

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

A Fine Type of Aymara Indian Woman of Bolivia. Her Baby, Strapped to Her Shoulders, Is Supported by a Colorful Shawl

E. D. Clifford



## *In the Land of the Llamas*

By W. E. JAMERSON

**B**OLIVIA, the land of the llamas, is one of great interest to the missionary. The population of this country is 60 per cent Indian. Two of the most dominant tribes are the Aymara and Quechua. The Aymara have received the gospel of Jesus, but the latter group is almost entirely without the Christian message.

Imagine yourself living in an altitude of about fourteen thousand feet. This is where these Aymaras live and seem to be quite happy. Clothed with very scant garments, they endure severe cold.

Their homes do not offer much protection, since they are made of dirt and water formed into blocks and laid on top of one another. The roof of the huts is nothing but straw. Some of the huts have a small window. Often you will see some Indian squaw clothed in a bright-colored skirt, blouse, and shawl that she has woven with her own hands, with a baby strapped to her back.

The door of the hut is usually a little stove made of dirt. Here the brightly dressed Indian woman sits and cooks (Continued on page 20)

# Contents

FRONT PAGE - - - - - In the Land of the Llamas

GENERAL ARTICLES - - - - - Page 3

"This One Thing I Do"—A Mother's Prayer, Thirty-two Years After—The Destruction of Sodom and Gomorrah—What's Wrong With Roller Skating?—Be Still and Know—Let's Identify Our Churches—Taking the Strain Out of Life—Evangelism and the Mustard Seed—"The King's Daughter"—Great Prophecies Fulfilling in Our Time—Are You Too Sensitive?—Silken Shrouds and Angel Wings—Beware of Debt

EDITORIALS - - - - - Page 12

"The Good Fight of Faith"—It Is a Blessed Word of Saving Grace—The Two Visions That Launched Our Health Message—Modern Noah's Ark

NEWS FROM THE WORLD FIELD - - - - - Page 15

Among the Cannibals of Central New Guinea—Church Dedication, St. Johnsbury, Vermont—Brisbane, Australia, City Mission—Omaha, Nebraska, Evangelistic Meetings—Relief for Pemphigus Victims in Brazil—Colporteur Makes Sales Record—Meeting Under Difficulties in Colombia—Voice of Prophecy Secretaries Meet in India—Brief Current News—Church Calendar for 1952

## POETRY

From Greenland's Icy Mountains, p. 3; Zion's Glad Morning, p. 6; God's Gifts Are Best, p. 9

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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.]

### ► Church Bingo Banned in San Jose, California

Bingo games sponsored by churches in San Jose, California, have been ordered discontinued by San Jose police on the grounds that they violate State antigambling laws.

### ► Atlanta Baptists Oppose Released-Time Program

The Atlanta Association of Baptist Churches rejected an Atlanta Christian Council proposal to inaugurate a released-time religious instruction program in the city. An adopted resolution opposed the plan because of "potential encroachment upon the cherished principle of separation of Church and State for which principle Baptists have ever stood."

### ► Japanese Pilot to Become Missionary

A Japanese pilot who led the attack on Pearl Harbor "with no real joy in my heart" will become a Christian missionary. Capt. Mitsuo Fuchida, 50, formerly of the Japanese Navy, told the Christian Businessmen's Committee in Vancouver, British Columbia, Canada, that since the war he has been converted to Christianity and will devote the rest of his life to preaching the gospel.

### ► Fosdick Asks Protestant-Catholic Cooperation

An impassioned plea for Protestantism to do "everything possible to cooperate with the best in Roman Catholicism" was made at the annual Reformation service in Buffalo, New York, by Dr. Harry Emerson Fosdick, noted preacher and author. Dr. Fosdick told an overflow crowd of 4,000 persons in Kleinhans Music Hall that cooperation is necessary "for the sake of our nation and the world." The throng was the largest ever to attend a Reformation service sponsored by the Council of Churches of Buffalo and Erie County.

### ► Bishop's TV Program Gets Commercial Sponsor

Bishop Fulton J. Sheen's television series, *Life Is Worth Living*, returned to the air at 8 P.M. Tuesday, November 18, under sponsorship of the Admiral Corporation, manufacturer of radio and television sets. Bishop Sheen's program will be the first religious telecast ever sponsored commercially on a national hookup. Admiral announced that the 26 weekly telecasts, running through May, 1953, will cost a total of \$1,000,000. Bishop Sheen, who is auxiliary bishop of the New York Archdiocese, will donate his entire fee to Mission Humanities, Inc. The size of his fee was not disclosed.

### ► Church Members Want to Eliminate Worrying

A questionnaire on sermon topic preferences submitted to members of the May Avenue Methodist church in Oklahoma City, Oklahoma, revealed that the congregation's first choice was "How Religion Can Eliminate Worrying." Interested in what sermons his congregation would like most to hear, the Reverend Allen Polen mailed out a suggested list of topics to the church's membership, asking them to state their preferences. Their second choice was "Ways to Increase Religious Faith." The topic "How Can I Take My Religion Into My Business Life" evoked the least response. Not a single vote was cast in its favor.

# "This One Thing I Do"

By SHERMAN A. NAGEL, JR., M.D.

[This address by Dr. Sherman Nagel, a missionary physician home on furlough, was delivered to the incoming classes at the College of Medical Evangelists at Loma Linda, California, August 28, 1952. The address has significance, not only because it is of high quality, but because it represents the efforts being made by the medical school to keep the great objective of mission service before the students.—EDITOR.]

There are many colleges and universities in this great land of ours where you students before me tonight might go and receive an excellent professional training in whatever field you might choose, but I know of only one medical training center that trains its graduates to go forth and aid in the healing of the physically sick and also lays great stress on teachings and principles which when applied aid the graduate to bring healing to the sin-sick patient. Physical disease can kill only this physical life, but spiritual disease, if not cured by the Great Physician, kills forever.

The first part of this week we returned from a most valuable vacation period. Besides enjoying to the full the beautiful scenery, the invigorating air, exercise, and an abundance of good food, we spent a number of hours daily in feeding our souls. I know of no environment better suited to bring God near to us than the great out-of-doors. With the Scriptures before us, portions of the Spirit of prophecy, and a record of the founding of the College of Medical Evangelists, we spent many profitable hours.

Our hearts were stirred and inspired as we read the experiences which showed the hand of God leading and guiding in the establishment of this medical center; of the work of faith accomplished by men like J. A. Burden; of the great influence that Ellen G. White exerted when we launched out on the establishment of a medical college; of this institution that started with an investment of forty thousand dollars, but which today has total assets of well over five million dollars; of the struggle it was to find the first one thousand dollars to pay on the forty-thousand-dollar investment. It was a thrilling story.

We read how the College of Medical Evangelists was to be patterned after the schools of the prophets, how the training for the healing of the sick and the ministry of the Word were to go hand in hand, and how young men and women were to go forth from this college as genuine medical evangelists. God forbid that this honored name should ever be changed.

I have just finished rereading the account of the struggle the school had in raising its standard from a C-grade medi-

cal school to a B-grade school, and how after some years the college family met the requirements of the American Medical Association and received its A rating, which it has continued to enjoy.

And in these accounts we see the out-working of the divine plan, the heavenly blueprint. Read this story of the founding and growth of this institution for yourself, and you will see how the instruction given through the Spirit of prophecy was the guiding light through it all.

## Tribute to Our Present Faculty

We thank God tonight for this group of godly men and women who, as the faculty of this great institution, stand faithfully by, with little temporal reward, performing their God-given tasks in the spirit of the pioneer medical workers of this institution, and making it possible for the youth of this denomination to receive a

Christian medical education second to none. God bless them as they follow the blueprint set before them.

Such an institution, young friends, you are entering tonight. God help you to realize the great opportunities, the great responsibilities, the great trust, that will be yours even as students, and later on as alumni, of the College of Medical Evangelists.

The purpose of this school of medicine "is not only to impart a thorough medical education to its students, but also to inspire them with the principles of *Christian service*. It is the hope of the constituency of the college that many of the graduates will spend their lives in sacrificial service for mankind, either in their own practice or in the medical missionary enterprises that are sponsored by the Seventh-day Adventist church in this country and in foreign countries." This I quote from the annual bulletin of the school.

Have you, friend, come to this school tonight to fulfill the hope of the constituency of this college? "What doest thou here?" "For what camest thou?"

The greater an individual's talents, the greater his responsibility. Regardless of what specific talent is ours, we as professed Christians have but one primary responsibility, with Paul to say, "This one thing I do," to live and witness for Christ.

## Chosen to Be Witnesses

Ours is the responsibility to aid in fulfilling that great commission, that great prophecy, recorded in Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Into the hands of His professed followers God has entrusted the task of bringing to a dying world the antidote for sin.

A medical student was in the operating room waiting to watch a great surgeon work. The assistant failed to come, so the surgeon called this student to help him. "How proud I was," he said later, "to help that great man save a life!"

Jesus, the greatest of all physicians, has called you and me to assist Him in the greatest of all operations, the extirpation of this tumor mass of sin. How proud we should be of the honor, how glad that we can help to save others for life everlasting.

But suppose we should fail Him? Listen to these thought-provoking words found in Ezekiel 33:7, 8:

"So thou, O son of man, I have set thee a watchman. . . O wicked man, thou shalt surely die; if thou dost not speak to warn

## From Greenland's Icy Mountains

By REGINALD HEBER

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sands,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strewn;  
The heathen in his blindness,  
Bows down to wood and stone.

Can men, whose souls are lighted  
With wisdom from on high,  
Can they to men benighted  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

What a startling thought! But note the following verses:

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Verse 9.

"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; . . . he shall surely live, he shall not die." Verses 14, 15.

Those of you who are going into the school of medicine to become doctors will especially appreciate the following statements. I quote:

"Not only should he [the physician]

give instruction from the word of God . . . ; he is to moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death. . . . Physicians, be on your guard, for at the judgment seat of Christ you must meet those at whose deathbed you now stand. . . . The sufferer is to be pointed to the One who is willing to save all who come to Him in faith. Earnestly, tenderly, strive to help the soul that is hovering between life and death."—*Testimonies*, vol. 7, p. 73.

"The fear of the Lord is the beginning of wisdom." . . . The physician is in special need of this wisdom. . . . He occupies a position even more responsible than that of the minister of the gospel. He is called to be a collaborer with Christ, and he needs stanch religious principles and a firm connection with the God of wisdom."—*Ibid.*, vol. 5, p. 439.

## Parents' Fellowship of Prayer

"I will contend with him that contendeth with thee, and I will save thy children."—Isaiah 49:25.



### A Mother's Prayer—Thirty-two Years After

"For I will contend with him that contendeth with thee, and I will save thy children." My dying mother quoted that text in her last prayer back in 1920," writes an elderly brother from the State of Washington. He then relates a wonderful story of answered prayer. "Mother had five children and two stepchildren. Three of her own children made no profession of Christ. One of her stepsons belonged to a church, but he did not make a business of his Christianity. At that time I was a member of the Seventh-day Adventist Church, but I was married to an unbeliever and soon left the church. Then I drifted into all kinds of sin. From 1922 to 1951 I kept going down and down, and got to the place where I almost defied God. During all those years I was never visited by a Seventh-day Adventist. As far as I know, I never even saw one.

"Then in March, 1951, I visited in the home of an Adventist who is a cousin of mine. She asked me about my Christian life. I told her I was not a Christian. But she remembered my mother's prayer for us, and she asked me, 'When are you going to do something about answering your mother's prayer?'

"I replied, 'Maybe sometime.' The next morning being the Sabbath, she invited me to go to church with her. This was the first time I had attended an Adventist church in all those long years. That evening I decided to forsake my wicked ways and be the Christian man my dying mother believed I was when she died."

This dear brother, now a child of God, continues with this request:

"I am writing to you now for special prayer for my four sisters. I have a great desire to see them in heaven with me. I have not seen them in many years, and never expect to see them again on this earth. I

remember mother said to me before she died, 'I don't see how it can be, but God's promises are sure, and somehow—I know not how—I have faith to believe that I will see my children saved in heaven.'

"Now my brother and my half brother are dead. God only knew their hearts at the time they passed on. My youngest sister taught one of our schools for two or three years, but she is now associated with a church that does not believe in the death of Jesus as an atonement for our sins. Another sister is past eighty. She is an Adventist. Still another sister is a member of one of our large churches in the East, or perhaps I should say, she was a member, but she has practically lost her faith.

"I am writing to you now because I am sure that if mother were alive, she would write and ask you to pray for her family. This may be the last direct appeal that I can make on behalf of my brothers and sisters. I am an old man, and my health is bad. I love this truth and Jesus my Saviour, and I want to see my brothers and sisters with my father and mother an unbroken family in the kingdom of heaven. Mother's prayer was offered thirty-two years ago, but God has not forgotten."

Will you join with him in prayer for his relatives? And remember, this letter is only one of many just like it. Thousands of careworn hearts hunger for the salvation of their dear ones. The Parents' Fellowship of Prayer is suggesting that we set apart Friday evening at vesper time as a special occasion for parents to offer prayer for their children and loved ones. Will you join us then in the quiet of your own home? Let us claim the precious promise, "I will contend with him that contendeth with thee, and I will save thy children." God will always hear such prayers!

At times we seem unprepared to speak to our patients about the love of God and His saving grace. Outward appearances deceive us, and we are inclined to think, That person would not be interested in the truth and in praying. Why should I trouble him?

An experience I had during World War II taught me a lesson I shall never forget. I was one of the doctors in a portable surgical hospital that was working close behind the front lines high in the mountains of central Luzon in the Philippine Islands. The casualties kept coming in. Those were days of extreme physical strain, of emotional stress; days when faith was tested and Christians found courage in the promises of God, and strength came from prayer.

One of the other doctors of our hospital and I shared the same dugout, a hole in the side of the mountain barely wide enough for two ambulance stretchers to be shoved in, for these were our beds and this was our home.

Late one night, when there was a lull in the casualties, I went to my dugout. My partner was still down in the surgical tent. I knelt by my stretcher to pray, and while I was doing so, my companion came in. When I finished praying he said to me, "Sherm, this may seem like a peculiar request to come from me, but I wish you would help me to pray. I'd like to pray with you."

I was amazed at his request, for I had never felt that he was the type of man who would be interested in prayer. He was a wonderful surgeon, but a man with many bad habits. Yet, under the gruff exterior of that man whom I had frequently seen intoxicated, was a heart longing to get closer to God.

### Happy Results of Witnessing

My own heart was stung, and I was ashamed to think that I had not put forth an effort before to help him find Christ. But we had a real prayer service that evening, and not only that evening, but on many following occasions. I never saw that doctor touch liquor again after our prayer meetings began. I noticed a change in his language and in his general attitude toward life.

During periods of lull I had opportunities to study our basic points of faith with him. He has not, to the best of my knowledge, accepted the Sabbath truth, but I have faith to believe that in the great testing days ahead of us he will yet take his stand with God's remnant church. We have kept in touch with each other during the years since the war, and hundreds of dollars' worth of the best surgical instruments in our hospital in West Africa have been donated by him. I hope and pray to see this man in the kingdom. We are to sow the seed, and God does the watering. Who knows what the harvest will be?

(To be continued)

# The Destruction of Sodom and Gomorrah

By Siegfried H. Horn

The story of the destruction of Sodom and Gomorrah, the deliverance of Lot's family, and the tragic fate of Lot's wife is known to every Christian. This story was already well known in antiquity, as is seen from an inscription found in Pompeii. When Vesuvius erupted in A.D. 79, a man had escaped to his room to let the terrific calamity pass by, and then had scratched into the plaster of his walls the words: "Sodoma et Gomorrha," his last act while alive.

## Much Existing Evidence

One cannot reasonably require the archaeologist to furnish evidence of cities that experienced a destruction like that described in the Bible: "Then the Lord rained upon Sodom and Gomorrah brimstone and fire . . . ; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19:24, 25. However, much evidence is still existing which shows that this story of Sodom and Gomorrah is based upon historical facts and not upon legends.

The Biblical description, the local tradition, and the results of expeditions carried out during the last hundred years point to the southern part of the Dead Sea as the region where those doomed cities once had been located. The American expeditions of Lynch in 1848, of Kyle and Albright in 1924, and of Glueck before the second world war have done much to clarify important questions connected with the fate of those cities.

Classical writers as Diodorus, Strabo, Josephus, and Tacitus mention in their description of the Dead Sea the curious phenomenon that the sea throws up asphalt. They assert, furthermore, that flourishing cities once had existed at the southern end of the Dead Sea.

## The Pillar of Salt

Another indication pointing to the south is the old tradition connected with a pillar of salt still standing on the southwestern shore of the Dead Sea. Without maintaining that this pillar is the one mentioned in the Bible (Gen. 19:26), the actual memorial of a woman who paid with her life for the sin of disobedience, the fact remains that this pillar has been described since Josephus and is by local tradition still connected with the story of the end of Lot's wife. The mountain range at the southwestern shore of the Dead Sea bears the name Jebel Usdum, meaning "Mount Sodom," and the Arabic name for the Dead Sea, "Bar Lut," i.e., "Lake of Lot," brings this region into con-

nection with the story of the destruction of these cities.

The map of Palestine reveals that several streams find their way into the southern part of the Dead Sea, lending to its southern shore area a luxurious fertility. H. B. Tristram writes about it:

"It was, in fact, a reproduction of the oasis of Jericho, in a far more tropical climate, and with yet more lavish supply of water. . . . For three miles we rode through these rich groves, reveling in the tropical verdure and swarming ornithology of its labyrinths."—*Land of Israel* (London, 1865), p. 336.

During their expedition in 1924 Albright and Kyle found rich gardens and plantations in this region agreeing completely with Tristram's description.

All documentary and geographical observations lead to the conclusion that the five cities of the plain must have been in a valley that is now covered by the southern part of the Dead Sea. It has been observed during the last hundred years that the level of the Dead Sea has risen and that islands which were still visible a hundred years ago are now covered by water. The many dead trees whose tops emerge from the water, called by Kyle a ghostly forest, also bear witness to a rising of the level of the Dead Sea. This has resulted in a considerable increase in size of that part of the Dead Sea lying south of the tongue-shaped peninsula called today el-Lisan. This part, with an average depth of thirteen feet, is very shallow in comparison with the rest of the sea, which has an average depth of seven hundred feet. In Roman times this whole southern region must have still been dry, because a Roman road descending from the Moabite mountains ends abruptly at the Dead Sea, its continuation now being covered by the waters of the sea.

It can therefore be maintained with a

## Questions From Youth

ANSWERED BY ARCH A. O. DART



## What's Wrong With Roller Skating?

*What is wrong with roller skating? As a child I used to skate up and down the sidewalk to my heart's content. My mother seemed to think that it was excellent exercise for my growing muscles. Now that I am a young woman, I would feel very conspicuous to skate on the sidewalk. I am sure that people would stare at me. But at the skating rink we are lost in the crowd. No one notices us. I can go there and skate for an hour or two and feel very much refreshed. A girl who sits at a typewriter all day needs some kind of physical recreation. Yet I hear that some of our ministers are against skating. What is their objection?*

Did you ever hear of a booby trap? During World War II many of the soldiers lost their lives with booby traps. The main reason they did was that those traps looked so harmless on the surface. The soldiers cleaning up after the fight would not hesitate to pick up a bar of soap, a box of candy, a fountain pen, or a flashlight that appeared to be carelessly left behind by the enemy in his hasty retreat. But often these "harmless" articles proved to be agents of death. The soldiers soon learned that even "innocent" things could be very dangerous on the enemy's territory.

We are on the enemy's territory. Satan is, as Paul says, "the God of this world"; therefore, every Christian must be alert and watchful for booby traps that appear so innocent. This is illustrated by the experience of Israel in the days of Balaam. Satan was defeated in his scheme to curse Israel

through Balaam, but he was successful with his booby traps. Some of the children of Israel were enticed to join with the world in their amusements. They listened to their music, they played their games, they associated with their young people, they learned their ways, and twenty-four thousand perished on the very borders of the Promised Land of Canaan.

Today we are right on the borders of the heavenly Canaan, but still in the land of the enemy. Satan is again doing all he can to entice the people of God to join with the world in their amusements, to listen to their music, to associate with their young people, to learn their ways. These are his booby traps that appear so harmless. The public skating rink is very similar in every respect to the public dance hall. No Christian can afford to attend such a place no matter how much exercise he might get out of it. You might be interested to know that in the same city from which your letter was mailed lives a young woman who patronized the rink regularly, usually in company with other Adventist young people. Today she is married to a young man she met at the rink. He was not a member of the church then; she is not a member today.

So far as I know, no minister is opposed to skating as a recreation. Without question it is excellent exercise and indeed very beneficial to one whose work is largely sedentary. Under proper control, at a proper place, and with wholesome association and good music, skating is an innocent recreation.

great degree of probability that the streams now flowing into the southern part of the Dead Sea once formed the valley of Siddim, a fertile plain in which Sodom, Gomorrah, and their sister cities were located, whose ruins are now covered by the continually rising waters of the Dead Sea.

The discovery of the ruined site of Bab edh-Dra by Albright is interesting in this connection. It lies east of the el-Lisan, about five hundred feet above the level of the Dead Sea. Albright found great stone pillars there and pottery from 2300-1900 B.C., also a few burial places but no remains of dwellings. The site seems to have contained a sanctuary for settlements which ceased about 1900 B.C., whose remains have not yet been found, and probably will never be found, because they are buried by the waters of the Dead Sea.

### The Testimony of Antiquity

Inasmuch as Sodom's and Gomorrah's ruins will be forever inaccessible, we have to depend on the reports of antiquity and of modern geologists regarding the destruction of those cities. The Bible tells us that Sodom and Gomorrah were burnt by brimstone and fire, which fell from heaven upon them because of their wickedness. We are told furthermore that their smoke was seen as far as Hebron, where Abraham dwelled. (Gen. 13:10; 19:24-29.) This region has remained a deserted wilderness since that catastrophe.

Several writers of antiquity have corroborated this story. Since the southern part of the present Dead Sea was not yet covered by water, its character of desolation and destruction made a strong impression on Josephus, Tacitus, and Strabo. They mention also the occurrence of sulfur and asphalt wells, the bad-smelling gases which escaped from cracks in the earth, and the ash-containing soil, reminding their readers that several cities (according to Strabo: 13) had once found here their destruction.

### No Volcanic Action

Modern geologists agree that volcanic eruptions have not taken place in this region in historical times, and that the destruction of those cities could not have taken place through volcanic causes. They are convinced, however, that this area contains oil and that one of the frequently occurring earthquakes of this region may have thrown out great quantities of oil, asphalt, and natural gases. These highly inflammable materials may have become inflamed by lightnings, because thunderstorms often accompany earthquakes. Floating bitumen, which the Dead Sea is still erupting, and natural gases escaping from fissures in several places are indications that the region of the southern Dead Sea must still contain great quantities of crude oil.

It cannot be denied that the area of the southern Dead Sea bears the marks

of a tremendous catastrophe that took place far back in antiquity. This area is mentioned in the Bible as the region where Sodom and Gomorrah were found in Abraham's time (Gen. 14:3), being today the grave of their wicked populations. The story of their horrible destruction, described so impressively in the Bible, lives still in the tradition of the surrounding Arab tribes, and has placed

its indelible stamp on the whole region as a warning for us who live at a time when a similar catastrophe is about to strike the whole world; for God in "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6. Let us take heed to the warning.

## Be Still and Know

(Concluded)

By G. A. Roberts

As long as we are human, no matter what our spiritual advancements may be, we are ever to remember that we possess erring, sinful flesh.

The nearer we come to Christ, the more sinful we will appear in our own eyes. "We must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness and plead for the righteousness of Christ to be imputed to us."—*Testimonies*, vol. 5, p. 219.

Being sinful by nature, we should expect that the Master will mention our sins to us when He speaks to us in our prayers. It is necessary that He do this, for we must confess our sins and be cleansed from all unrighteousness before we are ready for sweet communion with Him. Do the Scriptures teach us this

truth? Can we properly anticipate what the Spirit will say to us if we give Him opportunity to speak to our hearts?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, *he will reprove the world of sin, and of righteousness, and of judgment.*" John 16:7, 8.

We find here that the first work of the Holy Spirit is to "reprove ["convince," margin] . . . of sin." And we find this same truth in the following: "Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin."—*Mount of Blessing*, p. 19.

Then do we need to be surprised at the experience that so often comes to us when we pray? Need we be startled and doubt the efficacy of prayer because there come trooping before our minds the sins of our lives at the very time we are on our knees? No, we need not be surprised, nor need we believe that our prayers are of no avail. The Holy Spirit brings the answer of God to our poor hearts in order that the channel between us and God may be cleared and that we may then have sweet fellowship with Him, unhampered by our sins.

### Closer to Jesus

We understand that "the closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."—*Steps to Christ*, p. 70. A revelation of our sins is what we may first experience when we wait before God, and this revelation of our sins is not the work of Satan, though he may seek to trouble us when we pray. On the contrary, "This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."—*Ibid.* What a blessed thing it is, then, that our sins are pointed out to us. How we

## Zion's Glad Morning

By Elmer Pendleton Davis

O beautiful morning, so soon to be breaking,  
Over the summit of Zion's glad hill!  
And blessed the hope in the hearts that are  
waiting  
Jesus' returning, His word to fulfill!

O dutiful hands that cease not from their  
labor,  
Through all the dark hours preceding the  
morn!  
O truth-laden lips that repeat to each neigh-  
bor  
Tidings to comfort the weary and worn!

O heralds of Jesus, pray stay not or tarry,  
Haste with the message to earth's distant  
shore;  
And waves of the ether, wing on, on, and  
carry  
News of His coming o'er mountain and  
moor.

O beautiful Zion, awake and adorn thee,  
Put on the garment thy King doth provide,  
The shining white robe of salvation He gives  
thee.  
Soon at the dawning He'll claim thee His  
bride!



should rejoice to know that Satan's delusions have lost their power.

We must personally know the voice of God, for "when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." John 10:4.

The disciples, on their way to Emmaus, though failing to recognize Jesus Himself, felt the influence of His voice, for they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Holy Scriptures?"

### What Shall We Do With Sin?

Now, how should we relate ourselves to this revelation of our sins when, after praying, we wait before God, or while when we are praying these revelations are made? Should we become discouraged? Should we say, "There is no use to pray; I am more sinful when I pray than when I do not pray, for the sins of my life come trooping before my eyes while I am on my knees"? No, this should not be our attitude, for "those who are the most closely connected with God are the ones who know His voice when He speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors."—*Testimonies*, vol. 5, p. 134.

So we are to rejoice over this matter, for it is the only method by which we may be freed from sin. We must recognize our sins, acknowledge them, confess them, and put them away if we are ever to gain eternal life. God has no other way to fit us for heaven. So, although a remembrance of our cherished sins is painful and sad and discouraging, yet we are to rejoice because we are "convinced" of them and are thus encouraged to seek deliverance.

But to convince of sin is not the only office work of the Holy Spirit. We are told that He will convince the world "of righteousness." (John 16:10.) When we have shut ourselves in with God and have shut the world out of our hearts and minds; when we have confessed our sins and sought deliverance in Christ, we have the wonderful promise, "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 67. And it is also the office work of the Holy Spirit to convince the trusting child of God of the righteousness of Jesus imputed to him.

Let us learn and ever remember the wonderful science of communion with God. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

"Be still." "Be still, and know."

## Let's Identify Our Churches

By Lawrence E. C. Joers, M.D.

As the weary traveler becomes physically tired and longs for a sheltered place to rest and for food to revive and strengthen him, so it is in the spiritual life of the child of God. This is particularly so when circumstances take him from familiar surroundings, and contacts with those of little faith call forth increased spiritual energy. Then it is that the end of the week magnifies for him his spiritual desires to meet with the saints of God for a Sabbath feast.

As Medical Reserve program officer of a large naval district, I do much traveling and have many interesting experiences. It is thought that a few of these experiences may be of interest to others. These accounts will be given without criticism to any, and with the hope that some thought may develop that will be helpful to all of us.

For many years the Sabbath school and church services have seemed the necessary and natural conclusion to a successful week for me. If, in addition to these, circumstances permitted my participation in

a midweek prayer meeting, that week seemed to approach a little nearer to victory and success. During World War II my long weeks at sea brought me a realization of how really precious is the privilege of fellowship with the people of God. True, there is never a time or place that one cannot worship and have communion with God. Somehow that communion seems sweeter and brings more power when it is shared with others at God's times of special appointment.

As those times of appointment drew near each week, I always hoped that I might be in a port and attend worship with Seventh-day Adventists, even though the members might be few and their language strange. I became amazed to find that frequently it was easier to find our people and their places of worship in strange lands than in the homeland. It seems that a little spark of gospel fire in a darkened land creates more favorable attention than do the large centers of light in regions that are rich and increased in goods. Possibly the rush and struggle to compete for the carnal things of this modern age form the "bushel" under which the light of our candles at times is hidden.

The first interesting experience that I shall relate occurred during the last world war. It happened one Wednesday evening in a large Navy yard city on the West Coast. My ship was in for repairs after a long and eventful cruise, and my soul was longing to hear again the songs of Zion and to unite in prayer and praise with those who keep the commandments of God and have the testimony of Jesus. A quick trip by bus brought me to the center of the city. There I began a fruitless search for the address of the Seventh-day Adventist church. Finally I approached a taxi driver and asked whether he could take me to the church. He looked at my uniform strangely for a few moments, then said, "I ought to be able to."

"Good," I exclaimed with relief, and got into his cab.

### "I'll Try to Find It"

Instead of starting the cab he repeated, "I ought to be able to, because I was reared an Adventist." Then he continued rather sadly, "But I have not attended for so long I don't know where the church is. However, I'll try to find it."

Then followed numerous telephone calls and false leads. After half an hour he noticed that I was watching the meter anxiously, and he said, "Don't worry about that. I am going to charge you only fifty cents, and I'll find that church if it's the last thing I do."



### Minute Meditations

By Thomas A. Davis

### Taking the Strain Out of Life

Placed at prominent positions around factories or on construction jobs, safety posters are frequently seen illustrating the right and wrong way of doing certain tasks. One poster depicts the right and the wrong way to lift a heavy load. The wrong procedure is to bend from the waist with the knees held straight. The correct way is to bend the knees and lift, thus relieving the strain on the back.

In this safety placard we see an important spiritual lesson. Are we lifting the loads that come to us day by day the right way or the wrong way? Do we bend our knees before God in prayer, asking Him for strength and wisdom to accomplish our tasks, or do we depend on our own feeble strength, which is unequal to the demands?

For one to try to lift a heavy weight without bending the knees makes him liable to an injured back. If we try alone to lift the load of temptations and problems that are our daily lot, we are endangering our spiritual tendons and muscles. We are in danger of becoming spiritual invalids. It is only by humble dependence on God that we can gain power for the day. Therefore, let us "pray without ceasing" for help with our every problem, and let us "trust . . . in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." Isa. 26:4.

He had been trying to explain why he had quit the church. He also mentioned his wife and children. With emotion he assured me that he wanted them to be saved. He wanted very much to find the Adventist church, because he intended to begin taking his family again sometime. He said he knew that would be the only way they would find salvation.

After about an hour of searching, and just in time for the last few minutes of the prayer meeting, we found the temporary meeting place of God's last witnesses in that large and busy seaport.

### No Prayer Meeting

More recent but equally significant experiences have occurred since I have been recalled to active duty in the Navy. Not long ago, in a State well known for its progressiveness, I was making an itinerary of inspection. Knowing I would be in certain cities on certain days, I procured church locations before I left home. Wednesday evening found me in a fair-sized city. Not familiar with its transportation, I decided to walk to the church. Forty-five minutes later I stood in front of a dark, poorly kept building. A faded sign indicated that it was the place for which I looked. It announced Sabbath services but nothing about prayer meeting. The pastor's name was given but no way in which to reach him. I stood there disappointed; I suppose the cold night air helped to cause a little shiver. As I turned back toward the city a prayer escaped my lips. "O Lord," I prayed, "grant that the members of this church may not reflect the somber, uninviting coldness of that building on this night of fellowship and prayer."

A few weeks later, in another city in another State, another experience occurred. This time it was very pleasing to find the church location listed in the telephone book as well as announcements for Sabbath services and prayer meeting. After a difficult search because of unusual location and street repairs, a very unusual and reconverted building was found. There was a light, so I was eager to be inside, although a little late. The auditorium was empty except for a man who was repairing the electric organ. I approached and asked whether there was to be prayer meeting.

"I couldn't tell you," was his reply.

In answer to my further inquiry he assured me that this was the Adventist church. Then he continued, "Several couples have asked about a meeting here this evening. I couldn't tell them, so they have gone."

Noticing a telephone near the entrance, I decided to make certain. I found the pastor's number, and a kindly voice answered. I inquired concerning prayer meeting and received a negative answer. The church was in the midst of a strenuous Ingathering campaign, the pastor had just returned from a trip to a large city,

and they were all just too tired. So, without previous announcement, and in spite of the telephone advertisement, there would be no prayer meeting. "Where are you from?" the pastor inquired.

"From headquarters of the naval district. I am passing through on an inspection trip," I replied. Without asking my name he assured me that he was happy that I could be in the city. He concluded by saying, "Perhaps you could come to our church for our services next Sabbath."

I returned to my hotel, thankful that I was one who had already found the truth and not one who was seeking for it that night.

The concluding experience occurred not long ago as my wife and I were driving across the country. We were hurrying on a Friday afternoon to reach a certain medium-sized city and to get settled before the Sabbath. As we approached the outskirts of the city we watched eagerly for a sign of any sort that might disclose the location of the Adventist church. Finding none, we hurried to get settled and ready for the Sabbath. After our supper we decided to find the church and thus avoid the possibilities of being late to services the next day. From then until 10:30 P.M. we made inquiries and searched, without finding anyone who had the slightest idea that there was such a church in that city.

Finally I went into a large hotel, and

there found a directory of churches hanging near a drinking fountain. First on the list was that for which I had been looking! With joy I wrote down the address, and eagerly we drove to find it. We found—an empty lot. An inquiry of a nearby resident revealed that the church had burned down several years before. The woman believed that what members there were met in a Methodist church at a certain address. It was too late to look further that night, but the next morning we were glad to find that the information was correct.

We drove up in front of a small Methodist church and saw that the door was open. Since there was no other sign to indicate a Sabbath service, we sat for a few moments trying to decide whether this was the correct place. Suddenly the sweet message of an Advent song assured us. Picking up our Bibles, we went in to add our praise to those who worshiped the Creator of all things.

Long ages have passed since the pillar of cloud or the pillar of fire marked the place of God's sanctuary. By some means we ought to make known where our churches are located and the time for all of the services.

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

## Evangelism and the Mustard Seed

By J. L. Shuler

The Lord Jesus likened the kingdom of God "to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13:31, 32.

Evangelism is God's ordained way of gathering citizens for the kingdom of God. And how often the results of evangelism spring forth like this smallest of all seeds into the greatest among herbs! D'Aubigné was right when he said, "God takes ages to prepare His work, but when the hour comes, accomplishes it by the feeblest instruments. To do great things by small means is the law of God."

This agrees with what Paul wrote:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. 1:27-29.

When the Son of God came to this world as the Chief Evangelist, He began

in a small way. His work was like the mustard seed. He preached two of His greatest sermons to an audience of just one person in each case—the sermon on the new birth, as recorded in John 3, to one influential man named Nicodemus; the sermon on the water of life, to an outcast woman at Jacob's well. Christ's evangelism consisted for the most part of personal interviews with individuals. He gained only a few real converts. Yet note how on the day of Pentecost the mustard seed of Christ's evangelism sprang forth as the greatest of herbs, with three thousand converts to the Nazarene in one day.

### The Day of Beginnings

The evangelism of the apostles was like the mustard seed on that day of beginnings, when Christ gave them their evangelistic commission to go to all the world. But that mustard seed sprouted and grew until it covered the earth. Thirty-three years after Christ left His disciples Paul wrote that the gospel was preached to every creature under heaven. (Col. 1:23.)

The evangelism of the Advent Movement began like a mustard seed, when as the result of a little word dropped by



a humble lay sister, Rachel Preston, a company of forty people began to observe the true Sabbath of the Lord in that obscure mountain hamlet in New Hampshire. Behold how that seed has grown into this worldwide organization, with more than seven hundred thousand adherents in all the world.

### The Ingathering Plan

The Ingathering began like a mustard seed, when Jasper Wayne used fifty *Signs of the Times* to gather an offering for missions. Behold, that little seed has become the greatest of herbs, and brings in millions of dollars every year to spread the message.

The Bible correspondence plan, whereby every year tens of thousands of people all over the world are being indoctrinated with the truths of God's last message, began as a mustard seed. As a church we have been blessed by the development of this seed. Numerous Bible correspondence courses have been prepared and are used around the world. This idea has radically altered previous approaches to evangelism on a mass scale. The Bible correspondence school method of teaching people has proved its merit, and many conferences and fields have accepted this type of evangelism as an essential part of the entire evangelistic picture.

The Bible correspondence plan has proved to be of real merit in preparing the ground for large city evangelistic campaigns. The offer of a free Bible course naturally gathers out many souls who love the Bible and desire to know what it teaches. The laymen have made in many instances a real contribution toward the success of public evangelism by going from house to house with Bible course enrollment cards five or six weeks before the opening of the campaign.

Under this plan we have been able to enroll hundreds of non-Adventists in the Bible correspondence course and have had them proceeding with the course several weeks before the opening sermon in an evangelistic series. Then as time draws near for the opening sermon, a letter is sent to these enrollees to tie their interest in the Bible lessons with the projected Bible lectures. Free reserved seat tickets are offered to those who will telephone or write for them.

Under this plan we had the joy of receiving in Houston, Texas, 1,507 advance reservations from non-Adventists for reserved seats for the opening lecture by noon of the Sunday night on which it was scheduled to be delivered. In Des Moines, Iowa, we received 1,476 advance reservations. In Detroit, Michigan, we had 4,091 advance reservations. In Oakland, California, we secured 3,848 advance reservations. It requires no comment to show how such a large list of advance reservations brought out an extra large audience for the opening Bible

lecture, and contributed much to the success of the campaigns in these respective cities. This also demonstrates how the evangelist should yoke up with our laymen for preparing the field for public evangelism.

Who knows but back in the recesses of some worker's mind there is now some mustard seed idea in evangelism which if tried out and developed would bring into being some new and improved ways for spreading the third angel's message?

Mrs. White gave wise counsel when she said: "The powers of our intellects must be brought into active exercise in planning ways and means by which our labor shall accomplish the most good."—Ellen G. White manuscript 14, 1887. "The mind must be active to invent the best ways and means of reaching the people next to us."—*Review and Herald*, Dec. 8, 1885.

[This is the sixth article in a series on the church and evangelism.—EDITOR.]

## "The King's Daughter"

By Alice M. Stutzman

"The king's daughter is all glorious within: her clothing is of wrought gold." Ps. 45:13.

One day soon the Lord Jesus Christ will lead His bride (the church) to the King's glorious throne and present her, chaste, spotless, before His Father!

This is a thrilling truth! Even now, though we are strangers and pilgrims on earth, we are sons and daughters of the Most High, because of our spiritual union with Christ.

He is the beloved bridegroom, and every soul born of the Holy Spirit of God is a living, precious part of His church and His bride.

Oh, may we prayerfully seek a deeper, spiritual union with our dear Saviour! May we learn more and more of the blessed peace and joy that comes as we abide wholly, trustingly, in Him and He in us. This calls for complete separation from the world of sin and evil, and a deep heart longing to reflect His pure, spotless, radiant character!

In 1 Timothy 2:8-10 we have this inspiring picture painted before our eyes:

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

In 1 Peter 3:3, 4 we have much the same instruction:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Sister White has given us timely instruction concerning our adornment:

"As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction they are separating themselves from God and neglecting the inward adorning. . . .

"God would be pleased to see our sisters clad in neat, simple apparel and earnestly engaged in the work of the Lord. They are not deficient in ability, and if they would put to a right use the talents they already have, their efficiency would be greatly increased. . . . Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected? . . .

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.

"There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed luster in the im-

## God's Gifts Are Best

By ESTHER CARLETON LAUSTEN

I asked for bread—He gave instead a stone,  
A stone on which to lay my head,  
And there, like Jacob, view the angel throng,  
And then He gave me bread.

I asked for work—He gave me rest instead,  
He gave me time for prayer, gave me the keys

To Jesus' love, through study of His Word.  
And then He gave me my necessities.

I asked for knowledge—wisdom of the world.  
He pointed to the Holy Word instead.  
"The fear of the Lord is the beginning of wisdom,  
And liberally given," hath the Father said.

I asked for things—a car, new clothes, and such,  
"The kingdom of God," He said, "ye must seek first."

These other things sink into nothingness  
When for Christ's love and righteousness  
you thirst.

mortal future. It is the adorning of a meek and lowly spirit. God has bidden us wear the richest dress upon the soul. . . .

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Testimony Treasures*, vol. 1, pp. 592-600.

My heart thrills to the pictures in our church periodicals, and in our telecasts, where women appear modestly attired in neat, attractive clothing. May we by God's grace hold this beautiful standard true and steadfast unto the end. Surely we dare not lower it, for it will weaken and destroy our testimony for our soon-coming King!

"The king's daughter is all glorious within: her clothing is of wrought gold." The purity and beauty of her character radiate the glory within. Only in our Lord Jesus Christ can we be spotless, holy, and without blemish. As His lovely, unselfish spirit transforms us, we will lose all desire for outward adorning and will covet more and more the inward adornment of the soul.

The quiet, loving, humble yet digni-

fied character of our Lord Jesus Christ draws us to Him in admiration of His gentle yet strong personality. He is so perfect and altogether lovely, and as we behold Him we become like unto Him. May we then keep our eyes lovingly fixed upon our heavenly Bridegroom, without a backward, longing look into this evil world of sin, lust, and pride. There is nought of good for us here. We have no time or strength to spend on earth's follies. Our faces are turned to the heavenly country, from whence we are expecting our Lord and our King to return and claim His waiting bride.

"Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:6-9.

May we by the grace of God and unwavering faith be among His redeemed—the King's daughter!

is short and our forces must be consolidated. Today we must put forth a greater effort than ever before. We should finish the work God has given us to do.

In India today we see things being accomplished we thought impossible a few years ago. The wealth of the Gentiles is flowing into the treasury, and souls are being brought into our churches. All this is only to be expected, for we are in the last days. God's promise for this time is, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

How may we fit in with this accelerated program? The answer is, Through our tithes and offerings. The call today is not for a dollar, or five, or ten, or even a hundred. No, I believe that where we have given a dollar before we should give ten today, and where we gave a hundred we should now give a thousand. I believe it is much better to drop our means into the offering box today than to cast our idols of silver and our idols of gold to the moles and to the bats tomorrow. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isa. 5:8.

Think it over. The day is far spent, and we are nearer heaven today than when we first believed. Today is the day for investments. When the day of the Lord arrives, then "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:18.

## Are You Too Sensitive?

By Allen Walker

Someone has said that "to be touchy and easily insulted when you are slighted proves that the 'old man' is still very much alive and has never been crucified. When we allow the abuses of others to arouse in us an answering attitude of bitterness, we are not converted."

Folks who are always getting their feelings hurt are very unhappy. Not only so, but they are constantly making others unhappy. They have very few friends, because others do not like to be around them for fear something will be misunderstood. Usually such people have no hesitation in saying hard things about others, but if the same things should be said about them, they resent them deeply.

There are mothers who need to be told in a kindly way about things their children are doing, how they misbehave in school, the Sabbath school class, and other places. But no one dares mention these things to them, because they would be resented with stern denials.

## Great Prophecies Fulfilling in Our Time

By O. A. Skau

While Christ was here on earth He said, "I must work the works of him that sent me. . . : the night cometh, when no man can work." John 9:4. During His brief ministry He crowded everything into the few years at His disposal. When the time came for Him to lay down the burden, He said, "I have finished the work which thou gavest me to do." John 17:4. And again, "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

These texts should cause us to do some sober thinking. Much is going to be crowded into the last hours of this world's history. The hectic closing years in the Old Testament dispensation may serve as a guide to what we may expect in the closing days of the Christian dispensation. Many of the prophecies concerning Christ and His coming met their fulfillment in the closing days of His ministry. Great prophecies will be fulfilled in our times.

One of the many prophecies given for the last days, in fact, the last one to be fulfilled, is the worldwide preaching of the gospel. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. With this, other texts will help us to appreciate how the above prophecy will be accomplished.

"Behold ye among the heathen, and regard, and wonder marvellously: for I

will work a work in your days, which ye will not believe, though it be told you." Hab. 1:5.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. . . . Then thou shalt see, and flow together, . . . because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:3-5.

This latter text makes us think of the land where my wife and I labor—India. This heavily populated country is included in the prophecy, "all nations." India is included in the reference to the Gentiles. And we must carry the gospel to India's millions—465,000,000 people huddled together in this dark land.

Today in a Madras newspaper I read of coming events. As I read line after line, paragraph after paragraph, I thought of some of the texts above. We have been given a task to perform, a work to complete. We must work the work of Him who commissions us, and we must do this while it is yet day, for the night cometh when no man can work. Already it seems as though we are in the twilight just after the setting sun. The twilight in the East is very short. Important events in the Orient are in the offing at this very hour.

When will things close up? We do not know, but this we do know, that the time

We often hear someone say, "I get my feelings hurt, and I just can't help it." They need to go to Jesus and let Him "help it" for them. Sooner or later such will learn that they have never been truly "born again," that they have never "fallen on the stone and been broken." In Psalms 51:16, 17 we read, "For thou desirest not sacrifice; else would I give it: thou delightest not in

burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

When this transforming work has been done by the Holy Spirit in our hearts, then we are going to be sweet dispositioned, and all selfishness will be gone. We will be approachable about anything and everything because we have the spirit of Jesus.

## A Story for the Children

BY ARTHUR W. SPALDING



True-Fairy Stories—10

### Silken Shrouds and Angel Wings

"If I were a moth," said George, "I'd almost want to stay inside my cocoon, it's so soft and silky."

He was running his finger over the silken lining of a neat little house from which a moth had come the night before.

"It is surely beautiful," said mother. "But suppose we try shutting you up in a silken cocoon." She went to the closet and brought out a shimmering silk slip. "Angela and Elvie, bring that rough brown blanket from the porch, please."

George looked at these preparations suspiciously, but he wasn't going to back out. Mother, he knew, was safe to trust; there wouldn't anything much happen to him. She threw the silken slip over him, and wrapped it tightly around, but left his head out. The little girls came tugging in the big brown blanket.

"You surely do look beautiful, George," mother said; "and you are better off than the moth, for you can see yourself. But now comes the rough brown covering." And she threw the blanket over his head, and wrapped it around his body. The little girls laughed and danced about, while George struggled a bit.

"O Georgie Moth!" they shouted, "Georgie Moth, stay in your cocoon. How do you like it?"

George was making sounds, and at last mother said, "He's ready to come out!" And she drew off the blanket, and then pulled him out of his silken robe, while the children clapped their hands.

"Who!" said George. "No more cocoon for me! But, Mother, is this silk the same as the moths' silk?"

"Just about," answered mother. "You know silk came first from China, where the silkworm makes it. And the silk is just the shroud that the silkworm moth makes to bury herself in. And the Chinese unwind it from the cocoon, and weave it into silk cloth. Some of our moths make just as good silk," she said, "but we don't take the trouble to wind it off. Look here! This big brown cocoon is one that makes beautiful silk. I think she's about ready to come out. Maybe tonight."

"What's her name?" asked Angela.

"It's Cecropia (See-kro-pi-a). She's a cousin to Luna. And both Luna and Cecropia make

very fine silk, besides being beautiful themselves. Wait. Maybe tonight we shall see her."

Daddy came home just before dark, and they all sat down to supper. "Uncle Charlie," said Elvie eagerly, "See-see-see—"

"Cecropia," George said, helping her out. He knew what she wanted to say.

"Yes. See-see-kopia is going to come out tonight, Uncle Charlie."

"Maybe," said George.

But no maybe about it. She did. In the soft shaded light of the living room she burst her cocoon apart and climbed out, wet and limp like all the rest. But soon she had filled out her wings and dried them.

"Oh, isn't she beautiful!"

Not like Luna, with her soft green wings. Cecropia was brown, oh, several browns and reds. And around the margin of her wings ran rings of black and red and white and brown. At the tips of her upper wings there were two "eyes" like Luna's, and besides, all four of her wings, nearer to her body, had "new moons" of red and white.

Pretty soon there came a tapping at the window. When they looked, there was another Cecropia moth, trying to get in. And as they watched, there came another, and then another.

"Let's put out the light and open the window," suggested daddy.

Out went the light, and open came the window. They all huddled together, and watched and listened. The moon was shining, and it threw some soft silvery light into the room.

"Oh, look! Oh, look!" Not two, or three, or four fairy forms were dancing in the air, but more and more, until shortly it seemed there was a host of them.

"Fairies! Fairies!" breathed Elvie.

"Like angels," said Angela.

"Yes," said mother, "like angels. In silken shrouds the lowly, creeping caterpillars were laid away in their tombs for the winter. Now comes the resurrection, and winged like the angels, they fly through the air."

The twins fell asleep in father's and mother's arms. The others watched for yet a while. And then, suddenly, out of the open window flew all the bright angels called Cecropia.

## Beware of Debt

By Ernest Lloyd

One of our wise old ministers had a great horror of debt. When parting with a friend whom he did not expect to see again for some time, he would exhort him to "follow the Lord, and keep out of debt." It would be a great thing today if every Seventh-day Adventist, old and young, possessed the old minister's attitude toward debt.

We can easily slide into carelessness about money matters. We are too much influenced by the enjoyment of the present, knowing the hour of reckoning is fairly distant, and foolishly hoping that somehow the obligation can be met when it arrives. Strange it is that so many are open to this sort of poor thinking.

One of the most common causes of debt is *the love of display*. The craving for luxuries and physical comforts, the disposition to make life more ornate and less rugged and self-denying—these are the tendencies today which so often make for trouble and sorrow.

There is also the emulation of friends and neighbors, the eagerness to wear, eat, and drink, what others wear, eat, and drink. And this story repeats itself all too frequently among our own church members. A young couple begin life with a small income—enough if they would be modest in their requirements. But their friends have the nice things of the world. Why should the young couple not have them? And so they imitate others, fill up their home with *things* which are not really needful, become entangled in their finances, and soon are in serious debt.

### Cause of Physical Ills

Debt is also one of the common causes today of physical troubles. A leading physician in America, when asked if overwork was the cause of so many broken constitutions among Americans, made this reply: "It is not overwork that kills men and women; neither the people who work with their brains nor those who work with their hands. I am called to treat many persons with nervous troubles, but they are not the fruits of overwork. The most fruitful sources of physical derangement, and mental and nervous disorders in America, are financial embarrassments and family dissensions."

And family dissensions too often lead to broken homes. Happy is the family that is free from financial worries, living the simple life, content with little, for after all, "man needs but little here below, nor needs that little long." Let us remember the wise counsel given us by the Lord's special messenger for this generation: "Shun debt as we should shun the leprosy." And the apostle Paul's admonition: "Owe no man any thing, but to love one another." Rom. 13:8.

# EDITORIALS



## "The Good Fight of Faith"

In a personal letter filled with practical counsel, Mrs. E. G. White described the struggles for victory over sin that mark the Christian life:

"When souls are converted their salvation is not yet accomplished. They then have the race to run; the arduous struggle is before them to do, what? 'To fight the good *fight of faith*,' to press forward to the mark for the prize of the high calling which is in Christ Jesus. There is no release in this warfare; the battle is lifelong, and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life, if we hold the beginning of our confidence steadfast unto the end."

With a note of courage, she continued:

"The promise is, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.' Maintain to the last your Christian integrity, and do not murmur against God. . . . Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence. The Lord loves you, trust in the Lord. The Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain or condemn yourself. Neglect no means of grace. Encourage your soul to *believe* and to *trust* in God."—Ellen G. White letter 33, 1895.

### The Cost of Victory

If we are to gain the victory over the adversary, we ought to recognize the fact that there is a great struggle involved. We should sit down and deliberately count the cost. Said Jesus:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:28-33.

Having counted the cost and decided to engage in the conflict, we with confidence lay plans for victory. In the Christian warfare we are privileged to wear "the whole armour of God." (See Eph. 6:10-18.) From the head, which is sheltered by "the helmet of salvation," to the feet, which are protected by "the preparation of the gospel of peace," God has provided for our safety. From this we see that there is head work and foot work in this warfare. There is also heart work, for the vital organs are protected by "the shield of faith" and the "breastplate of righteousness." But there is no protection for the back. We are always to *face the foe*. We are urged to take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

The Christian life is a battle of faith. Paul calls it "the good fight of faith." Faith is basic. But faith in what? The answer is, Faith in God's Word. The power to be renewed

in spiritual life and grace is found in the Word of God. The Bible must be read daily and its promises believed and its commands obeyed.

To illustrate how we live the life of faith and fight the good fight of faith, we have the example of Jesus in the wilderness of temptation. Immediately after His baptism He entered upon a full-scale conflict with the forces of darkness. When He was tempted to indulge appetite He quoted Scripture. When tempted to indulge in pride and vainglory He replied by quoting the Word of God. When the sights and sounds of worldly pleasure appeared before His eyes, He triumphed again by taking refuge in the Holy Scriptures. Jesus fought the good fight of faith. He overcame through faith in the promises of God.

We must venture out into the life of victory by faith. Faith will not save us, but it is the means by which we come into possession of God's power. Life from God, divine energy, comes into the mind and life of the individual who is willing to turn away from fleshly gratifications, carnal desires, to Christ and the Christian hope.

The life of faith is a new-covenant life anchored upon the sure promises of God and not the weak resolutions and purposes of man. The life of true faith is the life of love-prompted works and spiritual witnessing. It is distinct from the ritualistic life of dead works, which is always void of the upward surge of vibrant power and is separated from the love and life of God. Faith works, always, but works may appear without faith, for the cold, forlorn thing that it is—without God, without light, without joy, without spiritual satisfaction. May heaven deliver us from such dead religion!

The struggle of the Christian life is the struggle of faith—faith to accept God's way in place of ours; faith to choose His will in the manner of our lives—our eating, drinking, dressing, thinking, and doing; faith that will leave our fears for the future and our worries over the past and our doubts about the present in the hands of One who doeth all things well. The faith life is the Christian life. It is or should be the Adventist way of life. It is the only way we can live triumphantly, for "the just shall live by faith." This life of faith is the life of uninterrupted victory, as Jesus said, "This is the victory that overcometh the world, even our faith."

Perhaps it is the one needful thing in your life. Certainly it is the greatest need of the remnant church today.

D. A. D.

What Is "The Message"?—3

## It Is a Blessed Word of Saving Grace

The message to be delivered to the churches and to all the world is called "the everlasting gospel." Those who accept it are described as keeping the commandments of God and the faith of Jesus. (Rev. 14:12.)

The commandments of God and the faith of Jesus are complementary parts of the full gospel message. It is through the Ten Commandments that we have a knowledge of sin (Rom. 3:20; 7:7), and sin brings eternal death (Rom. 6:23). Without the knowledge of sin man would never seek a Saviour. Jesus came to save us from our sins (Matt. 1:21) and to bring us eternal life (John 3:16).

God's standard of righteousness stands clear and unequivocal before us. Said the prophet Isaiah, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

But this standard is high, and who can attain unto it? says one. The answer is found in the gospel of truth uttered by Paul:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

#### Salvation by Grace

When man broke God's commandments and became a sinner subject to eternal death, what was God to do? Should He discard the law and pronounce man righteous, or should He provide the means by which man could do God's will and then be declared righteous? He did the latter.

Thus man may become a commandment keeper through faith in Jesus Christ and escape the penalty of death. Christ justifies the sinner when he confesses his sins. He helps him live a life of obedience to the commandments of God. Thus it is true as Paul wrote:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

The last-day message is centered in Christ. Without Him it would be meaningless. What good would it do to tell the world of apostasy and moral decline and final destruction at the hand of God if no means of escape were provided for those who wished to repent. Along with the message of warning must go the message of saving grace and a message of hope.

The world lies in wickedness. The judgment hour has come. What is to be done about it?

"Repent ye," says Christ, "for the kingdom of heaven is at hand."

"Repent," says Peter, "and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20.

How shall this repentance be brought about? The apostle Paul tells us.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

The last-day message of Revelation 14 is to restore the gospel and the commandments of God to their rightful place in the Christian church. The commandments of men have taken the place of the commandments of God in Christian teaching. Man has been exalted to the place of God so far as this world is concerned. We are told that man is able to build a better world with the tools that he himself has created, and that he does not need an intervention of God to straighten things out. All we need is a given amount of time, and man can do it himself. In this man is breaking the commandment that says, "Thou shalt have no other gods before me." Ex. 20:3.

The fourth commandment, which calls man to remember the seventh-day Sabbath as a memorial of creation, has been completely nullified by the godless teaching of evolution. Without a six-day creation we have no need

of a seventh-day Sabbath as a memorial of that creation. Therefore, not only has man exalted himself to the place of God and thus broken the first commandment, but he has also made void the fourth commandment.

Modern man, including many of the Christian leaders, have likewise cut down the Lord Jesus Christ to merely human size. They say He is not in verity the only-begotten Son of God. He is a man of history and one of the best men, whom all should emulate as a model, but that is all. He is not God any more than every man is God. Man is not the sinner that the Bible attempts to describe, but he is merely an unfortunate person who needs to be encouraged to stretch himself, develop his divinely inherent powers, and become like the master man, Jesus Christ.

Therefore man does not need an atoning Saviour. Thus the gospel is set aside because it is not needed. They tell us too that much of the Bible is myth and folklore, and that in reading it we must endeavor to discriminate between that which is worthless and that which is God's word to us.

The apostasy has spread in the Christian churches in different ways. In the Roman Catholic Church it has taken the form of ancient paganism, but in the apostate Protestant churches it has taken the form of modern paganism.

The message that Seventh-day Adventists preach is the faith that was first delivered by the apostles to the saints of the early church. It is to be revived in the last-day remnant church, which is to herald this message of warning to all the world and call upon men everywhere to repent and look up in hope to the soon coming of the very Son of God, our Lord and Saviour Jesus Christ, even as He promised in His words to the disciples before He left:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Yes, this message is a message of hope, the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ in glory, when He will destroy the destroyers of the earth and those who have done despite to God's commandments. May we be among those, when He comes, of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

F. L.

## The Two Visions That Launched Our Health Message

[Part 2 of a talk given in the Sligo church to a class of nurses graduating from the Washington Sanitarium and Hospital, Takoma Park, Maryland. Part 1 closed with the statement that we must look, not to a counsel meeting of the brethren, but to a vision given to Mrs. White, for the beginnings of the Adventist health message. That vision was received on Friday, June 3, 1863.]

It was a Friday night, and Elder and Mrs. White sat in the circle of worshipers gathered at a farmhouse in Otsego, Michigan, to usher in the Sabbath. Elder White's health was poor. As they knelt in prayer Mrs. White placed her hand upon him, and combining a wife's solicitude with a prophet's faith, began to pray for his recovery. The Lord responded to her petition by carrying her off in vision and giving to her the foundation instruction on healthful living on which our whole health teachings rest.

In the setting of prayer, in the setting of the holy Sabbath, in the setting of a heavenly vision, we find our health message launched. Because of that vision we began to see that there are laws of God for our bodies as well as for our souls and that obedience to them is neces-

sary to health and to godliness. Through that vision there opened to the Advent people a larger conception of the saving and sanctifying work of God for man, and of how we may better glorify Him in our body and in our spirit, which are God's.

To the religious world around us the object of God's saving grace is an immortal soul in a shell of flesh, with the worthless shell discarded at death. Hence the body could hardly be viewed as within the orbit of God's plan of redemption. In contrast, we believe that body, soul, and spirit combine to constitute the man, and that in some way the body is involved in the plan of salvation, because a literal resurrection of the body is a necessary prelude to eternal life. But we had not seen the full import of our belief as to the nature of man.

#### Larger Import of Our Doctrine of Man

Mrs. White led us to see that our very teaching that body, soul, and spirit are required to constitute the man, requires us also to believe that these three interact, and that the state of one affects the state of the others. This conclusion was inevitable. It was also very great.

Up to that time we had thought that our doctrine of the nature of man had significance only as regards the state of the dead. Now we were to see that it had even greater significance as regards the state of the living. We began to see new force in Paul's admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. If the care of our bodies, whether by the food we eat or the deeds we do, can affect the state of our mind and spirit, how important that even the ordinary activities of life be carried on to God's glory.

With heavenly insight Mrs. White blended theology and physiology to provide for the Advent Movement its doctrine of healthful living. There opened before us a new dimension to God's mysterious plan for bringing man again into conformity to the divine law, a new dimension to the distinctive message of the Advent Movement. Now we saw how we could most literally be sanctified "wholly," and our "whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Nothing more definitely distinguishes us from almost all other religious bodies than our doctrine of the nature of man. And nothing reveals more clearly the dimensions of that doctrine than our teaching on healthful living that springs so largely from it.

#### The Whites Go to a Health Retreat

The vision on that hallowed eve in 1863, coupled with Elder White's continued poor health, led him and Mrs. White to examine certain health institutions then springing up. These were marked by their abandonment of the murderous *materia medica* of that day, their adoption of simple therapies, their reform views on diet, and their attempts to teach healthful living. At one of the most prominent of these, at Dansville, New York, they stayed for a time. But they soon decided that this institution—typical of these health retreats—could not provide the help they sought. The therapeutic procedures, though largely good, were more than offset by the unheavenly atmosphere of the place. The patients were encouraged to dance, play cards, and attend theatricals as an aid to bodily restoration. Religion was discounted. When Mrs. White went in to pray daily with her sick husband, the doctor chided her with doing something that might only hinder his recovery.

They decided to leave, but over the doctor's vigorous protest, for Elder White was ill. To Rochester, New York, they came; and on Christmas Day, 1865, Mrs. White was given a second vision on the subject of health. On coming out of that vision she wrote:

"The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body. . . .

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames that they may be able with the psalmist to exclaim: 'I will praise Thee; for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. . . .

"While men and women professing godliness are diseased from the crown of their head to the soles of their feet, while their physical, mental, and moral energies are enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of His word. How can a nervous dyspeptic be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear?"—*Testimonies*, vol. 1, pp. 486-488.

F. D. N.

## Events of Our Time



### Modern Noah's Ark

With the completion in October of the General Assembly Building, the United Nations' world capital in New York City has become a reality. This imposing structure of marble and glass, with the massive steel dome, stands by the side of the Secretariat building, a domino-shaped skyscraper finished in 1950, with space for 3,500 staff workers in its 39 stories. A third structure, sprawling and boxlike, is the Conference building, completed about nine months ago. These three businesslike-looking edifices comprise what *Life* magazine recently called a "modern Noah's ark for all species of men from all parts of the earth."

There may be something to this, but a number of people are inclined to feel that the UN ark has termites working in its hull and that it is slowly sinking with all hands on board. A Jesuit Catholic journal, *Civiltà Cattolica*, published in Rome, recently expressed this opinion in an article entitled "Decline of the United Nations."

Comparing the United Nations' Organization with the League of Nations, which accomplished excellent work in different sectors of international life, the article affirmed that "the United Nations showed . . . from the moment of its organization, signs of paralysis, undermined by a bacillus insidiously embedded in the marrow of its spine. . . .

"The better world, the new world . . . , still remains the beautiful abstract ideal. . . .

"Instead of the hoped-for solid union of nations, there has opened in the very breast of the organization a great chasm between two blocs that, little by little, are becoming more distant, more divided, more hostile, more animated by insuperable distrust."

This publication suggests that internal reorganization may save the United Nations from death. Unless this is done, it "will pass from paralysis to the quiet of the tomb." This is the opinion of our Jesuit friends at the headquarters of Catholicism in Rome.

Now, we do not believe that the United Nations Organization will ever save the world or bring in lasting peace. Reorganization of the UN probably will not help very much either, not even along lines that would permit the Pope to have a leading voice in its deliberations, which doubtless is what our Jesuit friends would like.

But we would say that there is one ark that will save the world from its troubles and deliver mankind from the raging storm. This ark is the blessed hope of Jesus' return. Other arks of refuge will go down, of this we are certain. But God bids us find shelter in this modern ark of hope. Every effort to secure peace among the nations, however well intentioned, will fail, but the one sure way of escape is near at hand. Jesus, the Prince of Peace, is coming soon.





# News From the World Field

## Among the Cannibals of Central New Guinea

By A. J. Campbell

In the Upper Ramu district for the ten months ending April, 1952, 325 souls were baptized. Since then four of the district school girls have sealed their faith by baptism. Many others are found in preparatory and baptismal classes. From out of the cannibal country come thrilling reports.

A native missionary, Lao, and his wife were confronted with this proposition, brought to them by some of the cannibals among whom they are preaching the gospel. They urged repeatedly, "You have a very fat and flourishing child, in which case, according to our custom, we should eat it. We want you to barter this babe to us for pigs and other things, in order for us to carry into effect our custom." Naturally the mother of the child desired to run back to our mission with her little one. The father said, "No! We must remain by these people who are in such great need." And the mother remained!

Soon after, a woman of the village died, and preparations were made to consume her body, according to custom. An unnatural urge to eat human flesh is the reason for this shocking custom. Cannibals recently advised one of our teachers, "We can give up the eating of pig, smoking, and the chewing of betel nut, but the eating of human flesh, that is very difficult for us to pass by."

Preparations were made by Lao, the native missionary, to dig a grave for one of the dead—the first grave in that area—while some of the people prepared for the dreadful business of preparing the body for human consumption. During the night Lao's wife heard noises and became suspicious, so she arose to investigate. She saw that the natives were taking the body out into the jungle. She had wanted to run away at the time of the threat to the life of her child. This time she called to her husband, saying, "Lao, arise quickly and take a shovel and follow the people who are leaving for the jungle to prepare the body to be eaten." Lao did not hesitate. He found a shovel and quickly followed the peculiar funeral party.

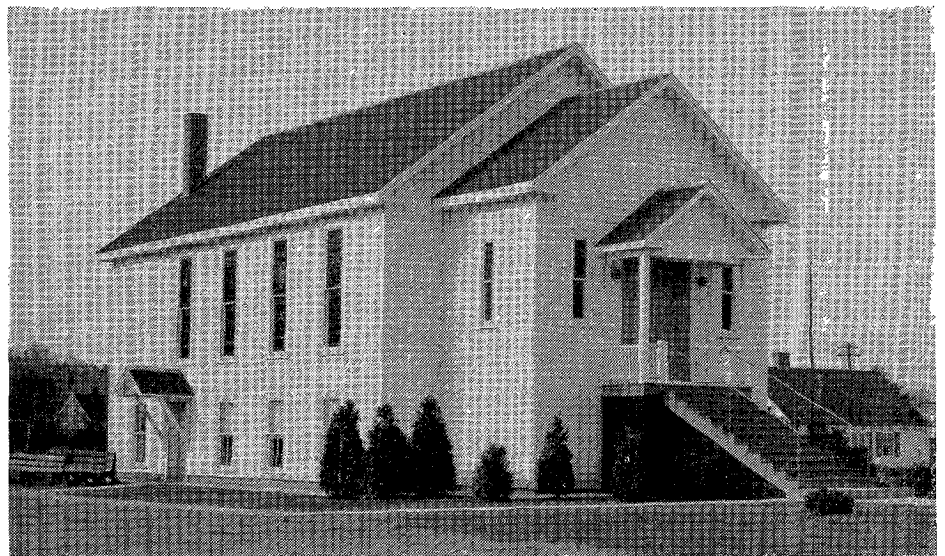
The people detected that they were being followed, and began to take a zigzag route. When Lao overtook them,

they put the corpse down. Immediately he began to dig the grave beside the body by the aid of grass flares. Efforts were made to pull the corpse away, but he pulled it back again each time. There were present among the natives some who were sympathetic to him in his efforts, but did not actually help him. The people said to Lao, "You would not consent to barter your child; now you would prevent us from eating our own dead!"

God was with this courageous boy, and he was triumphant. Many of these people are giving up cannibalism, for which we can thank God.

Aia, a native missionary from the cannibal area, told us another story. A young woman in a fit of jealousy took her own life by hanging. In the midst of this tragedy the village people came to make preparations for dismembering her body and to arrange for the usual cannibal feast of death.

This lad, Aia, said, "You must not do such a thing, for it is not in harmony with the talk of the big Master in heaven." Some were inclined to listen to reason, but the majority were not. To be on guard against the grave they knew very well the teacher would dig, they said, "Do not be troubled; we have



Church Dedication, St. Johnsbury, Vermont

A brilliant blue sky added to the loveliness of the autumn landscape as members and visiting guests gathered for the dedication of the new church building in St. Johnsbury, Vermont, on Sabbath, October 18, 1952. Twenty-one years ago the group were first organized by their district pastor, C. M. Bunker. They have been meeting in rented quarters for many years, and are now very happy in this new building.

Carrol E. Perry, the present pastor, directed the activities of the day. He and the faithful believers have worked untiringly to make this church home possible. Several charter members traveled far to attend this special service. L. E. Lenheim, union president, preached the dedicatory sermon. Roscoe W. Moore had the dedicatory prayer. The history of the church was read by Mrs. George Warrell, and Mr.

William Hamilton sang "Open the Gates of the Temple."

Friday evening preceding the dedication was declared guest night. We were honored by the presence of His Excellency Governor Lee E. Emerson, of the State of Vermont, who brought a brief message of commendation. Prominent city officials and ministers from other church bodies took part in the program. Roscoe W. Moore presented the address of the evening on the theme, "The Place and Purpose of the Church in the Community."

We rejoice over this representative church home. October 18 marks a new day for the St. Johnsbury members. We feel that this new edifice will be a real asset to the further growth of the work in Vermont.

ROSCOE W. MOORE, *President,*  
*Northern New England Conference.*

already dug the grave." This rejoinder put Aia off his guard. He became suspicious, and went to find the body, which had been carried away. He found them ready to do their awful work. They became angry, forcibly taking him and carrying him back to the village. They did not want to kill him, but they did wish to be rid of him for the present. He was tempted, as was Lao's wife, to run away to Kainantu, but he held firm, and remained with those degraded people.

He went to the place of dismemberment and found nothing but the unfortunate woman's hair and blood upon the grass. The cannibals had first washed her body with pig's blood, then cooked her flesh in bamboo rods, along with the sacred swine's flesh of the heathen. Aia was not as successful as his fellow worker, Lao, was, but he is pushing on in great courage with his God-given task of bringing the Advent message to change the hearts of these strange cannibal people.

He has since taken his wife to live among them, which act of faith in itself begets great confidence on the part of the cannibals. They love to come along to worship, and soon become torn between two opinions; and the Spirit of God, like a two-edged sword, is ready and waiting to cut cannibalism and other evil customs from their lives. We are happy to see miracles of grace happening today.

### Jonah, the Helper Boy

Jonah is a local Adventist helper boy. The teachers must have given him this name in place of his heathen one. One day Jonah, just coming out of heathenism himself, was out among the mountains of the southern highlands with his Sabbath school Picture Roll, which is so highly valued by these teachers and helpers. He came across a dead native whose body had been thrown by the roadside by enemy tribesmen. Adherents of another mission came along, but went "on the other side," for they were afraid to touch the body, and did not take the trouble to find the relatives. Soon Jonah, the modern "good Samaritan," came along, carrying his Picture Roll. He was much concerned to see this loss of human life. He knelt down by the body and prayed to his Master to give him wisdom to know what to do. The temptation was to leave the dead native for fear of being attacked. But he did not yield, and prayed for strength to carry the body of that once-stalwart warrior over the mountains to his village people.

Jonah made a wood and cane framework by the roadside, then tied the body to fit the frame, which in turn was arranged to fit the bearer's back. He prayed again and again for special strength, that he might be enabled to carry that heavy body to its destination over the moun-

tain ranges to the northeast. He finally arrived, though his back was bruised and bleeding upon arrival. The people overwhelmed Jonah with appreciation and affection for what he had done for their loved relative and friend. They threw open the village to the Advent message, and are now seeking a teacher.

The gospel is reaching out now into the uttermost corners of the earth, and every effort is being made to hasten its proclamation everywhere.

## Brisbane, Australia, City Mission

By R. R. Frame, *Secretary-Treasurer Trans-Tasman Union*

During 1951 the Trans-Tasman Union Conference executive committee voted that the union evangelist, George Burnside, and his associates work in the city of Brisbane during the year 1952. Brisbane is the capital city of the state of Queensland and has a population of approximately five hundred thousand. Upon completion of his work in Newcastle, where more than 160 new believers were baptized, Pastor Burnside proceeded to Brisbane in the early part of this year. The officers of the Queensland Conference had already made the necessary bookings of halls and theaters, and for Sunday night meetings had secured the city hall, which is an excellent building.

There was a spirit of expectancy and enthusiasm among the members of the Brisbane metropolitan churches, and they diligently visited their neighbors and others, advising them of the approaching mission. In advertising the meetings, wide use was made of newspapers, streetcars, and radio. The people of Brisbane were made conscious that a great message was about to be delivered in their city. Fifteen minutes after the doors of the city hall were opened on the first Sunday night, March 30, almost the whole of the seat-

ing capacity in the hall was taxed. The newspapers reported an attendance of three thousand, but two thousand five hundred would be a more conservative estimate. In harmony with Brother Burnside's usual practice, the subject the first Sunday night was "Heaven."

During the weeks that have passed since the opening of the mission, the Sunday night attendance has settled down to about thirteen hundred. People in all walks of life have been stirred and have become interested in the message preached. When the university students recently held their annual procession through the streets of the city, they included two floats depicting the work of Evangelist Burnside. One scene portrayed the rocket range in Central Australia; and a student, representing Brother Burnside, was seated on the rocket, which was about to be fired. The head of the rocket was marked, "Destination, Heaven."

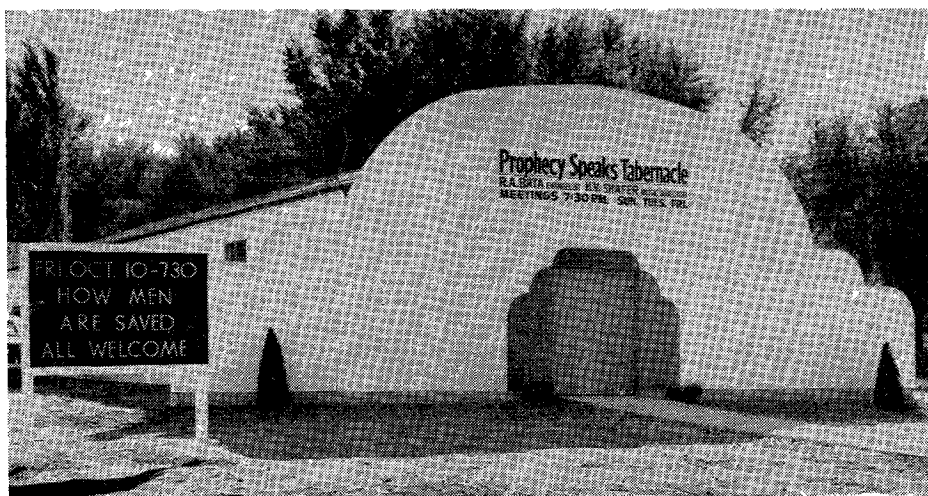
### Eighty-one in First Baptism

For three nights each week Pastor Burnside has unfolded the message; and a short time ago, when a stirring call was made and the congregation was challenged to accept Christ, five hundred people moved forward to the platform, and one thousand remained for the aftermeeting. After twenty-one weeks of preaching and uplifting Christ, a group of eighty-one souls were prepared for the first baptism, and they went forward in this sacred ordinance on Sunday night, August 24. After the baptism R. A. Greive, president of the Queensland Conference, wrote:

"Climaxing five months of busy mission activities was the ingathering of the first fruits of a mighty harvest of souls, as manifested in the mission baptism conducted in the city hall in Brisbane last Sunday evening. Twenty-four hundred people were present to witness the spectacle, and I am sure that they must have been greatly impressed with the solemnity and dignity of the service and with the success of the mission. The



Group of New Converts From the Burnside Evangelistic Effort in Christchurch, New Zealand



## Omaha, Nebraska, Evangelistic Meetings

On Sunday, September 28, the Prophecy Speaks Crusade began a series of meetings in Omaha. Since no hall was available, we purchased a steel tabernacle and are planning to evangelize the city by sections, remaining in each section for one year. A capacity crowd attended our opening meeting, and the crowds have been coming three nights a week, even though we advertised as Seventh-

day Adventists. We believe this method pays.

Our evangelistic company consists of R. A. Bata, evangelist; H. V. Shafer, singing evangelist; Mrs. Frances Hutchison, Bible instructor; Mrs. Bata and Mrs. Shafer, pianists; and a number of consecrated laymen assisting. We solicit your prayers as we labor for souls in this large city.

R. A. BATA.

middle section of the large platform had been curtained off and contained the baptismal font. Above the font were the illuminated words, 'If God be for us, who can be against us?'

"At both ends of the curtain, massed boughs created a bushland atmosphere, and right in front of the curtain across the platform itself was a glorious display of flowers. When the curtain was drawn back the scene was indescribably beautiful, for behind the flowers was the font, disguised with imitation stonework. Behind that again, as a background, was a beautiful painting by the artist Melvin Skinner, depicting in brilliant shades mountain and river, possibly the ancient Jordan, where Jesus was baptized. In surroundings thus created, Pastors Burnside and Reye, in absolute rhythmical precision, carried on the baptism to a background of organ music. The eighty-one candidates were gathered from all walks of life and all shades of religious thought. No detail was overlooked, and this vast audience sat quiet and attentive throughout, greatly impressed by the service."

Associated with Pastor Burnside are the singing evangelist Russell Kranz, the artist evangelist Melvin Skinner; the evangelists E. A. Reye, O. W. Knight, L. J. Cherry, G. Doble, and R. Tindall; the Bible instructors Miss I. Pedrana, Miss M. Burnside, Miss N. Barnett, and Mrs. O. C. Weedon. This team of faithful workers, under the blessing of God, have another one hundred souls preparing for a future baptism, and before the effort in Brisbane is completed a very great harvest of souls should result.

## Relief for Pemphigus Victims in Brazil

By Dr. Edgard Bentes Rodrigues  
*Director, Pemphigus Hospital, Mato Grosso, Brazil*

"I am the Lord that healeth thee" is the motto of our medical-missionary activities in the Mato Grosso Mission in the South Brazil Union. Inspired by this declaration of the Divine Master, on the twenty-fifth of April, 1951, we started the work of the Adventist clinic in the progressive city of Campo Grande. The purpose of this clinic is to raise funds with which to maintain the Adventist Pemphigus

Hospital, which in its initial stages has been functioning since 1950 in one of the suburbs in this same city.

Three years ago the wife of one of our missionaries was stricken with "wildfire," a painful and unsightly disease of the skin, in Corumbá. In vain medical aid was sought, not only from the local physicians, but from famous dermatologists in the capital of São Paulo as well. On returning to his field of labor, our missionary brother heard of a man in Sidrolândia who was curing pemphigus. Obtaining the remedy and instructions for its use, he returned to São Paulo and used it on his wife successfully. She resumed her domestic and social activities in the Mato Grosso, and the news of this cure as well as the missionary work that her husband was doing among those suffering from pemphigus aroused the interest of patients in our mission, who began coming to us for help.

The mission president went to visit the doctor who knew the cure, and found him in a pitiable condition—tuberculous and habitually drunk. He took him back to Campo Grande, where he was cared for until the day of his death. Before he died, this man revealed the secret of the formula, saying he would give the medicine he had invented to the Adventists, for he was sure they would use it for the good of humanity.

One of the sisters of the church donated about forty acres of her farm for the sanitarium. On this land tents were set up, which serve as an infirmary and shelter for the unfortunate patients. There they receive material and spiritual comfort, for they are shunned everywhere because of the foul-smelling liquid and repulsive aspect the disease produces.

### Philanthropic Work Widely Known

This philanthropic work soon became known to the public in the remote states bordering on Mato Grosso and a shower of letters was received asking for the



A Group of "Wildfire" Patients, Some of Whom Are Much Improved After Treatment in Our Pemphigus Hospital. "Wildfire," or Pemphigus, Is a Very Painful Skin Disease



New Building of the Adventist Pemphigus Hospital in Campo Grande, Mato Grosso, Brazil

miraculous remedy. Doctors from Minas Gerais visited our clinic because of the interest in the new treatment the Adventists were using successfully. As a result of the contact with these doctors from Belo Horizonte, capital city of Minas Gerais, the majority of whom were professors from the university school of medicine, we were able to register the formula for the cure.

Jamarsan is the name given, in honor of its inventor, to the ointment, which has a base of pitch and is applied locally on the affected skin. We have treated successfully 80 per cent of the sufferers who have come to us. Missionary work among the patients has been in the form of regular worships, Bible studies, and prayer. We have a branch Sabbath school in the sanitarium, and four of our patients who are already showing marked improvement are preparing for baptism.

#### The Clinic in Campo Grande

This missionary institution is on the central street of the city of Campo Grande, near the church. It is equipped with hydrotherapy installations and has adaptations for other physiotherapy equipment. Our treatments, by means of natural methods, have been very popular, the clinic having cared for 723 patients during the past year with a good percentage of these patients receiving free treatments. Our estimated net gain for the year has been \$2,300. We use hydrotherapy and physiotherapy treatments and a dietary regime according to the counsels of the Spirit of prophecy.

This clinic functions as an aid to the philanthropic and social welfare work for patients infected with the disease wildfire and all other patients suffering from common diseases in the interior of Mato Grosso. The efforts put forth by our workers have been rewarded in bountiful blessings received, and we expect still greater things from the hands of our kind Master.

Wildfire is the name given by the people to the disease that motivated the beginning of our medical missionary work in the Mato Grosso Mission. Scientifically it is known as pemphigus foliaceus and is characterized by blisters resembling burns that spread over the entire surface

of the skin. As the disease spreads over the inland prairies of Brazil, it has struck our municipalities, invading the whole country, especially the central part.

The pemphigus patient suffers more than the leper. He is confined from the beginning of the illness to his bed, which can never be kept completely clean; his body is full of blisters, which continually ooze a sticky, foul-smelling liquid that attracts a swarm of flies; he has a continuous burning sensation, chiefly at the beginning of the disease, which gives him the impression of being enveloped in flames of wildfire. All this causes him the most cruel suffering. Added to this is the torture of constant itching and the discomfort that always accompanies it. As a means of defense, he flexes his legs and forearms, and this position results in permanent contractures.

Antonio and Gamaliel were two wildfire patients who came to the sanitarium in January, 1951, to be cured of the disease that had been rotting their bodies for five years. Both arrived paralytic, their bodies full of scales, with pain and itching. Their skins were burning and giving off a sticky liquid. Having a desire to be healed, they submitted to treatment, and



Dr. Edgard Bentes Rodrigues, Medical Director of the Pemphigus Clinic and Hospital in Campo Grande, Mato Grosso, Brazil

after five months their condition greatly improved.

Since the very beginning they learned to know the Bible. Gamaliel at first was able only to spell, but improved in reading and writing through the daily perusal of the Sacred Scriptures. He later taught Antonio, who could neither read nor write.

Today Antonio not only reads and writes the Sabbath school lessons but keeps account of the purchases and expenditures of the hospital. He will be leaving us in a few days, being completely cured, but Gamaliel will stay on, even though cured, as chaplain of the ranch, for it is he who directs in the daily worship of the patients.

These men wish to be baptized into the truth they learned to know during their suffering, and they are preparing for this. Illness brought them together and made them friends, and together they have surrendered their lives to Jesus. As you read this story may your prayers help to guide these souls into that "beautiful valley of Eden, home of the pure and blessed," where there will be no more suffering.

## Colporteur Makes Sales Record

By D. A. McAdams

Colporteur Herbert Morgan, of the Arkansas-Louisiana Conference, during a recent Big Week made the largest sales record that we know of in the history of denominational book selling. During this one week Mr. Morgan worked 91 hours, exhibited his literature 274 times, took 200 orders for the book *Drama of the Ages*, by W. H. Branson, and 200 one-year subscriptions to *Life and Health*. The figures in dollars and cents reached the unprecedented total of \$2,500.75.

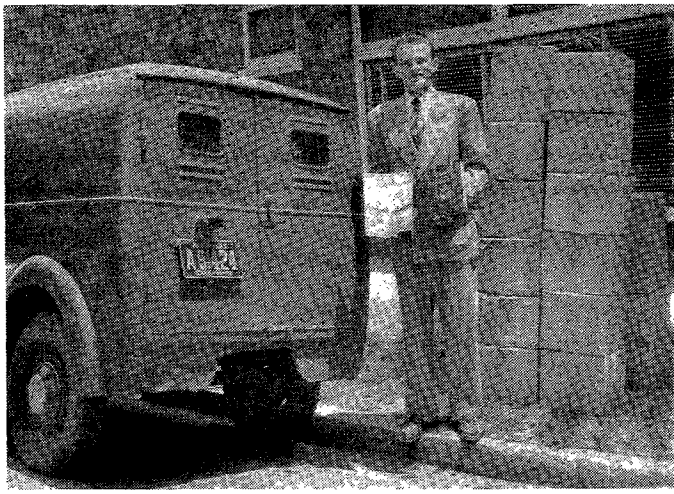
In a letter from Colporteur Morgan he gives the following information concerning his work:

"Of course, the real credit belongs to the Lord; however, there are a few small but important facts that I feel were helpful for my successful week. I tried to have a definite time schedule. Before the Big Week began I figured my goal could be reached if I took an average of two orders every hour. To do this, I had to limit my time as follows: four minutes for the pre-cavass, five minutes to show the book, five minutes soliciting the order, one minute for prayer, which makes a total of fifteen minutes. There were a few times when I found it necessary to stay longer. It took a while to reach the houses, so I usually gave about three exhibitions an hour; many times four, and sometimes five. After I had canvassed for 91 hours in this manner, the Lord richly blessed my efforts with \$2,500.75 in sales.

"I always offered up a silent prayer for help between every house. I also had prayer in each home when possible.

REVIEW AND HERALD





Colporteur Herbert Morgan, of the Arkansas-Louisiana Conference, the Truck He Uses in His Work, and Two Hundred Copies of *Drama of the Ages*

"One morning the skies were clear and the crops needed rain badly. In fact, it had not rained in that section for more than a month. I had special prayer in a home for rain. That evening the entire community had a real downpour! I told this experience to other farmers as I went from home to home. Because of the unusually hot weather that week, most of the folks were home. The official weather report one day was 110 degrees.

"The people seemed to be in extra good spirits because the prospects for their fall crops were very good in that area. Since the farmers were home, most of my orders were taken directly from the man of the house. Of course, as the Lord blessed me with orders, my enthusiasm began to bubble over!"

There is joy in Christian service. Every church member should be an active missionary for God. Colporteur evangelism is part of God's great plan for the finishing of the work.

## Meeting Under Difficulties in Colombia

[The following report was written by one of our workers in Colombia. He has requested that his name not be published.—EDITOR.]

It was recently my privilege to visit a small but important city in Colombia, South America, where a few weeks before there had been severe political strife. Not a few lives had been lost. The situation had finally reached such a state that our believers were threatened. Many who were able fled to places of less danger. The meetings held in a large room of the worker's home were discontinued, but Sabbath school and other records were kept in each home, and the offerings gathered periodically never dropped off. Finally it became expedient for the worker to leave for a time.

Then after a while relative calm was restored, the worker returned, and the meetings were begun in a quiet and cautious way. Even so, there have been occasional threats of trouble. But the mem-

bers and interested people could not be restrained. They began to attend in such numbers that the worker decided that it was useless to try not to consider the meetings as public. So without using any printed advertising material he began an effort. As many as one hundred people crowded into the small hall.

It was about that time that with another worker I visited the group of believers. We had written that in view of the existing conditions it might be best to have a private meeting of the church officers to discuss a few matters of organization and departmental activities. But with the knowledge that we were coming and without announcement or invitation, so many people came that we had to preach a gospel sermon. There were sixty people in the small room and a dozen or more standing outside at an open window. And this attendance was recorded in spite of the fact that two days before, on Sabbath afternoon, as a meeting was being dismissed, threats from a passing police car were shouted that they would soon have to do away with "that foolishness."

It sometimes appears as if our liberties have to be threatened or even partially removed to make us really appreciate what real freedom is. The faithfulness of our persecuted brethren is cheering and inspiring, and the message is spreading like wildfire. Let us be faithful, neglecting no opportunities to fulfill our task while we are still unhindered in many parts of the world. The night of darkness will come and it will be too late to work.

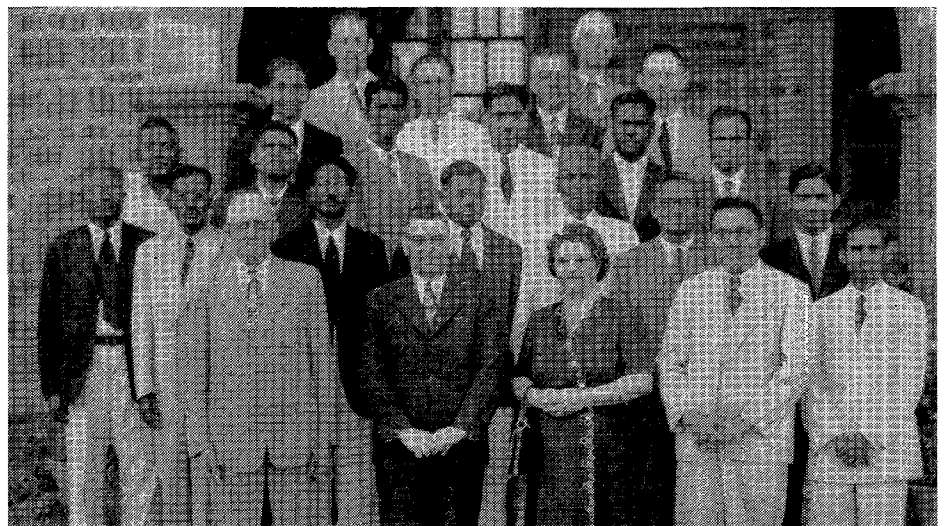
## Voice of Prophecy Secretaries Meet in India

By Paul Wickman

A Voice of Prophecy union and local conference secretaries' council was held in Poona, India, September 2-15. The plan to double the membership by 1954 was considered. The present number of applicants for the Voice of Prophecy Bible Correspondence Course are 184,000, and the active ones number 111,000. More than 31,500 students have graduated. During the month of September 73,000 lessons were sent out, 55,000 test papers graded. Plans were laid for following up these interests, which represent some of the finest people in Southern Asia territories.

At the Autumn Council ten thousand dollars was voted to provide additional space and equipment for a radio studio. Very shortly vernacular programs will be prepared to reach the masses who cannot speak English. A. E. Rawson writes us that "ten days ago I held a Voice of Prophecy rally in Ajmer. This is about two hundred miles west of New Delhi. One of our workers is holding a meeting in a tent. The attendance had dropped, and he asked me to come and hold one or two rally meetings to boost the attendance. The first night we had from seven to eight hundred present. The doctor of a large hospital and sanitarium about seven miles from Ajmer attended the first meeting, and after it was over he begged me to conduct a meeting in the hospital church. This hospital church is connected with the Methodists. The church was full, and the response was most encouraging."

As we hear and read of the results of the Voice of Prophecy broadcasts and the Bible schools in the Southern Asia Division—Pakistan, Burma, Ceylon, India—we can see that this work is going forward in faith.



Voice of Prophecy Union and Local Conference Secretaries' Council, Poona, India, September 2 to 5. A. E. Rawson, Director of Radio and Bible Schools, Southern Asia Division, Second From Left in Front Row

# In the Land of the Llamas

(Continued from page 1)

the only food she knows, mainly potatoes, rice, mutton, and local foods. At each meal there is soup. There is no change in the menu, so the traveling missionary gives thanks and eats.

The big rewards come when he enters one of the large Adventist churches such as there is at Rosario and Collana, and sees four hundred or five hundred members who have come from all over the flat, barren plains (the altiplano). It is not uncommon to hear one of the Indian men clothed in his homespun clothes and sandals made of rubber tires say, "I have walked fifteen miles to church today."

It is thrilling to hear the Indians sing old hymns such as "Rock of Ages." They do not sing the way we sing. They sing in a strange pitch, and the shrill voices of the Indian women are so different. But they sing with their hearts, and to the missionaries it is sweet music. They love the simple stories of Jesus and are loyal supporters of the church program.

In the 250-mile plain above the city of La Paz live nearly 300,000 Indians. Thousands of babies die each year because of the lack of warm clothing. The Indian mother tries her best to bring her baby through the first years. Her education is just the practical, everyday education—not the schoolbook type. Not many have had a formal education.

We now have throughout the field about 115 schools, with an attendance of nearly 5,000 students. These schools act as an evangelistic channel, and each year nearly five hundred souls accept Jesus as their Saviour.

## A Six Weeks' Journey

One of my first trips among these people was made with our mission president. In six weeks of travel we knew only two types of bed, one made of adobe blocks and the other a few dirty, blood-stained sheep furs.

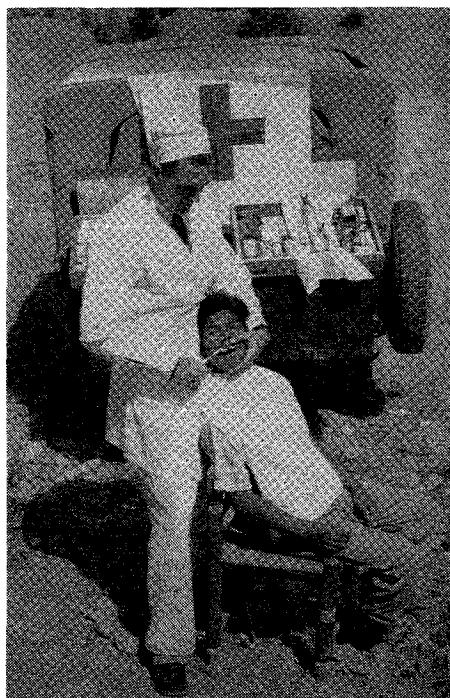
Great satisfaction comes in being able to serve these people through our mobile medical clinics. In Bolivia this is the right arm of the message, as it is in other places. Medical aid is lacking in this country. Not even a nurse can be found to help them. Their dental troubles are many. When we look into their mouths, what a sight to behold! A child of twelve years old will often have a mouth full of decayed teeth. It is here that the missionary turns to dentist. Frequently we extract impacted wisdom teeth. This year alone I have pulled five hundred teeth.

When we journey along the rough, dusty dirt road, the people recognize our little red mobile clinic, which is nothing more than a small jeep with an extension on the back to carry the much-needed medicines. When the jeep stops we hear

the Indian in his own language begging the doctor to help him. Our director interprets the language of the Indian into the Spanish language. We do our best with the knowledge we have.

Here is a man who wants us to help save his son, who has been running a high fever with an infected eye. We treat the lad as best we can, and there under the blue sky kneel and ask Jesus, the Great Physician, to bless the little fellow. Then we treat others and say good-by.

Occasionally a few sheep, vicuñas, and llamas add variety to the monotonous journey over dusty roads. But now, what is this? A man running toward us. We can see the expression of pain on his face. He is begging us to help him. "You say a broken collar bone?" "Let us see," we ask him. He hesitates, and then slowly begins to take off his shirt. "What is that?" On the collar bone is a long, fat lizard with an incision in its abdomen, and it is lying



Missionary W. E. Jamerson and Dental Patient. Our Little Traveling Clinic Serves 300,000 Aymara Indians in the Highlands of Bolivia

there on the broken bone. Surely the reports we have heard about the superstitions of the people must be true. The Indians believe that great benefit may be derived from a little lizard oil.

As we travel among these people we see a small procession moving along the road. What can this be? As our red jeep draws closer, we see that a small white casket is being carried, which contains a child of about a year old. This is such a common occurrence to these people that hardly a tear seems to be shed, because when a child is born the family knows that there is little chance of his living. Living in our home at the present time are a young couple who brought their baby by truck from the mission station of

Collana. The child had a high fever and was suffering with pneumonia. If they had waited a few days longer, they too could have been seen carrying a little white casket.

One of the most pitiful sights witnessed on this trip will always remain in our minds. The clinic day was nearly over and some twenty teeth had been extracted. The mission president came running with a tiny victim of suffering in his arms. "We must do something for this little two-year-old baby girl at once," he said. We examined the baby. As soon as she was put into my arms her breathing ceased. With great fright we started artificial respiration. We offered a prayer, and soon the child was breathing again.

After finding out the directions to the mother's house, we decided that it was better to give treatments to the baby in her home. Wrapping the little girl in blankets, we ran for the house. The only interruption that took place was when the baby stopped breathing and again artificial respiration revived the little one.

As we entered the home we could see that it was another typical Indian home, a room about eight by ten feet, with one bed and a table. Five people lived in this room, and under such surroundings the treatment was begun. The woman tore up some of her clothes to get rags for fomentations. I gave the baby an injection of penicillin and began the fomentations.

## Wonderful to Be a Missionary

That night was a long one. Prayers were offered in behalf of the little girl, and the mother, sensing my tiredness, served me a hot drink. I looked at my watch, and it was 1:30 A.M. The baby was resting fine now and had taken food for the first time in several days. After saying good night we started up the rocky street. In our minds there was great rejoicing. A life had been saved as the results of a day's work. Happy I was when I climbed into my bed on the hard floor and decided that it was wonderful to be a missionary in Bolivia.

Truly our three thousand brothers and sisters in this land need medical help. They also need the gospel of Jesus' love. At the present this mission has two small mobile clinics which travel to all parts of the altiplano, bringing attention to the needy thousands, and the Lord is blessing the work here. This year alone we are looking forward to a baptismal group of five hundred. This will be over a hundred more than last year. Surely the medical missionary work in the land of the llamas and Indians is advancing, and a bright future is before us.

If you fail ninety-nine times in a hundred, but succeed in saving the one soul from ruin, you have done a noble deed for the Master's cause.—*Testimonies*, vol. 4, p. 132.



# 1953

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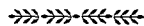
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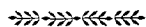
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# Brief Current News



## OVERSEAS

### Australia

● Several of our leading native workers from the Solomon Islands, supervised by A. R. Barrett, have recently translated the complete Bible into a native language. This was submitted to the Commonwealth secretary of the British and Foreign Bible Society in Australia, who dispatched it by air to London. A letter recently came to us, passing on the congratulations of the Bible Society in London and stating that "the publishing manager [London] has said that he has not seen a cleaner manuscript in all his publishing experience, and asked that we congratulate your people on the production of such a splendid manuscript."

● Recently a number of permanent frame buildings were completed in connection with the Mount Hagen (New Guinea) Hansende Leper Colony, and 100 of the Hansende patients were moved into them. This institution is being operated by Seventh-day Adventists for the government. In the last thirty months 376 cases have been treated, and 164 discharged. Next year they expect to be able to care for 300 patients. In addition, 400 non-Hansende cases are treated each month as outpatients. The institution is staffed entirely by Adventist missionaries, and is accomplishing a grand work for those very needy people.

● E. E. White, of our division office, reports that in company with representatives from the Trans-Commonwealth Union Conference and the local conference, he visited the "out-back" in the interests of work for the Australian aborigines. He states that there is a definite interest among these people in that section, and one family was baptized at the time of this visit.

## NORTH AMERICA

### Atlantic Union

● The MV department of the Northeastern Conference (J. E. Roache, secretary) has been holding young people's rallies—one at White Plains, New York, on November 15 for the Westchester and Rockland Federation, of which Mrs. Priscilla Ogburn is president and one on November 22 in New Haven, Connecticut, for the New England Federation, of which Mrs. Cecelia Foster is president.

● A new C.M.E. Alumni Chapter has been formed in New York City. At the organization meeting John T. Croft, M.D., was chosen as temporary chairman, and Ellsworth E. Wareham, M.D., as temporary secretary.

● W. G. Ambler is now district leader at Binghamton, New York. Elder Ambler

worked for several years in the Florida Conference before coming to New York recently.

### Canadian Union

● A number of changes have taken place in the Maritime Conference working staff. On October 15 Miss Muriel Findell relinquished her duties as office secretary, having responded to a call to the Canadian Union Conference, at Oshawa, Ontario. Mrs. G. Reeves, of Moncton, is now filling the vacancy in the local conference office.

● G. B. Smith, from Fredericton, New Brunswick, has been transferred to St. John to be the pastor of this large district. R. G. Christiansen has been asked to move from New Glasgow to Fredericton in order to give leadership to the three churches and one company in this district.

● God is richly blessing the 16 full-time colporteurs in the British Columbia Conference. Eleven of the 16 are now working in the cities. The colporteurs report that already this year 11 have been baptized as a result of their efforts.

### Central Union

● Two Union College teachers recently won recognition as writers. Dr. Everett N. Dick's book *The Sod-House Frontier* was among the 15 preferred books by American historians to be published between 1935 and 1950, and the only book on the list written by a historian from a small college. Mr. Charles Watson, assistant professor of music, wrote an article that was published in the September issue of the *Music Journal*.

● The workers of the Missouri Conference report 37 baptisms during the first nine months of 1952 as the direct result of the activities of the Bible correspondence school in that conference.

● The publishing department of the Central Union reports that colporteur sales for the first three quarters of 1952 amount to \$188,628.06, an increase of \$31,290.37 over the sales for the first three quarters of 1951. The Nebraska Conference leads the union with a gain of \$15,330.42, and the colporteur evangelists of that conference also report 16 baptized as the result of their activities.

### Northern Union

● Nine church schools have opened in North Dakota with a teaching staff of 11, as reported by J. H. Lantry, educational superintendent.

● P. C. Jarnes, educational superintendent of the Minnesota Conference, reports an enrollment of 320 children in the 17 church schools in Minnesota.

● A baptismal service held on October 19 at Eagle Bend, Minnesota, brings the total to 19 new believers baptized through the effort held there by O. L. Johnston, the pastor, and Paul Penno.

### North Pacific Union

● Sabbath, November 15, was set apart in the Montana Conference as a day of fasting and prayer for success in soul-winning endeavors in that conference.

● Logan E. Houser, who has been a faithful worker in the Upper Columbia Conference for nearly ten years, recently accepted a call to labor in the Arizona Conference, and will be working at Glendale. Taking his place as pastor of the Walla Walla, Washington, church and superintendent of the district is C. C. Rouse, of Arizona.

● Visiting brethren meeting appointments recently throughout the union conference have included T. E. Lucas, of the General Conference Missionary Volunteer Department; J. M. Jackson, from the Review and Herald Publishing Association; and R. E. Finney, editor of *These Times*.

### Pacific Union

● The fall Week of Prayer at Newbury Park Academy, October 20-24, was led by Edward Heppenstall, head of the theology department of La Sierra College.

● R. R. Bietz, president of the Southern California Conference, is spending some weeks in the Inter-American Division at the request of the General Conference.

● Roger Coon, pastor of the Compton church and public relations secretary of the Southern California Conference, has accepted a call to work in West Africa. Wilber Alexander, pastor of the Azusa church, will take up the public relations work as Elder Coon leaves the conference.

### Southern Union

● During the Thanksgiving vacation, when about 500 students leave Southern Missionary College at Collegedale, Tennessee, for their different homes they will carry approximately 10,000 "gospel bombs" with them. Each one contains a Twentieth Century Bible Course enrollment card. This project, sponsored by the Collegedale Missionary Volunteer Society, is designed to help enroll 1,000,000 students in the Twentieth Century School of Bible Prophecy. The cards, rolled up and wrapped in bright-colored, eye-catching cellophane paper, will be dropped along the road.

● C. J. Ashlock, of the Texas Conference, has accepted a call to the Florida Conference for district work. He will be located at Daytona Beach.

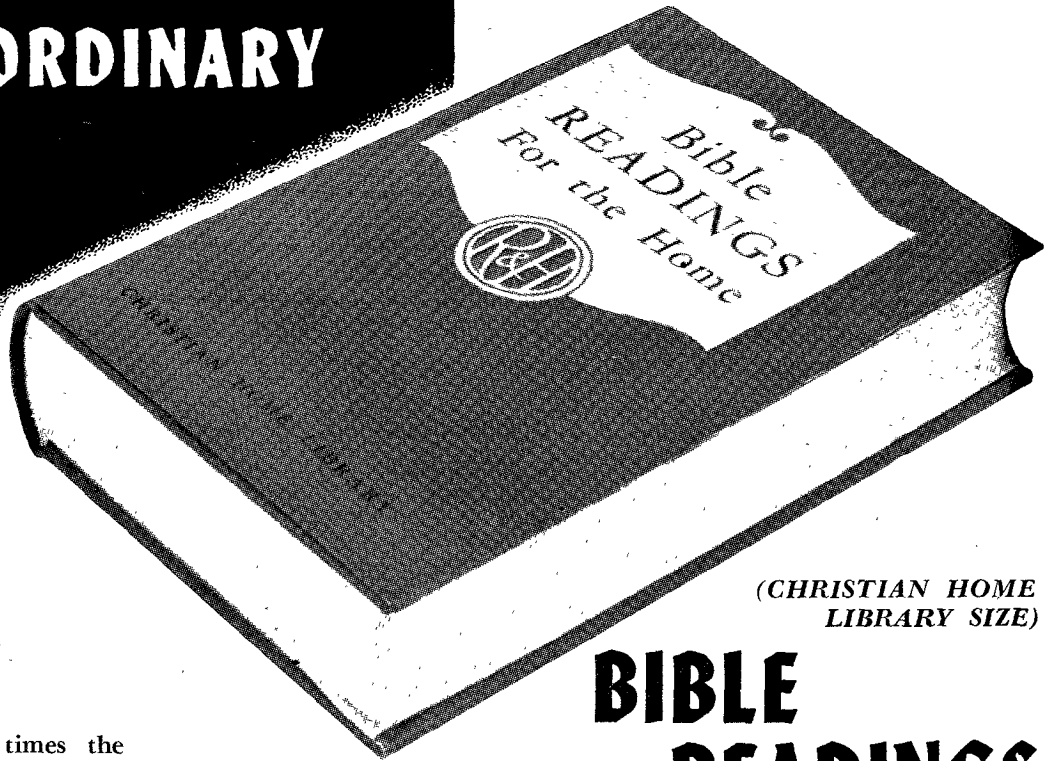
## Church Calendar for 1952

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.

# OPPORTUNITY EXTRAORDINARY

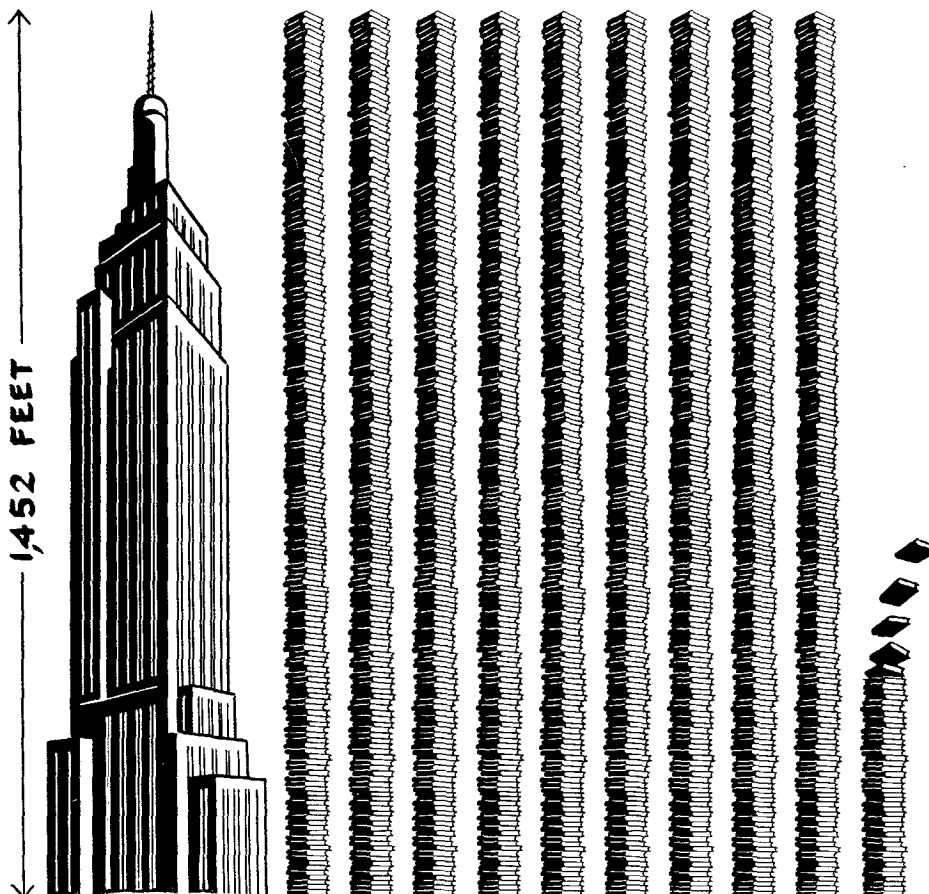
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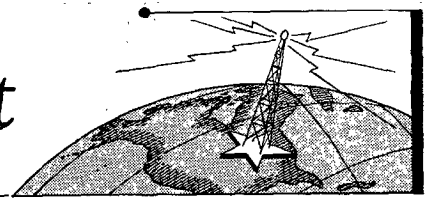
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# Items of Special Interest



## Blood Donations Appreciated

At a large gathering of our people held recently in College Place, Washington, 202 persons presented themselves to donate blood. The doctor and supervisor of the mobile unit said it was the largest amount of blood contributed in one day in his area. We wish to congratulate the Upper Columbia Conference on its fine civil defense program.

J. WAYNE MCFARLAND, M.D.

## Colporteur Above the Arctic Circle

In Norway we have real stalwart Norsemen as colporteurs, who have to combat the rigors of a hard, cold climate and work in remote areas. In north Norway one of our colporteurs, Brother Hansen, operates a motor launch and visits in the most isolated fjords, taking our literature to the fishermen and farmers on the islands and mainland above the Arctic Circle. Recently he discovered a whole group of Laplanders who were keeping the Sabbath and had been doing so for more than thirty years without knowing of any other Sabbathkeepers in the world. It was a wonderful discovery for the colporteur, and now a teacher-evangelist is working to fully instruct this group.

G. D. KING.

## Progress in Republic of Eire

A year ago one of our colporteurs, F. Male, of the South England Conference, responded to an urgent call for colporteur evangelistic work in southern Ireland. On account of strong religious sentiments and other restrictions it is not the easiest spot for a colporteur to work. While visiting in Dublin several months ago, Brother Male gave us a picture of his work and has more recently written giving us further details. He writes as follows:

"Copies of *God's Good News* have been sold and small literature in liberal quantities has found its way into many homes. Some of my work has been accomplished on vessels tied up in the ports of Dublin and Cork. About 420 ships have been boarded and about 200 copies of *God's Good News* are in the possession of officers and men of these vessels. I have enjoyed seasons of prayer and talks with men in difficulties, and favorable impressions have been made. Only two cases of a bad reception come to my mind.

"Salesmen, businessmen and businesswomen, shopkeepers, professional men, including doctors, millionaires, working-class residents, schoolmasters, and teachers are among the classes of people who are now enjoying the message to be found in the books scattered over a large portion of Eire. Dublin, Limerick, Waterford, Nenagh, Tralee, Tipperary, and Cork are some of the towns canvassed. Many American cargo vessels, mainly Liberty boats, are carrying copies of *God's Good News*, *Your Home and Health*, and our magazines."

Our membership is very small in the republic of Eire. There is a population of nearly three million to reach, and we are most grateful to see our literature opening up the way for light and truth to penetrate.

E. E. FRANKLIN.

## New Adventist High School in Australia

The new year will be a time of special rejoicing for the patrons, staff, and students of our high school in Burwood, New South Wales. Robert H. Parr, headmaster, writes that for fourteen years the school has been conducted in a building that was not intended for a school in the first place, and that has long since outlived its usefulness. Many worthy students have had to be turned away for lack of space. But now all this is to be changed. Nearing completion is a brick building, designed as a school and costing about \$90,000. Such a sum is a heavy investment in that field, and it demonstrates a genuine interest in developing the educational work of the denomination.

KELD J. REYNOLDS.

## Inter-America Sets Goals

Arthur H. Roth, secretary of the Inter-American Division, reports a baptismal goal of 15,000 for the coming year. He expresses confidence that the division will reach this goal, since they already have more than 30,000 new believers who attend the Sabbath school and count themselves Seventh-day Adventists, though they have not yet been baptized.

Brother Roth says further: "Inter-America will soon reach the 100,000 mark in baptized members. Already our church membership is near the 90,000 mark, and our Sabbath school membership has reached 126,000. In spite of severe persecution in certain countries and strong opposition in others, the work goes for-

ward. In some areas doors are now open that formerly were forbiddingly closed. We are confident that we are approaching the final awakening, when men and women everywhere will search for the truth of God."

N. W. DUNN.

## Sabbath School Institutes in Canada

Sabbath school institutes were recently held in the cities of Windsor, Montreal, Oshawa, Winnipeg, Saskatoon, and Lacombe, in Canada. From seven to twelve two-hour class periods were given to the work in each place as circumstances permitted. Never have there been more eager and earnest people as the mothers and fathers and teachers who flocked to the meetings. Many traveled hundreds of miles to attend. There is a wide-awake interest in Sabbath school work in Canada.

ERIC B. HARE.

## Educational Advance in the Far East

Word has just been received from W. O. Baldwin, educational secretary of the Far Eastern Division, concerning the work in our schools in that large mission field. He writes as follows:

"You would enjoy visiting James Lee in his bombed-out school here in Seoul. Shells and fire did their damage to every building, but the students have patched holes, built a few new walls, and are carrying on. Seventy students are attending now. My hat is off to the real missionary spirit I find here.

"Your heart would rejoice to see Japan Junior College. A beautiful spirit pervades that school. Twenty-two branch Sabbath schools reach at least 2,500 people each week with the gospel. The teachers meet every morning before school opens for a brief prayer, and join the students in the most complete daily work program I have ever seen. The president, Raymond Moore, is a fine leader."

In the Philippines the increasing demand for Christian education has necessitated the establishment of a new college in the southern part of the islands. It is ideally situated on a large tract of land. Although the buildings have not been built, a sawmill has been erected, crops have been planted, and all we need now is additional money to put up the necessary buildings.

E. E. COSSENTINE.