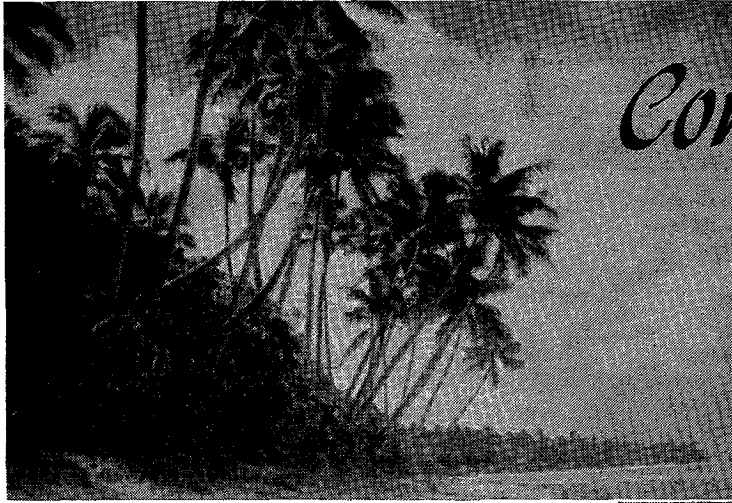


*The Advent*  
**REVIEW** *and Sabbath*  
**HERALD**  
GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



New Guinea, With Its Many Pagan Tribes, Long Has Been a Fruitful Mission Field

*Conquests for Christ  
in  
Central New Guinea*

By A. J. CAMPBELL

**T**WENTY years ago Central New Guinea was an unknown land to the outside world. But prospectors for gold, missionaries, government patrol officers, and airmen opened avenues into the interior. Large areas remain unknown, though it cannot be long now before the last corners, the remainder of the "uttermost parts," are reached by the gospel of a loving Saviour.

Kainantu, on the upper Ramu River, at the eastern end of the great plateau that runs for hundreds of miles between two lofty mountain ranges, has been called the "gateway to Central New Guinea."

This fortress of heathenism contains possibly one million people. Here the wonderful influence of the gospel of our Lord is spreading far and wide. The earlier years of missionary effort were particularly difficult, but the workers were encouraged by the divine promise, "Cast thy bread upon the waters: for thou shalt find it after many days."

These workers dealt with an individualistic type of mountain dwellers who were engaged in continuous rounds of intertribal fighting. The tribesmen possessed no inherited chieftainship as is the case in most of the island groups. But each individual was a law unto himself. The people were gathered, however, into close tribal groups for self-protection. The one who killed the most enemies or shouted the loudest usually became the leader. In "controlled country" the government has developed a system of village heads, who in seniority are known respectfully as *luluais* and *tutuls*.

During 1951 we entered the cannibal country with the message of salvation for the first time. This area extends through some of the rugged jungle and grassland country on the southern fringe of the high central plateau. For some time persist-



Such People as This Central New Guinea Chief Tokum, the Adventist Policeman, and His Family Who Subdued Angry Cannibals Through Prayer



ent rumors had been coming in that cannibalistic people lived out in the wilds from two to six days' journey south and southwest of Kainantu (which lies in the upper Ramu Valley) and out at the headwaters of the Vailala and Purari rivers.

Soon after the first Europeans entered the interior of New Guinea, which was less than twenty years ago, two white missionaries were killed by natives. The government then took steps to close large areas of this country to outside influence until it was felt that it could be better policed and controlled. It has by degrees been reopened, until not a great area remains closed. Native missionary teachers from other islands have been joined by highland natives who have accepted Christ. Baptized laymen are joining in the effort, and even those areas still remaining closed are hearing of the call to repentance and to salvation through their Lord, who died for them.

Seventh-day Adventist teachers and laymen were the first to go in with the gospel to large areas of this cannibal country, some even taking their wives and children along with them.

These people eat all their own dead in addition to any enemy that might fall into their hands. The consumption of their own dead relatives and friends has only recently been confirmed. Our native workers have arranged for the digging of the first graves in the country, a remarkable departure from enslavement to shocking customs—a great victory for the gospel.

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## The Advent **REVIEW** and Sabbath **HERALD** GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# The Religious World



[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.]

### ► North India Church to Establish First Foreign Mission

The first missionary to be sent overseas by the United Church of North India will leave for East Africa this summer, and will set up headquarters at Nairobi in Kenya. United Church headquarters at Kharar, in the Punjab, reported that the Reverend Piyare Lal Khazan Singh would work at Nairobi in association with the Church of Scotland's St. Andrew's kirk there. (The Church of North India was formed by a merger of Congregational and Presbyterian churches in northern India.)

### ► Baptists Ask Protest on Radio, TV Programs

Americans were urged to protest the "low moral tone" of radio and television programs in a resolution adopted by the Southern Baptist Convention at its annual meeting in Miami, Florida. The resolution also called upon management in radio and television to "lift the moral and cultural levels" of their programs. The convention's radio commission was instructed to give widest possible emphasis to the plea for better programs. This action featured sessions devoted to a consideration of forces which threaten the American home.

### ► Mankind Yearns for Real Christianity, Princess Wilhelmina Says

Mankind is "yearning to experience a Christianity that is made real," Princess Wilhelmina of the Netherlands told some 200 persons from 10 nations gathered at nearby Noordwijk-aan-Zee—for a meeting of the International Council for Christian Leadership. The former queen told the conference that Christianity was "the only true remedy that can cure the world of the spiritual, moral and social ills bringing it to ruin. All followers of Christ should join in bringing this new Christianity to our world."

### ► Glasgow Religious Leaders Issue Code of Conduct

Protestant, Roman Catholic, and Jewish religious leaders joined in Glasgow, Scotland, in sponsoring a civic code for the moral and ethical conduct of Glasgow's citizens. Professing themselves "deeply perturbed" over the prevalence of crime and lawlessness, signers of the document called upon the people of Glasgow to curb all selfishness and self-seeking and to let their thoughts, words, and deeds be guided by "respect for God, respect for others and respect for self." The code originated in the Glasgow Christian Council, a Protestant interdenominational body, which presented the idea to the Lord Provost, Sir Victor D. Warren. He proposed that the sponsors include Roman Catholic and Jewish representatives, and approached these groups himself.

### ► Australian Anglicans Ask State Aid for Church Schools

State aid for church secondary schools was recommended in Melbourne, Australia, by the Council of Melbourne Diocese of the Church of England in Australia and Tasmania. The council suggested that the government pay such church schools one half of what it would cost to educate each student at a government school. It also urged that the government reimburse church schools for the construction of necessary new buildings up to one half their cost. Also proposed by the council was that parents of children in church secondary schools be permitted to deduct tuition fees from their income tax. The council further urged that government-trained teachers be allowed to teach in church schools immediately upon completion of their training.

# Why We Need Christian Schools

By W. H. BRANSON

\*[Sermon given at Sligo Church, Takoma Park, Maryland, during the educational council held May 6-13, 1952.—EDITOR.]

We are here today in the midst of a large educational council. About one hundred of the educational leaders of our church in the North American Division are meeting in Takoma Park. This Sabbath service is part of the council program. It is a real honor to address these leaders as well as the other members of this large congregation on the vital subject of true education.

I believe it can be safely said that the men and women who are carrying forward the promotion of our educational work are engaged in as great a work as it is possible for human beings to undertake. They carry the responsibility of trying to provide facilities for the training of our youth and of encouraging them and their parents to see to it that all the young people of this denomination are in our own schools. Our educational leaders are constantly striving to bring more of the youth of this church under the influence of our denominational schools, with their Christian teachers. We as a people believe

that the church school is the only safe place for Seventh-day Adventist children and youth to receive training.

In the Proverbs we have these wonderful words from Solomon speaking under the inspiration of the Holy Spirit: "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." This text is full of meaning. The marginal reading is just a little different: "The fear of the Lord is the principal part of knowledge." Not only is it the beginning, but it constitutes the principal part of actual, true education. Christian education is not merely the only true education but the only real education. No system of education that ignores the spiritual part of man is complete or worthy to be called by that name, for out of the heart are the issues of life.

If the fear of the Lord is the principal part of knowledge, and that principal part is ignored by those who train the youth, the so-called education that is given by them must not be real. Those who grow up under such training are not really educated. For any phase of teaching that

ignores God, and denies Him, does not impart actual wisdom, and fails to fit one for the real issues of life.

If you take the principal part of knowledge out of our educational system, there is very little left that is worth while. An education based upon a wrong premise, one which is an error and in direct opposition to truth, cannot really educate. An education without God is like a watch without a mainspring. It may be beautiful and ornamental, but as a watch, it is absolutely useless. Without a mainspring there is no life, there is no keeping of time. The watch does not function for the purpose for which it was made.

There must be in the life of every individual a mainspring if that life is to be worth while. If it is to be a real life and not a mere existence, there must be in every life a belief in the living God. This is fundamental. That's why Solomon says the fear of the Lord is the beginning and the principal part of knowledge. For without the fear of God, without a belief in the living God, there is no mainspring in the life.

The educators of the world, as you are well aware, have very largely forsaken God and to a large extent are endeavoring to eliminate the idea of God and the authority of God from the minds of the young people who sit under their teaching and training. If you have studied the books that are used in the schools of the world at the present time, if you have even glanced at them casually, you know something about the current teaching.

## Popular Textbooks

A little while ago my attention was called to a history book written by a certain author. He wrote a book on child training called *Kindergarten at Home*, and also a *Child's History of the World*. He is considered an outstanding educator in the United States. I had two pages copied just as a sample. Many of the books used in the schools of the world today are similar to this.

The subject of the chapter from which I quote is the stars, and this is what it says:

"One of these stars is our Sun—yes, Sun. The other stars would look the same as the Sun if we could get as close to them. But at that time, so long, long ago, our Sun was not just a big, round, white-hot ball as we see it in the sky today. It was then more like the fireworks you may have seen on the Fourth of July. It was whirling and sputtering and throwing off sparks.

"One of those sparks which the Sun threw off got cool just as a spark from

---

## The Old Pensioner's Gift

By Ernest Lloyd

The pastor of a small church was receiving gifts from the members of his congregation for a fund to be used in enlarging the church building. The fund was mounting steadily. One of the prosperous men of the church called at the pastor's home. After shaking hands with the pastor he proceeded to write a check for two hundred dollars. The pastor just glimpsed the figures as he turned to speak to a newcomer, an old pensioner brother, wrinkled and bent with four-score years of toil. Laboriously the aged brother fumbled in his pocket, and coin by coin put two dollars and fifty cents down on the table.

"I really ought not to take this from you," said the pastor. "You cannot afford it, brother."

"But you must!" replied the old brother in quavering tones. "I've been saving this up, and I don't want to give to God what costs me nothing."

So the pastor accepted the old pensioner's gift and wrote a receipt for him. When he had finished he glanced around for the wealthy member, but the man had vanished. The pastor wondered whether the attention he had given to the old pensioner had offended the brother. He took an affectionate farewell of his aged friend, and thanked the Lord from the bottom of his heart for such willing sacrifice.

Late that afternoon the prosperous brother

called again. He shook hands heartily with the pastor and placed a check face downward upon the table. "Did you see the amount of the check I wrote this morning?" he asked.

"Why, yes," replied the pastor, "I could not help seeing that it was for two hundred dollars."

"And you remember the old pensioner's gift?" the brother continued.

"I do indeed," said the pastor.

"Well, this is better, elder," and the brother turned the check face upward. It was for one thousand dollars. "I felt ashamed of myself beside that brave old boy," said the brother. "All the afternoon I have been fighting my love of money, and I too have now decided that I must not give God what costs me nothing."

Later that day the pastor went to see the old pensioner, and remarked to him: "John, do you know how much you gave to our building fund today?"

"Yes, sir," he replied, "two dollars and fifty cents."

"No, sir," replied the pastor, "your gift amounted to eight hundred dollars, plus two dollars and fifty cents," and he told him the story.

"God loveth a cheerful giver." Cheerfulness plus liberality plus the knowledge that our gifts are going to bless others, makes giving a joy.

the crackling log in the fireplace gets cool—and this cooled-off spark was—What do you suppose? See if you can guess. It was our World! Yes, the World on which we now live.

“At first, however, our world or Earth was nothing but a ball of rock. This ball of rock was wrapped around with steam, like a heavy fog.

“Then the steam turned to rain, and it rained on the world. And it rained, and it rained, and it rained, until it had filled up the hollows and made enormously big puddles. These puddles were the oceans. The dry places were bare rock.

“Then after this came the first living things—that you could only have seen under a microscope. At first they grew only in the water, then along the water’s edge, and then out on the rock.

“Then dirt or soil, as people call it, formed all over the rock and made the rock into land, and the plants grew larger and spread farther over the land.”

Wonderful story, isn’t it? That’s what your child reads all the time, or something similar, if he goes to the public schools. But I haven’t finished.

“Then after this, came the first tiny animals in the water. They were wee Mites like drops of jelly.

“Then after this, came things like Insects, some that live in the water, some on the water, some on the land and some in the air.

“Then after this came Fish, that live only in the water.

“Then after this came Frogs, that live in the water and land too.

“Then after this, came snakes and huge lizards bigger than alligators, more like dragons; and they grew so big that at last they could not move, and died because they could not get enough food to eat.

“Then after this came Birds that lay eggs and those Animals like foxes and elephants and cows that nurse their babies when they are born.

“Then after this, came Monkeys.

“Then last of all, came—what do you suppose? Yes, people—men, women and children.

“Here are the steps; see if you can take them:

- Star, Sun;
- Sun, Spark;
- Spark, World;
- World, Steam;
- Steam, Rain;
- Rain, Ocean.

- Ocean, Plants;
- Plants, Mites;
- Mites, Insects;
- Insects, Fish;
- Fish, Frogs;
- Frogs, Snakes;

- Snakes, Birds;
- Birds, Animals;
- Animals, Monkeys;
- Monkeys, People;
- And here we are!

*What do you suppose will be next?”*

Nobody could guess, if this is a sample of what came before. Is it any wonder that the children who grow up under

such teaching become evolutionists and atheists and infidels? Is it any wonder that children who are brought up in Adventist homes but who are subjected to such false teachings as I have presented to you here should leave the church when they grow up and go out into the world, perhaps to despise the worship of God?

As the twig is bent, so the tree shall be inclined. If children go to schools where this kind of thing is taught then day after day, and the twig is bent in its early childhood, we can expect nothing more than that these children will grow up into infidels, who will doubt the very existence of God and try to account for nature and everything in the universe without God and the Bible.



## LIGHT on the WORD

By C. L. Paddock

### To Whom Shall We Go?

*“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*  
*Heb. 4:16.*

Jimmy was getting to the age when he felt he knew better than his mother, and often preferred his way to hers. When he failed to heed her counsel he usually got into trouble. His disobedience led to accidents and physical suffering. His mother was an intelligent and spiritually-minded person, and her counsel was right. A number of times the little fellow disobeyed, and went his own way, only to get into the place where he needed help, and needed it badly. At such times he instinctively went to his mother for help.

One day she said, “Jimmy, you have disobeyed me, and have gotten into difficulty. When you don’t do what I tell you, why do you come to me for help?”

With his big eyes filling with tears he said, “Well, Mother, where else will I go?”  
Where else would he go?

The mother’s question cut Jimmy a bit. He had always come to her when in trouble of any kind, and it had not occurred to him that it was a bit unreasonable to disobey her, and then come to her when his disobedience got him into trouble.

How much we are like Jimmy! Most of us want our own way. We often insist on having it. We are forgetful of God’s commands, and get into difficulty. Then we come to Him for aid.

The world is going on its own way, and paying a terrible price. Sometimes people say, “If God loves us, why does He permit these things to come?” Many of the world’s difficulties, much of its suffering comes from disobedience, from having our own way.

In spite of our wanderings, our stubbornness, our disobedience, and our unreasonableness, we may still go to Him. The Lord assures us that His ear is always sensitive to our cry. He invites us, “Come unto me, . . . and I will give you rest.” Where else could we go?

You ask, Why did this author put these lines into a child’s history book for the American public schools. There seems to be only one answer that I can think of. He was trying to keep the children under his teaching from having faith in the Creator or from believing in the story of creation as we find it in the book of Genesis. And that is why worldly education is based upon a false premise. Start a child believing this from the early grades, and everything he learns thereafter is biased. It is based on a wrong understanding of the very fundamentals of life, the basic things of the universe. And, therefore, the education he receives is not true education at all.

We turn to Psalms 11:13, and find a very pertinent question, “If the foundations be destroyed, what can the righteous do?” David might have said, “If the foundations be destroyed in the early life of a child, how can he become righteous, how can he have faith in God, how can he believe unto salvation?” When God is eliminated and false theories of evolution are presented to take the place of God and to remove the need of God, then the foundations are destroyed. When they are destroyed in early life it is practically impossible to re-establish those foundations of faith again.

True education finds its fundamentals in the great truth that there is a living God, that by His word and wisdom the universe was created, that He brought this world into existence by the word of His mouth, that He made man in His own image, and that therefore He is the ultimate source of all life.

### Education that Elevates the Life

Christian education does not carry man back to a level with the brute creation, but elevates and dignifies life with a knowledge that we are the offspring of God. The world’s greatest need today is to get back to God. The reason we are in so much trouble at the present time all over this earth is that men and women everywhere have rejected God. Too many people have no better explanation of life and of the universe than what is found in this history textbook for children.

We must get back to a strong, earnest faith in a living God who has made the earth by His power, established the world by His wisdom, and stretched out the heavens by His discretion; back to the belief that God has prepared His throne in the heavens, that His kingdom ruleth over all, and that man is the handiwork of the Almighty, made only a little lower than the angels.

Education that destroys fundamental belief in God is built wholly upon a wrong foundation. There is no true education without a proper concept of God. Thousands of people today have graduated from college, traveled extensively, accumulated great libraries, mastered the arts, and speak several languages, but ac-

tually they are living in ignorance. They are not educated. Why? Because the main-spring, a belief in the living God, has been left out of their lives. Their training is based upon false knowledge. Their lives are headed for shoals and shipwreck at last.

The question may be asked, In what respect are our schools different? I reply that our schools are putting the main-

spring into the lives of the students. Their teaching begins with God, with a philosophy of life that recognizes God as Creator and therefore our Father, and Jesus Christ, the Son of God, as our Saviour. All their training is built upon this foundation. This teaching gives a preparation not only for life here and now but also for the life hereafter.

(To be continued)

man is constantly afflicted by Satan's temptations and anguished by his cruelty. Anxiety and toil became his lot, and disappointment, grief, pain, and finally death were to be the natural results of his course of action. In addition, "under the curse of sin, all nature was to witness to man of the character and results of rebellion against God."—*Patriarchs and Prophets*, p. 59.

It is well for us to realize the limitations of Satan as well as his power. We read, "The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone."—*Ibid.*, p. 264. This should comfort us. We can rest assured that Satan will never create some Frankenstein monster to destroy us.

Nevertheless, we should remember that Satan was the highest ranking and most powerful angel in heaven. He can perform miracles (*Testimonies*, vol. 1, p. 302), and he is at work in accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempest, floods, cyclones, tidal waves, and earthquakes. He causes famines, and he scatters disease germs. (*The Great Controversy*, pp. 589, 590.) He appears to heal the sick when it is to his advantage. Satan is a being of great intelligence, and has studied the secrets of the laboratories of nature to discover how he can bring greater deterioration and death.

Satan is the author of nearly all our human woes. "He [God] never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things."—*Testimonies*, vol. 6, p. 186. Another comment on this subject says:

"Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. . . . All tares are sown by the evil one. Every noxious herb is of his growing, and by his ingenious methods of amalgamation he has corrupted the earth with tares."—MS. 65, 1899.

#### Satan's Power Limited

These statements portray Satan as the author of all deterioration, and he has accomplished it through the wrong use of natural processes. But he works under limitations. As in the case of Job, he works in nature only as far as God grants permission. In Job's case Satan used erring human beings, lightning, wind, and finally, with Job personally, boil-producing bacteria, and a wife given to discouragement. Satan is always limited to natural laws and processes, but his complete knowledge of the laws of nature enables him to manipulate things in such a way as to produce great deterioration and change from the original pattern.

In the curse pronounced upon the earth because of the sin of Adam and Eve,

#### Why I Believe the Creation Story—7

## The Controversy in Nature

By Frank L. Marsh

In order that we may clearly understand the past and correctly relate ourselves to the present and the future, it is necessary that we go further than merely to accept the story of creation and the account of the Noachian Flood in Genesis. The creation of our world with all its marvelous materials, the operation of natural laws, and the power revealed in preparing an ideal environment for a delighted, happy man reveal to us a God of love.

The story of the Noachian Flood, with its total destruction of the wicked, portrays for us a God of justice. But merely to think of God as one who manifests Himself as a loving and a just God does not explain nature as we find it today.

Possibly I can clarify the point to which I wish to direct attention here by recalling a chapter in my own boyhood. It was my privilege to grow up in a Christian home and to attend one of our church schools. In my early formal training much emphasis was placed upon the fact that God was a God of love. He made our beautiful world and filled it with most marvelous things to prove He loved us. The original state of things, the Edenic period, was what received the emphasis. The fairness of His requirements and His justice were taught.

#### Evidence of Hate in Nature

But as I grew older I began to study things out of doors more closely, and was really shocked to find so much evidence of hate and bloodshed. The birds' nests I watched were usually robbed or the young gulped down by some cruel marauder. The rabbit cowered in a grass tuft all day, and when darkness fell, ventured forth on a dangerous quest for food, with many hairbreadth escapes from pouncing cats, owls, and foxes.

Frequently the tracks I followed in the snow ended in scattered tufts of fur and bloodstains. The many pets that we children had through those early years always died some harsh, savage death. The more I observed nature around me, the

more obvious it became that our world was under a reign of fang and claw. Often the question was wrung from my very soul, "Where is this God of justice and love?"

To understand this condition in our world, we must go back to Genesis. When Adam and Eve lived in the garden every object about them reflected the fact that God was a God of love. Everything was harmonious. If we were to describe the web of life at that time, we would say that the warp consisted of all plant life; and woven transversely through the lovely longitudinal strands were the woof strands, the animals, forming a beautiful pattern in that web as they lived in parallel harmony, feeding solely upon plants. The blessing of God covered nature completely. His protection was so adequate that Satan could not harm even one blade of grass of all that marvelous creation. As long as man followed the advice of his Creator, the destroyer was utterly helpless to accomplish his evil work.

#### The Results of a Wrong Choice

But when Adam chose not to follow the advice of his Creator, all this was changed. Man had deliberately selected a course of action in which God could no longer protect either him or the earth over which he had been given the rulership. Satan had charged that God was arbitrary and dictatorial in His management of the universe, conducting affairs in a much less desirable way than Satan could conduct them. Was this true? The hosts of the universe could only surmise. There was only one fair and effective way for God to convince the universe that Satan was wrong. That way was to give him a chance to demonstrate just what kind of ruler he would really make.

If man had remained obedient to God, our earth would never have become the demonstration ground for the universe of the rightness of God and the wrongness of Satan. But our first parents deliberately chose to disobey, and by that act ushered in the present terrible state in which

God stated that the ground would bring forth weeds, "thorns also and thistles shall it bring forth to thee." Gen. 3:18. Many persons have concluded from this that God created pestiferous plants after creation week. But we have noticed in the preceding quotations that such nuisance plants are produced by Satan, not by a creative act, but by manipulation of natural processes.

The findings of scientists in a study of the processes of change among plants and animals have given us many glimpses of how Satan has accomplished his degenerative charges. To illustrate, it has been found possible to cross two certain strains of yellow corn and get a hybrid, which produces markedly less carotene, a source of vitamin A, than either of its parents. This suggests to us how Satan could cause a deterioration in the nutrient content of our food materials. Are we left at his mercy here? No. God has given man a knowledge of vitamins which enables those who inform themselves still to balance their diets.

#### Satan's Use of Natural Processes

The origin of poisonous plants was quoted above. Scientists have verified this possibility, for example, in the case of two certain species of monkshood, the flower, which contain no poison in their juices, but when crossed produce a hybrid that contains the extremely poisonous substance aconite. Crossing of certain strains of tobacco and of cinchona have been known to increase the production, respectively, of nicotine and of quinine. A number of poisonous plants have been developed by Satan, but as a counterbalance here the loving Creator has shown man how to use these poisonous substances in fighting disease and destroying pests.

It has been found that the crossing of certain breeds of a kind of animal, such as the zebra and the horse, produces irascible dispositions, which make the offspring incapable of being tamed. This gives us a glimpse of a method by which the enemy could develop breeds of man-killers among the larger animals. To offset this danger, man has been permitted to discover how to invent weapons to protect himself from those individuals who are certainly aggressively dangerous. Although Satan developed the first carnivorous animals, with the intention that they should merely destroy, we find that the Creator turned these very killers against another product of degeneration, excessive reproduction.

Man can by proper hybridization produce better egg-laying strains, heavier yielding varieties, et cetera. But Satan used this natural process of change to develop overproduction generally, especially among such nuisance forms as rats, mice, and insects. It is possible that one of the principal ways that animals before the Flood had corrupted their way (Gen.

6:12) was in this very matter of development of overly prolific strains, which overpopulated the earth. To offset this tendency to overproduction, God instituted the complicated food chains in which hawks, owls, snakes, foxes, and certain insects serve as important balancers. The harsh reign of tooth and claw was made essential through Satan's acts of degeneration.

These natural forces and processes operate in impersonal ways. There can be no exceptions made for certain erratic individuals, because the harmony of interrelationships of the whole is involved. An individual may be very careful in paying his tithe and in his offerings and live a most exemplary life, but he will suffer just as suddenly or surely if he should step in front of a speeding car, walk off the roof, or try to live on an improperly balanced diet, as the most defiant sinner.

It may be that not infrequently we feel that God does not care for us if, for example, we suffer in some traffic accident. There is a possibility that thin tires, or

excessive speed, or just simple carelessness on our part is to blame. Let us not think that God loves us less. It may be that we become involved in a road collision in which the other party was entirely to blame. Such experiences must be expected in a world where so much derangement has been accomplished by Satan. From God's point of view everything that happens to the servants of God is for the best when seen in the light of the proper perspective. It is always well to remember the troubles of Job.

It is possible that we build a wrong philosophy for ourselves in thinking that a request to God for protection is a kind of life insurance. This wrong philosophy is a source of great discouragement when tragedy strikes. Not knowing all things, we cannot expect always to be kept from physical harm. We are in a dangerous world, a deranged world, and we must suffer more or less with the other inhabitants until the end of time.

There will be casualties on this battleground in the great controversy between the Creator and Satan. We must trust

## Questions From Youth

ANSWERED BY ARCHA O. DART



### Diplomacy or Deceit?

*What should a young fellow do in a case like this? The other night a group of us started to a concert, but as soon as we were in the car some began to talk about going to a drive-in theater. This came as a shock to me, because I had told my parents we were going to the concert, and I had heard some of them tell their parents the same thing. When I objected they claimed that their parents still regarded them as little children and failed to recognize that they were older and able to care for themselves and make their own decisions. Since this was the only way they had found to get permission to leave the house, they felt justified in using a little diplomacy. It did not seem exactly right to me, and I did not know how to answer them.*

Trying to deceive a parent is as stupid as trying to deceive the doctor about your physical condition. Nothing can be gained, but much harm might be done. When the doctor's tests fail to tally with your statements he regards you as being mentally confused. When a parent finds he cannot believe your word he will be more convinced than ever that you are still in need of parental supervision. It is evident you are not old enough to make your own decisions or to go and come as an adult. One major sign of adulthood, as you know, is dependability.

What would be gained should one succeed in deceiving the doctor? The doctor would not be injured, but the patient might die. What would be gained should a child succeed in deceiving his parents? The parent is

none the worse, but the child is. He has not only sinned against God, dishonored his parents, but has also placed himself where it is difficult for him to accept the counsel and guidance he so much needs at this time. Every successful person needs guidance.

The progressive businessman seeks counsel from experienced businessmen. The professional man feels the need of close association with others in the same profession. In fact, it is a sign of wisdom for one to select as his counselors those who are experienced and interested in his success. We have more confidence in an experienced surgeon. We feel safer with an experienced pilot. Parents and teachers are the very best counselors a young man or young woman can have.

No matter how old the child may be, his parents are older. They were his exact age once themselves. This experience they have is a decided advantage. In addition a parent knows the child's background and family traits better than anyone else. But most important of all is the fact that a parent loves his child and is personally interested in his success. He is anxious to do everything in his power to make his child happy. It is impossible for a young person to fully understand the deep yearning of a parent for his child.

What do we think of young people who ignore the counsel of their teachers, who turn a deaf ear to the instruction of their parents, who try to deceive them? They are being deceived, and will most surely be sorry for it in later life.



God and anchor our souls firmly upon the fact that as long as we do our part nothing can really, that is, eternally, harm us.

The nature we see today is one vastly different from the one introduced to Father Adam and Mother Eve. As wickedness increases, God's blessing is being removed more and more. Satan is permitted to manipulate natural forces and processes in the ways of destruction. But as we observe nature with the seeing eye, we discern that God still cares for us in the development of balancing agents and in revealing to studious men secrets of nature that can be used to offset Satan's intended universal destruction. Except

for God's control of nature, Satan would long since have exterminated the race of man.

In an acceptance of the creation story and of the account of Noah's Flood in Genesis, combined with an understanding of the controversy that rages in nature today between the Creator and Satan, we have a philosophy that explains the true meaning of nature. Soon this demonstration of the rightness of God and of the wrongness of Satan will be ended, and the web of life will again reveal only the wondrous works of a God of love.

[This is the concluding article in this series.—Editor.]

## Sabbathkeeping in the Early Christian Centuries

By Frank H. Yost

The Sabbath is Biblical. It is Christian. It did not disappear at the death of Christ. His followers kept "the sabbath day according to the commandment." Luke 23:56. Paul observed the Sabbath: in Antioch of Pisidia, preaching to the Jews on one Sabbath and on the next Sabbath to the Gentiles (Acts 13:14-16, 43-45); in Thessalonica, for three separate Sabbaths and it is recorded that this was according to "his manner," even as it was the "custom" of his Lord [Luke 4:16]; in Corinth, where he was for eighteen months observing the Sabbath, laboring the preceding days of the week to support himself. In Philippi he found no place open to him for worship on the Sabbath, and made his way to the riverside, where worshippers of the true God met to pray.

John was "in the Spirit on the Lord's day." And since Christ is "Lord of the sabbath" (Mark 2:28), and calls the Sabbath His holy day (Ex. 20:10; Lev. 23:37, 38; Isa. 58:13), the Lord's day must have been the seventh-day Sabbath. (See *Testimonies*, vol. 6, p. 128, and *Acts of the Apostles*, pp. 581, 582.)

### Sabbathkeeping After the Apostles

Christians after the apostles kept the Sabbath. This is attested to by many Christian writers, all of them Sunday-keepers. Tertullian, a noted Christian writer of North Africa who died about A.D. 235, held that Sunday should be kept as a day of joy in commemoration of Christ's resurrection. It was his wish that there be no fasting or kneeling in prayer on Sunday. He was displeased to find Sabbathkeeping Christians insisting that they should not have to kneel in prayer on the Sabbath day. Here is what he wrote in his essay *On Prayer*, chapter 23:

"In the matter of kneeling also prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since

this dissension is particularly on its trial before the churches, the Lord will give His grace that the dissentients may either yield, or else indulge their opinion without offence to others."

Tertullian made it plain that Sunday-keeping Christians were not kneeling on Sunday, but it is equally plain that they were going to the churches and kneeling in worship on the Sabbath. Virtually all Christians, it is evident, were worshiping, kneeling or not, on the Sabbath day.

A contemporary of Tertullian, the teacher Origen of Alexandria, though himself a Sundaykeeper, is in no doubt as to the virtue of Sabbath observance, and tells just how Christians should observe it. He meant to place this observance of the seventh day by Christians in contrast to Jewish practices when he said:

"After the festival of the unceasing sacrifice [the crucifixion] is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. Which is, indeed, the festival of the Sabbath, except that concerning which the Apostle said, 'There remaineth therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God [Hebrews 4:9]?' Forsaking therefore the Judaic observance of the Sabbath, let us see what sort of observance of the Sabbath is expected of the Christian? On the day of the Sabbath nothing of worldly acts ought to be performed. If therefore you cease from all worldly works, do nothing mundane, but are free for spiritual works, you come to the church, offer the ear for divine readings and discussions, and thoughts of heavenly things, give attention to the future life, keep before your eyes the coming judgment, do not regard present and visible things, but the invisible and the future: this is the observance of the Christian Sabbath."—*Homily on Numbers 23*, par. 4.

There is an early document describing Christian Sabbathkeeping which is called

the *Constitutions of the Holy Apostles*. This document was not written by the apostles, but is evidently a product of writers, now unknown, in the Eastern Church of the third and fourth centuries. It shows that in the early centuries both the seventh-day Sabbath and Sunday were observed by Christians:

"Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands."—Book 2, sec. 5, chap. 36.

The *Constitutions* makes provision for Christians to worship God in His house every day, but emphasizes the need of worshiping Him, not only on Sunday, "but principally on the Sabbath-day."

"Assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second Psalm, and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead."—*Ibid.*, book 2, sec. 7, chap. 59.

In this ancient document is a prayer dedicated to God, which emphasizes both Sabbath and Sunday observance:

"O Lord Almighty, Thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day Thou hast made us rest from our works, for the meditation upon Thy laws. . . . He suffered for us by Thy permission, and died, and rose again by Thy power: on which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day, and rejoice on account of Him who has conquered death, and has brought life and immortality to light. . . . Thou didst give them the law or decalogue, which was pronounced by Thy voice and written with Thy hand. Thou didst enjoin the observance of the [seventh-day] Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of Thy power, and the prohibition of evils; having limited them as within an holy circuit for the sake of doctrine, for the rejoicing upon the seventh period."—*Ibid.*, book 7, sec. 3, chap. 36, in *The Ante-Nicene Fathers*, vol. 7, p. 474.

At least one of the contributors to this document, who pretended falsely to write in the name of Peter and Paul, would have felt much at home with a modern five-day week:

"I Peter and Paul do make the following constitutions. Let the slaves work five days; but on the Sabbath-day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection."—*Ibid.*, book 8, sec. 4, chap. 33, in *The Ante-Nicene Fathers*, vol. 7, p. 495.

Evidently the writers of the *Constitutions of the Holy Apostles* believed in Sabbathkeeping. They kept the Sunday, but they did believe in keeping the Sabbath, and advocated it.

Sabbathkeeping is further illustrated by an act of the Council of Laodicea, a regional (not general) Eastern council, which met sometime between the years A.D. 343 and 381. It provided very definitely, in Canon 16, for regular Sabbath worship:

"On Saturday [Greek, "Sabbath"], the Gospels and other portions of the Scripture shall be read aloud."—HEFELE, *A History of the Councils of the Church*, vol. 2, p. 310.

#### Sabbath Observance About A.D. 400

Around A.D. 400, Sabbath observance was also common among the monks of the church, especially in the East. Cassian tells how they observed the Sabbath. He says:

"Wherefore, except Vespers and Nocturns, there are no public services among them in the day except on Saturday [Sabbath] and Sunday, when they meet together at the third hour [nine o'clock] for the purpose of Holy Communion."—*Institutes*, book 3, chap. 2.

Cassian also tells of a hermit whose religious customs show how Sabbath was still being kept:

"He constantly put off taking food until on Saturday [Sabbath] or Sunday he went to church for service and found some stranger whom he brought home at once to his cell."—*Ibid.*, book 5, chap. 26, p. 243.

#### Sabbathkeeping Widespread in Christendom

In a letter which Augustine, the great bishop of North Africa, who died in the year A.D. 430, wrote to Jerome, there is evidence of widespread Sabbath observance:

"I would esteem it a favour to be informed by your Sincerity, whether any saint, coming from the East to Rome, would be guilty of dissimulation if he fasted on the seventh day of each week, excepting the Saturday [Sabbath] before Easter. For if we say that it is wrong to fast on the seventh day, we shall condemn not only the Church of Rome, but also many other churches, both neighbouring and more remote, in which the same custom continues to be observed. If, on the other hand, we pronounce it wrong not to fast on the seventh day, how great is our presumption in censuring so many churches in the East, and by far the greater part of the Christian world."—*Letter 82*, par. 14.

Augustine shows here that the Sabbath was observed in his day in "the greater part of the Christian world." His testimony is all the more valuable since he himself was a consistent Sundaykeeper.

A more remarkable testimony, however, concerning the observance of the Sabbath in the fifth century is that borne by two

church historians, Socrates and Sozomen, who died sometime before the year A.D. 450. In his *Ecclesiastical History*, book 5, chapter 22, Socrates says:

"For although almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."

His contemporary Sozomen bears in his *Ecclesiastical History*, book 7, chapter 19, a similar witness:

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria. There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries."

These are revealing statements. Practically all over Christendom Christian people were still assembling, as late as A.D. 450, in the churches on the seventh day of the week.

#### No Sabbath Observance in Rome

There were two marked exceptions to this. Two churches had once observed the Sabbath, but, under pressure of tradition, had ceased to do so. Alexandria was one. Here the philosophizing teachers had once presided, and through allegorizing interpretation of Scripture these men had emphasized the keeping of Sunday, as their writings clearly indicate. We see in the defeat of Sabbathkeeping

a result of their influence, which led the people of Alexandria away from the simplicity of Bible truth.

Rome also, say Socrates and Sozomen, set aside the observance of the seventh-day Sabbath. This was exactly in line with the attitude of Rome toward the commandments of God and particularly toward the Sabbath. This church has always been consistent in substituting for the commandments of God the precepts of men. It has done the very thing for which Christ condemned so severely the Pharisees of His day. (Matt. 15:9, 13.) In these two churches the people were led away from Sabbathkeeping. In almost all other churches the Sabbath was still observed.

How displeasing it must have been, then, to Pope Gregory of Rome, A.D. 600, to find in his own territory those who were keeping the Sabbath! In book 13 of his *Epistles*, Letter I, he says, in great bitterness of soul:

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?"

We can answer Pope Gregory. These were not preachers of Antichrist. They were preachers who would obey the commandments of God and serve Christ, who is the Lord of the Sabbath. In emphasizing the Sabbath they were not preaching a depraved faith but the very truth of Scripture.

[This is the fifth and concluding article in the series on the origin of Sunday observance.—EDITOR.]



## Avoiding Harmful Food Habits

By Ada May Bunch

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. There are a number of ways in which one may defile the temple, but one of the most common is faulty food habits. We may supply the proper building material in the right proportions for the body temple and yet fail to have good health, because of bad food habits. These habits include what we eat, when we eat, and how we eat.

For example, how long did you spend eating your breakfast or dinner today? Are you like many busy persons who scarcely take time to eat? The food is swallowed hastily when it is only half masticated or when it has scarcely been in the mouth at all. In eating we must take time to chew our food thoroughly.

This serves a double purpose: First, through the act of mastication the coarser particles of food are broken up.

Food bolted in chunks fails to be reduced to fluid consistency in the stomach. Food chunks are irritating to the mucous membrane of the stomach. Neither can food chunks be acted upon sufficiently by the gastric juice. Only the external surface is affected, and the rest leaves the stomach unchanged. Thorough mastication causes a greater secretion of saliva, which mixes throughout the food particles and greatly aids digestion.

If food is swallowed rapidly, more will be taken into the stomach before the sensation of hunger is allayed than can be digested with ease. This impairs digestion and leads to degenerative diseases, which affect the vital organs—the heart,



blood vessels, liver, pancreas, and kidneys.

Hasty eating also encourages the consumption of foods either too hot or too cold. We have all experienced how much easier it is to swallow quickly a very hot or a very cold bite of food than it is to retain it in the mouth for thorough mastication. Taking very cold foods slows digestion until the body can warm the food to body temperature. And taking very hot food is objectionable, because excessive heat produces the same effect upon the mucous membrane lining of the stomach as upon the skin. Unsuitable quantity of food and unsuitable temperatures of food are two conditions that often cause digestive disturbances.

### Eating Between Meals

Another faulty food habit that many have is eating between meals. If we keep the stomach full of food by eating at frequent intervals, the cells in the lining of the stomach have no time to rest or prepare for the regular meal. As long as food remains in the stomach these cells are stimulated to secrete digestive juices; but if the process of digestion is prolonged, the digestive juices and enzymes become weaker and less active in the digestion of food. Then the lining of the stomach loses its healthful tone and efficiency. The whole body suffers with the abused organ.

"Under circumstances of relative well-being and emotional security, the average breakfast (eggs, buttered bread, milk, and coffee) used in these experiments remained in the stomach approximately 6 hours." —*Human Gastric Function* (1947), p. 190.

Dr. H. C. Sherman, of Columbia University, says:

"Meals approximating one-third of the day's food may not disappear entirely from the stomach during six or seven hours." —*Chemistry of Food and Nutrition* (1946), p. 98.

Eating between meals destroys the appetite for the regular meal. This may contribute to malnutrition especially in children. Lydia Roberts in *Nutrition Work With Children*, page 112, says:

"There are several bad food habits that contribute to malnutrition either through their effect on the total food intake, or the type of food eaten, or on the utilization of the food by the body. Between-meal eating is one of the most serious of these."

The attitude or mealtime atmosphere in which food is eaten may also defile the body temple. Very few realize how greatly the digestive process is under the control of the mind. The connection between the mind and the stomach is so intimate that at one time it was believed the stomach was the seat of the soul. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.

Fear prolongs the emptying time of the stomach by at least an hour longer

than the average time. Anger and fright immediately affect digestion by slowing it down or even stopping the process. When unpleasant things occur at the table the effect produced in the stomach is the same as if someone had suddenly placed clamps on the secretory glands. They stop working. Then the gastric juices are not released in sufficient quantity to take care of the food eaten. Indigestion is bound to follow. Mealtime should be a pleasant occasion, when anxieties, perplexities, and angry words are banned from the conversation.

Overeating is another very harmful habit. The sense of satiety is quite as valuable as the sense of hunger. Overeating is a contributing cause of degenerative diseases. In the words of Fairfax T. Proudfit:

"When the liver is subjected to a long-continued strain from overeating, . . . its activity is essentially handicapped, a slow degeneration of the liver cells occurs." —*Nutrition and Diet Therapy* (1944), p. 552.

According to life insurance statistics overnutrition, a term now in common use for overindulgence in food and its resulting overweight, can be looked upon with certainty as the most powerful factor that decreases the life expectancy.

And overeating is harmful to the teeth just as it is to the rest of the body. Dr. John H. Green, of Philadelphia, who spoke at the American Dental Association, said, "Overeaters usually have more teeth troubles than undereaters." He asserted that the person who eats two meals a day is a better dental risk than the one who eats three or six or eight. As Cicero said, "Just so much food and drink should be taken as will restore our powers, not so much as will oppress them."

### Excessive Use of Sugar

And how many there are suffering from the harmful habit of the excessive use of sugar! Sugar is primarily an energy food supplying nothing else. Not only does sugar supply nothing but calories, but when used largely it takes the place of



## Let Us Enter In

By Pearl Kattelman



Here we are at the threshold of the Sabbath. Since the doors have not opened yet, let us take time to view the little group waiting outside. It is composed of an entire family. How quiet and reverent they all are! They talk in gentle, subdued tones. All is peace and harmony. Their clothing is clean and neat, and their shoes are freshly polished.

Listen! They are holding a meeting. The father reads a favorite passage from the Holy Scriptures. The children repeat their memory verses. Then all kneel reverently, and each one offers a sincere prayer. After reviewing the Sabbath school lesson, they sing songs. Then, just as the doors swing wide, the family join in singing "Don't Forget the Sabbath." Within, all is bright, peaceful, and calm. Thus they enter into another Sabbath day.

What a blessing there is in the Sabbath for each family who will lay hold of it! A day set apart or sanctified by God Himself at creation, a day different from every other day of the week, a day in which we are to lay aside all worldly feelings, words, thoughts, and actions, and be in tune with the heavenly universe, praising God for all His creative works, and His goodness and mercy to us.

However, it will take conscious effort and prayer to keep our thoughts from roaming. As Paul states in 2 Corinthians 10:5: "And

bringing into captivity every thought to the obedience of Christ." The high standard of Sabbathkeeping is set forth in Isaiah 58:13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

What a beautiful promise! Do we look forward to the Sabbath as a delight or as a burden? Are we remembering the Sabbath according to the admonition given in the fourth commandment, by planning our work so carefully that it will be finished in plenty of time before sunset Friday evening, so that we will know that the seventh day of the week is different—a day set apart, or sanctified, for unhindered communication with our heavenly Father, for reflection upon God's creative works, for missionary activities, and for meditation and relaxing rest? What a change would come into our midst if each church member would make a determined effort to observe the Sabbath in the way the Lord has instructed us. Let us remember the Sabbath day to keep it holy.



other foods that will supply protein, mineral salts, and vitamins. And the unrestrained use of sugar cultivates the appetite for sweet foods. Sweet foods also give a sense of satiety which may make other foods seem unnecessary.

Sugar delays digestion because it depresses the gastric secretions. Dr. Martin E. Rehfuss tells us that "in concentrated form sugar inhibits the appearance of the gastric secretion."—*Indigestion, Its Diagnosis and Management* (1943), p. 458.

Sugar is a cause of fermentation in the digestive tract. According to Dr. Florence Meredith, "when an excess of sugar is taken, it may ferment, with the formation of acids and gas. This is particularly likely to occur if there is delay in digestion as when sweet foods are taken with or contain much fat. . . . Furthermore, although an excess of sweets is more harmful than small amounts, even very little may cause trouble (e.g., one piece of candy taken into an empty stomach). In general it is desirable to train the appetite to be content with the milder, harmless sweetness of fruits and the simple desserts."

Dr. H. C. Sherman says:

"A simple pudding flavored with sugar rather than heavily sweetened is considered easy of digestion, but when more is used, with the addition of eggs and fat, we have as the result highly concentrated forms of food, which can be eaten with advantage only in moderate quantities, and which are entirely unsuited to children and invalids."—*Food Products* (4th ed., 1948), p. 349.

Sugar increases the body's need for vitamins of the B complex group, for without these vitamins complete oxidation, or burning of sugar in the body, cannot occur. Yet sugar supplies no vitamins in itself; therefore the vitamins supplied by other foods are sapped by sugar to liberate its own calories. Thus, often deficiency diseases develop with the use of large amounts of sugar.

### Carbonated Beverages

Many are unaware that the consumption of carbonated beverages, besides being harmful in other ways, increases the ingestion of sugar. The average six-ounce bottle of sweetened carbonated drink contains about two thirds of an ounce of sugar. It is not uncommon for many persons to consume several six-ounce portions of these beverages each day, each portion supplying from three to four teaspoons of sugar.

Each bad food habit is a defilement of the body temple, because it brings sickness and disease. We are told in volume 9 of the *Testimonies*, page 164:

"If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. . . . God will not miraculously save them from the consequences of their indulgence."



## What Is God Like?

By D. A. Delafield

One day a little girl asked her mother a puzzling question. "What is God like, Mommie?" She really wanted to know. Never having seen God, yet believing in Him, she was curious to know what He was like. Big people like you and me think that question sometimes even if we don't ask questions about it much. We are afraid God might hear and wonder at our ignorance. But we ought to know the answer to that question. How can we worship the Father "in spirit and in truth" unless we know Him?

There are those who think of God as "a Terrible Being who shoots the blinding darts of zigzag lightning and sends the thunder crashing across the sky; the Policeman of the World, the Supreme Spy, whose eye is everywhere at once, looking, prying, searching out the naughty things people do; an Exacting Schoolmaster who hands out a book of rules and stands by with a stick to see that they are obeyed."

But is God like that?

"'He is like the sun,' said the ancients, 'the giver of light and life, powerful and splendid.' 'He is like the fire,' said others, 'warming, purging, destroying.' 'No,' said others, 'God is like the mountains, majestic, aloof, unchanging, and unchangeable.'"

And men have worshiped the sun, the moon, the stars, the fire, and the mountains, because they believed that the Deity was present in these natural things. But is God Himself present in the vast creation? That cannot be true.

Men have said, "God is force, He is nature; He is everywhere, He is nowhere;

He is powerful; He is weak; He is selfish, He is sacrificing; He is kind, He is cruel; He is like good men, He is like bad men."

These ideas of God are so contradictory. To understand God, men need a revelation of Him by someone who is Godlike, someone who will come down from God's throne, live with us, and show us the Father. We want to see God in revealed human flesh. Then we can understand.

And thank God, nineteen hundred years ago such a revelation was made to men. Jesus Christ, the Son of God, who had lived with the Father from eternity, became the Son of man, Mary, His virgin mother, gave Him flesh. And for the first time men "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. No man had seen God at any time before Christ appeared in the manger of Bethlehem. But with the advent of our Lord this world received a clear-cut declaration of the nature and character of God.

### "I and My Father Are One"

Jesus Himself said, "I and my Father are one." "He that hath seen me hath seen the Father. . . . Believe me that I am in the Father, and the Father in me." John 10:30; 14:9, 11.

Inspired by this revelation, the apostle Paul wrote:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

"For in him dwelleth all the fulness of the Godhead bodily." "Who is the image of the invisible God." Col. 2:9; 1:15.

If we would know what God the Father is like, then let us look at Jesus, His Son, for God is like Jesus Christ.

Now, Christ is a historic figure. He is a person about whom biographies have been written. His contemporaries testified to the acts and events of His remarkable life. Although Christ came to earth from the highest heaven as the Son of God, and had no earthly Father, He assumed a human form that was visible to men. In the miracle of His incarnation God demonstrated to men that He was a personal God, not an indefinable wisp of spirit floating about in the clouds or a pantheistic presence in the objects of nature. Christ is declared to be "the brightness of his glory, and the express image of his person." Heb. 1:3.

Put it down as a fact, then, that God is real and personal, not indefinite and abstract, like some cosmic riddle beyond

### My Plea

By INEZ BRASIER

Dear Lord, here are these boys, these girls,  
Whom Thou hast given me.  
Oh, grant me now Thy grace and love  
To lead each one to Thee.

They press me so. Their unthought need  
Is on my heart each hour.  
I long for wisdom to guide aright—  
A measure of Thy power.

I bring their names before Thee, Lord,  
Who calmed the angry sea.  
Oh, still the passions that arise  
And draw each wayward heart to Thee.

I fail alone. Oh, bear for me  
This burden of their care.  
Low at Thy feet I lay it down  
And claim Thy promise there.

the ken of man. Neither is He a force merely, or a great power or a good quality of life. He is very much alive and very much a person.

But God is more than personal. He is warm and friendly, much more so than the most gracious Christian you have ever met. He is kind and loving in nature, notwithstanding His infinite power and greatness. Doubtless, your mother is to you the living embodiment of all that is kind and good. But God is the source of your mother's goodness. Ask her, and she will tell you so. If she is a Christian, she will confess that she is so human she might even make mistakes. Then she will quote a very meaningful text to you. It reads like this:

"Can a woman forget her sucking child, that she should not have compassion on

the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

Mothers may forget us, but God never! His mercy and love and kindness are steadfast and enduring. Best of all, they are revealed to us in a personal, intimate way.

#### The One Perfect Revelation

Earthly friends and loved ones who are devoted to God help us to understand what God is like. But Jesus was the one perfect revelation. From the manger of Bethlehem to the cross of Calvary, His life was an unfolding of heavenly virtue and grace, mingled with justice and power, such as men had never seen before. Heaven stooped low in the person of

Jesus to communicate to human beings the revelation of a mystery that sin had obscured. In Christ ministering to the sick, raising the dead, casting out demons, cleansing the lepers, and preaching the gospel of love, God was revealed to men as a warm, personal, kindly heavenly Father who was deeply interested in each of His earthly children.

From this it is clear that God is love. Men need not be afraid of Him. They may serve Him with joy and confidence. Sinners may come to Him and find peace and pardon and power. All may taste and see that the Lord is good! It is the love of God that subdues our iniquities and inspires surrender and allegiance.

Jesus knew when He came to earth that His chief business would be to remove from the minds of men the misconceptions and false notions that prevailed concerning the character of His Father. The life and death of Jesus were a heroic defense of God. The light and glory of His unselfish life dissipated the darkness of ignorance that shut out God from men's sight.

The Saviour knew that unless men understood what God was like they could not worship Him in an acceptable manner. The blameless integrity and the sacrificial love of the Infinite One must be upheld. Men's hearts must be won to God by a supreme exhibit of unselfishness. All of this Jesus accomplished in His earthly life and His sacrificial death.

Now the world is informed concerning the character of the Invisible One. We cannot blame God for delinquency in this matter. The question, "What is God like?" has been answered for time and eternity. God is like Jesus Christ.

If you are acquainted with Jesus, then, you know God, His Father, for God was in Christ to "reconcile all things unto himself." Col. 1:20. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Certain it is that here is a God we can worship, love, and trust. "This God is our God for ever and ever: he will be our guide even unto death." Ps. 48:14.

Jesus said, "No man cometh unto the Father, but by me." "And him that cometh to me I will in no wise cast out." John 14:6; 6:37. You may choose Him as Lord and Saviour today, and the knowledge of His character will keep you faithful and true always.

God is able and willing to bestow upon His servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfil the highest expectations of those who put their trust in Him.—*Gospel Workers*, pp. 262, 263.

## A Story for the Children

BY ARTHUR S. MAXWELL



### The First Baby

When God created the fish, birds, and animals He said to them, "Be fruitful, and multiply." Gen. 1:22.

In answer to His command there soon appeared in the rivers and the seas thousands of baby fish, from tiny minnows to infant whales and sea lions. In the trees and bushes of the forests birds of every kind and color began to build nests, lay eggs, and hatch them, as birds have done through all the centuries from that day to this.

To the first sheep came the first little lambs, to the first bears came cuddly little cubs, to the first elephants came cute little baby elephants, and so on through all creation. The whole world became one vast nursery, with thousands of mothers and fathers doing their best to feed and train their children.

To Adam and Eve also God said, "Be fruitful, and multiply." He did not want them to be alone. He planned that they should have a large family and enjoy the love and companionship of many, many boys and girls.

How many children Adam and Eve had we do not know. But in view of what we are told of those far-off days, we may be sure they had lots and lots of them. And what bright and beautiful children they must have been, offspring of these two majestic beings formed by the Creator Himself!

How the hills and dales must have rung with their happy laughter as they romped together in the fields and woods and played with their animal friends! Beyond doubt it was the joy and love of these dear children that helped Adam and Eve bear up under their sorrow at the loss of Eden.

Of all their children we know the names of only three—and these all boys. Of course, they must have had girls in their family too,

but none of their names are to be found in the Bible.

The name of their first baby—the first ever born on this earth—was Cain. No wonder we know *that* name, for first babies are always so very, very important, aren't they?

How Adam and Eve must have loved that little boy! How they must have counted his fingers and toes and marveled at the beauty of his eyes, his nose, his ears, his mouth, time and time again, just as all fathers and mothers have admired their first babies ever since!

I feel sure too that the Son of God took many a tender look at that soft little bundle of loveliness in Eve's arms, for He knew that someday He would come to live among the children of Adam just like that.

What a comfort little Cain must have been to the sad hearts of his parents! The very joy of looking at him, playing with him, and loving him must have helped them forget their sorrows. And as they thought of the day when he would grow up to be a fine big boy, a young man just like his noble father, what wonderful dreams they must have dreamed for him, what great hopes for his future they must have cherished!

Alas, it was not to be.

Instead, this dear, dear treasure, this joy of their hearts, was to become the source of their greatest sorrow.

They thought they had paid the price of sin when they were driven from Eden. But they had only begun to pay it. Soon, all too soon, they were to see what sin can do in a boy's life, what it can do to a boy's home, what it can do to his parents' hearts.

Oh, sad, sad story! This beautiful baby, this perfect child, first-born of the world's first man and woman, was to become the world's first murderer!

# Jesus and Eternal Life

By G. S. Stevenson

"I am the way, the truth, and the life." John 14:6. Jesus not only claims to be the revelation of a way of truth that leads to life but also claims that He is that way, that He is truth, and that He is life. The soul seeking for eternal life must find it in Him. There can be no other way. This, indeed, is the center of the gospel; to this the apostles testified, and for this faith they were willing to suffer imprisonment, torture, and death.

To the chief priests who had threatened them and commanded that they cease to preach in the name of Jesus, Peter and John boldly proclaimed, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And to the jailer in Philippi who fell trembling at their feet with the appeal, "Sirs, what must I do to be saved?" the apostles Paul and Silas unhesitatingly replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31.

## Looking Unto Jesus

Salvation means eternal life. And so the declarations of the apostles just noted are, in effect, assertions that Jesus is the one and only source of life eternal. In fact He claimed as His prerogative the granting of eternal life to those who believed in Him. In that wonderful night interview with Nicodemus He showed how He was to do the work represented by the brazen serpent that Moses lifted up before the eyes of the dying Israelites in the wilderness.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:14-16.

To us who have long been accustomed to those words their significance does not seem great. But what must have been their impact upon the mind of the Jewish rabbi Nicodemus? How do they sound to a Jew, a Mohammedan, a Hindu, or an agnostic today? Unquestionably Jesus was either the boldest, most shameless impostor, or else what He claimed was true. Thank God it is true. Millions have testified to the fact that they have received eternal life through faith in Him. Millions have died for making that claim. Millions more today would be willing to testify with their lives that Jesus has given them life in their souls.

Yet, strangely enough, in the thinking of the Christian world there has developed a remarkable paradox. Accepting

the fact of Jesus as the great Life-giver, and claiming that in Him they live, and move, and have their being (Acts 17:28), a large part of the Christian church have embraced the pagan idea of soul immortality. To one who finds Christ as the center of all, such a condition is hard to comprehend. If the soul is naturally immortal, independently of God, then Jesus is not, as He claimed, the only source of everlasting life.

In both the Old and the New Testament man is described as mortal. "Shall mortal man be more just than God?" Job 4:17. The writings of the psalmist and Solomon abound with references to the death of man as being the cessation of life, apart from hope in God. Paul uses the word "mortal" and "mortality" five times as a description of man's natural condition, and nowhere does he imply that man has any immortal hope outside of the gospel. (See Rom. 6:12; 8:11; 1 Cor. 15:53, 54; 2 Cor. 4:11; 5:4.) Through the prophet Ezekiel, God declared, and repeated, that "the soul that sinneth, it shall die." Eze. 18:4, 20.

## The Word "Immortal"

The Scriptures not only make no reference to immortal souls but are also very sparing in the use of the word "immortal." In all the pages of Scripture, and among all the forty writers who were used to write its messages, there is only one place where this word occurs. Only one writer discourses on the theme of immortality. Paul is that writer, and it is in his first letter to Timothy that this word occurs. There it is part of an ascription of glory to God, which reads thus: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1 Tim. 1:17.

All will agree that the word is rightly

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## Beyond All Shadows

By MARY GUSTAFSON

Sometimes shadows shroud our pathways,  
Dimming out the sun from view,  
Until we have full surrendered  
Just as He would have us do.

When we grasp His healing promise  
We can know He leads the way,  
Even though our bed be stony  
As the tomb wherein He lay.

He has suffered for His children;  
He will lead them through the night  
To the land that has no sunset,  
Only His eternal light.

ascribed to God. He is immortal. But who else can claim this condition? None. Paul makes use of the word "immortality" on five occasions, and on one of these he states categorically that God "only hath immortality." Notice his words: "Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16. God is immortal, and He alone has immortality. There is no such thing as an immortal soul alive on earth. But Christians may expect to receive immortality someday. That is what Jesus offers His followers, and the Scriptures make this fact very plain.

## Immortality a Special Gift

The four other occasions on which this word is used by the apostle Paul show that immortality is something for which the Christian must seek, and will ultimately obtain. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:7. It will be found through the gospel, which tells how our Saviour Jesus Christ "hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10. The time when this gift will be granted to man is revealed in 1 Corinthians 15:53, 54. This is part of Paul's inspired account of the resurrection at the last day, when death gives place to life, when the sinful, dying, corruptible nature will be cast off, and when "this mortal must put on immortality." This event is still future.

## The Source of Life

But one thing becomes abundantly clear to us as we read these passages: Jesus is the source of immortal life. Without Him no one has any claim to it or hope for it. He is the prince of life. Jesus came to give life to man. He has life inherent in Himself and the power to impart that life. Through the contact of faith His life flows into ours, and we "who were dead in trespasses and sins" (Eph. 2:1) are quickened and made alive. He declared, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. Therefore "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The believer in Jesus receives that spiritual quickening, which is eternal life. He obtains it at the very moment when his life is renewed by contact with the Saviour. He has it in Christ. It is the earnest and pledge of the immortality which will become his portion at the resurrection when Christ the Life-giver appears. The beloved disciple bore record of this fact in these glowing words: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not

life." I John 5:11, 12. And to make sure that we do not misunderstand, he adds, in verse 13, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

And when this earthly life must end, the Christian does not enter the valley of the shadow in terror and dismay. Ah, no! To him it is but the sleep of a night.

There is no other "truth," no other "life" here or hereafter except through and in Christ.

## Men and Events of Our Early Days



### The Southern Continent

By Arthur W. Spalding

South America was opened to the last gospel message in the 1890's. A French colonist living in Argentina saw a printed account of a Seventh-day Adventist baptism on the shores of Lake Geneva, in Switzerland, and being greatly interested, sent for literature, which resulted in his accepting the Sabbath, with a number of his friends.

A German Seventh-day Adventist in Kansas who had lived in Argentina corresponded with some of his relatives and friends there, one of whom wrote that if he had someone to keep the Sabbath with him, he would keep it. Thereupon the Kansas brother and several of his neighbors emigrated to the southern continent, and opened the work there in 1890. The next year three colporteurs—R. W. Snyder, C. A. Nowlin, and A. B. Stauffer—came and pioneered the literature work, not only in Argentina but in Uruguay and Brazil. On the west coast Chile was entered in 1894 by the colporteurs T. H. Davis and F. W. Bishop.

The first ministerial help was furnished in 1894, by Frank H. Westphal, who came to work among the Germans in Argentina, but whose long service of over thirty years came to embrace all languages and nationalities. His younger brother, J. W. Westphal, followed him in 1901, to develop into the head of all the South American work, and its great organizer. Frank Westphal pioneered on foot, on horseback, in wagons, in the cities, on the pampas, across the rivers and the mountains, up into Brazil, over into Chile. He sowed with the sowers, threshed with the threshers, rode with the *vaqueros*; and everywhere preached the new life-giving religion.

In the province of Santa Fe a family named Kalbermatter, Swiss Catholic settlers, half converts who had caught the glimmerings of the message from a book lent by a colporteur where he could sell none, drew around the minister at a table in their home, lighted their pipes,

and assured him they were deeply interested in the truths he proclaimed, and would listen all night. The room was soon choking with tobacco fumes.

The next day, in a meeting attended principally by women and children from the community, Westphal presented some health principles, teaching those who were present that they must keep their bodies pure, as the temples of the Holy Spirit. In the evening he was again in the same home, and found all the pipes bundled together and hung from the ceiling. They explained that some of their small children, attending the day's meeting, had reported there was something evil about the pipes, and they should be hanged!

#### Beginning of Institutional Work

On a Monday afternoon late in September, 1898, a general assembly in Entre Rios Province was about to begin its last meeting when in the distance appeared the figure of a man trudging along on foot toward the encampment, carrying his Bible in one hand and his satchel in the other. Elder Westphal called a halt to the opening of the meeting until he should arrive. To his surprise, he recognized him as Luis Ernst, a young man from Uruguay.

"Welcome, Luis! Where are you going?"

"I have come to the general meeting because I want to attend school and prepare to give the message. I have sold my land and cattle, and turned over my cheese business to my brother, so that I may be free for training."

The meeting that followed had a new subject to discuss, the necessity of opening a school for the young people of the faith. "Here is a young man from Uruguay who wants to be trained for the ministry, and he came here expecting to find a school established. How shall we respond to such an appeal?"

They agreed they ought to start a school. One brother donated forty acres of land; others pledged some money, some promised from one to four acres of wheat

when the harvest should come, in February. Ernst accepted an invitation to travel and labor and study with Elder Westphal till then.

But locusts damaged the wheat crop, and the funds collected were only enough to purchase the brick for the building. The workers and their brethren started to build, labor free. A well must be dug. A French brother gave his services for this, but at forty feet down he struck a stratum of treacherous soil, and feared to go deeper.

Luis Ernst arrived on the scene just then: "How are you getting along?"

"The well digger has quit, because he's afraid the soil will fall in on him. Without water we can't continue building."

Ernst went behind a big pile of bricks, and they heard him praying: "O Lord, the work is stopped because the well digging has stopped. If Thou wilt protect me, I will go down in the well and dig."

Down he went, and sunk the well twenty-five feet deeper, to a fine stream of water. Although the earth often fell in at night, never did it fall on him while digging. At last he bricked it up, and the work went on.

But the brethren could go no further, for the locusts had done them so much damage that they could not furnish money to finish. Then the workers rallied, and gave liberally out of their poverty. At that the farmers took heart, and they all raised enough to buy the roofing and the doors and windows, and with their donated labor they put it up. Westphal acted as hodcarrier; and N. Z. Town, who was to head the school, was cook.

Other young men had come in—Santiago Mangold, George Block, Ignacio and Pedro Kalbermatter. While studying, they worked at the finishing of the school; and in 1900 it opened, with N. Z. Town and J. A. Leland as teachers. It has grown into the River Plate College, the chief and largest of all our South American schools.

Thus, as the nineteenth century came to its fullness, the work took partial root in the southern continent. The publishing work, beyond the printing of the two or three papers, waited, both in Argentina and in Brazil, for two or three years yet. The medical work started with the coming of the first physician in 1901. Meanwhile the preacher and the colporteur carried on.

He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—*Gospel Workers*, p. 29.

# EDITORIALS



## How Heaven May Become More Real to You

Those who declare that God seems unreal to them, invariably add immediately that heaven seems unreal also. Though the two are closely related we have, for practical purposes, separated them in this discussion. For the last two weeks we have considered ways by which God may become more real to you. Let us now consider how heaven may likewise become more real. Inevitably some of the suggestions will be similar.

First, again, comes the matter of our thoughts. How often do you think about heaven, or about the new earth which God will create for His children? We sometimes sing:

“Beautiful valley of Eden,  
Home of the pure and blest,  
How often amid the wild billows  
I dream of thy rest, sweet rest!”

But “how often” do we dream of that bright and blessed land? How often do we consciously think of it? Abraham “looked for a city which hath foundations, whose builder and maker is God.” Do we thus look? Not unless our minds and thoughts are frequently focused on that city.

### Television and Heaven

We understand that there are Adventist homes where many hours daily are consumed in watching the television programs. Some programs are good, but some are not so good, and others are degrading. It is hard to believe that extended viewing of the changing program, even with diligent attention to screening out the worst, can put us quite in the mood to sing with sincerity: “Beautiful valley of Eden.”

How does heaven become increasingly real to a person whose mental pictures are largely dictated by the literal pictures prepared by the promoters of plays, sports, fashions, and the like? The moving-picture theaters are experiencing a tremendous slump in patronage on account of television. Does anyone imagine that this is because the public have found in television something more heavenly, more uplifting, more morally bright, than what they found in the theater? No, they simply find their desire for amusement and thrill, those earthy excitements that formerly were satisfied only in the theater, now adequately satisfied by television.

Let us be thankful that we can salvage something of this amazing invention for the kingdom of God by presenting a Faith for Today program. But let not that fact relax us to the point where we no longer guard the television screen against endless scenes of a doubtful character that would flit across it.

The purpose of these paragraphs, however, is not to discuss the varied aspects of television. We mention it only because the habit of spending long hours with it provides a sorry illustration of how we may so fill the mind with less than heavenly scenes that only a miracle could produce for us a sharp, clear, and continuing picture of Eden.

Of course it can be said with equal force that the church member who keeps his mind's eye focused unremittingly on the picture of his particular business or

calling, or earthly activities of whatever nature, may find himself unable to bring Eden into focus. It takes time to focus on the world beyond. In our lowly and fallen state our mind's eye is dim and unaccustomed to heavenly glory. We must spend periods basking in the light of heaven if our eyes are to become adjusted to that bright light and to be able to provide for us a picture of the glorious world beyond. One hour a week is not enough. Which is another way of saying that if heaven is to become real to us we must take some time meditating on heaven in addition to the hour spent at the church on Sabbath morning.

### Do You Talk About Heaven?

As with the reality of God, so with the reality of heaven, we must talk about that better country if we wish even to keep it in our thoughts. Someone has well said that expression deepens impression. If the Lord gives to you in your meditations a new glimpse of the goodly land, why not include it in your conversation the next opportunity you have to meet a fellow church member? We all affirm that our one objective in life is to reach the banks of the river of life that flows by the throne, and to talk with Him who sits on that throne. We all declare that our mission gifts are given with the hope of taking others with us to that rapturous land.

But, truly now, would a visitor from Mars, listening to our conversations day in and day out, gain the clear impression that that is our great objective? Such a visitor might actually be mistakenly led to conclude at times that our choicest objective is the securing of some added gadget for the house, or the acquiring of a better model car. If it is still true that out of the fullness of the heart the mouth speaketh, then too often is it true that our hearts are not very full of a desire to reach heaven.

The trouble with many of us is that we are too casual about the better world. The present one looks rather inviting, at least the kind of world in which Americans are privileged to live. The wonder is not that heaven seems unreal to many, but that it seems as real as it does. If this appears to be a harsh appraisal of Adventist thinking and speech, ask yourself: How many times in the last week, or month, have I talked to any of my brethren about heaven, expressing exultant joy at the thought that soon we shall enter that better land? Or how many times have I heard a brother or sister in the church speak thus?

The honest facts are that most of us do not do enough talking about heaven, which is another way of saying that most of us do not do enough thinking about heaven. Small wonder, then, that heaven does not seem as real to us as it should.

### Gifts and Missionary Work Aid in Giving Reality

Beyond thinking and speaking of heaven, there are two other aids to gaining a greater sense of the reality of that better country. Heaven becomes more real to us if we invest sacrificially of our means for the advancement of the kingdom of God. Where our treasure is there will our heart be also. If we give our gold to God, the streets of gold become more real. Liberality is one of the greatest protections we have against the deadly apathy and for-



getfulness of heaven that so marks the worldling. Perhaps we have thought only of the value of our gifts to a far mission field. But those gifts may aid us as much as they aid the heathen, even if in a different way.

Heaven also becomes more real to us if we engage in active missionary work. Working for the souls of others does something glorious for our own souls. It is the light that comes into the eye of a man to whom we have presented the Bible picture of the better land that brightens anew our own vision of that goodly country.

Let us think about heaven more; let us talk about heaven more. Let us send up gold for its streets, and let us bring others to a knowledge of what God has prepared for them that love Him. Thus will heaven seem ever more real to us, and thus will we, in turn, find ourselves ever more fervently setting our faces toward the gates of the New Jerusalem.

F. D. N.

## "They Have Their Reward"

In the newspaper magazine *This Week*, May 11, Captain Henrik Kurt Carlsen tells the story of his fight to save his ship, *The Flying Enterprise*, on the stormy Atlantic, and the more difficult fight to save himself from those who sought to profit by his heroism.

This stalwart sailor has given the world a good lesson in integrity of character. In his determination not to sell his soul for mammon, he has proved that there still are some in the world today who believe that "man does not live by bread alone." He has shown us that the peace of mind that comes by putting principle above profit is worth more than the luxury and high living that attract so many.

Captain Carlsen was an astonishment to many who could not understand why he was not willing to cash in on his momentary popularity. It is amazing to what extent commercialism has taken possession of men today. The most tragic circumstances, the most sacred memories, are looked upon as just one more occasion to be exploited.

This is a mercenary and cynical age. Profits come quickly when a man is smart enough and alert enough to seize opportunities for gain and cynical enough to believe that every man has his price. To such people Captain Carlsen seemed very much unworldly when he turned down offers that would have made him wealthy overnight.

Even while the valiant captain was carrying on the dangerous struggle to keep his ship afloat and bring it to land, he received his first offer over his fast-failing radio. Some organization who wanted to be first to receive his favor sent a message asking him to wear a necktie marked with their insignia, which they were sending him. This was just the first of a deluge of similar messages that were received on the attending destroyer, *Golden Eagle*, to be relayed on to him. He had to give orders to hold up all such messages.

After coming ashore he was hounded on all sides with offers. When he arrived in the United States, fantastic sums of money were offered him if he would endorse a certain brand of cigarette or beer, or, as in one case, if he would say that he was wearing a certain make of sweater aboard the foundering vessel. This would have been a falsehood, but that apparently made no difference to the owner of the knitting mill who made the offer.

In closing his story Captain Carlsen said:

"I could find a thousand reasons for rejecting the offers that I have turned down. I couldn't find one good reason for accepting them. I know that I would have been unhappy if I had accepted. It has not been hard to refuse them. I am grateful today that I did. It gave me peace of mind."

## "All I Did Was My Duty"

When the hero of this story landed at the New York Idlewild Airport amid a host of people waiting to welcome him, he wanted to know what was causing all the excitement.

"All I did was my duty," Captain Carlsen told the crowd.

That reminds us of what Jesus said on one occasion. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

Again He uttered this principle. "And whosoever shall compel thee to go a mile, go with him twain." Matt. 5:41.

Reward for services rendered is a legitimate practice, but every man should be able to give that extra faithful service in times of danger and emergency for which he cannot be paid. It lifts a man above the sordid, earthly aspect of life when he can say, "My honor, my character, my soul, is not for sale."

One of the signs of the end is the cynical attitude toward moral principle that is so prevalent today. The apostle Paul foretold this when he wrote of the last days, "Men shall be lovers of their own selves, covetous, . . . without natural affection, . . . lovers of pleasures more than lovers of God." 2 Tim. 3:2-4.

Pertinent to this story is this counsel of the Lord:

"Take heed that ye do not your alms [your good deeds] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, *They have their reward*. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Matt. 6:1-4.

F. L.

## Others Have Said



Just praise is a debt, and must be paid.—*Address Book*.

The individual who is willing to admit faults has one less fault to admit.—*L. & N. Magazine*.

He who would leave footprints in the sands of time must wear work shoes.—*Kablegram*.

A great industrialist once said he needed the answer to only one question to rate the character of any of his employees, The question: "How does he take and give criticism?"—Seth Harmon.

The yoke of God will not fit a stiff neck.—*Christian Life*.

When success turns a man's head, it always leaves him looking in the wrong direction.—*Grit*.

People who talk about the things they can't afford sometimes forget that the list should include pride, envy, and malice.—*Selected*.

No habit has a real hold on you other than the hold you have on it.—*Gardner Hunting*.

A teacher asked her class to define repentance. Replied a bright little boy, "It's being sorry for your sins." But a much brighter little girl added, "Repentance is being sorry enough to quit your sins."—Seth Harmon.

Even on the best subjects, you can easily talk too much.—*Hoard's Dairyman*.



# News From the World Field

## Progress in Northeast India

By F. E. Spiess, *President, Northeast India Union, Southern Asia Division*

Since the 1950 General Conference the thought of doubling the membership of the denomination in four years has been a great challenge to the Advent band in every quarter of the globe.

In the great Gibraltar of heathenism of Southern Asia one would hardly dare to accept such a challenge. The records of the struggles of many tried mission workers gathering a few souls as brands plucked from the burning through the years would hardly encourage us to set such a goal.

But God is in this work, and He has promised that when it will be finished throughout the world, Southern Asia will not be left out. So we take courage and go forward.

Our greatest accomplishment in the history of one year of the Northeast India Union Mission was 251 souls received into church membership by baptism and profession of faith in 1951. In 1950, 180 souls were added to the church by baptism and profession of faith. Thus 431 persons were received in the two years. Our membership at the beginning of 1950 was 1,412. Though this gain has been the best in our history, we conclude we have much to do to reach the goal.

But things are happening in the union that fill us with the belief that much is in store for us. In Calcutta a few months ago D. S. Harris, our newly appointed union evangelist, launched an evangelistic campaign which has resulted thus far in thirty-three souls being baptized. There may be as many more before the campaign closes. This will more than double the membership of that church. Over in the Lushai Hills of Assam, W. G. Lowry and his family are living amid a most primitive hill people. Last year 106 were baptized in that field, more than doubling the membership in one year. His goal is two hundred baptisms this year.

Also in the Assam Mission, Thomas Ashlock is probing interests found in many parts of the Naga Hills. In one area more than eight hundred want our message, and more than two hundred have stepped out and want baptism as soon as we can instruct them. In other areas of the Naga Hills Voice of Prophecy students, whom we cannot meet as yet but who will join us as soon as we can

reach them, declare their fellowship with us. Brother Ashlock's goal of baptisms this year is one hundred, where there have been none heretofore. The Assam Mission in the past two years has doubled its membership, and there is a reasonable hope that it will double its present membership in the next two years.

The latest word from the northern frontier of the Himalayas is that there is a keen interest among Voice of Prophecy students in Gangtok, Sikkim, heretofore unenterable territory, but now accessible to our Indian nationals. When C. B. Israel from the division visited this place he met a live and enthusiastic group of Voice of Prophecy students, who did not wait for him to look them up. When they discovered he was in town they looked him up and stayed with him till he left. More recently Mr. J. Japagnanam, publishing secretary for the Northeast India Union, and Mr. B. L. Albert, colporteur and pioneer evangelist from Kalimpong, went to Gangtok together. Besides selling

the first denominational books ever to be sold in Sikkim, they were overwhelmed with the open-mindedness of those who wanted to know the way of life. This is only twenty-five miles from the borders of Tibet.

Not long ago I visited a village down in the southern tip of Orissa where recently ten converts were baptized. Though I arrived about 10 A.M. on a regular work day, the people were waiting for me. About eighty of us gathered in a little dark thatched shed. I expounded the Word of God to a most attentive and responsive audience. I have just had word that over on the west border of Bihar, in a native state, interests are springing up among the tribal peoples. Our evangelists have been invited to visit them, but have not yet been able to go.

Over in the Mymensingh district of Eastern Pakistan the Garo tribal peoples are responding to the message in large numbers and are calling for help.

The time is short, and the calls are urgent. We believe there has never been a time like the present to press the battle to the gates. Many obstructions have been put in the way of the message, but our God will open the seas before us. So we press on in faith looking to the day when the work will be finished.

## Rapid Progress in the Gold Coast

By P. H. Stearman

Two hundred delegates gathered from all parts of the Gold Coast for the second constituency meeting in the history of our work in this land. It was inspiring to see so many familiar faces of representatives from the old established districts, and it was encouraging to see delegates from the most recently entered province—the Northern Territories—present at this important gathering.

The meetings, held April 24-27, convened at the Seventh-day Adventist seminary, Bekwai, Ashanti, situated just twenty-six miles south of Kumasi. Here the acting principal, A. M. Moyer, and his staff had done excellently in preparing for the visitors.

We were happy to have with us T. J. Bradley, secretary of the ministerial association of the Northern European Division, and J. O. Gibson, president of the West African Union Mission. Also in attendance from the union were D. V. Cowin, secretary of the educational and

Missionary Volunteer departments, and D. L. Chappell, secretary of the publishing and Sabbath school departments.

When the seating of the delegates had been completed, the constituency meeting was declared open by A. J. Mustard, president of the Gold Coast Mission. The happy task of voting twenty-six new churches into the sisterhood of churches was the first item of business.

In the president's report it was shown that the number of organized churches in the Gold Coast Mission increased from twenty-four to fifty in the period of three years since the last constituency meeting. In addition, there are at present 143 companies scattered throughout the field. The church membership almost doubled in that period, increasing from 2,238 to 3,775 at the end of 1951, and the Sabbath school membership stood at 13,155.

Pastor Bradley, in a series of Bible studies dealing with the Holy Spirit, led us to a deeper realization of our need

of His power in our lives. Encouraging and exhortative morning worship talks were given by several of the African ministers.

A number of far-reaching resolutions were passed by the delegates in session, particularly those dealing with various aspects of evangelism and education. All workers of the mission pledged themselves to take part in two active evangelistic campaigns each year, and plans were laid for holding strong evangelistic efforts in the near future in all large centers of population in this country.

### Secondary School Planned

Those responsible for the educational progress of the field presented plans for launching a secondary school in the Gold Coast in 1953. The whole gathering responded heartily to this motion, and many delegates expressed thanks to the General Conference and Northern European Division, whose generosity had made such an undertaking possible.

On Sabbath afternoon a most impressive ordination service was held when J. C. Vetter and Owusu-Ansah were ordained to the gospel ministry. For the last three years Pastor Vetter has been working as educational and MV secretary for the mission. Owusu-Ansah has been in ministerial work for almost twenty years in the Gold Coast and was a missionary in the Ivory Coast for several years.

For some time the development and training of national workers to occupy higher positions of responsibility has been going on. All present, therefore, were much gratified to learn of the appointment by the West African Union Mission of C. B. Mensah as assistant to the president, and S. Adusei as assistant to the secretary of the MV and Sabbath school departments of the Gold Coast Mission. Their fellow workers wish them Godspeed in their newest undertakings.

A closing service of consecration was entered into with great feeling by all

workers and delegates who, at its close, wended their way from the little church on the hill with renewed determination to carry speedily the last warning message to the needy towns and villages of this land.

## Evangelistic Mission in Australasia

By J. L. Shuler

In response to an invitation from the General Conference, it was the happy privilege of the writer to spend a little more than one year, from May 1, 1951, to May 15, 1952, in the Australasian Division in the interests of evangelism. I had the challenging experience of conducting the first full-length public evangelistic campaign ever attempted in islands of the South Seas. This was held in the town hall of Suva, Fiji.

It was a most interesting experience to preach to attentive audiences composed of Europeans, Euronsians, Indians, Fijians, and Chinese. Public evangelism combined with personal work proved itself to be a successful and fruitful method for winning souls. The brethren in charge of the Central Pacific Union Mission and the West Fiji Mission were most cooperative in helping to make these meetings a success.

There are 120,000 native Fijians in the Fiji Islands. Of this number 112,000 are said to be Christians.

When one sees how these live in relation to true Christian standards, one sees anew the import of the second angel's message, "Babylon the great is fallen. . . . Come out of her, my people." They can break all the Ten Commandments, and yet be members of their churches. Sometimes the native ministers are so stupefied from drinking the native grog that they cannot find their way into the pulpits on Sunday morning.

In the midst of these lowered standards the third angel's message lifts up God's standard, and calls out a clean, true people to keep the commandments of God and the faith of Jesus.

At Sydney, Australia, and at Auckland, New Zealand, I had the privilege of uniting with C. E. Weniger, of the Theological Seminary, in conducting two ministerial institutes for three weeks each. These were attended by about 270 ministers. God's blessing was evident in both institutes.

After the second institute I led out in a field school of evangelism for about fifteen of our workers in connection with an evangelistic campaign in one of the suburban areas of Greater Sydney. We have a loyal group of laborers in Australia, and we most earnestly pray that God will continue to bless their united efforts to evangelize the continent and its wide-spread mission territories.



### Nurses Graduate in South India

In the Seventh-day Adventist church at Nuzvid, in South India, on the evening of March 28, 1952, thirteen graduates of the Giffard Mission Hospital dedicated their lives to the service of our Lord. It was a very impressive service. K. Gopal Rao gave the inspirational talk. Violian Dkar, one of the junior students from Gaintia Hills in Assam, sang "My Task." After the talk the pastor of the class, P. G. Bisvas, responded.

On the following Sabbath morning the baccalaureate service was held. S. John, the acting president of the North Telugu Mission, preached the sermon. He based his sermon on the class motto, "Guided by the Master Healer."

Sunday evening the commencement service was held. As the processional was played by Mrs. John B. Oliver, the freshmen,

juniors, and the graduates marched down the aisle and formed a line of guard through which the seniors and platform speakers came and took their places on the platform. This service was held in Coune Hall.

The invocation was offered by G. H. Devanandam. Beautiful music was then played on typical Indian musical instruments including the vina, flute, harmonium, violin, and *thabala*. These were played by musicians who were friends of the graduates. The commencement address was given by G. Isaiah and was based on the aim of the class, "Loyalty to the Master." Miss Edna York, superintendent of nurses, then presented the class to Dr. John B. Oliver, the medical director of the institution, who presented each member with his diploma.

ELLA MAE STONEBURNER.

## Paper Publicizes Departure of Missionary Nurse

By J. R. Ferren

As you read the REVIEW announcements of the departure of Adventist workers for distant mission fields, many thousands of others may be reading about them in their local newspapers.

These stories, written usually by church press secretaries, give the public a larger and better understanding of the denomination's world work:

A recent example is a story in the Columbus, Ohio, *Citizen*, featuring the leaving of a Worthington nurse for a Rangoon, Burma, hospital. There she will be "the superintendent of nurses at the hospital owned and operated by the Seventh-day Adventist Church," it says. A large and attractive picture shows the nurse, Miss Iliada Mann, surrounded by members of her Sabbath school class bidding her good-by. The fourteen-column-inch story describes the hospital and gives facts of human interest concerning her ambitions and preparation for foreign mission service. Through the forethought, energy, and effort of the church press secretary, this excellent report was given to more than ninety-three thousand homes in that State capital city and surrounding communities.

## Convention of Self-supporting Institutions

By Wesley Amundsen

The annual meeting of the Association of Seventh-day Adventist Self-supporting Institutions will be held August 13-16, at Campion Academy, Loveland, Colorado. There will be three days filled with interesting and helpful discussion of matters pertaining to the work of these institutions as well as rural-life planning.

There are now well over one hundred self-supporting institutions belonging to this organization sponsored by the General Conference. The membership list includes major hospitals and sanitariums, a number of smaller ones, treatment rooms, clinics, convalescent homes, health food factories, a vegetarian cafeteria, health food stores, one college granting the B.S. degree, academies, elementary schools, and other enterprises.

Once each year the medical missionary laymen and other delegates of these institutions come together to report on the progress of the work, lay plans for future operations, study and counsel together, and do such other business as may come before the convention.

It is expected that this year will be highlighted by having a number of our leading medical doctors from self-supporting and other institutions present for

counsel as to how to better conduct the work they have undertaken to carry forward. General and union conference representatives will also be present to give counsel and spiritual direction.

The important topic of rural-life planning will also be considered. It is essential that Seventh-day Adventists who live in the city and who desire to move to rural areas be counseled as to how to make the transition.

Sabbath afternoon, August 16, will be especially dedicated to a soul-winning symposium, at which time representatives from the various institutions will relate personal experiences of the manner whereby souls have been brought into the message.

Why not spend a portion of your vacation time with us at the convention in Colorado? Invitation to attend has been extended to all persons who are at the present time conducting some form of self-sustaining medical or educational work, as well as those interested in agriculture, gardening, and rural life. Accommodations at Campion Academy are limited to about two hundred persons, so it is suggested that those planning to attend this important meeting get in touch with the A.S.I., General Conference office, Takoma Park 12, D.C.

## Voices Urging Us Forward

By R. E. Crawford

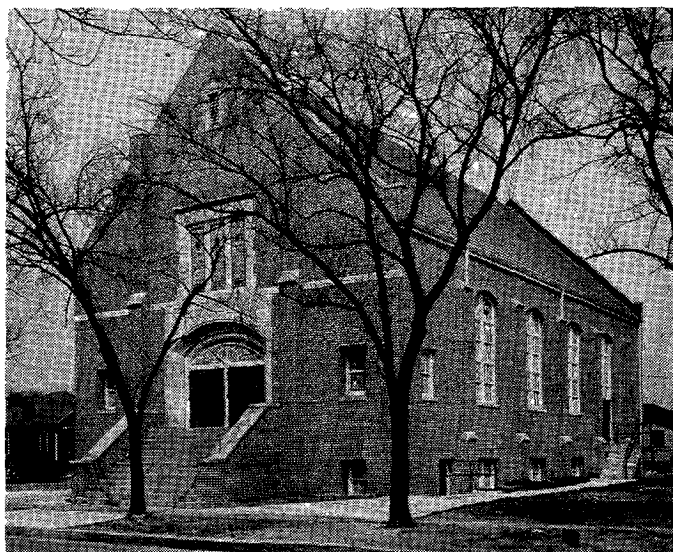
"From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy."—*Testimonies*, vol. 7, p. 14.

Let three brief examples taken from Faith for Today mail illustrate:

"Please send me the seven booklets of the Little Giant Series. I never miss your Sunday telecast. I like it very much. I have a tavern. I can't wait to tune in to your telecasts. Enclosed is two dollars for the books and three dollars for your TV services. Joyously yours, Mr. —"

"May I assure you of my daily prayers for your ministry, and will you accept my modest love offering as an act of faith and gratitude?" This comes from an Episcopalian Doctor of Divinity who not only is a regular viewer but is also taking the Bible course.

And recently a Catholic priest made this announcement to his people: "All of you will be greatly helped by listening each Sunday to the Seventh-day Adventist television program entitled Faith for Today. I heartily endorse it."



Ephesus Seventh-day Adventist Church in Birmingham, Alabama

## New Birmingham, Alabama, Church Dedicated

By H. R. Murphy

On Sabbath, April 19, 1952, dedicatory service was conducted for the Ephesus church in Birmingham, Alabama. This church was completed in 1949. The dedicatory sermon was given by G. E. Peters, field secretary of the General Conference; the dedicatory prayer was offered by V. G. Anderson, president of the Southern Union Conference. Others participating in the service were H. R. Murphy, president of South Central Conference; C. S. Myles, pastor of the Birmingham church; J. N. Richardson; B. H. Ewing; D. B. Reid; P. C. Winley; and H. E. Schneider, treasurer of Southern Union Conference.

Construction of the church was begun in 1946 under the leadership of J. G. Thomas. He was followed by J. N. Richardson, and the building was completed under the leadership of D. B. Reid. C. S. Myles, the present pastor, was successful in paying off the remaining obligation on the building and in installing the pews and other church furniture. This church now has a membership of 446.

### Old Church Used for School

It is on the corner of Sixth Avenue and First Street North in a very representative neighborhood. The church is valued today at more than one hundred thousand dollars. One interesting feature of the financial phase of the new church building is that the congregation has not resorted to the sale of the old church property to apply on the new building. The church still owns the old church site, which is free of debt and is now being used for a church school.

This is the fourth church building to be dedicated in the city of Birmingham. Three successive times the congregation has outgrown its church building. It was



in 1897 that M. C. Sturdevant held house-to-house Bible studies among the people in Birmingham, and this church was organized. The seating capacity of this attractive sanctuary is more than seven hundred.

Deep appreciation for the faithfulness of the members who have so cheerfully sacrificed to make this church become a reality should be expressed. We feel that a new day has dawned in this city, and that with such an edifice as this we will be able to attract a fine class of people to our church.

## Nurses' Training Program in Indonesia

By Bernhard Aaen

Since the Indonesia Union Seminary reopened its doors four years ago, many forward steps have been taken. The teaching staff has been augmented from time to time, more students have been admitted to train for the work of evangelizing Indonesia, buildings have been erected, and more classes have been added, until now there are 175 students. Two years of college work are now available in either ministerial or educational study. We are happy for this attainment.

On April 21 another advance step was made in the training program for Indonesia. In cooperation with the Rumah Sakit Advent (Seventh-day Adventist hospital) in Bandoeng, a nurses' training program was announced. Dr. D. N. Holm, director of the hospital, and several members of his staff came to the school, and after giving a very enlightening and inspiring program in the chapel, announced

that applications would be taken immediately for the fall class in nursing. A. M. Bartlett, principal of the seminary, outlined the prerequisites for and the requirements of the course. Because of the limited size of the hospital, only six applicants will be accepted for each class, although many more have expressed a desire to enroll.

### Equivalent of Government Course

Applicants must complete lower middle school, with certain specified courses included, prior to entry into the nurses' course. On completion of the three years' training they will be given an upper middle school diploma with a specialty in nursing. This is the equivalent of the government nurses' course. But far more important will be the knowledge gained in Christian health principles, Bible studies, and soul winning.

Dr. Holm will share direction of the course with Miss Hazel Mote, superintendent of nurses. Classes will be taught by Dr. and Mrs. Holm, Miss Mote, Miss Jetje Laloan, Mrs. A. Supit, and others at the hospital, as well as members of the staff at the Indonesia Union Seminary. Graduation will take place with the students at the seminary.

The need for this program is great. It has been difficult to find sufficient nurses for the hospital, and many not of our faith have been employed, which has not always proved satisfactory. Not only should our hospital be completely staffed by loyal soul winners, but there should be a host of godly nurses manning clinics all over Indonesia. This is surely God's plan, and truly He has led in the founding of this hospital, this school, and this course.

## Sabbath Services in Yosemite National Park

By Mr. and Mrs. F. H. Conway

Conducting Sabbath schools in our national parks is a source of opportunity for missionary work among the masses of tourists who annually visit these parks.

This plan is also a great blessing to the thousands of our Seventh-day Adventist people who spend a part of their vacation in Yosemite.

It may be of interest to many to know of our work in this great national park. The Protestant churches, the Government, and a certain business firm have built a beautiful church bowl for religious services. The Government has granted free camping space for ministers who conduct religious services during the summer.

The Central California Conference has built a tent frame for the summer home of the minister who is appointed to look after the spiritual work of our people in the park.

In 1946 the conference invited us to look after the work in Yosemite Park. It has been a happy experience to labor among the tourists, our people, and the various clergymen of other churches who visit the park.

We conduct our Sabbath worship just the same as you do in your local churches, with Sabbath school at 10 A.M. and a sermon at 11 A.M.

There is one feature connected with the Sabbath worship that is different. We have no permanent congregations or any duly elected officers and helpers for the services, so we must get volunteers from those present each Sabbath. These helpers are quickly chosen from the congregation.

Our offerings for foreign missions for the past six years have averaged more than one thousand dollars a year.

## Week of Prayer at Washington Missionary College

By D. E. Rebok

April 19-26 was one of the most important weeks in the whole school year at Washington Missionary College in Takoma Park, Maryland. This Week of Prayer was a time for personal examination, a period when each student took time to think on his ways and turn his feet unto God's testimonies. That thought, expressed in Psalms 119:59, became a sort of challenge for everyone in the college, not only during chapel periods, but during prayer bands as well.

The daily prayer groups were greatly appreciated. The devotional periods occupied the last ten minutes of the regular class period preceding the chapel hour. Every teacher became the leader of the group in his room at that time. Students not in class gathered in the chapel under the leadership of the president of the col-



Members of the Medical Staff of Bandung Hospital, Java

lege. Everyone liked the plan, for all could enter into the season of prayer and preparation for the general assembly.

Good attendance and marked interest in the services conducted combined to bring about a fine spirit of revival and re consecration. The spiritual response was manifested in each meeting, and the personal interviews with teachers and visiting minister proved helpful and encouraging. Many victories were gained, and all found themselves much nearer to God as a result of this week.

## Conquests for Christ in Central New Guinea

(Continued from page 1)

In some limited areas the eating of human flesh has completely ceased in recent months, but in other places it still goes on. But the gospel is at work to cancel vicious customs and to change darkened hearts.

Some of these people have ventured out from their cannibal hideouts in company with their teacher, in whom they manifest much faith, to witness baptisms on the borders of their territory. The day will not be long delayed when many of these degraded, though otherwise intelligent men and women, will follow their Lord in the same act of faith.

It was among these cannibals that a native policeman who recently with his family accepted the message had a remarkable experience in prayer. He had been sent by his European officer to arrest two natives suspected of having committed murder. Tokum had taken up his abode in a small hut, only to have his life threatened by armed warriors who had gathered in front of the door. Leaving his rifle out

of sight, and turning in faith to another Power for guidance in his extremity, he knelt in prayer before the open door and before those angry cannibals.

The effect was immediate and wonderful! Upon opening his eyes, Tokum was astonished to find that his would-be killers had all laid their weapons upon the ground. They exclaimed, "We have not seen anything like this before. We will now do all that you want us to do." They thereupon brought along the two required criminals, who were handcuffed and taken over the mountains to the police post. This native policeman usually takes with him on his patrols a Sabbath school Picture Roll, which he uses very effectively. He is greatly respected and is performing a strong work for God. He desires after his contract of service expires to enter school and become a missionary.

At the new burial places there have been times when the people have insisted that the bodies be eaten, even to the bones, which are ground up and consumed. But the wonderful gospel of love and peace is working wonders among these cannibals.

As a result of the seed sowing of past years the fruitage is being gathered. During the past three years 270 souls have been baptized in areas adjacent to the cannibal country. The year 1951 saw a fruitage of 145 baptisms in the Kainantu district of Central New Guinea. Many have been the victories over polygamy, betel-nut chewing, and smoking. A few days from now it is planned to baptize another forty candidates in the cool waters of a stream nearby. A day's walk over the mountains from here are cannibals, among whom the gospel is working wonders of grace.

We thank God for all this.

● Eight were baptized at Oneida, New York, and united with churches in the Rome district.

● More than 100 men, convicts in the New Haven, Connecticut, county jail, have been attending the effort held there. This work is being done by members of New Haven's white and colored churches.

● Beaman Senecal, president of the Bermuda Mission, is preaching each Sunday night to a full house at the Colonial Opera House. On one Sunday night there were more than 500 requests for literature from those not of our faith.

● Elder and Mrs. Edgar Keslake and their two children are on furlough from their work in Sierra Leone, Africa, where Elder Keslake is president of the mission. They have been visiting Mrs. Keslake's parents, in South Lancaster, Massachusetts, and will attend camp meetings in various sections of the country.

### Central Union

● Approximately 2,000 people attended the Youth for Youth MV rally, April 18 and 19, sponsored by the College View, Nebraska, MV Society and held in the Union College auditorium. T. E. Lucas was the guest speaker. Union MV secretaries G. R. Fattic, W. A. Howe, and V. W. Becker assisted in the program. Highlighting the afternoon program was a 30-minute live audience participation broadcast by courtesy of Station KFOR, Lincoln. An investiture was held the evening of April 18, with 50 invested.

● A baptism was conducted by G. R. Freeman in the Kansas City Park Memorial church on Sabbath afternoon, April 19, when 8 followed their Lord in baptism. One was admitted to church fellowship on profession of faith.

● A church of 18 members was organized at Rolla, Missouri, on Sabbath afternoon, May 3.

● A. R. Lickey baptized 14 precious souls, Sabbath, May 3, at Centralia, Missouri. Three were students of Sunnysdale Academy.

● Six new members were recently added to the Berean St. Louis church with L. J. Pryor, pastor, officiating at the service.

### Columbia Union

● Elder and Mrs. W. A. Fagal and the Faith for Today quartet were in Wilmington, Delaware, for a rally on May 4. Many in attendance requested enrollment in the Bible correspondence course.

● The Elizabeth, New Jersey, church recently sponsored a home nursing class for 11 Adventist women with 4 of their non-member friends. They find this one means of sharing their faith.

● The Plainfield Academy in New Jersey exceeded all past achievements in In-gathering by raising a total of \$1,751.36. This gives the faculty and student body a per capita of almost \$30.

### Northern Union

● Nine new members were baptized in Iowa during April by E. W. Amundson,

## Brief Current News



### OVERSEAS

#### Southern African Division

● A ministerial institute was held in the Southeast African Union, which was attended by fifty of our African evangelists and pastors. The main burden of the institute was evangelism. Before the institute closed, plans were laid to conduct 150 spearhead efforts, each of ten days' duration.

● R. S. Watts, the new division president, and his family arrived on May 5.

● The South African Union recently held an African ministerial institute, with the emphasis on evangelism. The entire

working force of the mission fields was brought together, and a new impetus to evangelism was engendered.

● Malamulo Mission recently celebrated its fiftieth anniversary. Speeches by government officials and others were given, and a pageant, which was presented to a large audience, reviewed the history of Malamulo.

### NORTH AMERICA

#### Atlantic Union

● Thirteen were baptized in the Syracuse, New York, church on May 10. They joined churches in the Syracuse district and the Pulaski church.



# NEW BOOKS

## Waiting FOR YOU at Your Camp Meeting Bookstand

Most of these  
New books carry

**Special  
Camp Meeting  
Discounts**

All titles listed have been published since the 1951 camp meetings. Make certain to secure your choice of these books and others that will be specially priced during the camp meeting season.

<b>ABRAHAM LINCOLN</b> by Clara Judson	\$3.00	<b>LIFT HIM UP</b> Compiled by H. M. Dept., G. C.	\$1.50
<b>ANSWERS TO OBJECTIONS</b> by F. D. Nichol	8.50	<b>LIFE, DEATH, AND IMMORTALITY</b> by Carlyle B. Haynes	2.00
<b>BIBLE READINGS, CHL</b> Compilation	2.00	<b>LOVE</b> by T. G. Bunch	1.50
<b>CHIEF WATAMETT</b> by Evangeline Carr	2.50	<b>LOVE ON FIRE</b> by Marjorie Lewis Lloyd	1.00
<b>CHRIST AND TOMORROW</b> by A. S. Maxwell (available Sept.)	.25	<b>MEN WHO STICK, THE</b> by Eugene Rowell	.15
<b>CHRISTMAS TREE FARM</b> by Gwendolen L. Hayden and Pearl Gischler	2.00	<b>ON THE THRONE OF THE WORLD</b> by C. B. Haynes	1.50
<b>CREATOR AND HIS WORKSHOP</b> by R. E. Hoen, Ph.D.	1.75	<b>POTTER'S SHOP, THE</b> by Alice Glen	1.00
<b>DAISY</b> by Inez Brasier	2.00	<b>REALLY-TRULY STORIES, Book 6</b> by Gwendolen Lampshire Hayden	2.50
<b>FLOOD, THE</b> by Alfred M. Rehwinkel	4.75	<b>SAINTS AND SINNERS</b> by M. L. Andreasen	2.50
<b>FROM FOOTBALL FIELD TO MISSION FIELD</b> by Richard and Gwendolen Hayden	3.50	<b>SECRET OF THE CAVE</b> by Arthur S. Maxwell	2.00
<b>GO FORTH, PILGRIM</b> by A. W. Spalding	1.50	<b>SINBAD, THE CORILLA</b> by Mrs. Alice Johnson	1.50
<b>GOD AND THE FUTURE</b> by A. S. Maxwell	.25	<b>SONG OF THE SEASONS</b> by Addison Webb	2.50
<b>GOLD, SILVER, AND SPICE</b> by Barbara Westphal	2.75	<b>SUNDRA BI</b> by Elva B. Gardner	2.00
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4 by T. A. Nickum, and 2 by A. R. Hagen.

● Robert E. Firth, who has been serving as accountant and assistant business manager at Maplewood Academy, has been chosen to head the business administration department at Union College for the next school year.

● A. R. Smouse, who has served for the past 15 years as secretary-treasurer and auditor of the Northern Union Conference, voluntarily retired from active service on June 1. He had served in this and other capacities in the Northern and Central Union fields for 42 years. The union conference committee chose as his successor in office L. H. Netteburg, the secretary-treasurer of the North Dakota Conference; and W. J. Blacker was chosen by the North Dakota Conference committee to serve as secretary-treasurer of that field.

● The first oratorical temperance contest sponsored by the Northern Union Conference was held at Sioux Falls, South Dakota, on May 10. There were 7 from the 4 academies in the union conference who delivered orations, and all were so good that the judges found it difficult to make their decision as to how the awards should be made. The first place award went to Leslie Bietz, of Sheyenne River Academy; second award to Phyllis Cunningham, of Oak Park Academy; and the third place to Alice Flemmer, of Sheyenne River Academy. Awards were also made for the best temperance essays, jingles, and posters.

#### North Pacific Union

● Each of the ministers of the Washington Conference conducted a 5-day spiritual revival in a designated church. The purpose of these services was to revive our own members and encourage those interested to join our ranks.

● Joseph Day is the newly elected superintendent of the Auburn Academy Wood Products, transferring from Emmanuel Missionary College. The factory that was destroyed by fire several months ago is once again in full operation.

● A conference-wide institute of Sabbath school evangelism was held at the Gladstone Park campground in Oregon early in June. Instructors included Eric B. Hare and Miss Louise Meyer, of the General Conference; B. M. Preston, union Sabbath school secretary; and C. J. Ritchie, Oregon secretary.

● On May 3 J. D. Trude baptized 13 new believers in the Sweet Home, Oregon, church. Ten of these were the fruits of the public meetings held in Philomath, and one additional member was received on profession of faith.

#### Pacific Union

● Among the 12 baptized in the Fresno, California, Central church were 2 public school teachers, who had been instructed by the lay leaders of the Bible clubs functioning in the church.

● The Chinese church in San Francisco has a membership of 14, with a Sabbath

school membership of 51. The sermon on the Sabbath is sometimes translated by 2 interpreters from the speaker's Mandarin to Cantonese and English.

#### Southern Union

● On Sabbath, May 17, 1952, the church at McMinnville, Tennessee, was dedicated. V. G. Anderson gave the dedicatory address, and G. R. Nash, president of the Georgia-Cumberland Conference, led out in the act of dedication.

● Nine were recently baptized in Sewellton, Kentucky, by R. R. Osborne, as a result of the revival that Elder Osborne held in that church.

● On July 1, 1951, L. E. Daniels, of the South Atlantic Conference, opened a series of evangelistic meetings in Anderson, South Carolina, where we have no colored Seventh-day Adventists. At the close of the effort 76 were baptized. This company has been organized into a church, and is working hard to raise funds for a church building.

#### Southwestern Union

● In Arkansas-Louisiana, at Little Rock, Arkansas, J. C. Powers baptized 2; F. O. Sanders, conference president, recently baptized 15, and 1 was received on profession of faith for the Camden and El Dorado, Arkansas, churches.

● At Lubbock, Texas, F. H. Hewitt baptized 7 on the last Sabbath in April, and 1 additional 2 weeks later; at Albuquerque, New Mexico, 5 in the English church, E. B. Hallsted officiating; and at Clovis, New Mexico, 7 by baptism and 1 on profession of faith, by A. L. May.

● The Amarillo, Texas, church held a dedicatory service for the new 3-room church school building at the time of the church school commencement exercises.

● Five were baptized at Waco by E. C. Beck, 5 of these being the first fruits of an effort he is holding at Itasca; 6 were immersed at Wichita Falls by A. M. Matar.

● Two were baptized by H. C. Klement, conference president, in Vinita, Oklahoma: 20 at Tulsa by L. E. Rogers; and 1 at Tahlequah by G. I. Gantz.

## Church Calendar for 1952

June 21	Literature for Servicemen Offering
June 28	13th Sabbath Offering (Middle East)
July 12	Midsummer Offering
July 26	Educational Day
July 26	Elementary Schools Offering
Aug. 16	College of Medical Evangelists Offering
Aug. 30	Riverside Sanitarium Offering
Sept. 13	Missions Extension Offering
Sept. 20	Sabbath School Rally Day
Sept. 20-27	These Times Campaign
Sept. 27	13th Sabbath Offering (Central Europe)
Oct. 4	Colporteur Rally Day
Oct. 11	Voice of Prophecy Offering
Oct. 11-18	Message Magazine Campaign
Oct. 25	Temperance Offering
Nov. 1-22	Review and Herald Campaign
Nov. 27	Thanksgiving Day
Nov. 29-Dec. 6	Week of Prayer and Sacrifice
Dec. 6	Week of Sacrifice Offering
Dec. 27	13th Sabbath Offering (Southern Asia)

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

## Camp Meeting Schedule, 1952

### Atlantic Union

Southern New England	
South Lancaster, Mass.	June 27-July 5
New York	
Union Springs Academy	June 27-July 6
Northeastern	
New Campground	August 7-17
Greater New York	
Eagle Lake Park	August 20-30

### Canadian Union

British Columbia	
Hope	June 27-July 5
Alberta	
Lacombe	July 3-12
Peace River	
Peoria	July 17-20
Beauvallon	July 23-27
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	July 10-19
Ontario-Quebec	
Oshawa, Ontario	July 24-August 3
Maritime	
Pugwash, Nova Scotia	August 1-10
Newfoundland	
St. Johns, Newfoundland	August 15, 16

### Central Union

Wyoming	July 29-August 2
Kansas	
Enterprise Academy	July 31-August 9
Nebraska	
College View	August 7-17
Missouri	
Sunnydale Academy, Centralia	August 14-23
Colorado	
Campion Academy, Loveland	August 21-30

### Columbia Union

West Virginia	
Parkersburg	June 12-22
Chesapeake	
Catonville, Maryland	June 12-22
East Pennsylvania	
Wescosville	June 26-July 6
West Pennsylvania	
Somerset	June 26-July 6
Allegheny	
Pine Forge, Pennsylvania	June 26-July 6
Ohio	
Mount Vernon	July 3-13

### Lake Union

Indiana	
Indiana Academy, Cicero	June 12-21
Lake Region	
Casopolis, Michigan	June 19-29
Michigan	
Grand Ledge	June 26-July 5
Upper Peninsula, Wilson	August 7-10
Wisconsin	
Portage	August 7-16

### North Pacific Union

Idaho Conference	
Gem State Academy, Caldwell	June 12-21
Upper Columbia	
College Place, Washington	June 19-28
Montana	
Mt. Ellis Academy, Bozeman	June 27-July 5
Washington	
Auburn Academy, Auburn	July 18-26
Oregon	
Gladstone Park, Portland	July 17-27

### Northern Union

Minnesota	
Anoka	June 19-28
North Dakota	
Jamestown	July 11-19
Iowa	
Nevada	August 14-23

### Pacific Union

Northern California	
Lodi	June 12-21
Southeastern California	
La Sierra College, Arlington	June 12-21
Southern California	
Lynwood	June 19-29
Central California	
Santa Cruz	August 7-16
Nevada-Utah	
Lake Tahoe, California	No date yet

### Southern Union

South Atlantic	
Hawthorne, Florida	June 12-21
Alabama-Mississippi	
Meridian, Mississippi	August 14-23

### Southwestern Union

Oklahoma	
Oklahoma City	August 7-16
Texico	No date or place yet

# Excellent Help

## On Some Excellent Studies



The Sabbath school lessons for the third quarter of 1952 will be on the important and deeply interesting subject of the Holy Spirit.

To supplement these lessons, Elder W. H. Branson has written a book entitled *The Holy Spirit*, which

gives you the benefit of his many years of prayerful study on this subject. Here is indeed excellent help for you in the study of the lessons for the entire quarter. Enjoy the lasting benefits of these lessons by studying carefully this book.

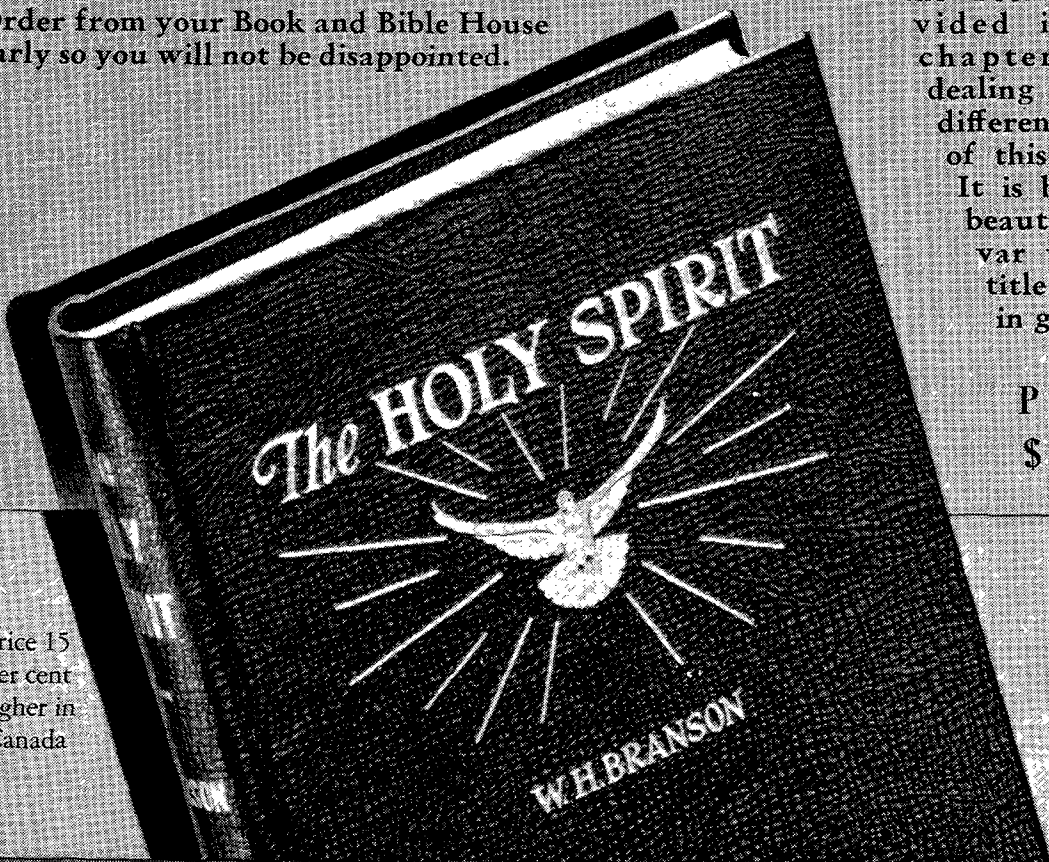
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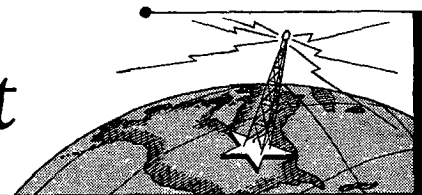
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# Items of Special Interest



## In This Issue

The sermon by W. H. Branson on "Why We Need Christian Schools," beginning on page three, is a most timely one. This subject is being widely discussed by various denominations as Christian leaders note the godless trend among many educators in purely worldly schools. Elder Branson's appeal to the church in general and to all Seventh-day Adventist parents in particular should be taken most seriously.

The remarkable report by A. J. Campbell, which begins on page one, telling of the conversion of cannibalistic people in Central New Guinea, is a thrilling one. As the gospel is being preached in all lands it is changing the hearts and lives of those who receive it. Missions are as effective as they ever were, and we must do all we can to extend the work everywhere.

## Fifteen Hundred Baptized in One Day

There comes to our editorial office this thrilling cable from F. G. Clifford, secretary of the Southern African Division: "CONGO UNION REPORTS 1563 BELIEVERS BAPTIZED IN ONE DAY SABBATH MAY 24." These glad tidings assure us that the gospel is still the power of God unto salvation, and that in far-off Africa the threefold message is preparing men and women for the day of Jesus Christ. As soon as we can secure further details, and possibly pictures, of this notable day's activities we shall publish a full report on it.

## Recent Missionary Departures

Elder and Mrs. W. J. Hackett and their two children, Willard and Arlind, of South Lancaster, Massachusetts, sailed from New York for Singapore, May 24, on the S.S. *Steel Fabricator*. Elder Hackett has been appointed secretary of the Missionary Volunteer Department of the Far Eastern Division.

Elder and Mrs. G. A. Haas and their two children, Delora and Harold, of Nebraska, sailed from San Francisco May 26, on the S.S. *Silvercrest*. Elder Haas is connecting with the work in Indonesia, to serve as president of the North Sumatra Mission.

Miss Bessie Irvine, returning to the Far Eastern Division from furlough, sailed from San Francisco June 1, on the S.S.

*President Jefferson*. Miss Irvine, who spent a number of terms of service in the Philippines, connected with the Manila Sanitarium, is now being transferred to the sanitarium in Tokyo, Japan.

Elder and Mrs. C. A. Carter, of Virginia, sailed from New York for Formosa, June 4, on the S.S. *Trein Maersk*. Brother and Sister Carter gave a number of years of service in China before returning home in 1949. Brother Carter has been called now to be president of a training school the South China Island Union is establishing in Formosa. E. E. ROENFELT.

## Thirty-seven Years a Church School Teacher

J. A. Maynard, of Panama, has the enviable record of having served as a church school teacher for thirty-seven continuous years. It seems the more remarkable when one learns that thirty-two of the thirty-seven years have been spent in the one school connected with the Capo Verde church in Panama City. Faithfulness can well be written opposite this brother's name. He has molded the lives of many children and directed heavenward the youth of at least two generations. J. ERNEST EDWARDS.

## Evacuation of Stricken Missionary Doctor

Dr. Gustav Hoehn, recently appointed to take the medical superintendency of the Kendu Mission Hospital in Kenya, East Africa, had been only six weeks at the hospital when he was stricken with a serious form of infantile paralysis. Immediately he began to have difficulty with his breathing. The nearest respirator, unfortunately, was at Nairobi, 250 miles away. He was therefore placed on a stretcher in a jeep, and over a flooded and badly rutted highway was conveyed to that city, where he was immediately placed in a wooden lung, the only one available, in an infectious diseases hospital.

Dr. George W. Allen, who is engaged in self-supporting missionary work there, being an amateur radio operator, fortunately succeeded in making contact with another amateur not far distant from Washington, D. C. Through him he communicated to the General Conference word concerning Dr. Hoehn's condition and the need of his being evacuated to the homeland for necessary medical aid.

Contact was made with various organizations, soliciting their help. Eventually

Col. Philip C. Fleetwood, Surgeon General of the U.S. Air Force, whose office is in Washington, D.C., made arrangements for an Army plane fully equipped to care for polio patients and fully staffed with medical personnel, to make a detour from North Africa to Nairobi for the purpose of picking up our doctor and bringing him to this country. We are glad to report that in wonderfully quick time the doctor was brought across here, and after a reasonably good journey was placed in the Children's Hospital in Boston, where he will receive medical aid until such time as he can be moved to some center where the very best medical help for polio patients is available.

Mrs. Hoehn and the children were required to travel by commercial plane, but their arrival in this country practically coincided with the arrival of the doctor, and they are now near him in Boston.

The story concerning Dr. Hoehn's conveyance from the Kendu Hospital to Nairobi, and the flight from there to Boston, when all the details of it are known, is an interesting and thrilling one, and indicates that the Lord has had His hand over His servant, and has moved upon the hearts of many not of our faith to lend their help in the time of his need. The doctor has only one ambition, and that is to regain his health and to return for further service in Kendu. E. E. ROENFELT.

## Welfare Center in Lima, Ohio

Richard A. Farley, of Lima, Ohio, helped his welfare workers to establish a welfare center in the Lima church. In very providential ways they were assisted in opening and operating this center. It is proving to be a great help in Ingathering. "When it was explained to the head of the Civil Defense, with special emphasis on disaster relief work, he became intensely interested and sent us to visit the disaster chairman for the county. This gentleman also became deeply interested, and calling in his assistant, he appointed the Adventist pastor as chairman of the clothing committee, with the Seventh-day Adventist welfare center and personnel the Civilian Defense Clothing Committee. Thus the welfare center in the Adventist church of Lima, Ohio, becomes the official disaster clothing depot for the county. From various parts of the city people are calling us to gather contributions of clothing."

HENRY F. BROWN.