachi, Pakistan  
February 28, 1950

I HAVE a new husband." The quiet little woman speaking to me was standing in front of our New Delhi church. Beside her were her husband, son, and daughter. I remembered that in America we have some perplexing cases of divorce, and I hoped that no new variation of an old problem was being posed for me. But my fears were speedily quieted as she told me her story. Her husband had been a heavy drinker who wasted his substance in riotous living. Gambling was a besetting vice. He raised violent objection when his family attended our meetings.

After a time he was persuaded to enroll in the Voice of Prophecy Bible Course by mail. Why he agreed to take the course, he himself could not say. As he studied a strange change came over him. There was being demonstrated once more the truth of the inspired promise: "My word . . . shall not return unto me void." His former practices and companions no longer appealed to him. He turned his face to the church. And it was at the church I met him. Yes, he was a new husband, new in Christ Jesus.

### Proof That Missions Pay

There they stood, this Indian family of four, each one corroborating the words of the others as to the new kind of home they had. It is good when our mission labors produce new husbands, new homes, and new happiness in the hearts of wives and children.

But we must not tarry longer in New Delhi, or in India for that matter. Circuit of that ancient land is complete. Must move on to Pakistan, western outpost of our Southern Asia Division. The very word *Pakistan* sounds strange to the ears of all of us who learned our geography

even so recently as four years ago. Only the very latest maps of Southern Asia show the location of this new country.

The story of its creation as a state is part of the story of the far-reaching political upheavals that took place in 1947, when the British gave to the peoples of India and Burma their independence. In India two great religious groups, Hindus and Moslems, presented an insuperable obstacle to unity. Communal riots of past years gave warning that grave danger lay ahead. The decision finally reached was this: to create out of two predominantly Moslem sections of India—one in the east, the other in the west—a new state to be called Pakistan.

### East and West Pakistan

The word means holy land, and reflects the Moslem belief that land occupied by the followers of the Arabian prophet is truly holy land. The eastern section is what has been known as east Bengal, and lies a little northeast of Calcutta. West Pakistan consists of the far northwestern part of India. It is bounded on the south by the Arabian Sea, on the north by Afghanistan, and on the east by Kashmir and India. It is this area that is really described as Pakistan. The eastern area is but a province under the control of the government that resides in the west.

For a time there appeared to be a solution of the problems between Hindus and Moslems. And then suddenly the delicate question of Kashmir arose. India occupied this northern province that Pakistan said should rightfully come to her. The poets' vale of Kashmir may conjure up visions of soft shawls and soft breezes. But the Kashmir dispute is actually one of the hard exhibits of an age-old tension between the followers of two religions.

All this recital of geography and of political divisions is necessary to the understanding of our mission task in Pakistan. Our missionaries work here where a cold war is on. Both India and Pakistan freely admit this. I had no sooner reached Lahore, largest city of West Pakistan, than a newspaper reporter asked me, "What does America think about the Kashmir dispute?" I parried his question with the honest answer that most Americans are too interested in the latest model automobile and other gadgets to think beyond the borders of America.

### Our Mission Task in Pakistan

But the people of the Advent Movement must think of Pakistan. We have a number of missionaries here. I've been traveling with one and another of them for the last several days. D. S. Johnson, of Minnesota, is in charge of this field.

When I traveled in Pakistan the same feeling came over me that had weighed down my spirit when I visited the Moslem Middle East. Above all else, these letters of mine seek to be honest and accurate. I would be dishonest to convey the idea that all is going gloriously and successfully in this intensely Moslem state called Pakistan. No Christian mission has ever had more than meager returns from the most unremitting years of toil and devotion. There is something the true missionary cannot do, he cannot force his religion on anyone. Nor does God force His Spirit upon unwilling hearts. Moslems have ever been the despair of Christian missionaries. That is a simple statement of the facts.

Why not tell the facts honestly? Unless we at home know how hard is the task of certain of our missionaries, we will not realize as we should the need of giving them a larger measure of our sympathy, our prayers, and our gifts.

But don't think for a moment that our workers in Pakistan are depressed in spirit. Far from it. All I've heard during the past week is about their plans for larger



activities. Their reasoning is like this: True, this is a hard land, from which some mission societies have even withdrawn. But we are going to dig in more firmly than ever, use the medical work more effectively as an entering wedge, and win Moslems to the Advent Movement. No, there's nothing the matter with the morale of our missionaries here.

### Missionary Morale Is High

Visited our mission school at Chuharkana, about thirty-four miles west of Lahore. Found here the usual pattern of mission work for children and youth. There were 164 pupils, 127 of them from Adventist homes. The buildings are good, even though modest. A new chapel is just being completed.

Adjoining the school is our mission hospital. Dr. Carrie J. Anderson Robbins, graduate of the College of Medical Evangelists, is in charge. She came to this mission site in 1946 with her husband, Charles Robbins, an evangelist. I stood by his grave, freshly made, on the mission compound. He died last December of infantile paralysis. A more ardent, zealous crusader for God we have not had in Southern Asia. That is the testimony of his associates. The doctor is returning to America with her little blue-eyed daughter to make arrangements for the care of her aged mother. She hopes soon to return to Pakistan. I repeat, the morale of our missionaries is high.

Traveled 172 miles northwest from northwest Lahore to Rawalpindi. This mission site is deep in Moslem territory. Held two services there. Present were some who had been studying the Voice of Prophecy Bible Correspondence Course.

A hundred miles farther, in a northwest direction, is Peshawar, which marks the end of our all-too-thin line of mission stations. Indeed, it isn't possible to go much farther. Here we recently purchased a mission headquarters about to be closed by a British mission society. The property is in excellent condition—a residence, a church, and a recreation building.

### At an Afghan Border Station

Only thirty-five miles away lies Afghanistan, reached by the famed Khyber Pass, which Kipling immortalized and the British guarded with their lives. We secured a pass from the Pakistan military and drove up through the pass to the border of this forbidden land. No missionary is allowed entrance to Afghanistan. In fact, all foreigners are suspect.

The Afghan border guard, bayonet in hand, would not be drawn into conversation. I asked to speak with his commanding officer, who came forward slowly from a near-by building. Through an interpreter I explained that I had always wanted to meet and speak with an Afghan. He shook hands with me gingerly and with a querulous look in his eye. Then, in an attempt to make conversation, I asked him how large his country was and how great its population. He responded by asking my reason for wanting the information. With that I gave up. He probably didn't even know that that information is available in reference books in every civilized country. However, his suspicions did not prevent him from granting my request to step across into Afghanistan—two feet across with my two feet. Someday, God willing, we shall preach the message in that forbidden land. In fact, our leaders in Pakistan already have places for sending Voice of Prophecy lessons into the country.

Back through the twenty miles of Khyber Pass, which bristles with camouflaged gun emplacements, and on to the plains once more. For the student of history this is great country. Through the gorge of the river Indus, a few miles above the pass, marched Alexander the Great in 326 B.C. The he-goat with the notable horn between

his eyes, as Daniel described the onrushing Greek forces, had just crushed the Persian Empire at the battle of Arbela. Fresh from that victory, Alexander moved on to subdue India. The king of Taxila, a prosperous city lying almost at the India end of the Khyber Pass, sued for peace and joined with Alexander to ensure his victory soon afterward at the battle of Hydaspes, some distance east of the city.

How much farther Alexander might have gone had not his soldiers rebelled at the idea of an endless march into unknown lands, no one can say. But he sorrowfully turned back to the Indus, gathered a host of ships, and sailed down to the Arabian Sea. From thence he marched overland to Babylon, only to die amid the faded glory of that great city in 323 B.C., in the thirty-third year of his life. The verdict of most historians is that he was the greatest general of all time. He could guide whole armies successfully in battle, but he could not guide his own spirit and passions in the battle of life.

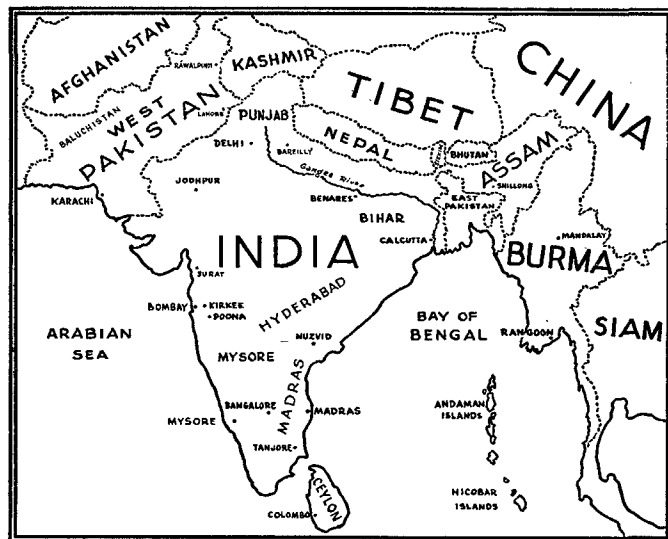
Down again to Lahore for Sabbath meetings for our own believers and for the public. Sunday morning Brother Johnson and I boarded a train to travel 750 miles south to the capital city, Karachi, on the Arabian Sea. The Pakistan air line had been grounded because of several bad crashes. The twenty-four hours wasted on a slow train—all trains out here are slow moving—we could view a little more philosophically than the swirling cloud of dust that constantly blinded and choked us. The last half of the journey was across the Sind Desert, which simply meant that the dust changed to sand. I wiped my glasses every five minutes in order to be able to see through them. I was trying to write part of this letter. But why should I be complaining! Our missionaries have to inhale this dust and sand whenever they travel. I'm afraid I'm spoiled by American air-conditioned trains.

### Mission Hospital Partly Finished

The point of interest at Karachi is a building partly constructed, our Karachi Mission Hospital. It is planned to begin using the hospital in a limited way in four months from now. Three physicians will be connected with it, George Nelson, Ronald Rothe, and Genevieve Joy Ubbink, all of them graduates of our medical school at Loma Linda. I do not know where our medical program would be today without the College of Medical Evangelists.

Pray for our missionaries in Pakistan, not that they may have courage and audacity for God—they have an abundance of both—but that they may have good results from their unflagging labors in this most difficult of lands.

F. D. N.



# WORLD TRENDS

## Roman Catholic and Protestant Cooperation

For some years Roman Catholics have been prohibited to cooperate with Protestants in

discussions regarding Christian union or other religious topics. On February 28 new instructions were sent out from the papal see authorizing and encouraging bishops to nominate specially prepared priest-theologians to confer with non-Catholics who are working for the reunion of Christians, or are giving consideration to social needs.

By this pronouncement Catholics are permitted, for a period of three years, to participate in mixed meetings for public discussion of religious questions. In such meetings Catholics may join with non-Catholics in reciting the Lord's prayer and other prayers acceptable to the Catholic Church. The statement said that any discussions must be conducted strictly in accordance with methods of procedure carefully prescribed by the local bishop. The magazine *America* (March 11) says regarding this decision:

"We can hardly exaggerate the far-reaching implications of such a clearcut pronouncement at the present moment. . . .

"The united voices of believers should be heard today. For only when these voices are joined in a mighty unison will they succeed in prevailing against the rising clamor of the enemies of God and of the human race. It is fortunate that the Holy Father's recent instruction indicates how this can be accomplished."

The tremendous issues that present themselves today are forcing Catholics and Protestants to seek a basis by which they can unite in a common defense of their Christian faith. Such union can be used for the increase of papal power and for the setting up of the image to the beast as foretold in Revelation 13. Thus the groundwork for latter-day events is being laid.

## Sunday Observance an Important Issue

EVERY now and then we see something in church journals that reminds us that there are those who

still believe the observance of Sunday must be given first consideration in any national revival of religion. In a recent issue of the *Federal Council Bulletin* (February) we find a quotation from the bishop of Gloucester, England, concerning Sunday observance. The bishop writes as follows:

"I doubt if we are conscious of the debt which we, as a nation, owe to the so-called 'English Sunday.' To have one day in the week which was different from the rest, when people could be quiet and forget for a few hours the rush and bustle of weekday life and work, had a refreshing influence on body, mind and spirit which we almost entirely lack today. . . . I am convinced that one of the first steps towards a national revival of religion is to get back to something like the Sunday which we who are older knew when we were young."

No doubt, when Roman Catholics, who also regard Sunday observance as most important, come to a closer cooperation with Protestants in giving consideration to world problems, Sunday observance will become one of the things to be considered. Sunday is the mark of loyalty to a Christian tradition that is un-Biblical but that is still strong among Roman Catholics and Protestants. The day will come, as foretold in prophecy and further delineated in the Spirit of prophecy, when Sunday observance will be made an issue of loyalty to the church and state. Then those who refuse to yield to the popular demand will be looked upon as a rebellious people and unworthy of any consideration or defense. We are told of that time that "none but those who have fortified the

mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—*The Great Controversy*, pp. 593, 594.

## Television, Latest Rival for Attention

DR. WILLIAM JANSEN, superintendent of schools in New York City, states in the *New York Times*

(March 7) that he "is concerned over the effects of television on school children and believes the situation is serious." Dr. Jansen said that television was "like all new things in that it had great potentialities for being good or bad," and added that, "there is no doubt that there is an element of danger in television."

Schools over the country are making surveys of the television habit among students. Report of a survey made of children in a certain town in New Jersey states that "the scholastic grades of Roselle high school students who watch television programs regularly have dropped 'over 15 per cent since the students took up the viewing habit.'"—*Ibid.*, March 14. A survey made in another State says, "Children who have television sets at home are devoting almost as much time each week to viewing video shows as they are to attending classes in school. . . . Boys and girls, ranging from 11 to 15 years old, are sitting in front of their television sets twenty-seven hours a week, or an average of 3.86 hours a day."—*Ibid.*, March 6.

It is not surprising that many people of the world are asking the question, "What will television do to the life of America?" It is important that Seventh-day Adventists ask, "What will television do to the standards of the church?"

Like other sources of worldly amusement, television is a rival for one's time and attention, and because it requires more attention than some other time-consuming amusements it is the more dangerous to one's spiritual welfare. The theater, the dance hall, the sports arena, and colosseum have long been the rivals of the church, but it took some effort and deliberate planning to attend them. Now, with a mere turn of a button, our homes can be changed immediately into such places of amusement. By having worldly pleasures so easily available in the home all Christians certainly face a serious issue that must be settled right or else, sooner or later, there will be no distinction between those who profess to serve God and those who serve Him not.

Unless there is a definite determination on the part of those concerned to exercise discrimination as to what is viewed on television and the amount of time consumed in this, even as one must do in every phase of conduct, there will be a breakdown of standards in the home that will be disastrous to the Christian experience of parents and children alike. Today more than ever the words *discrimination* and *discipline* must be in the forefront. In such questions as this parents must make decisions for their children.

The question of worldly entertainment is a most pressing one for Seventh-day Adventists. In any study of this topic the first commandment should be given consideration. "Thou shalt have no other gods before me." Anything that consumes the time and absorbs the interest to the extent television is doing in many homes today is liable to remove God from His proper place in the home and in the lives of its members. Never before was it so necessary for Seventh-day Adventists to be familiar with the power of choice and exercise it. "Choose you this day," says the Lord, "whom ye will serve." F. L.

## "Destruction Cometh"

By Stanley C. Harris

**W**E DO not have to rely upon mere speculation as to whether or not the nations are angry and are preparing for a mammoth conflict. It is a well-known fact that the best scientific brains of the nations are being employed in a program to develop new and diabolical weapons of war.

World War II is still fresh in our memories, and we know that it was a conflict of great proportions, leaving large ruined areas in its wake, yet we are now faced with the possibility of a war of much greater proportions. The new and ingenious weapons of today are of higher potency than anything we have known of before. We thought that the fighter planes of the last war were fast, but the jet-propelled planes that are now in operation are so much superior to the conventional models that were used in World War II that by comparison they make them appear to be standing still. The jet plane is supersonic. It is a weapon of tremendous potentialities.

The United States is also developing guided missiles at the proving ground on the White Sands of New Mexico. At the present time a launching site is being erected at Cape Canaveral, Florida, where it is believed that in the foreseeable future ram-jet missiles will be able to pinpoint targets in Europe. They will travel five thousand miles an hour and cover distances up to six thousand miles. These missiles are perfected models of the V-2 German rocket bombs used in the last war. They will carry no ordinary explosives. They will have atomic warheads attached to them, making them potent enough to blast entire cities.

### Fearful Potentialities of Germ Warfare

Another new and powerful weapon that is argued to be even more destructive than atomic bombs is the bacteriological warfare. It is commonly called germ warfare. Such diseases as cholera, smallpox, typhus, black plague, and others could be spread through various means and with horrible results. Any country can produce germs. It does not require the outlay of large sums of money and the installation of elaborate equipment that are needed to produce atomic bombs.

We were given some idea of the potency and effectiveness of the weapon from the following statement appearing in Theodor Rosebury's book entitled *Peace or Pestilence*:

"In the fall of 1946, Dr. Gerald Wendt, editorial director of *Science Illustrated*, made newspaper headlines with a radio story, later amplified in his magazine, which stated that a one-inch tube of crystalline botulinus toxin, weighing about an ounce, would be enough to kill every person in the United States and Canada."

Think of it! One ounce of the botulinus toxin, if properly distributed, would be powerful enough to destroy every person in North America. And to think that it can be produced in huge quantities!

And then there is the much-talked-about atomic bomb. An interesting report of the effectiveness of the atomic bomb is contained in the book entitled *No Place to Hide*, by David Bradley. He was an eyewitness of the Bikini tests, and writes a firsthand account of the awfulness of these explosions. He describes how the ship, the U.S.S. *Independence*, was affected by the tests as follows: "Her

island carried away, her flight deck ripped up, her hangar deck caved in—in the pictures she looked less like a ship than a paper bag blown up and burst."

But this is not the worst part of the story regarding the *Independence*. At present this ship is anchored offshore at San Francisco. She is under strict isolation, a leper. Newsmen and public are not allowed to approach the ship. It is best, the Navy believes, to view this awful symbol of a possible future from a San Francisco hillside. The worst part of the story is that the ship is polluted with the disease of radioactivity. Even though it has been several years since the tests were carried out, the *Independence* is still polluted with this deadly toxin. Strenuous efforts have been made to decontaminate it, but thus far to no avail. It has been scrubbed with lye and blasted with sand blasters, but it is still a potential killer.

### Protection Against the Atom Bomb?

So far there is no protection against the atomic bomb, and there seems to be no possibility of obtaining any. The United States has spent many millions of dollars to develop the weapon and control it. Those who have had to do with experimenting with it were not sure that they could control it even when the Bikini tests were carried out, and consequently warnings were issued in the newspapers advising people all over the world that there might be a chain reaction set off that might affect the entire earth.

Now, we do not believe that the world is going to be destroyed by men and their weapons. We know that God controls nuclear energy and cosmic rays. And when He finally unleashes such forces as He chooses, the heavens will explode with a great noise and the elements will melt with fervent heat. At that time the earth's surface will be convulsed and consumed in flames.

In Mr. Rosebury's book *Peace or Pestilence* he says:

"World War II was the last of the old-fashioned wars, in which, toward the end, only a corner of the curtain was raised on the war of today and tomorrow. Modern bacterial warfare was not used, nor were guided missiles; jet propulsion was in its infancy, and only two atomic bombs fell, the total of their terrific destruction having been swallowed up in the statistics of the whole war."

Dr. Vannevar Bush, president of the Carnegie Institution of Washington, wrote in *Life*, November 14, 1949:

"What will be the nature of future total war if it comes again to the world? It would be highly technical, and it would be fast and furious. It would leave the world shaken and broken. It would cost millions of lives and exhaust the accumulation of treasure of many years."

Yes, World War II was an old-fashioned war when we compare the weapons used in it with the instruments of destruction that are being readied for the next conflict.

Great men fear and tremble when they contemplate the future. God's people should know that "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" are already active in the earth. (Rev. 16:14.) We are told in *The Great Controversy*, page 656, that "'the Lord hath a controversy with the nations, . . . He will give them that are wicked to the sword.'"

In *Testimonies*, volume 6, page 14, we are told:

"We are standing upon the threshold of great and solemn events. . . . There are wars, and rumors of wars. The nations are angry. . . . But while already nation is rising against



nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. *Then the powers of earth will marshal their forces for the last great battle.*" (Italics supplied.)

Again we read in *The Great Controversy*, page 614:

"When He [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. . . . The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. . . . Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, *all the elements of strife will be let loose.* The *whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.*" (Italics supplied.)

Our military leaders are predicting that war is inevitable. Scientists say that when it comes it will mean the end of civilization. We can plainly see that the world is rapidly being drawn into this mighty conflict.

Are we prepared to stand in this time of trouble such as never has been? Surely it is time that a great revival swept over the remnant church. Shall we not cry to God, "Spare Thy people, O Lord"? Joel 2:17.

## Written for Our Admonition

By W. C. Moffett

THE forty years of wilderness wandering had passed. Israel was now encamped on the banks of the Jordan, ready to cross into the Land of Promise. Balak, king of the Moabites, had sent for Balaam, one-time prophet, to curse Israel in return for riches and position. But the Spirit of God took control, and instead of curses Balaam blessed Israel three times.

"How shall I curse, whom God hath not cursed?" said Balaam. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel." Num. 23:8, 21-23.

Balaam well knew that so long as the Israelites were faithful in their obedience to the law of God, He would be their protector and guide. If they could be lured into sin, they would be separated from God, and would be at the mercy of their enemies. He therefore proposed that a grand festival should be held in honor of the heathen gods, and that the Israelites should be invited to observe the festivities as the first step toward leading them into open sin.

This wicked scheme worked only too well. Balaam was regarded by the Hebrews as a prophet, and readily induced large numbers of them to join him in witnessing the celebration.

"They ventured upon the forbidden ground, and were entangled in the snare of Satan."—*Patriarchs and Prophets*, p. 454. "They called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods." Num. 25:2.

Attracted by the pageant of music and dancing, they joined in the feasting and drinking, their consciences were deadened, and they were lured into fornication.

Paul was referring to this when he wrote, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." 1 Cor. 10:8. While the congregation was weeping and pleading with God before the door of the tabernacle, Zimri, one of the nobles in Israel, boldly brought one of the Midianitish women to his tent. Regardless of the high connections of the man, Phinehas, grandson of Aaron the high priest, took a javelin and slew the shameless culprits, and the Lord stayed the plague.

When it becomes necessary to deal with offenders in the

church, there are sympathizers who condone the wrongdoers and criticize those who seek to uphold the good name of the church. On this occasion God assured Phinehas of an everlasting priesthood through his seed.

"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." Verses 11, 12.

Years ago the messenger of God wrote:

"All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul.

"It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. . . . By worldly friendships, by the charms of beauty, by pleasure-seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment. . . .

"It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer, and cherished a spirit of self-confidence. . . . A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. . . . By beholding we become changed."—*Ibid.*, pp. 457-459.

Knowing that his time is short, Satan is indeed using every possible means to familiarize the mind with sin. The periodicals of the day accustom the mind to stories of debasing crime and passion. The radio, though a power for good, properly used, is permitted to bring into many homes a demoralizing influence, and precious hours are wasted, to the neglect of prayer and the study of the Word. Now comes television, with its exhibitions of boxing and wrestling, its vaudeville and burlesque, and its constant presentation of scenes which have an unwholesome influence upon the beholder.

### One Safe Rule

There is just one safe rule in the use of these modern inventions:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Space will not permit us to discuss the demoralizing influence of the moving picture theater or the causes of juvenile delinquency. Dangers threaten us on every hand.

"The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. . . .

"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."—*Ibid.*, pp. 459, 460.

In these perilous times we need to watch and pray and work as never before, and be admonished by Israel's sad experience. "Let him that thinketh he standeth take heed let he fall." 1 Cor. 10:12.

# Why?

By Rachel H. Stevens

THE question Why? has sounded and resounded down through the ages, and still stands in this twentieth century among the foremost of questions. Both good and bad motives may prompt the query. The question may be asked because of an honest desire for knowledge or as an expression of doubt. It can be traced as far back as the rebellion in heaven, when Satan in his mind questioned, "Why can't I be like the Most High?" and then determined to exalt his throne above the stars of God.

After his fall from heaven Satan planted in the Garden of Eden this seed of doubt, this questioning of God's purposes. "Hath God said?" Then followed a denial of God's word: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This seed that took firm root in the garden has never been uprooted. "When the woman saw that the tree was . . . a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat." The desire to find out the unknown starts with the small child and continues till old age.

It is our tendency to ask why certain things have happened. Have we ever stopped to listen to God's questioning? When in doubt and perplexity and pain and sorrow we are inclined to reproach God, we would do well to turn to the Source of all knowledge and discover the cause of our murmuring. Let us study some specific cases in the Bible where God asks man Why?

## The Cause of Our Trouble

Sometimes sin is the cause of our trouble. Several experiences recorded in God's Word will prove helpful. After the rejection of Cain's offering by God, the offender was angry with everyone. "Why was Abel's offering accepted and mine rejected?" God's answer was a question, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Perhaps today God is questioning some guilty Cain, "Why do you carry that darkened look? Why are you finding fault with God and man, when the cause of your trouble is sin in your own heart?"

Again, in the case of Joshua after Israel's defeat at Ai the cause was not Joshua's sin, but rather sin in the camp. Joshua lay on his face chiding God, "Alas, O Lord God, wherefore has thou at all brought this people over Jordan, to destroy us?" Although Israel had crossed Jordan at God's command, Joshua expressed the wish that they would have been content to stay on the other side of Jordan. Then God, with a stern rebuke, turned the question back on Joshua: "Get thee up; wherefore [why] liest thou thus upon thy face? Israel hath sinned. . . . Therefore the children of Israel could not stand before their enemies."

Lack of faith may be another cause of doubt and failure. Hear Christ's reply to the unbelief of His disciples: "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not . . . remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand?" Matt. 16:8-11. Today how many times God has delivered His children out of financial difficulties, and yet each new economic problem brings worry and doubt!

Another cause for our tears may be lack of understand-

ing, as in the case of Mary weeping at the empty tomb of Jesus. She thought that He had been taken far away from her, when He was standing close by her side. "Woman, why weepest thou?" He asked kindly. Why, oh, why, do we weep when we might be rejoicing in a Saviour close by our side?

It was a lack of understanding that caused Saul's animosity toward the early Christians. But God does not leave an honest soul in darkness. To Saul He revealed Himself with the searching question, "Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest."

Having noted some instances in which God asks the reason for man's attitude of doubt and murmuring, we shall consider some typical experiences in which man cries out, "Why?"

It was Rebekah who questioned God in her perplexity and suffering, "Why am I thus?" Gen. 25:22. Many thousands of times have these very words found utterance from discouraged sufferers, "Why am I thus? Why must I lie on a bed of languishing for years?" Or, "Why should the light of day be shut out from my eyes through blindness or the sound of loved voices by deafness?" Now God answered Rebekah. He told her the reason why, but God does not always give us the answer. Like Paul, we must patiently endure the thorn in the flesh, knowing that "God's way is the best way. God's way is the right way."

In a time of great discouragement Moses, God's chosen leader, reproached God and said, "Lord, wherefore [why] hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak



## Corinthians

Epistles of Wisdom and Comfort

By Alonzo J. Wearner

From Ephesus, the great metropolis of Asia, First Corinthians is addressed to the church in Corinth across the Aegean Sea, "with all that in every place call upon the name of Jesus Christ our Lord."

It is generally thought that Paul's stay in Ephesus at this time was from A.D. 55 to 57, and that First Corinthians was written there near the close of this stay. Paul's success in this city stirred up persecution, and he left it for Troas, and from there went across to Macedonia. Having eventually received a good report of the reception of his first letter, Paul writes a second, perhaps now from the city of Philippi. The former contained stern reproofs, yet given with tact and wisdom; the latter contained further clarifying instruction and much encouraging comfort.

Briefly the circumstances of writing were these: Paul had previously labored in licentious Corinth and had raised up a church in the heathen city. Rumors of an unfortunate state of affairs in the church reached Paul, some by those of the respected family of Chloe. Factions had developed, and claimed merit on the grounds of the rank of their leaders, though Christ only can claim supremacy. There were also moral, social, and ecclesiastical disorders; the true doctrine of the resurrection had been obscured by false reasonings. Even Paul's right to his claim of apostleship was called in question. These Paul undertakes to meet and answer.

In many respects these two epistles may be considered Paul's greatest. They consist of twenty-nine chapters of practical and intimate instruction and correction in daily conduct, given to one church, primarily, more than to any other. Their message in general is one calling for mental, moral, physical, and spiritual sanctification. Hence, no doubt, they were placed, in the Bible canon immediately after Romans, with its doctrine of justification. The justified are entitled to enter heaven, but only if they are made fit through sanctification.

In the very heart of all this is set that greatest of literary productions on love—love which is of the very character of God, love without which "I am nothing." Paul sets forth the doctrine of the true resurrection more fully here than elsewhere. He also shows that the epistle of Christ written upon the heart is far more glorious than the stone-writing of Sinai, for Christ kept the law in the spirit of it. Paul concludes, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

Again and again has this experience been repeated in the case of God's commandment-keeping people. The fourth commandment has especially proved a test. Their testimony is that since stepping out to obey God things have gone harder with them. Many a missionary who has been sent to a difficult and an unresponsive field of labor, with no apparent results for his earnest efforts, has like Moses cried out, "Lord, why is it that thou hast sent me?"

In the sixth chapter of Exodus, God answered Moses' question. "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go." Again God answers, "Ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." There was a time element involved in this case, a time of waiting and testing. This time element plays a large part in many of our apparently unanswered prayers. If we wait and rest trustingly in God's promises, we shall be victorious in the end even here on earth. We may rest our faith on Isaiah 50:10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

David passed through this experience when he uttered the words, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" A comforting answer is found in Psalms 142:3, "When my spirit was overwhelmed within me, then thou knewest my path."

A little English boy and girl were on the platform ready to board a train when the children were being evacuated from London during the war. The little girl was crying, and her brother tried to comfort her. "I don't know where we're going," she sobbed. Her brother gave the reassuring answer, "But the king knows." Yes, when our spirit is overwhelmed within us, then our King knows the path ahead.

In this study of the why's in the Bible we have asked God Why? and we have listened to Him ask us Why? Now shall we, like David, put a searching question to ourselves, and find our hope in God, as he did? "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the health of his countenance ["who is the health of my countenance, and my God," margin]." Ps. 42:5, R.V.

Notice the force of the word "yet." I may not *now* see a reason for rejoicing, but I shall yet (in the future) praise Him who is the health of my countenance, and my God. It will all come out right in the end.

## ESPECIALLY FOR YOUTH

Youth's Eternal Quest—2

### Is It Love?

By G. W. Chambers

**T**HOUGH it is necessary for young people to be guided by wisdom in taking the steps which lead to the choice of their marriage partners, they need to remember that true love is the only power which will keep their ship of happiness afloat after it has been launched upon the sea of matrimony. Mere words and promises are not sufficient to keep that love ship from sinking under the stress of storms which sometimes sweep over it.

Sometimes young people are deceived by emotions akin to love, but which are as unstable as the changing winds. Those who would build their love ship stanch and strong, a goodly vessel, would do well to make sure that the force which draws them together is true love.

True love is more than a feeling which sweeps us off our feet. "Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle."—*Message to Young People*, p. 435.

When young people think they are in love they should ask themselves some pointed questions. What are they in love with? A beautiful face? It will wrinkle with the passing of time! Lustrous eyes? Age will dim them! Curly hair? It will become gray, and may even disappear! A graceful form? It will become stooped, bent, with the passing years! With love itself? Unless it is true love it will vanish as mist before the sun!

All the above are good, and may be included in the person who is loved, but they alone should not be the object of love. True love is for a person, not alone for the outward attractions of that person.

### What Is It?

Dr. Clifford R. Adams, of Pennsylvania State College, has suggested some tests by which youth may determine whether the emotion which grips them is love or infatuation:

"In infatuation the person is in 'love' with love, whereas in love, the person is in love with another person.

"In infatuation the other person is thought of as a separate entity and employed for self-gratification. In real love there is a feeling of identity with the other person.

"Infatuation produces feelings of insecurity and wishful thinking whereas love produces a sense of security.

"In infatuation you suffer loss of ambition, appetite, etc. whereas in love you work and plan to please the other person.

"The physical element is much more important in infatuation than in love.

"Infatuation may change quickly but love lasts."—*How to Pick a Mate*, p. 48.

True love is a precious gift. Take care that you are not deceived by a base counterfeit! Accept nothing that does not measure up to its high standards. Be careful not to bestow your love upon an unworthy object.

At what age is one prepared to evaluate the emotions which stir within him? When is youth able to separate true love from the dross of its counterfeit—infatuation?

Immature judgment is not sufficient for this vital task! We are not casting any reflection on the honesty or sincerity of our younger youth who believe themselves to be in love. We do state that they are not qualified to make such an important decision until they are older. The very nature of the case indicates this.

Between the ages of sixteen and twenty-two great changes take place in one's physical structure. The young woman who charmed at sixteen may have no attraction at twenty-two. The young man who quickened the pulse at seventeen may bore one to tears five years later. This may be true not only because of changes in the physical appearance of the one but also because of changes in the tastes of the other.

It is sometimes true that the friendships of childhood ripen into the mature love of youth, and result in marriage. However, because of the facts mentioned previously, it is better to allow the friendships of early youth to season and strengthen with the passing of time. To our younger youth we would say, Cling to that happy friendship, by all means, but defer decisions for marriage until you stand on the vantage point of more mature years.

If you are the proud possessor of true love, offered to you by one who is qualified to become your companion for life, be happy in that love! Yours is a priceless gift in an age when true love is rare.

## The Protein Problem in Human Nutrition

By Harold M. Walton, M.D.

[The writer of this article is one especially qualified to discuss this subject. We do not usually present such technical articles on diet as this, but we feel that it is of sufficient importance to warrant its publication.—Editors.]

THE vital importance of an adequate balanced dietary in providing for normal growth and development and for the maintenance of health deserves earnest study on the part of each person and particularly each household.

The effectiveness of the dietary in promoting optimum health at all ages depends upon the degree to which it includes all the basic elements required to supply every function of the body. A wholly satisfactory diet will provide in balanced proportion, carbohydrates (starches and sugars), fats and oils, proteins (nitrogenous foods), various mineral salts, vitamins, water, and roughage.

Point is given to the need for consideration of the composition of an adequate dietary by the results of nationwide studies of average family food habits which have revealed that 76.2 per cent of American families failed to receive a satisfactory diet when judged by accepted standards of nutrition.

There is a wide difference between a dietary that will keep an individual alive and prevent gross malnutrition and one that will promote buoyant health and vigorous living. There is abundant evidence that poor eating habits and resulting malnutrition of varying degree are altogether too common in the United States. Research studies and clinical experience provide the basis for giving emphasis to the need for a widespread distinct improvement in the dietary habits of an appreciable proportion of the population.

### Tissue-building Food

Since the proteins, or tissue-building foodstuffs, are the most essential or critical nutrients of the adequate dietary, they require special consideration, and the remainder of this article will be devoted to a brief review of the major role they play in human nutrition.

Protein foods contain nitrogen (some also contain sulfur and phosphorous), in addition to the carbon, hydrogen, and oxygen which are common to all foodstuffs; hence, the term *nitrogenous*—nitrogen-bearing foods.

Proteins are normal, essential constituents of all animal cells, and therefore demand first (Greek, *prōeios*) place in all dietary planning. Proteins provide the materials for the formation of all tissues and structures of the body, and hence the presence or absence of protein foods exerts a profound influence on growth in the young and on the rebuilding of tissues after sickness, injury, or surgical operations. Proteins are also essential factors in maintaining the body's normal resistance against disease. A considerable number of hormones and enzymes that are chemical regulators of body processes either are proteins or are derived from proteins. For these and other technical reasons, proteins are a must in the daily bill of fare.

The protein of the human diet is obtained from both animal and vegetable sources. Chief sources among foodstuffs of animal origin are milk, milk products, eggs, and flesh foods. Vegetable protein is most readily provided by cereal grains (wheat, corn, rice, et cetera), the seeds of legumes (peas, beans, et cetera), and various nuts.

The protein fraction in foodstuffs exists in complex form, which must be materially altered and reduced to simpler forms through the processes of digestion. This is accomplished in the stomach and bowel tract by action of the various digestive juices and their enzymes. Proteins are reduced by complete digestion to relatively simple forms called amino acids. These amino acids are absorbed from the bowel into the blood stream, and are carried by the systemic circulation to all parts of the body and are thus made available to all the various tissues.

The biologic value of protein foods to the body depends upon the kind and number of amino acids contained in the foodstuff and made available to the body through digestion and absorption. The problem, therefore, becomes one of both the quantitative and the qualitative yield of the protein foodstuffs.

Of the group of more than twenty well-identified amino acids, eight are known to be essential to the body and cannot be derived or synthesized from sources other than protein foods. Such single proteins are said to be complete and of high biological value since they supply the essential building stones (amino acids) for cellular structures and normal physiological function within the body.

Though the proteins of animal and vegetable origins may differ widely in their functional or biologic value to the body, yet when protein foods have been reduced to the amino acids stage by digestion, biologic specificity no longer exists; that is, specific amino acids appear identical in function in the body, irrespective of their original source.

It is of particular importance to the vegetarian that the daily intake of protein foods provide complete adequacy of the essential amino acids; for generally speaking, the animal proteins are complete, whereas most of the single proteins of vegetable source are incomplete—lacking in one or more of the essential amino acids. For this reason it is advisable, in our present knowledge of foods and their relative values, to supplement the proteins of vegetable source by recommended amounts of milk, milk products, or by eggs.

### Adequate Protein Intake

The nutritive value of a single protein or the protein intake of a single meal is limited by the *essential* amino acid present in the least amount in relation to the body's requirement for that particular amino acid. Animal-feeding experiments have shown that a nonsupplemented dietary consisting exclusively of various vegetable proteins may apparently provide adequately for one generation but does not provide for optimal nutrition in successive generations. Carefully controlled feeding tests on this point indicate that until such time as our knowledge of the science of nutrition is expanded and more complete, we do well to give heed to the reliability and authenticity of the counsel given repeatedly to this denomination to refrain from discarding milk, milk products, or eggs from the nonflesh dietary until such time as wholly proved adequate substitutes for these foods are found and are readily available to all those who desire to live healthfully without the use of flesh foods.

The requirement of the body for protein is quite stable for various age groups. During the period of active growth in childhood the body requires a relatively greater amount than during adult life. In adults the daily re-

quirement under normal conditions is quite fixed. During pregnancy and lactation the requirement is materially increased. A marked increase in the proteins of high biologic value is essential if the body is to be properly nourished during recovery from any serious illness, burn, fracture, major injury, or surgical procedure. The demand for protein is increased during fever, overactivity of the body's metabolism from any cause, and in case of vomiting, diarrhea, or other impairment of the digestion and absorption of food.

The amount of protein (nitrogen) lost from the tissues in event of disease, burn, or serious injury can be amazingly high. Unless this protein loss is corrected and amply covered by increased intake, the individual suffers acutely from malnutrition, and the convalescent period will be prolonged and unsatisfactory, broken bones will not heal readily, and surgical wounds will close slowly.

Inasmuch as a major factor in recovery from any of the foregoing conditions is the rebuilding of wasted body tissues, it is well to consider a few conditions influencing this tissue synthesis. Tissues must be rebuilt and reconstructed by the conversion of amino acids into cellular structures. The debilitated patient has undergone a loss of reserves of protein, along with carbohydrates, vitamins, mineral salts, and possibly fat. Recovery is materially facilitated by replacement of all these depleted reserves, and particularly is dependent upon the availability and effective use of the proteins and key vitamins.

In the process of tissue synthesis every component required in tissue formation must be available to the body or the process does not go on. Formation of imperfect or incomplete tissue proteins is apparently not undertaken.

#### All the Essential Amino Acids

Protein foods consisting of high quality proteins contain an assortment of essential amino acids in proportion one to another that become available to the synthesizing mechanisms of the body for tissue rebuilding. In the absence of any single essential amino acid, a link in the chain is lacking, and tissue synthesis comes to a standstill. In the absence, therefore, of any one essential amino acid all others that may be available become useless for purposes of tissue synthesis. Furthermore, from recent researches in the field of nutrition it is now known that all the essential amino acids must be available at approximately the same time since tissue fabrication takes place at a rather rapid pace.

Inasmuch as all the eight essential amino acids must be present in the blood stream, and since each of these building stones must be present at approximately the same time for effective utilization and tissue synthesis, the character of the food at each feeding period becomes of major importance. There is scant storage of reserve protein or amino acids in the human body, and the absence of indispensable amino acids is followed quickly—within a few hours—by a loss of the sense of well-being, by impaired appetite, general malaise, and beginning weight loss. Equilibrium is quickly restored when the missing dietary essential is supplied. That acute amino acid deficiency can readily develop in the absence of the desirable quantity and quality of protein in the dietary points to the importance of a daily dietary composed of meals, *each of which* is well balanced and providing protein of high quality.

A distinction must be made between an inadequate amount of total protein in the dietary and a deficit of specific amino acids essential to complete nutrition. A dietary may provide the total amount of protein in grams required per day for an individual, yet one or more of the essential amino acids may be lacking as a result of the incomplete quality of the protein foodstuffs eaten. In such a case the individual is on a dietary that is not wholly

meeting his nutritional requirements—some links in the chain of nutritional completeness are missing. On the other hand, a dietary may be relatively low in total protein—even 50 per cent below the accepted dietary standards—and yet if the proteins of high biologic value are well represented, the individual will, under normal conditions, remain reasonably well nourished.

A dietary high in protein of poor quality may be much more deleterious than a diet low in total protein content but having a well-balanced amino acid composition. In view of the relatively low biologic value of most vegetable proteins, the addition of a small amount of milk, milk products, or eggs will supplement the deficiency of the proteins of grains and legumes and will materially enhance the value of the vegetarian dietary regimen.

#### Basic Dietary Standards

Studies over a period of years have resulted in the recognition of basic dietary standards per kilogram (2.2 lbs.) of body weight. The protein requirement for normal adults under ordinary living conditions is one gram per kilogram of body weight. This means that an adult weighing 70 kilograms (154 lbs.) has a daily requirement of seventy grams of protein per day.

The approximate protein yield of a few staple protein-rich foods is given below to serve as a guide in calculating the minimum daily requirement of the average adult.

- 1 pint whole milk or 8 ounces evaporated milk or 5 tablespoons dried skim milk yield approximately 15 grams protein.
- 1½ ounces soybean flour or ¾ cup cooked soybeans, 18 grams protein.
- 1 ounce cottage cheese or 1 egg, 6 grams.
- ½ cup cooked peas, navy beans, or Lima beans, or ⅓ ounce peanut butter, 6 grams.
- 6 slices enriched or whole-wheat bread or equivalent, 18 grams.
- ½ cup cooked spaghetti or noodles } essentially equivalent to
- 1 small serving cake } 1 slice bread.
- 1 ounce dry cereal

With the foregoing provision of protein foods, the inclusion in the day's menu of a large serving of potato, at least two servings of fruit, one of which is citrus fruit or tomato, and three or more servings of vegetables, one of which is a green, leafy, or yellow vegetable, constitutes a dietary which with the addition of fortified margarine, butter, or cream will provide all the nutrients required for the normal adult under ordinary circumstances.

The number of calories, or the total amount of food, required per day varies materially and must be adjusted to the age of the individual and the amount of work or physical exertion performed. The protein requirement for adults, under normal conditions, remains constant from day to day. The protein requirement is markedly increased per unit of body weight during infancy and childhood, and in adults during periods of sickness or convalescence from debilitating diseases or recovery from major injury. When the proper quality and quantity of protein has been provided, it is a relatively simple matter to ensure an adequate intake of all the other essentials of a good diet, provided a suitable variety of food is eaten from day to day and provided the foods are prepared for eating by methods that preserve the minerals and vitamins normally found in natural foods.

The deficiencies in individual diets may be temporarily corrected by the use of vitamin and amino acid concentrates, but natural food is still the best source of all the essential nutrients, and everyone should become sufficiently acquainted with foods and their respective values to enable him to intelligently secure an optimal diet each day from the staple natural foods which have been so bountifully endowed by the Creator.



# THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

## Somebody Prayed

By Jewel Jean Worth

The wings of the Sable Angel swept  
Over the couch where a baby slept;  
The tears of the mother, the father's moan  
Foretold a sorrow they had not known  
The cruellest fate could hold in store,  
For all had been well but an hour before . . .  
Somebody prayed—and the baby smiled,  
As Life crept back to the dying child!

Want and Sorrow colored the dream  
Of a woman who sewed on an endless seam,  
Bent and weary, with no relief  
But sleep's dull hours, a respite brief . . .  
But somebody prayed—and she saw the Light,  
And her want and woe fled with the night;  
She learned to lean on the Wealth above,  
And Want was banished by faith in Love!

Sin was staining a soul most fair,  
Bringing the frost to a mother's hair,  
Making brazen a spirit meek,  
Stealing the glow from a youthful cheek . . .  
Somebody prayed; ('twas a wonderful prayer!)  
Someone with vision to do and dare,  
The courage to ask, and the Faith to see  
In the place of wrong, how Right might be—  
And another prodigal child returned  
To the peace and the love and the fireside  
spurned!

—Used by permission, *Sunday School Times*.

## "The Waters Wear the Stones"

By D. A. Delafield

IN THE parable of the importunate widow Jesus said, "Men ought always to pray, and not to faint." Luke 18:1. He compared us to a widow who lacked everything but importunity, and contrasted Himself to an unjust judge who awarded a legal suit to the persevering woman not because he was merciful but because he wanted to get rid of her.

Christians have not always been as persevering in prayer as was this Jewish widow. Especially do we see a lack of faith in the church as we near the close of time. This is unfortunate, because God is as willing to answer our prayers of intercession today as ever He was in the past. The prayers that we offer for ourselves and our children will be heard as much in the year A.D. 1950 as were the prayers of the saints in Christ's day. If because of her importunity, the unjust judge would grant to this despised widow her request, how much more will our merciful Father in heaven answer our prayers if we "cry day and night unto him." Verse 7. The parable was spoken to those who "trusted in themselves." Verse 9. That is why they lacked faith and did not persevere, they "trusted in themselves," and felt little need of the divine blessing.

God is eager for us to enter into the strong yearning that He feels for the salvation of our children, especially those who have wandered away from God. We cannot share His burden for the lost sheep unless day and night we make urgent request to Him in their behalf. We are to become partners with Him in the work of recovering the lost. And as we enter into fellowship with God and His Son in the salvation of our children, we begin to see how our prayers for them are being answered. The

streams of salvation are poured out upon their parched souls, and ours. The Spirit of God wears away the resistance, and at last we see how Providence has hollowed out a place for the divine presence to dwell. As Job put it, "The waters wear the stones." Job 14:19. In response to our prayers the Holy Spirit prepares the heart for surrender by the constant dropping of the waters of grace.

Recently I drove my family to a lovely spot on the Potomac River to view the charming beauty of Great Falls. We approached the falls from the Virginia side, got out of the car, and walked over the rocks to a position where we might seat ourselves and regale our senses with the majesty of the scene. As we were nearing a choice spot my little boy noted a hollow in a particularly large stone and inquired, "Daddy, did the Indians grind corn here? Is that how this hole got in the rock?"

"No, Bobby," I replied as my eyes followed his pointing finger. "I think that if you will look closely, you will see that that hollow place was made by the action of water wearing the stone away."

It was hard for him to believe that so gentle and innocent a substance as water could carve a hole in the hard, stony structure. Yet it was true nevertheless. The action of water on that rocky surface may have required years of wear, but eventually it hollowed out the stone. So our prayers may wear away the hard, stony heart of man. If we will persist in praying for our wayward children, we may be sure that God will send the waters of grace to cleanse them from sin and prepare a place for the indwelling of His Spirit.

How many Adventist parents today mourn because their sons and daughters have deserted the church and wandered away into the world! But would it not be much better to spend our time in prayer for them, claiming the promises of God and reaching out for the fulfillment of all His divine assurances? "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1.

In the words of the hymn writer we may pray for our dear ones who have left our homes:

"Holy Father, in Thy mercy,  
Hear our anxious prayer.  
Keep our loved ones, now far absent,  
'Neath Thy care."

—ISABELLA S. STEPHENSON.

Oh, if only we could know how tenderly God watches over these wayward loved ones of ours! Many of them seem to be insensitive to divine impressions, but we would be surprised if we knew the feelings of their hearts. "O God," prayed William King, "if in the day of battle I forget Thee, do not Thou forget me." God has not forgotten our sons and daughters though it seems that they have forgotten Him. We must by faith claim them for God. Thousands of our youth who have left us and who have now arrived at mature age may be reclaimed if we will persevere in our prayers and claim the promises of God!

Said Spurgeon, "Prayers are heard in Heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater." No doubt the importunate widow saw signs that the judge was yielding on the occasion of her tenth or eleventh

visit to the court. This brought great courage to her heart, but it was not until the next visit, the twelfth hour, so to speak, that her request was granted, and she saw the fruit of her importunity.

If we love our children with more than human love, we will fall down on our knees before God and plead the promises that He has made on their behalf. "Satan trembles when he sees the weakest saint upon his knees." "Every one that asketh receiveth," said Jesus. There is no question about it, God will answer our prayers. "The waters wear the stones." Our prayers will open the windows of heaven and bring down the streams of salvation with a continual wearing and telling effect upon the hard, stony hearts of the prodigals.

Literally hundreds of Adventist parents have found this to be true. In the columns of the *REVIEW AND HERALD* for more than a year we have held out the rich potentialities of the Parents' Fellowship of Prayer to the fathers, mothers, teachers, and youth leaders of the church who feel burdened for the recovery of the prodigal youth among us. Every Friday evening at sundown family groups unite in the regular sundown worship, and in connection with it pray for the return of our children who have left us and gone out into the world.

A few days ago a letter arrived from one of our praying mothers who is also a grandmother. "The Parents' Fellowship of Prayer is a wonderful plan," she states enthusiastically. She then proceeds to relate an experience that illustrates what the Lord will do for us when we call upon Him and persist in prayer without becoming discouraged:

"The Lord has a thousand ways to bring souls to Himself. I have a very dear friend of years' standing. More than twenty years ago the husband and father was taken from them, so the mother had the responsibility of raising the three children. The son grew to manhood and took no interest in the religion of his parents. He wandered far. His experiences as an officer in World War II changed his viewpoint for a time, but sin had a strong hold. Some months ago he heard a Voice say to him, 'You must quit drinking.' He listened, and obeyed at once.

He began to pray and to study God's Word. In a few days the same Voice said, 'You must quit smoking.' As before, he obeyed. His face was now turned in the right direction, and with earnestness he sought the Source of this strength. Great peace came to his heart.

"He is now a successful businessman with nine men in his employ. Again the Voice said, 'You must keep the Sabbath.' This involved the closing of his doors of business on the Sabbath. He at once talked the matter over with all the men concerned. He said, 'I am a Christian, and that means that I must keep God's Sabbath.' One man said, 'Can't you hire a man of another religion to work for you on Saturday?' But he wouldn't do that, so he had a sign painted and placed on his closed door, 'This place is closed on Saturday.'

"Next, tithing came to his mind. He was not disobedient to the heavenly calling. This brought added blessings of joy and peace. Also in a few weeks his business grew one third. He took his little child and joined the small Sabbath school in his town. He began studying the lessons in Revelation with great earnestness. The little seed of truth that had been sown in his heart in childhood grew fast. He bought the Conflict of the Ages Series and other books and papers. He hunted up the minister who had baptized him in his childhood and was rebaptized.

"I had the privilege of seeing and talking with him lately. A visit with him brings great joy to the heart. We pray the prayer of Paul to the Philippians: 'Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.' 1:6. There are many more joy-giving experiences connected with this story, but these are enough to encourage us to pray more and more for the saving of our children. 'Let us not be weary in well doing: for in due season we shall reap, if we faint not.' Gal. 6:9."

### Claiming Our Children for God

This is an instance of how another prodigal came back to God in answer to the effectual, fervent prayers of those who cared. Has not the time come for us to take God at His Word and claim our children for the kingdom? This is no time to faint or to become weary in prayer. Like Jacob, we must cling to the promises, believing that God will save our children. Weeping over the past mistakes we have made as parents; bemoaning our own inconsistencies; complaining over the imperfect ministry of pastors, teachers, and youth leaders; doubting; worrying; and calling to mind the troubles that lie in the way will not, cannot, bring back one lost son or daughter. With high purpose and determined resolve we must press into a new prayer life, unitedly, perseveringly going forward to save the lost sheep and reclaim them.

The Parents' Fellowship of Prayer meets in *your* home and *my* home every Friday evening at sundown. We are all members of the Fellowship if we are praying for our youth. At vesper time pray for the children in your home who are still under your care, and especially for those who have left home influences behind and gone into the world. And remember, there are thousands of other Adventist parents who are praying that same prayer not only on Sabbath evenings but every day.

Then go further and pray for the youth of other homes who have wandered away from God. If two or three agree on earth as touching anything that they shall ask, said Jesus, it shall be done for them of their Father which is in heaven. How much more will God answer the united prayers of thousands of earnest, believing parents whose hearts are set upon the recovery of that which was lost!

Yes, "the waters wear the stones." So will our persistent prayers open up the windows of heaven and cause the healing streams of salvation to flow down in a continual stream upon the hearts of our children. The promise of the Lord is, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.



H. A. ROBERTS

Adventist Youth—the Most Precious Heritage of Our Homes and Churches!

## Reminiscences of Early Mission Days

Pioneer Movements in the Southern  
European DivisionBy Robert Gerber, *Treasurer*

THE Waldensian people of the Piedmont Valleys in northern Italy are still the object of great admiration in many parts of the world. Their heroic stand for gospel truths has not been forgotten, and books are even now being published to recall that glorious history. We rejoice over the fact that it is in this section of Europe that the Advent message was first proclaimed in the Old World. God knew that among the descendants of this valiant people would be found attentive hearts and minds, ready to embrace the everlasting gospel.

God's messenger was M. B. Czechowski, a Polish ex-Catholic priest who had accepted the Advent message in Findlay, Ohio, and was baptized in 1857 by M. E. Cornell. His one wish was to return to Europe, which he had left a few years earlier. On May 14, 1864, he sailed from Boston with his family.

Immediately upon landing in Europe Czechowski started work in Torre Pellice, in the very heart of the Waldensian Valley in Italy. Mrs. Katharina Revel and J. D. Geymet accepted the truth, the first fruits in Europe. Descendants of both are still active workers in the cause. I had the privilege of visiting Sister Revel a short time before she passed away in 1929, in her one hundredth year.

From Torre Pellice, Czechowski, accompanied by J. D. Geymet, crossed over to French Switzerland in September, 1865, and planted there the seed of the Advent hope. The first baptismal service in Switzerland took place in 1866 in the lake of Neuchâtel. Three persons were baptized, among them Mrs. Piguéron, whose daughter, later Mrs. de Prato, was for more than seventy years a member of our church.

Czechowski continued his activity for a few years in Switzerland, laying the foundation of a strong work and raising up several churches, one of which was Tramelan, the first Seventh-day Adventist church to be organized in Europe (1867).

Through a copy of the *REVIEW AND HERALD* (July 16, 1867), found in Czechowski's room in Tramelan, the new members learned of the existence of the denomination in North America. The church elder sent a letter to Uriah Smith, the editor, and established contact with the General Conference.

## Conversion of James Erzberger

Learning of the existence of this Seventh-day Adventist church in Tramelan, James Erzberger, a young student in the Criscona missionary school near Basel, who was visiting scattered German-speaking Protestant believers in French Switzerland, stopped in Tramelan, where he was kindly received by one of our members. He was shocked when he heard of these new doctrines, and was sure that he could easily turn the believers away from them. He went to our church the first Sabbath in working clothes to show that he did not believe our doctrines. But after studying with our members he became a good Adventist himself.

This young man was the first European believer to visit our headquarters in North America. He remained

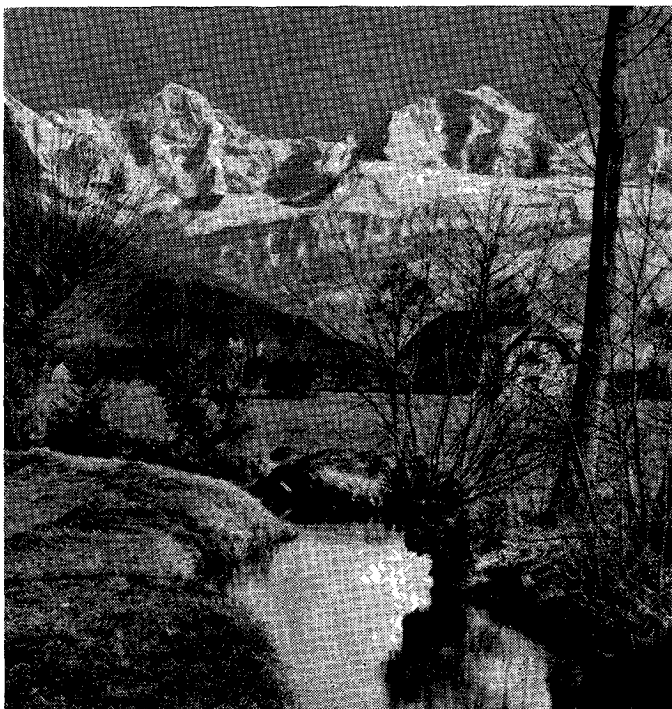
in the United States more than a year—from June, 1869, to September, 1870. After his return to Europe he was engaged in the development of the work in Switzerland and Germany, remaining in active service almost to the time of his death in 1920. His two sons consecrated their lives to the cause and are still at work.

After spending a few years in Switzerland, M. B. Czechowski went to Romania, where he also laid the foundation of our work, the cradle being the church of Pitesti. Marvelous have been the developments of the cause in Romania since those small beginnings eighty years ago.

When J. N. Andrews came to Europe in 1874, ten years after Czechowski, he found that the work in Switzerland had made a good start. Under his leadership it experienced a considerable growth. He gave special attention to the urgent need of publications in the European languages, and particularly in French. In July, 1876, he issued the first number of *Les Signes des Temps* (French Signs of the Times), a monthly missionary periodical, which has continued ever since to play its role in the proclamation of the message. An important purpose of the paper from its very start was to take the message to France, and copies were sent to addresses in many parts of that country. Soon interested readers were writing to the office.

## Ministry of D. T. Bourdeau

In response to the calls received D. T. Bourdeau labored in various places in France in 1884, and even went to the island of Corsica to give the message to certain readers of the paper, baptizing some people there. A man in southwest France, who had become interested and had accepted the truth, baptized first himself and then other interested people and decided to visit the office in Basel, Switzerland, hundreds of miles away. Such



In the Cottages of the Sturdy People of Northern Italy and French Switzerland the Third Angel's Message First Found Entrance Into Europe

interests were created here and there through *Les Signes des Temps*.

To the reading of this paper in Switzerland can also be traced the beginning of the work in French North Africa. Joseph Gomis, from Algeria, visited Switzerland about 1886, and became interested in the message through reading *Les Signes des Temps*. He accepted the truth, was baptized, and returned to his home, where he bore witness to the truth. The seed bore fruit, as is always the case; believers were raised up; and there are still in our churches in North Africa and elsewhere descendants of those pioneers of more than sixty years ago.

In most countries our publications were responsible for the first interest in the message. This is true of Belgium, where in 1896 a subscriber to one of our papers became interested in the truth. As a result, a minister was sent there and started organized work.

A distant field of the Southern European Division to which the seed of the third angel's message was also taken from Switzerland is the island of Mauritius in the Indian Ocean. In 1912 an inhabitant of the island, Miss Rose Le Mème, spent some time in Switzerland for health reasons. She attended lectures held in Lausanne and found the precious pearl; and when she returned to the island her only desire was to win her family and friends to Christ. Two sisters were won, of whom one is still living, and many other people became interested. Miss Le Mème called for help, and Paul Badaut was sent in 1914. Arriving on Sabbath, May 2, he preached his first sermon there that very day. The first baptismal service was held September 12, 1914, twenty-five people being baptized.

In the continental countries of the Southern European Division work is being carried on in fifteen languages. We have referred to experiences in only one or two language areas. Equally interesting accounts could be reported about each language area.

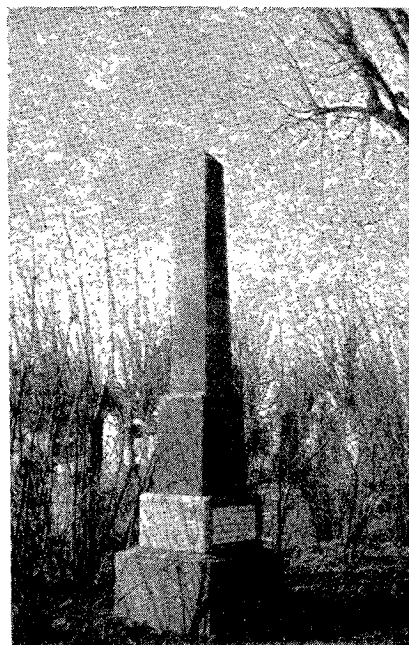
### Early Beginnings in Portugal

Miracles of God's grace are being performed daily in many parts of our large territory. As I think of the beginning and development of the work in Spain and Portugal, I feel greatly encouraged. The first missionaries to Portugal, Mr. and Mrs. C. E. Rentfro, arrived in Lisbon in 1904. They started working while studying the language. The first baptismal service was held in September, 1906. Four people were baptized, among them a woman called Mrs. Portugal—a symbolical name indeed, a pledge from the very beginning that many Portuguese shall form a part of the great procession of the redeemed at Christ's glorious return! Sister Portugal died a number of years ago, but I well remember her pleasantness and cheerfulness.

The efforts in Portugal have borne fruit. There has always been considerable liberty to carry on our work in that country, and we appreciate it. Portugal has become a base from which workers are being sent to the Portuguese islands and colonies in Africa. Our school in Portugal is located in a former convent, and its principal is a former priest.

On beautiful Madeira Island the first interest in the message dates back to 1930, when a son of that island who had become a Seventh-day Adventist in Hawaii and later a colporteur in the United States, was spending some time in his native country. He improved the opportunity to circulate our publications there. After his return to North America a colporteur was sent to Madeira from Portugal, followed in 1931 by E. P. Mansell and his family. I was present at the first baptismal service on the island, July 29, 1932, when fourteen persons were baptized. A church was organized the next day.

Stories similar to this could be told of the beginning



The Grave of J. N. Andrews, First of Our Foreign Missionaries, in Basel, Switzerland

of the work in the Azores; Brava, one of the Cape Verde Islands; and Saint Thomas, an island near the coast of West Africa.

At the beginning of the present century the executive committee of the old Latin Union Conference thought the time had come to face the task of entering Spain. A committee of three was appointed to visit the country and make a survey of the field. They went to Spain in February and March, 1903, and were favorably impressed. The re-

port they brought back was like that of Caleb and Joshua after surveying the land of Canaan. They believed that the hour to open work there had struck, and that we had every reason to go forward with hope and courage.

Two brothers from California, Walter and Frank Bond, went to Spain in July, 1903, as our first missionaries there. The first fruits in Spain, three persons, were baptized in 1904. God's special blessing and protection has certainly rested on His servants as they struggled to establish the work in Spain. They met much opposition. Sickness and death struck the workers in a most tragic way. The leader, Walter Bond, died there in 1914, as well as a Bible instructor and an evangelist in the same year. The following year, a capable editor and translator, E. F. Forga, a Peruvian, was laid to rest. But the work grew.

Remarkable success was attained in the circulation of our publications. Thousands of books were sold in Spain, the Balearic Islands, Spanish Morocco, and the Canary Islands. What has been achieved there in the past is a pledge of final success and victory.

Because of lack of space it is not possible to tell the story of the beginning of the work in several countries of the Balkans or in Hungary, Czechoslovakia, and Austria. The message began to enter those countries at just about the turn of the century. There also the Lord did great things in the face of many difficulties.

### Great Privilege to Work in Southern Europe

It is a pleasure and a great privilege to live and work in the Southern European Division. The task is not always easy amid the struggle of ideologies, in a continent where a civilization developed through centuries is trying to survive against the onslaughts of new ideas and new conceptions of government and religion. Nevertheless, our workers can say with one writer, "Not for all the gold in the world would I wish to be born at any other time."

Much sowing of the gospel seed has been done in the past, and many sheaves have already been gathered in. But we have come to the time when the Lord intends to finish gloriously the work all over the earth. A great harvest remains to be reaped for God's kingdom as we march on to final victory.



# Progress in West Africa

By James I. Robison

*Associate Secretary, General Conference*

THE West African Union held its annual union committee meeting in Accra, Gold Coast, at the union headquarters, on February 1-8, 1950. At this time the budget was distributed, plans were laid for the work during 1950, and reports were received from all the departments and fields covering the activities of the previous years.

The meetings were under the able leadership of W. McClements, the union president. All the fields and institutions were represented except Sierra Leone, whose president was home on furlough. Present from the General Conference were D. A. McAdams, one of the Publishing Department secretaries, and J. I. Robison, an associate secretary of the General Conference.

The meetings were marked by a very fine spirit of cooperation and an earnest desire on the part of all to push the work forward in West Africa before the time of trouble makes it impossible to carry on our work as we have in the past. Political and racial problems are intense in this part of the world.

## New Responsibilities for Native Workers

We are thankful to hear of plans for placing increased responsibilities on the shoulders of our tried African workers. Also the union is pushing forward with the development of our educational work, to make it possible to train our young African workers so that they can bear heavier responsibilities in the future. This is a most important advance step and one that, in the past, has been somewhat neglected in the development of the work in this field.

At the present we have two strong training centers: one at Ihie in east Nigeria, where the Nigerian Training College is located, and the other at Bekwai, where we have a teacher-training school and seminary serving the Gold Coast. Other training centers are being established in Liberia and Sierra Leone. This phase of the work must be further advanced, for the educational standards in West Africa are advancing rapidly, and the eight or ten grades of schooling that used to be sufficient for our evangelists and teachers will not meet the demand. More advanced and specialized training is now being given in order to qualify our workers for the responsibilities they must carry.

The overseas educational workers in the field now include D. V. Cowin, the union educational secretary; Laurence Downin, Mr. and Mrs. A. E. Brendel, and Alpha Rahn, of the Nigerian Training College; Mr. and Mrs. H. J. Welch and Mr. and Mrs. A. M. Moyer, of the Bekwai Training School; and educational secretaries P. E. Giddings, of the Liberian Mission; C. A. Bartlett, of Sierra Leone; G. M. Ellstrom, of East Nigeria, and J. C. Vetter, of the Gold Coast. With these are associated several hundred African teachers who are carrying heavy burdens in both the village schools and our training centers.

## Medical Work Prospering

The medical work in West Africa is prospering. The Ile-Ife Mission Hospital is one of our finest medical institutions on the continent of Africa. There are two doctors, three nursing sisters, and a nursing couple from overseas at the hospital, as follows: Dr. S. A. Nagel, Jr., Dr. W. Wagner, Miss Esther Rose, Miss Beryl Turtill, Miss Frances Martz, and Mr. and Mrs. R. Santini. These with trained African nurses and help from the nurses' training classes take care of from seventy to eighty in-

patients in the wards and nearly one thousand outpatients every week. The hospital has built up an excellent reputation in the surrounding area, and its missionary influence is being felt far and wide. Dr. John Hyde is pioneering the medical work in north Nigeria and doing a wonderful work among the primitive peoples of that needy field.

The recently organized Voice of Prophecy Correspondence School in West Africa has students in about nine hundred towns and villages. More than ten thousand have enrolled at present, although the brethren have not advertised the course publicly, but have enrolled only those who have applied from contacts made by our evangelists and other workers. This school is proving a mighty agency in giving the message to West Africa. E. E. Hulbert has been placed in charge of the school. He takes up the work of Edgar Keslake, who at the union session was elected president of the Sierra Leone Mission.

## Publishing Work Carefully Studied

The publishing work received considerable study at the union session. Plans laid a year ago to build a new publishing house at Accra were confirmed, and a building committee was appointed for carrying them into effect. With the coming of Derwood L. Chappell to serve as union publishing secretary and the release of H. S. Pearce from West Nigeria Mission to serve as manager of the new publishing plant, the prospects are good for a revival of our publishing interests in this field. The arrival of two colporteurs from Jamaica, E. L. Brown and L. H. Davidson, has introduced a new era in our publishing work in the Gold Coast. They are proving very successful in selling books to English-speaking Africans, and as a result other African workers are catching the spirit and entering the colporteur work. We have great hopes for rapidly increasing our literature sales.

Although West Africa is facing new problems with the changing times, still the work is onward. African tithes increased by over \$5,600 last year, and the mission offerings were at an all-time high. There were 664 baptized in the union, bringing the present membership up to 8,152. Pray for the work in this field, where the message must still be proclaimed to nearly forty million people who are reaching out for something better and higher than the past has supplied, but which can be found only in the gospel of Jesus Christ.

## Tunisia, 1949

By R. Meyer

*President, Tunis Mission*

TUNISIA, at the extreme east of North Africa, does not lie on the main roads of travel. The time of the Arab conquests is past, and the invasion routes have been abandoned. In order to make a stop in Tunisia, one must set out with that intention in mind.

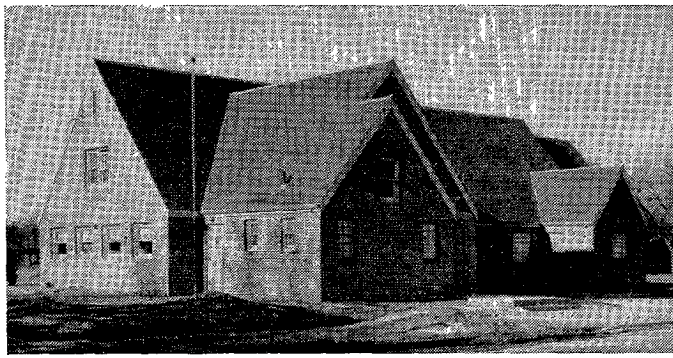
Recently we conducted a regional assembly at Ferryville. We are grateful to the Southern European Division for having sent F. Charpiot and A. Meyer for this occasion. Their admonitions and counsel were particularly appreciated. The charming chapel at Ferryville, not too far from Tunis, served as the place of meeting.

## Inspiring Sabbath Services

At the Sabbath service most of the members of the Tunis Mission were gathered for the Sabbath school and aftermeeting. A. Meyer stressed the importance of a full consecration to God's service, which each one present joyfully renewed. In the afternoon, after a stirring sermon by P. Girard, president of the North African Union

REVIEW AND HERALD





Pictured Above Is the New Twenty-five-Thousand-Dollar Church Building in North Platte, Nebraska, Which Was Recently Dedicated. Principal Speaker at the Dedication Was D. E. Venden, President of the Nebraska Conference. C. A. Mock Is Pastor

## Letter From Young Japanese Convert

By Paul Eldridge  
President, North Japan Mission

OUR Seventh-day Adventist young people in Japan are deeply in earnest about their religious experience. They have a great burden for the salvation of their countrymen, and look forward to a life of service in the cause. The following letter was written to us by a Japanese student of our school in Naraha. His spirit and purpose represent the vision of Advent youth throughout this field. I quote in part from his inspiring letter:

"It is a great pleasure to tell you that this is the second anniversary of my baptism. Two years have passed since then. I want to tell you, 'Hitherto has the Lord helped me.'

"I also want to say thank you for helping me with my religious life. I have found many precious truths which I did not know before I came to our school. The Lord Jesus is very wonderful for me. Even when I strayed from His path, He loved me and led me to His green pastures.

"Bible class, chapel hour, Sabbath service, the effort, and special Week of Prayer—through these things I found many, many lessons I can never forget. I am very thankful to God as I think back over the last two years. When the love of God was shown to me I dedicated my life to Him. My heart was thrilled when His forgiveness was given, and I am thankful for Jesus, who died for me.

### Decided to Be a Minister

"It was while I was in school that I decided to be a minister of God. As I recognized the call from the Lord I was thrilled. I was convinced that there was no other work so precious as being a minister who teaches and shows the way of eternity. The work to save souls—that is the most precious work I know. I am going to be graduated from the senior higher school soon. If the financial problems allow me to continue my study, I would like to enter the college. I know a great door is opened before us this year, 1950. I would like to help this work as much as I can. Meanwhile I study the best I can here at Naraha. I commit myself to Jesus and lay all my plans at His feet. Please pray for me. I trust in God who shows us thousands of ways of which we know nothing. I thank God for the wonderful truth which came to me over two years ago."

Remember to pray for Brother Nishiura and for all our youth in Japan. God will use them in helping finish the work among the eighty million people of this distant land.

## Secretaries Unite in Spearhead Evangelism

By Leola Hicks West, R.N.

DURING the week of November 6-12, 1949, the secretaries of the home missionary, Missionary Volunteer, Sabbath school, and the medical departments of the local conference united in a spearhead evangelistic effort in the Brawley church in southeastern California.

Every evening a short health talk was given, along with stories for the children and special music, followed by an evangelistic message that touched each heart.

The members of the church and others who came expressed their appreciation for these meetings and felt that a real blessing was obtained. Much interest was shown in the health talks that were given. Many expressed their appreciation for the help in everyday living as well as for the spiritual help they received.

W. R. Robinson, the pastor, received a list of names of people interested in studying the truth as the result of these meetings, and many are attending the effort he is now holding in the church.

Mission, three brethren testified, through baptism, of their desire to walk in the footsteps of the Saviour.

We thank God particularly for the one who was formerly a Mohammedan. It was another brother of Moslem origin who had spoken to him of the gospel for the first time. Has not the prophecy foretold that the descendants of Ishmael are also to accept Jesus as their Saviour? The day ended with a musical program in the evening given by the young people of the mission. A pleasant memory was carried away by all, in spite of the storm which threatened to spoil the evening.

Sunday and Monday found the church members and workers in the chapel again, happy to receive more counsel and encouragement.

The instruction given must be put to immediate use, for the Ingathering awaited us. Courageously each one set to work.

### Six Days of Ingathering

Southern Tunisia, where exist many customs which have elsewhere disappeared, attracts a great many tourists. But it was not for the purpose of sight-seeing that we went to Sfax and Gabès with C. Galdeano, our Tunis evangelist. Everywhere we received a cordial welcome, even from those who could not help us financially. In six days, by the grace of God, we collected more than 63,000 francs in these two communities.

At Sfax there is an interest in several homes. Our colporteurs have worked there, and our work is fairly well known. We plan to develop this interest further by means of public lectures, which will enable us to do direct evangelism in the homes as well as in public. Through the Ingathering campaign we have made a number of interesting contacts. Many people listen to our radio program, "Voix de L'Esperance," and appreciate the broadcast. They are eager to know more about our movement. Everywhere souls are seeking the light from the cross; we must carry it to them.

### Dispensary in Tunis

We must also relieve the sick. Our modest dispensary in Tunis gives us the means for doing this. The Tunis authorities recognize its worth, for they have authorized an appeal to the generosity of the public in behalf of our welfare work. Miss Aline Burri, a graduate nurse of La Ligniere, cares for the suffering; and there are many in Tunisia who need care and encouragement; for it is not enough to give them the needed material aid; we want to lead them to the Lord Jesus.

The task is great, the means limited. But we are certain that God will grant us success proportionate to our faith. We thank Him for what He has given us, and ask for your prayers to aid us in carrying on the work until it is finished.

## Mission Clinic in South Siam

By Ralph F. Waddell, M.D.

*Medical Secretary, Far Eastern Division*

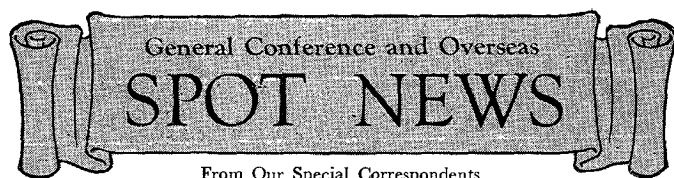
LATE in October of 1949 a building was secured in Haad Yai, Thailand, for the opening of a mission clinic. Dr. and Mrs. Ronald C. Gregory, second-generation missionaries, and a small staff of workers occupied the second floor, and soon opened an outpatient department downstairs.

Their first patient was a man who had been given up to die by the local doctors. God's blessing upon the faithful ministry of Dr. Gregory resulted in the complete restoration of the man's health.

Since this first patient returned to his home in the small town of Sadow, some fifty miles south of Haad Yai, the clinic has become a haven to many of its villagers. A bus is chartered daily in Sadow, and it brings a bulging load of the town's sick to our clinic each morning. It waits in front until all its passengers have been treated, and then returns home.

As soon as funds are available, facilities will be provided for the treatment and care of inpatients. Many requests come in daily for this type of service that is so urgently needed. During my recent visit in Haad Yai the doctor was called to the street in the middle of the night. A bus had arrived from Sadow bearing a very sick woman. The doctor felt that he must comply with her urgent request to be hospitalized even though he had no room or accommodations. In desperation he managed to squeeze her, her relatives, and their camping equipment into a hydrotherapy booth, and immediately began treatment to relieve her fever, pain, and distention, which were caused by an infection following childbirth.

God is giving His work favor in these far corners of the earth. These "entering wedges" are contributing much to the spread of the gospel in heathen lands.



### General Conference

● A NUMBER of our leaders have recently returned to the office from abroad. J. L. McElhany is back from the South American Division, the first time the president of the General Conference ever paid a visit to that field. E. D. Dick has been in China and the Far East with E. J. Johanson, attending the annual meetings of those divisions. The China Division proper again operates from Shanghai. A new organization, the South China Island Union Mission covering non-Communist territory, has been made necessary by the political situation. Headquarters for this field is Hong Kong. Elder Johanson is still abroad, for he went on to India and Pakistan from the Far Eastern Division meeting in Singapore.

● L. L. MOFFITT, of the Sabbath School Department, is in the midst of an extensive tour of the Far East after meeting appointments in Northern Europe and Southern Asia. E. E. Franklin, of the Publishing Department, has returned to Takoma Park. He met appointments in the Southern European Division, and Southern Asia.

● A. V. OLSON, H. H. Cobban, and N. W. Dunn represented the General Conference at the Inter-American Division meeting. Elder Olson also visited extensively throughout the field. Brother Cobban spent some time in Jamaica, where he had labored in former years. Elder Dunn went on to the South American Division, and has not yet completed that itinerary.

● W. E. NELSON has returned from the Southern African Division, his first trip to that part of the world. The Ethiopian Union Mission, now operated by the Northern European Division, was included in the itinerary. W. H. Williams has spent most of the time since Autumn Council in Europe and the Middle East. He returned to the States from England on the same steamer with Elder Nelson.

● MISS GERTRUDE GREEN, missionary nurse recently from China, spent a few days at headquarters. We shall not soon forget her graphic account of escape from the war areas, as related to the office group at morning worship.

### Southern Asia Division

● TWELVE juniors of the Rangoon church school were baptized at a special children's baptism on January 28. They gave their testimonies in five different languages.

● THE Burma Union printing press, known as the Kinsaing Publishing House, was officially dedicated at a service held on January 21.

● THE first Missionary Volunteer camp in Ceylon was held in December, 1949. There were 42 boys and girls and 14 adults as instructors and caretakers in the company. The camp idea is taking root in Southern Asia.

● ON Sabbath, December 31, 1949, the church at Ronhe in the Bihar Mission was reorganized with a membership of 38. The new church building was dedicated at the same time.



### Atlantic Union

● THE Winsted, Connecticut, effort conducted by Earl Chace, assistant leader of the Hartford district, closed recently, with at least 14 interested people planning to continue Bible studies.

● THE Religious Liberty offering in the Southern New England Conference has made possible the sending of *Liberty* magazine to 3,390 attorneys, 177 educators, and 465 State officials.

● C. M. PIKE, leader of the Pawtucket, Rhode Island, district, is in Washington, D.C., attending the Theological Seminary. W. E. Carpenter, assistant leader, is in charge of the district during Elder Pike's absence.

● KENNETH WOODS has accepted an invitation to serve as a ministerial intern in Bermuda after his graduation from Atlantic Union College in June. Adrian Headley will serve in the Greater New York Conference.

### Canadian Union

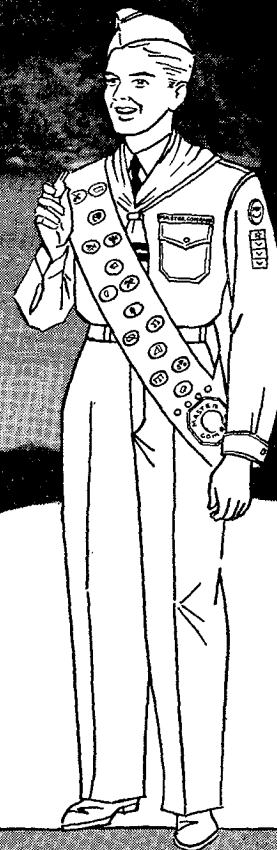
● A NEW Seventh-day Adventist church building was dedicated on Sabbath, March 4, at North Sydney, Nova Scotia. H. L. Rudy preached the dedicatory sermon, and others who participated in the service were J. W. Bothe and E. M. Peterson. The church has a seating capacity of 250 and cost approximately \$18,000. It was dedicated free from debt.

● IN a recent survey made in Newfoundland the Seventh-day Adventist broadcasting station VOAR (Voice of the Adventist Radio) was rated as giving the most informative religious broadcast. This includes the Voice of Prophecy programs. Del Delker's "Love of God" was rated the most popular hymn on the island. VOAR in St. John's, Newfoundland, is the only denominationally owned and operated radio in the world.

● C. E. WENIGER, dean of the Theological Seminary, and M. L. Andreassen, of the General Conference, conducted the spring Week of Prayer at Oshawa Missionary College.

# FLASH!

## CALLING ALL JUNIORS!



### Junior Camp's Ahead!

*Swimming . . . Stories . . . Hikes . . .  
Track and Trail . . . Nature Study . . .  
Fun Galore!*



**ACT TODAY!**

**Let LIFE & HEALTH  
Help YOU Go to Camp!**

**HERE'S HOW:** Any Junior boy or girl who sells only 20 subscriptions to LIFE AND HEALTH at \$2.75, or 220 single copies at 25 cents, and turns in the full price to his Book and Bible House will be credited with \$27.50 on his camp expense, official uniform, and extra expense money.

*Write or phone your conference M.V. secretary or publishing department secretary for further information and supplies.*

Review and Herald Publishing Association, Washington 12, D.C.



OFFICIAL SABBATH SCHOOL  
LESSON HELPS FOR THE  
SECOND QUARTER OF 1950

## Your Stewardship and Mine

By S. A. Wellman

Selected by the General Conference Sabbath School Department as the lesson help for the coming quarter.

This analysis of the Christian's responsibility to his material and spiritual privileges presents some pertinent conclusions that are amazing in their implications. It shows, for instance, that the Christian believer may be faithful in tithing but prodigal in his talents of time and health. He may be an earnest exponent of health principles but be recreant to his home duties. He may be a model of conduct in public piety but lack the ministering grace of Christ in his social relationships. It will throw the deeper meanings of the Sabbath school lessons for the second quarter of 1950 into bold relief. It should be in the hand of every inquirer into the more blessed way of living and giving.

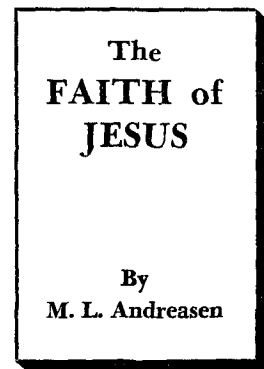
**Paper, \$1.00**

**Cloth, \$1.50**

## The Faith of Jesus

*An Old Friend—New Dress*

This heartening book presents Christ as the pattern for happy adjustment to life and as the chief inspiration to holy service. It makes a bold approach to the problem of sin and its seven deadly modern forms, shows the meaning of conversion, the privilege of prayer, and the place of religion in social life. As an excellent treatise of the second coming of Christ and the world conditions that anticipate that event, it is to be recommended for distribution to inquirers after truth and to non-believers in the Advent. The author deals clearly with the Sabbath-Sunday controversy, with marriage and divorce, and with the problems of recreation. One of the delightful and most instructive sections is entitled "Parables of the Kingdom," a manifesto for practical religion.



**Cloth, \$1.50**

**De luxe, 2.00**

PRICES HIGHER IN CANADA

ADD SALES TAX WHERE NECESSARY

*Order From*

**YOUR BOOK AND BIBLE HOUSE**



## Central Union

● THE Nebraska Conference reports that about 50 persons are attending Sunday school and preaching services being conducted by R. R. Johnson each Sunday morning near Culbertson, Nebraska. Many are interested in knowing the truth, and some have asked for Bible studies in their homes.

● RECENT baptisms in the Missouri Conference include six by H. W. Christian and C. M. Babcock in the central district; two by H. I. James in Kansas City; one by C. I. Keymer in Saint Louis; eight by R. M. Whitsett in Saint Louis; and one by G. C. Williamson in Kansas City.

## Columbia Union

● THE Grove City, Ohio, church recently purchased a lot on which a church is to be erected as soon as funds are available.

● THE members of the Lancaster, Ohio, church recently began the task of mailing Twentieth Century Bible Course enrollment cards to all residents in Lancaster as well as to everyone served by local rural mail routes.

● THE Strasburg, Virginia, church was dedicated free of debt on December 10, 1949.

● A STATE-WIDE soul-winning convention was held in the Trenton, New Jersey, church, February 25.

## Lake Union

● THE Van Dyke Avenue church in Detroit, Michigan, was dedicated Sabbath afternoon, February 25. L. E. Lenheim, president of the Lake Union, delivered the dedicatory sermon; and G. E. Hutches, president of the Michigan Conference, offered the dedicatory prayer. The building, which is well constructed of brick, with a seating capacity of 500 and ample classrooms, was purchased from the Methodists about two years ago for approximately \$75,000. The members and their pastor, Judson Habenicht, have worked faithfully the past two years raising the last \$25,000 so that the church could be dedicated free of debt.

● VERN C. HOFFMAN, educational superintendent of the Indiana Conference, reports 21 church schools in operation in Indiana, and the highest enrollment they have ever had, which is an increase of 10 per cent over last year. There are 27 teachers to conduct these schools.

● DESPITE unfavorable weather, on February 18, a large group of Missionary Volunteers went out to call on those living in a university trailer camp at Madison, Wisconsin. They found a real interest among the people, and now a branch Sabbath school is being planned for the children, under the sponsorship of the mayor of the trailer city.

## North Pacific

● C. A. SCRIVEN AND C. J. NAGELE visited the following churches in Alaska in the interest of the regular spring meetings: Fairbanks, March 17-20; Palmer, March 22, 23; Dillingham and Aleknagik, March 24-28; Anchorage, March 30-April 2; Juneau, April 4; Ketchikan, April 5. They will visit Craig, April 7-9.

● JOHN W. GRIFFIN, secretary-treasurer of Alaska Mission, reports that although the total tithe income in 1949, of \$41,537, was less than the preceding year, the total mission funds of \$11,619 showed an increase for the same period. The 30 baptisms for 1949 included 11 baptized at the Bristol Bay Mission School, bringing the membership to 322.

● THE Walla Walla College Chapter of the American Temperance Society, under the leadership of Russell Hanscom, has been very active this year. Recently 18 speakers from among those who were contestants in college oratorical contest appeared before the Walla Walla public high school to speak on temperance.

## Pacific Union

● TAG day for Ingathering brought in \$700 for the three

churches in Tucson and the Coolidge church as Arizona began the 1950 campaign.

● B. R. SPEARS baptized 29 persons February 25; and after the service a church of 40 members was organized for the colored believers of Stockton, California. Those baptized are fruitage of an evangelistic effort begun in November, 1949.

● THE 62-member church at Azusa, California, set a goal of 15 baptisms for 1950; eight had been baptized at the end of February.

## Southern Union

● A. C. McKEE is the new treasurer of the Alabama-Mississippi Conference, taking the place of Myron Harvey, who recently connected with the Southern Publishing Association.

● FOUR teen-agers of Durham, North Carolina—Phyllis Barnes, Lucy Watkins, Pattie Miller, and Rose Watkins—recently raised more than \$500 in Ingathering, or approximately a third of the church goal.

● ACTING promptly on a conviction that they should have a church school, the members at Melbourne, Florida, had the happy privilege of attending a dedication service, when this building was used for the Sabbath school and church services on March 4.

● ON Sabbath, March 4, 38 new members were received into the church at Lakeland, Florida, as a result of the meetings conducted by J. R. Spangler. Another baptism is planned later.

## CHURCH CALENDAR

April 1-May 13	Ingathering Campaign	Sept. 30	13th Sabbath (Australasia)
May 6	Medical Missionary Day	Oct. 7	Colporteur Rally Day
May 27	College of Medical Evangelists Special Offering	Oct. 14	Voice of Prophecy Offering
June 17	Sabbath School Rally Day	Oct. 14-21	Message Campaign
June 24	13th Sabbath (Southern Europe)	Oct. 28	Temperance Offering
July 22	Educational Day	Nov. 4-25	Review Campaign
July 22	Elementary Schools Offering	Nov. 11-18	Week of Prayer
Aug. 12	Midsummer Offering	Nov. 18	Week of Sacrifice Offering
Sept. 9	Missions Extension Offering	Nov. 23	Thanksgiving Day
		Dec. 30	13th Sabbath (China)

NOTE.—Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

## THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

EDITOR - - - - - FRANCIS D. NICHOL

ASSOCIATE EDITORS  
FREDERICK LEE J. L. McELHANY W. A. SPICER F. M. WILCOX  
ASSISTANT EDITOR: D. A. DELAFIELD

SPECIAL CONTRIBUTORS  
C. H. WATSON, E. D. DICK, W. E. NELSON, L. K. DICKSON, J. J. NETHERY,  
W. B. OCHS, A. V. OLSON, PRESIDENTS OF ALL DIVISIONS

SPOT NEWS SPECIAL CORRESPONDENTS  
GENERAL CONFERENCE: ROGER ALTMAN; OVERSEAS: AUSTRALIA: S. V. STRATFORD; CHINA: N. F. BREWER; FAR EASTERN: C. P. SORESENSEN; NORTHERN EUROPE: A. KARLMAN; INTER-AMERICA: MISS EFFIE A. JAMES; SOUTH AMERICA: SANTIAGO SCHMIDT; SOUTHERN AFRICA: F. G. CLIFFORD; SOUTHERN ASIA: E. M. MELEEN; SOUTHERN EUROPE: MARIUS FRIDLIN; BRITISH UNION: J. A. McMILLAN; MIDDLE EAST UNION: G. ARTHUR KEOUGH

NORTH AMERICAN UNIONS. ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MISS ESTHER E. HOBDEN; CENTRAL: MISS MARTHA HELEN HUFFINES; COLUMBIA: WARREN ADAMS; LAKE: MRS. MILDRED WADE; NORTHERN: A. R. SMOUSE; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MISS OPAL STONE; SOUTHERN: MISS MILDRED JOHNSON; SOUTHWESTERN: J. C. KOZEL

EDITORIAL SECRETARY - - - - - PROMISE KLOSS SHERMAN  
CIRCULATION MANAGER - - - - - R. J. CHRISTIAN

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both the old and new address.



# NEWS AND NOTES

## New Health Journal in Hindi Language

E. E. FRANKLIN, who has just returned from a visit to India, reports the publication of a new health magazine in the Hindi language, the first copy printed in January. Since India has now become an independent country it has been decreed that the Hindi language will be the national language of the country. The cover picture of the first issue has a picture of the prime minister, Pundit Nehru, on it. The name of this magazine in Hindi is entitled *Swasthya Aur Jivan*, but in English it would be *Health and Life*, with a subtitle which says that it is a magazine for physical, mental, and spiritual help. It has already become very popular and is highly regarded in prominent circles.

## Expanding Interests in Japan Union

F. R. MILLARD, president of the Japan Union, writing to the General Conference, says: "It is becoming more and more evident that our medical work in the Tokyo Sanitarium is at the point of great expansion. Dr. C. E. Syphers has already won a warm place in the hearts of all those who have come to the hospital and been under his care. He is working very hard, and we must soon have someone to help him.

"We were happy to have H. M. S. Richards with us in what was probably the largest gathering ever held in an Adventist church in Japan. Our capacity here at headquarters used to be considered around 250, but that night in this big special meeting for the Voice of Prophecy around 600 people crowded into the building. Elder Richards had already spoken twice during the day, and was very well received by the Japanese. He and Brother Eldridge made a trip to Hiroshima, speaking there and also holding meetings in Kobe."

## Medical Work for Filipino Mohammedans

DR. R. T. SANTOS, who is heading up the Lakeside Clinic begun among the Mohammedan Filipinos two years ago at Dansalan, Mindanao, Philippines, writing of this heartening experience to the General Conference Medical Department, says:

"Our clinic is located on the edge of a wide Mohammedan territory inhabited by 500,000 Moslems. News of our work spread quickly, and soon patients were coming from all directions for help. Friendships with Mohammedans from all walks of life have been developed and prejudice swept aside. With due discretion, we try to use every opportunity to witness for the truth. Each Mohammedan patient is given a lecture on temperance, good food, and health habits. Visitors are invited to prayer meetings. Some acquiesce, the majority politely decline.

"Inpatients who understand English are given some of our truth-filled literature to read. On Sabbaths we hold meetings in a hall adjacent to the rooms of the patients. Thus they have opportunity to join in with us or to listen from their beds. A senior law student who listened to the Word of God from his bed one Sabbath declared that Christ is really superior to Mohammed. A priest from whom we had removed a bladder stone which had caused him distress for twenty years attended Sabbath school while convalescing. When the offering was received he gladly responded with his contribution.

"We have only begun to touch this once impenetrable

territory with the tips of our fingers. Circumstances have radically changed. Mohammedans are gradually breaking away from the conservatism and traditions of their forebears. With the unceasing prayers of our brethren in our behalf, we look with confidence to the future, when in fulfillment of the Spirit of prophecy we may see not only companies but 'tribe after tribe from the ranks of the enemy join with God's commandment-keeping people' in the time of the outpouring of the latter rain."

## Evangelistic Effort in Panama City

EVANGELIST R. E. DELAFIELD, of the Panama Conference, recently began an unusual series of meetings in the capital of the republic, using a canvas tabernacle seating about one thousand. For a week prior to the opening night, the seven churches in the vicinity of Panama City met for prayer and consecration as plans were laid for the lay members to unite their efforts with those of the evangelist.

On the evening after the Sabbath, prior to the Sunday evening on which the meetings were to begin, these churches arranged for groups of faithful members to spend the entire night in a chain prayer asking for the special ministration of heavenly agencies in behalf of this great soul-winning effort. On the opening night well over a thousand people came to the meeting and listened attentively as the message was given in English and translated into Spanish. Thus the needs of a bilingual audience were met. A rich harvest of souls is expected.

N. W. DUNN.

## African Leper a Soul Winner

DURING the war years a leper came to our leper colony at Songo Mission on the Congo for help. Since there was a shortage of medicines and oil for treating him and only enough for those in the colony, an effort was made to send him away. He, however, begged to stay. Finally he was told that he could stay for only a month or six weeks, as there were some extra supplies, but if fresh supplies did not arrive by that time he would have to leave. When the time came and no supplies arrived he had to be sent away.

During this time he not only received treatment for his physical body but also for his soul. The day he was leaving he asked the one in charge for a certificate to show his villagers that he was a Christian and was allowed to teach others. This was given him gladly, still he did not go. When questioned, he said that he wanted a *Sabbath School Quarterly* and a catechism from which he could teach his villagers. These were also given him, and he went rejoicing on his way.

About three months later, when supplies of oil used for treatment came, a servant was sent to call him. The servant returned with a message saying that he could not come because there were 120 in the Bible class, and when a teacher could come he would return for further treatments. The brethren arranged for a teacher, and today our leper brother is receiving treatments, and the work he started is growing.

J. M. HNATYSHYN.