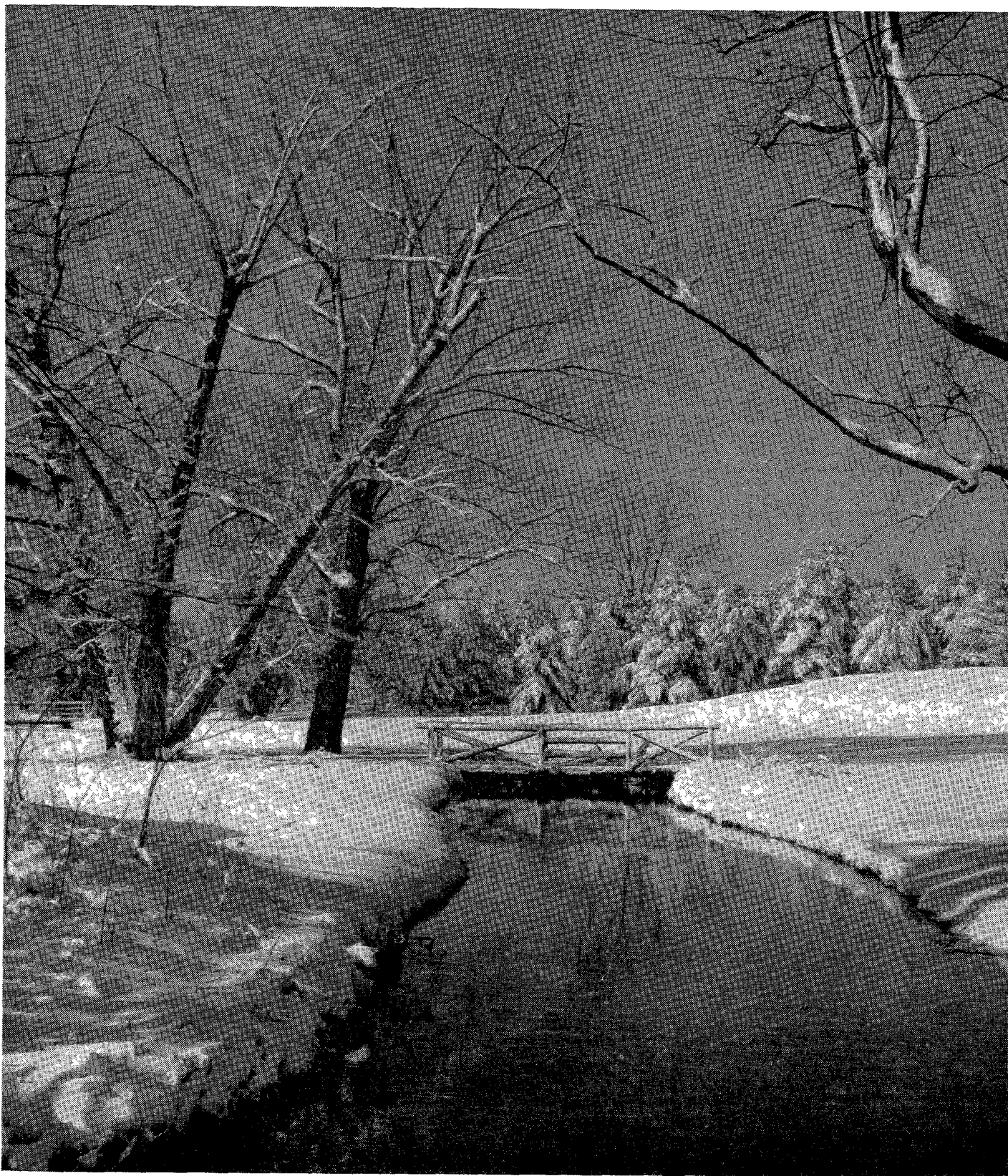


*The Advent*  
**REVIEW** *and Sabbath*  
**HERALD**  
GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



EWING GALLOWAY

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7).

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

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## The Religious World



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

### ► Methodist Publishing House Reports Record Sales

The Methodist Publishing House shattered all previous records with net sales totaling \$17,669,309.89 in the 1952-53 fiscal year. The best previous sales record in the 164-year history of the church's official publishing agency was \$15,548,547.09 for the 1951-52 fiscal year.

### ► White House Gets Bibles in 78 Languages

Every White House guest in the future will be able to read the Bible in his own language as the result of a gift to President and Mrs. Eisenhower of a collection of Bibles and New Testaments in 78 tongues. Presentation of the Bibles was made at a White House ceremony by Daniel Burke, of New York, president of the American Bible Society. He told the Chief Executive and Mrs. Eisenhower that the Scripture translations span the modern languages, from Afrikaans to Zulu.

### ► Episcopal Bishops Ask Renewal of Faith

Only a renewal of faith can ultimately solve the troubles and tragedies of this confused world, the bishops of the Protestant Episcopal Church said in a pastoral letter issued at the close of a special meeting in Williamsburg, Virginia. "No peace can be had, no concord established," the bishops said, "until men come to accept the truth of the gospel. The burden of evangelism has never been laid more heavily upon the conscience of the church. A suspicious, disillusioned, and bewildered age must be made to look into the face of the risen Christ."

### ► Christian Businessmen Meet in Chicago

More than 1,400 businessmen registered in Chicago at the 16th annual convention of the Christian Business Men's Committee International. It was a record number of delegates to a committee annual session. Waldo Yeager, president of a Toledo, Ohio, produce company and outgoing chairman of the Committee's board of directors, reported that an all-time high of 293 CBMCI chapters are now at work. Nearly every Protestant denomination is represented in the group, but Baptists, Presbyterians, and Methodists are most numerous among the 10,000 members. During the convention, businessmen gave testimony of their faith at nightly street meetings on busy Loop corners.

### ► Churchmen Ask Program of Religion in Schools

A dynamic program of religion in the schools was urged by speakers at the opening of the 50th anniversary convention of the Religious Education Association in Pittsburgh. The Very Rev. Paul C. Reinert, S.J., president of St. Louis University, proposed that religion be "restored to intellectual respectability" by making it a part of the curriculum of every college. He said a "misinterpretation" of the principle of church-state separation has prevented such a program. Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School, attacked the "extreme interpretation" of the separation principle which "outlaws God in the state." He decried "attempts of educational theorists to foist their atheism—or their non-theistic humanism, as they prefer to call it—upon the schools and colleges." The opening assembly had as its theme "The Crisis of Religion in Education." Over-all theme of the convention, attended by Protestant, Roman Catholic, and Jewish educators, was "The Place and Adequacy of Religious Education in Our Times."

# The Answer to a Pertinent Question

By C. E. MOSELEY, JR.

To catalog the questions our Lord posed is a most rewarding study. To answer them truthfully is sufficient to lead even a careless person into a more ardent and conscientious Christian experience.

The questions Christ raised pinpointed the key facts and highlighted the great fundamentals of the Christian faith.

Merely to read some of the questions He raised often gives one a sense of standing before the judgment bar of heaven.

"What think ye of Christ?" (Matt. 22:42).

"Have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?" (Matt. 21:16).

"Whom do men say that I the Son of man am?" (Matt. 16:13).

"Whose is this image and superscription?" (Matt. 22:20).

"Children, have ye any meat?" (John 21:5).

"Lovest thou me more than these?" (John 21:15).

Again, consider that classic—the first recorded question of the boy Christ—"How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49).

## Questions Teach Lessons

These are typical of many of the Lord's pointed queries. What heart strivings they produce! What sermons they enclose! What solemn disclosures of truth and faith they set before us! Each question the Lord raised involved some life situation. Each answer, with its many implications, is complete only when it is translated into experience.

In the morning's study we shall consider but one of many equally penetrating queries; "When the Son of man cometh, shall he find faith in the earth?" (Luke 18:8).

This question is chosen chiefly because of its relevance to our needs and its pertinence to our times. The church near the time of the Lord's return is herein directed to consider earnestly its faith. Laodicea is that church.

Why did Christ raise this question, and what were the circumstances that brought it forth? May we suppose that He feared the adequacy of His power to save men? Or looking ahead, did He see even His "very elect" "falling away" or "shaken out" of the faith? Must we believe that He saw that the sharpness of the final conflict would crush the faith of His church?

Doubtless the answer to this question

is to be found in the parables of the importunate widow and the Pharisee and the publican, which immediately precede and follow it.

The judge in the first parable was more than merely unjust, he was practically an infidel by his own admission. He acknowledged God, but neither feared nor respected Him. Besides, he had no thoughtful regard for men (Luke 18:1-7).

The unfortunate widow, suffering under wrong, faced the disadvantage of seeking justice before this unjust judge. At first, her efforts were rebuffed. But the woman was not to be easily brushed aside. Day after day, apparently, she prodded the unwilling judge, until he was weary of seeing her. Selfish ease and personal advantage eventually yielded before the determination of the persistent widow.

Hereupon Jesus observed, "And shall not God avenge his own elect, which cry day and night unto him . . . ? Nevertheless when the Son of man cometh shall he find faith on the earth?"

Quickly He moves to the scene of two high churchmen at a prayer meeting. The Pharisee, being a doctor of the law, was surely a high church officer; and the publican, serving as a tax collector, was doubtless a businessman of the church.

The Pharisee unblushingly revealed his hypocrisy by praying "with himself." He was thankful for his superior standing before the Lord in matters of moral rectitude, fasting, and tithing. And he could

not conceal the prideful feeling that his was a clearer conscience than even "this publican."

The publican came directly to the point in his prayer, "God be merciful to me a sinner" (Luke 18:9-13).

In the light of the lessons taught by these parables the answer to the Lord's question seems clear. "When the Son of man cometh, shall he find faith on the earth?" In a society where the highest symbols of justice, equity, and right have become unjust, selfish, and unrighteous; and in a religious communion where even the highest churchmen admit of compromise, hypocrisy, and sin, *faith finds its worst enemies!*

## Challenge to Keep the Faith

Surely, no doubtings at all prompted this question by the Lord. But looking forward to the time of His coming, He beheld the godless inequities of society and sensed the evils of compromise in His church. Thus He sought to challenge the believers to live above these evils and to keep the "faith which was once delivered unto the saints." If one can live in a society given to godless inequities, and not become ungodly; if one can commune in a church that has well-nigh lost its way by compromise, and not lose his faith, he is God's man! Yea, such is God's woman!

Paul of Tarsus was such a man. He must surely have read this question of the Lord, and His answer to it is a challenge and an inspiration to Christians to the end of time. The Lord asked, "When the Son of man cometh shall he find faith on the earth?" The apostle answers, "We walk by faith, not by sight" (2 Cor. 5:7).

Paul could give this answer because he had *experienced* all that Jesus saw of godlessness and hypocrisy. He bore a personal witness to the perilous inequities of society at the hands of his "own countrymen"; and he proudly kept the faith even when his life was imperiled by "false brethren" (2 Cor. 11:25, 26). Paul, by the grace of God, earned the right to say, "We [Christians] walk by faith, not by sight."

Today any Christian may see what Jesus saw. One is aware that little is felt of justice, fair play, and equity; little remains of simple righteousness and of genuine Christianity. Yet as Paul affirmed, the Christian must "walk by faith, not by sight."

Suppose we should walk by sight, we would be among the most miserable churchmen on the earth. We would excel the unhappiness of the importunate

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## Friendship

By G. F. McADAMS

There comes a time in each one's life  
When friendship plays a part,  
Brings back the smile we often lose,  
And cheers some saddened heart.

Be kind to those ill fate has met;  
Give aid to young and old;  
Speak words of kindness to the sick;  
Kind words mean more than gold.

The flame of love that burns so bright  
That keeps our lives anew  
Too often dies within our hearts  
From things we say and do.

Let cheerful thoughts be in your mind  
Of those who do you wrong;  
The golden rule will see you through;  
Kind deeds will keep you strong.

So live each day with brightest hopes  
That some kind deed you've done  
Will find its way to some sad heart  
And help life's race to run.

widow and surpass the faithlessness and wanton selfishness of the "unjust judge."

If we walked by sight, the humblest saint might dwarf the publican's sins and would more than match the Pharisee's exalted opinion of himself.

If we walked by sight, we would acknowledge God, and might even join His church. But we would neither fear God nor show any noticeable respect for His plan of life. And in our disregard for men of low estate, we would keep their opportunities for growth and development small, so that we might the more easily retain the advantage. And those placed at a disadvantage in the humble

walks of life would tend to increase the mounting apostasies from the faith, should they walk by sight.

But if "we walk by faith," we must accept the challenge of the Lord Jesus, and match the dauntless living of Paul. We must lift our eyes above the maze of a corrupt society, and stand aloof from any soul-defiling influence in the church. Walking by faith means fixing our gaze upon Jesus, placing our hands in His hands, setting our feet upon the path He trod, walking daily with Him, holding daily communion with Him, and sharing with every fellow man we pass the inspiration of our faith.

## The Quest for Happiness

By Harold Shryock, M.D.

There are two large groups of people—both striving toward happiness but striving in different ways. The first group is interested in the supposed happiness that appeals to the senses, that brings momentary excitement, and that gratifies selfish interests. The second—a smaller group—is interested in the more enduring kind of happiness that comes as a by-product of successful and unselfish living. This kind of happiness may not be flashy, it does not carry so much tinsel, but it is much more satisfying and more enduring.

The devil's strategy has always been to offer a counterfeit for true happiness in the form of allurements that appeal to the senses and to the desire for momentary gratification. The majority of the human race have yielded to this strategy only to have their supposed happiness snatched from them when it seemed to be well within their grasp.

The Bible contains many stories of men and women who had to answer the same question that you and I must answer: Will life's energies be spent in quest of the happiness that promises momentary pleasure, or will there be patient striving toward that genuine happiness that fadeth not away?

The thrilling story of Queen Esther as recorded in the Bible provides an example of one who chose the type of happiness that comes as a reward for unselfish service to humanity rather than the type that comes from present comforts. Esther had been chosen to be queen because of her personal beauty and attractiveness. The choice was in spite of her ancestry, for she was a Jewess—a member of a race that was at that time despised. Esther was beloved of the king and stood well in his favor. He was a heathen monarch, however, and she had no assurance that her favor with him was any more secure than was that of the queen who had been recently deposed.

Then developed an issue that tested Esther's loyalty to her native people at the risk of her loss of favor with the king. Owing to treachery within the government, the kingdom was about to be purged of all the Jews. Queen Esther was chosen by her people as the one who should make a direct appeal to the king. She well knew that in so doing she was in danger of sharing the fate of her countrymen.

As far as her personal safety and momentary happiness were concerned, she could well have remained silent, and thus made reasonably sure of the king's continued favor. But Esther cherished the approval of the God of heaven more than she did that of the earthly king. She preferred the permanent happiness that comes from rendering a needed service, to the momentary pleasure that comes from having the comforts of life. With respect to the dangers she faced in fol-

lowing through with her decision, she merely said, "If I perish, I perish."

The Lord blessed Esther's valiant efforts. Her people were spared, she retained her favor with the king, and her own character was stronger as a result of making a noble decision. What a fitting reward for a queen who found her ultimate happiness in fostering the welfare of her countrymen even at the risk of her own safety!

The experience of Moses when he chose to turn his back on the glories of the court of Egypt can also be cited as an example of a decision in favor of enduring happiness. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:24-26).

Throughout the various periods of life there are opportunities for choosing either (1) the kind of happiness that is transient and that leads only to thrills of the moment, or (2) the kind of happiness that is permanent, satisfying, that results from unselfish service to mankind.

The possibility of choosing between these two kinds of happiness starts even in early childhood. Of course, during these tender years, the parents exert a strong influence in guiding their children. Perhaps it should be said that the parents make the early choices for their children.

### Teach Habits of Thrift

The young child who lives only from one bag of candy to the next ice-cream cone is, even at his early years, building the type of character that favors selfish gratification and pleasures of the moment in preference to the enduring values of life. Rather than finding his childish satisfactions in those things that appeal to the taste and that stimulate the desire for selfish concessions, a young child should be taught habits of thrift and should be encouraged to follow a way of life in eating, playing, and sleeping that is conducive to good health. Such foundations will have their influence in contributing to a more stable character in later years.

The grade-school child is naturally very curious about life. He wants to know about people. He is a keen observer of habits and customs. The comic book writers have taken advantage of these traits and have designed their comics in ways that hold his interest. But unfortunately, the ideals presented in comic books are not high. These books play up those phases of human living that are sometimes tragic, sometimes ridiculous, and sometimes unfortunate. These books do not form a reliable foundation for char-

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## Jesus Loves Me

By Charles E. Grey

Jesus loves me; He will lead me  
Over life's rough, rocky way,  
Give me strength for every trial,  
Ever be my guide and stay.

If I trust Him, He will never  
Fail me though the way be long,  
But along the path will cheer me;  
In my heart He'll put a song.

He will help me 'long the journey,  
He will lift me when I fall;  
He's my strength for every trial,  
He's my star, my life, my all.

Lead me on, Thou gentle Saviour!  
Lead me ever on my way.  
Lead me on, Thou Mighty Warrior,  
Give me victory every day.



acter development. But because of their appeal, the child absorbs them avidly and incorporates their sentiments into his code of living. The effect is to encourage the child in choosing those activities that have momentary appeal to the senses and provide a transient thrill.

### **An Interest in Biography**

As a substitute for the comic book habit, parents would do well to encourage their children to be interested in actual biography. There are many biographical sketches that are written in a simple and interesting fashion that the child himself can read. Biography portrays actual life as lived, not the fiction of an author's imagination. Biography teaches the natural consequences of decisions, both wise and unwise. With the child's interests properly guided, wholesome stories can satisfy his curiosity about the world in which he lives. They can be the means of incorporating such ideals as will help him to choose wisely along lines that will assure him of genuine happiness and a sense of right being in the future and in the hereafter.

Children, youth, and adults who frequent the movies are schooling themselves in superficial responses to life's realities. Life as presented in the movies places emphasis on the sensual and commends a program of indulgence as being innocent and attractive. The policies on which our popular movie productions are based are not designed to emphasize the foundations for the kind of permanent happiness that results from unselfish ministry to others.

Admittedly, there is a genuine need for recreation. The ideal form of recreation is wholesome as well as pleasant. Recreation should be adapted to the needs of the individual. In the average case it should incorporate physical activity as well as mental. Outdoor activity is definitely preferred whenever the weather permits. Hobbies, horseback riding, gardening, community welfare, hiking, nature study, camping—many of these can provide ideal recreation at the same time they contribute to wholesome character development.

Many adults spend their lives slavishly pursuing wealth in the hope that this will ensure happiness. The acquiring and maintaining of wealth may absorb one's total interest to the extent he neglects more important things. In getting wealth there are many temptations to shady practices or mild dishonesty. When a person's desire for the dollar becomes so great that he compromises in matters of conscience, he lays the foundation for future unhappiness.

But wealth is so uncertain! A person may be wealthy today and poverty-stricken tomorrow. And when wealth disappears it carries with it that portion of life that has been invested in accumulating what is now lost.

How much more secure in the affection of his friends, how much more secure in the prospect of eternity, how much more secure in genuine wholesome happiness is the person who spends his life's efforts not in selfishly piling up dollars and property, but in spending himself for the betterment of mankind! "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treas-

ure is, there will your heart be also" (Matt. 6:19-21).

So, my friend, it is right and proper that you should choose happiness as a major goal. It is divinely intended that human beings should be happy. You must realize, however, that one of the devil's greatest stratagems in causing the downfall and unhappiness of the human race has been to substitute a transient, selfish, exciting type of so-called happiness for that genuine, enduring, and satisfying happiness that comes from following the dictates of a clear conscience and helping to uplift humanity.

## **Ministerial Training**

**By W. H. Branson**

One of the outstanding recommendations of the 1954 Autumn Council deals with ministerial training. No argument has ever been needed to convince Seventh-day Adventists that the gospel ministry is a high and sacred calling. Those who belong to it are under the most solemn obligation to God and man to bring into their work not only absolute sincerity, devotion, and faithfulness but also the utmost in training and efficiency. In order to be a leader, the minister must be well educated and thoroughly trained. The very nature of his work demands that he be satisfied with nothing less than the best and most comprehensive preparation that it is possible for him to acquire.

Educational standards today are higher than they were twenty-five or fifty years ago. The high school graduate used to be considered a well-educated person, and the college graduate was a comparative rarity. At the present time few would think of leaving school before completing the high school course, and colleges everywhere are thronged with thousands who feel the need of four more years of training. The college course is but the foundation for a professional career, and the student must pursue his specialized study for another term of months, or even years, before he is able to take his place in the ranks of skilled engineers, or physicians.

The minister of religion must be able to command the respect of every member of his congregation and of every inquirer. His general academic education must be thoroughly adequate, and in addition to this he must be mighty in the Scriptures and skilled in the delicate art of ministering to souls in need.

With these considerations in mind, the leaders of the denomination have felt for some time that the educational standards of our ministry need to be raised. The Theological Seminary has been carrying on an increasingly effective work in giving supplemental training to hundreds of our workers from various parts of the world field. However, up to the present time there has been no generally adopted plan that integrates the Seminary with the educational program of the church in a way that brings its advantages definitely to all who look forward to making the ministry their lifework.

Our colleges have done well in their training of ministerial students, offering such courses as would enable them to major in their chosen field, and conferring the degree of Bachelor of Theology. It has not been possible, however, during the regular four-year liberal arts course to include sufficient strictly ministerial study and training courses properly to prepare students so that on graduation they are as completely equipped as they should be to begin their church work, able to cope with the duties and problems of the present day as thoroughly trained pastors and evangelists.

The Autumn Council adopted a comprehensive plan that requires the prospective minister to pursue his studies for at least one year longer than has been the case in the past; that is, five years beyond the twelfth grade. The first four years would be spent in the colleges, as formerly, although the courses offered there are to be modified to fit in with the additional year of study, which is to

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### **God's Voice.**

**By Nancy Ryerson**

**Voices whispering through the night  
Make plain one thing to me,  
Though God is ruling in His might,  
A merciful God is He.**

**The voice of thunder rocks the earth,  
The lightning flashes in the sky;  
I know the God that gave me birth  
Is mightier far than I.**

be taken at the Theological Seminary. At the close of this fifth year, the degree of Master of Arts in Religion will be conferred on the successful student. This fifth year is also the first year of a three-year Seminary course that leads to the degree of Bachelor of Divinity, so that the student who receives the degree of Master of Arts in religion may pursue his studies for two additional years and gain the higher degree.

The new program goes into effect so that the first class will graduate from the fifth year in 1956. Beginning with

1956, ministerial graduates will qualify for internship at the close of their fifth year of training rather than after the fourth year as at present.

We believe that this new plan will result in greatly strengthening the work of our ministers throughout the denomination, and that as our young men dedicate their minds, hearts, and lives to the work of saving souls, putting their powers to the stretch under the blessing of Heaven, the Lord will richly bless their earnest labors and reward them with a good harvest.

Law and Grace in the Christian Life—3

## The Survival of God's Law

By D. A. Delafield

"There is one lawgiver," said James, "who is able to save and to destroy" (James 4:12). This Lawgiver declares concerning Himself, "I am the Lord, I change not" (Mal. 3:6). And the commandments of God are as changeless as God Himself. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness" (Ps. 111:7, 8).

The immortal statement of Christ, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17), gives added emphasis to the perpetuity of the moral law of God.

If the law were not eternal in its very nature it would ere this have been destroyed by Satan, the lawless one, who has waged relentless warfare against the Ten Commandments since first he set himself in opposition to God. The moral law has been and will continue to be the target of Satan's attacks so long as time lasts.

From within and without the church of God has come a studied and determined campaign against God's law. The Jews who were made the depositaries of the sacred oracles, time and again violated their precepts by open idolatry. The law was to them a stumbling block.

It was Christ's interpretation of the moral law that incensed the Jewish leaders and drove them through malice to take His life. Christ sought to teach the law as a spiritual rule of life, without doing violence to the letter of the law. But the Jews were dead in their allegiance to the external forms of law keeping. They were too blind to see that the law was spiritual as God Himself was spiritual, and that a mechanical interpretation of the law ministered death and not life to the doer.

But the moral law withstood the ef-

fects of Jewish malice and misunderstanding as valiantly as did its divine author, Jesus Christ. When the Saviour came forth to resurrection life and power on that bright morning after the Sabbath, the law emerged with Him to assume its rightful place in human affairs as the rule of love for all mankind. Far from being destroyed, the Ten Commandments were magnified and honored by the life, death, and resurrection of our divine Lord.

The early Catholic fathers were as guilty as the Jews of following tradition and human interpretation of the divine law. Man-made rules and regulations destroyed the spiritual meaning of the Ten Commandments. The prophecy of Daniel foretold an effort by the church of Rome to change the law of God. "He shall . . . think to change times and laws" (Dan. 7:25). The Sabbath was changed from Saturday to Sunday.

The Roman leaders sought to make a distinction between the Christian church and the Jews. They disliked the Hebrew rest day and found a reason for substituting Sunday as the Christian Sabbath. But

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### Living by the Rules

No man is more foolish than he who thinks that freedom comes only from breaking the rules—for once he has broken them, he has started to weld the links of a chain that leads eventually to complete shackling. Violate the rules of nature, and you shackle yourself with future pain. Violate the rules of man, and even though you are successful in keeping the jailer's chains off your wrists and ankles, you are bound forever with the chains of constant fear. Violate the rules of success, and you are bound forever with the chains of future failure. There is no freedom save in living by the rules—the guideposts of happiness.—*Megiddo Message*.

in tampering with one of God's commandments they did as much violence to the law of God as did the Jews, whose slavish loyalty to the letter of the law made it of none effect.

### Loyal Defenders of the Law

The law has always had its defenders. The true servants of God in every age have held the Ten Commandments in the highest esteem. In his religious instruction to the people Abraham presented the holy precepts as the law of life. Moses offered it to Israel as an unerring transcript of the law of God in heaven, the great original of which is kept in the heavenly sanctuary. The Ten Commandments have been a hedge about God's true people from the beginning of time. Even though hated by the agents of Satan, the law has been nonetheless the guide of God's true followers.

Read the book of Psalms—especially the 119th psalm—and be admonished by David's love for the law of God. In the book of Ezra we note the zeal of this enlightened scribe for the ten words of the Almighty. Paul exalted the sacred principles of the law, as did James and John.

Wesley, Moody, and G. Campbell Morgan were the friends of God's blessed law. In an age when men held that the law of God was "a curse to man" "miserable," "rickety"; in a time when men taught that the law of God was nailed to the cross, there were those who spoke in its defense and who maintained that no part of the moral law had been abrogated.

Dwight L. Moody said concerning the law:

"These ten commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence."—D. L. Moody, *Weighed and Wanting*, p. 119.

"The ten words of Sinai were not ten separate commandments having no reference to each other. They were ten sides of the one law of God."—G. CAMPBELL MORGAN, *The Ten Commandments*, p. 11.

Said John Wesley:

"As he [a Methodist] loves God, so he keeps his commandments; not only some, or most of them, but all, from the least to the greatest. He is not content to 'keep the whole law, and offend in one point,' but has, in all points, 'a conscience void of offence towards God and towards men.'"—*The Character of a Methodist, in Works*, (1830 ed.), vol. 8, p. 344.

Subjection to the moral law is indispensable to happiness in this life as well as the next. God's law serves as a restraint upon evil men. "It is," said Newton, "such a restraint as the irons which prevent children from getting into the

fire." The law acts as a deterrent to crime and lawlessness. "The law," declared Paul, "is . . . made for . . . the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons" (1 Tim. 1:9, 10).

The results of the teaching that the moral law was abrogated at the cross of Christ can be readily observed in the increasing crime and wickedness of our age. Adam Clarke, a Methodist minister, warned against the evil doctrine of Antinomianism, the teaching that "under the gospel dispensation, the moral law is of no use or obligation, faith alone being necessary to salvation." Said Dr. Clarke:

"We must beware of *Antinomianism* that is, of supposing that, because Christ has been *obedient* unto death, there is no necessity for our obedience to His righteous commandments. If this were so, the grace of Christ would tend to the *destruction* of the law and not to its *establishment*. He only is saved from his sins who has the law of God written in his heart; and he alone has the law written in his heart who lives an *innocent, holy, and useful* life. Wherever Christ *lives*, He works: and His work of righteousness will *appear* to His servants, and its effect will be *quietness and assurance* for ever. The life of God in the soul of man is the principle which *saves and preserves* eternally."—*Clarke's Commentary*, on Rom. 3:31, note 4.

### The Moral and Ceremonial Laws

The Bible speaks with clear distinction about two laws, the ceremonial law and the moral law. The Hebrew word *torah* is used in the Old Testament for those laws that were given through Moses. These were three in nature. First of all, there was the civil law, that was given for the Jewish people in particular. The ceremonial law was also intended for Israel. This typical law of ordinances and commandments was symbolic of the work of Christ, and was nailed to the cross when Christ was crucified (Col. 2:16, 17, 21).

The moral law was entrusted to Israel as a guide for all mankind. This law is changeless by its very nature, because it expresses so clearly the character and holiness of an unchanging God. The moral law survived the cross, whereas the civil and ceremonial laws of Israel did not. In the civil and ceremonial laws there were certain principles of government, certain laws of health, which were of time-less value and application, but the ceremonial and civil laws, as they applied to Israel, ended at the cross.

"The ceremonial laws were indispensable to Old Testament times," declared Henry Ward Beecher, "but they no longer apply to us who are freed by Christ. An eggshell is very necessary before the chick

is hatched, but would it not be very absurd to insist that the chick should always wear the shell?"

### The Law in Eternity

The moral law will continue to be the rule of right as long as God lives. Sin will continue to be the transgression of the law of God forever. A standard of conduct by which God measures the moral life of every rational being will of necessity continue to be the law of God. There is no other standard, no other yardstick, by which God will judge men.

"Here are they which keep the commandments of God, and the faith of Jesus" (Rev. 14:12). God's children, who will enter the pearly gates, are keepers of the law. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). This verse is the New Testament counterpart of Isaiah's words in the Old Testament: "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. 26:2). Said David, "Thy righteousness is an everlasting righteousness, and thy law is the truth." "All thy commandments are truth" (Ps. 119:142, 151).

We shall witness before the end of time the divine justification of His law

before all the nations of the earth. God will use His church to defend His law. The law will survive the batterings and the accusations and the attacks of wicked men—many of whom profess to be ministers of Christ. The time is near when God will arise to do terrible things in righteousness in defense of His law. "It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119:126).

Zeal for God's law will be exhibited by the church. In the lives of the saints its principles will be fully developed. God's children will sigh and cry for the abominations of lawlessness in the church and in the world. Like David, there will be many who will weep between the porch and the altar because of sin. "Rivers of waters run down mine eyes, because they keep not thy law" (Ps. 119:136). As the world sees the effects of lawkeeping in the lives of God's children, many will be converted.

"Great peace have they which love thy law, and nothing shall offend them" (Ps. 119:165). The law will be a hedge about God's children as persecution and wrath come upon them, yet they will not be offended. Throughout the ages of eternity God's grace will enable His children to live in harmony with the moral code of the universe. Law will survive, and so will grace, as we shall see in our next article.



## Minute Meditations

By Harry M. Tippet

### God's Good Time

*"I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time" (2 Cor. 6:2).*

A grandfather clock in New England that had been silent for a century recently started working again. It was one of the most ingenious timepieces of the world, for it was a perpetual calendar as well as a clock, and it measured off not only the hours, but the days of the week and the months of the year. In the form of a golden disk the sun rose each morning at the exact time for that latitude and set in due course. Represented by a silver disk, the moon appeared in its lunar intervals, and its current phase could be determined by a brief glance at any time of the month. For more than fifty years it had kept accurate time, but upon the death of its maker the secret of its working parts was lost, and it ceased to function. Many men who tried to unfold its intricate mechanism were baffled. It remained for a watchmaker who was also an astronomer to diagnose its condition, and in due time he had it working again.

One cannot help being struck by the simi-

larity between the story of this grandfather clock and the course of human life. Brought forth from the hand of God by His creative Spirit, in the words of Wordsworth, "Trailing clouds of glory do we come," for we are "fearfully and wonderfully made." Until the age of accountability we fill the niche in the world that in the plan of God, innocence always fills. We learn to know right from wrong and bear witness of our social and religious training. But sin separates us from our Maker and puts us out of harmony with His divine plan. We become hardened in varied forms and degrees of wickedness, until to all appearances there is no remedy. We are in that state the Bible calls "dead in trespasses and sins" (Eph. 2:1). Like the New England clock that failed its maker's design, we fail to fulfill our purpose in God's plan.

It then takes the divine touch of the Master of life to restore us to spiritual efficiency. Our hearts may be corroded with sin, our ears out of tune with heaven, our tongues mute or full of betrayal of our trust, but our times are in His hand (Ps. 31:15), and as the great timekeeper and arbiter of our destiny, Christ watches for that propitious hour when He can bring reconciliation of our will with His divine purpose. His love prevails, we yield our lives to His correction, we are empowered by His grace, until we reveal in our experience the "glory of God in the face of Jesus Christ." Every morning then becomes a rejoicing and every eventide a benediction. Time and eternity assume their true perspective, and life is a continual witnessing for Him who is the truth.

# The God of the Open Window

By Harry W. Lowe

God is always on the giving hand because He is a God of grace. The initiative in man's salvation is His alone. "We love him," said the beloved apostle, "because he first loved us" (1 John 4:19). It was not only initial love on God's part; it was fundamental, compelling, dynamic. "God so loved . . . that he gave his only begotten Son." It was not only primal and compulsive; it was impartial beyond our understanding, because what God so loved was the world of good and bad, of appealing and repulsive, of lovely and unlovely.

Beyond all this, God's beneficence to man is progressive and cumulative. When men respond to God's grace, He pours upon them still more. He gives "grace for grace," or adds blessing upon blessing (John 1:16).

There is no compulsion in grace; hence, God adds His increasing blessing to the appreciative soul. When outcast and downcast Jacob realized that God had remembered such an unworthy mortal, he reasoned that if God would guide his steps henceforth, then "of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). That was not, as is often said, a bargain, since no poor sinner can strike any bargain or make any condition with God. It was a recognition of God's love, a promise to recognize God's ownership, a pledge to fulfill man's stewardship.

When the Israelites brought a partial tithe, the windows of heaven closed upon them and they were "cursed with a curse" (Mal. 3:8, 9). Their appreciation of divine goodness failed; so did the blessing. If they would bring "all the tithes," God would open the windows of heaven (verse 10).

"All the tithes" referred to the three tithes customary in Israel, but each of them in its entirety. "All the tithe of the land . . . is the Lord's" (Lev. 27:30). As with man's time, so with man's means. "God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interest."—*Patriarchs and Prophets*, pp. 525, 526.

How a man spends his time and his money determines very largely his character and his destiny. Certainly his spirituality and his material well-being are involved in these things.

"Those churches who are the most systematic and liberal in sustaining the cause of God are the most prosperous spiritually. . . . The spiritual health and prosperity of the church is dependent in

a great degree upon her systematic benevolence."—*Testimonies*, vol. 3, p. 405.

Selfishness marks this age, and it centers largely in our use of time and possessions. Can it be that the unspirituality, the barrenness of soul, the lack of glowing enthusiasm today, is wrapped up in this self-centered attitude to life? Dr. Henry Lansdell, a great authority on tithing, wrote:



## Good and Bad Music

By Archa Dart

### Question

*How can you tell the difference between good and bad music? At home someone had the radio going nearly all the time, and I never thought much about what kind of music it was. All I knew was that I liked some of the pieces and some I did not. But here at the academy they seem to think that it makes a great deal of difference what kind of music you play or even listen to. I have not been a member of the church very long, but I do want to know how to tell good music from bad. Also please tell me why it makes so much difference.*

### Answer

Every emotion can be expressed through sound. Not merely by the words, but by the tone of the voice, you can tell whether a person is composed or angry, happy or sad, distressed or calm, proud or haughty, excited or sober. Speech classes sometimes try to see how many ideas they can convey by using the same word with different tones. They may take the word "now" and say it with a tone of finality that leaves no room for doubt. You know it is to be done right *now*. Again they say "now" in such a questioning tone you are very uncertain just when it is to be. Another tone, and you know they are entreating and pleading with you. Sound is the audible expression of the feelings.

The emotions can be stimulated through sound. I hear a certain sound, and I am filled with dread or fear. I hear another sound, and I am thrilled with delight. There is a very definite and positive connection between sound and the emotions. One affects the other. When

"So much depends on what we *wish* to do; for many persons in seeking to gratify their tastes and pleasures make it practicable to spend thereon a good deal more than a tenth of their income."

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work."—*Testimonies*, vol. 9, p. 249.

Other things being right, the order is first a willing, full tithe, then the opened window and the outpoured blessing from heaven. The refreshed and glowing heart will then cry out:

"One tenth! and dost Thou, Lord,  
But ask this meager loan,  
When all the earth is Thine,  
And all we have Thine own!"

I am blue and discouraged the tone of my voice will indicate my emotional feelings. But if I voluntarily change the sound of my voice and speak in a hopeful, cheerful tone, it will help to change my emotions into a happy frame of mind. If I voluntarily speak in a pessimistic manner, I will surely lose courage.

The next question to consider is this: Are all emotions good for me, or are some of them bad? If some of them are harmful, how can they be controlled? Of course, we know that many of the natural emotions are not only undesirable but sinful. No one can afford to tolerate these in his life for a moment. On the other hand there are emotions that are not only delightful but essential. These must be protected and cultivated. It is our duty to keep our emotions under control at all times. To keep one's emotions under control, one must guard those things that affect his emotions.

Music is the language of the emotions. We are affected by the kind of music we hear. Good music helps us to be good, and bad music makes it easier for us to be bad. If the music appeals to good emotions, it is good. If it appeals to evil emotions, it is evil. One kind of music says, "Brace up and march with your head erect." Another kind says, "Let yourself go and jig around." One fills the heart with love, the other with base sentimentalism. One fills the heart with courage, the other with reckless folly. One kind lifts the soul right into the presence of God, the other drags it into the carnal lusts of sin. How can one tell the difference between good and bad music? By the effect it has on his emotions.



# God's Design in Medical Missionary Work

By C. E. Moon

"But when the fulness of the time was come, God sent forth his Son" (Gal. 4:4). At the very crisis, when Satan seemed about to triumph, the Son of God came with a message of divine grace. The Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. It is God's plan that His work of healing should continue in the world until the gospel work is ended. "The gospel still possesses the same power, and why should we not today witness the same results?"—*The Desire of Ages*, p. 823.

"Christ feels the woes of every sufferer. . . . When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power."—*Ibid.*, pp. 823, 824.

We can see from these quotations that God planned that His healing grace was to be ministered from the sanctuary in heaven, continuing the healing work that Christ began while He was here on earth. The work of healing, and preaching the gospel are to go hand in hand.

Concerning our medical missionary work and our medical institutions, the Spirit of Christ gave this instruction to the church:

"Every institution established by Seventh-day Adventists is to be to the world what Joseph was to Egypt and what Daniel and his fellows were to Babylon."—*Testimonies*, vol. 6, p. 219.

In prosperity and adversity these men honored God, and God honored them. They never compromised their religious faith, and they bore their name as worshipers of the living God as a special honor.

After Pharaoh had met his cabinet members to determine what should be done about the coming crisis that had been predicted for Egypt, he said to them: "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

When our medical workers go out in our conferences to visit our camp meetings to look for young people to train for medical missionary workers, should not their chief aim be to search for those who possess the same Spirit as that which possessed the hearts of Joseph and Daniel? When our young people have given their lives to the Master and realize the possibilities in this line of work, there will be a continual flow of laborers to our institutions. The Spirit of the Lord will impress them to take up this work.

This interesting story was told by the

supervisor of nurses at the Montemorelos Sanitarium in old Mexico. "A specialist surgeon was called to our hospital to perform an operation that required his services. During the operation he observed the work of our Mexican Adventist nurses, who had been so well trained in all the technique of the operating room. He noted their application to their work, their kindness and devotion, something he had never seen before. Turning to our doctor, he asked, 'Where do you find such nurses as these?' Our doctor gladly informed him that these young women were our own nurses, trained in our own sani-

tarium here in Montemorelos. The world that looks on will know and appreciate what the Spirit of Christ is doing in the hearts and lives of our young people."

"Where can we find such a one in whom the Spirit of God is?"

No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world. —*Testimonies*, vol. 6, p. 17.

## A Story for the Children

BY ARTHUR S. MAXWELL



Stories About Joseph—5

### Two Strange Dreams

One day there was quite a little excitement in the prison. For who should be brought in than Pharaoh's chief butler and his chief baker.

Just what they had done wrong we are not told, but something they had said or done had annoyed the king very much. So here they were in jail.

Both poured out their stories to Joseph and he sympathized with them. He knew what it meant to be punished unjustly. His kindly nature led him to be friendly to them, and they liked him for it. Jailers aren't usually that kind.

One morning when Joseph went to see the two men in their cells, he noticed that they both looked very worried.

"Why do you look so sad today?" he asked cheerfully. "Anything wrong?"

Then they told him how they had both dreamed strange dreams and could not understand their meaning.

"Do not interpretations belong to God?" said Joseph. "Tell me them, I pray you." Thus he let them know that he was a servant of the God of heaven, the God who knows everything, and who is willing to help His faithful children in every time of need.

Then the chief butler told his dream. It was about a vine which had three branches. Buds came on the branches, which opened into blossoms. Then came clusters of grapes, which ripened. Finally he picked the grapes, squeezed them into Pharaoh's cup, and put the cup in his hand.

It was a very simple dream, yet the butler was sure it had some important meaning.

"You are right," said Joseph. "It has. The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler."

You can imagine how pleased the chief butler was when he got this good news. All his sadness vanished. And he felt very thankful to Joseph for interpreting his dream.

Joseph now saw a chance to get himself out of prison.

"Remember me when it shall be well with thee," he said to the chief butler, "and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon" (Gen. 40:14, 15 margin).

Gladly the butler promised to remember him, and then the chief baker told his dream, hoping that Joseph would be able to give him good news also. He said that in his dream he had three white baskets on his head. In the top one there were all kinds of cookies such as Pharaoh liked, and the birds came and ate them all up.

Joseph at once saw the meaning of this dream, but he didn't like to tell it.

"The three baskets," he said, "are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

Poor chief baker! There were no smiles on his face now.

"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; . . . but he hanged the chief baker"—just exactly as Joseph had told them.

Down in the prison the news soon got around as to what had happened to the chief butler and the chief baker, and Joseph must have marveled how his interpretations of the two dreams had come true. No doubt, too, he kept wondering and wondering if the chief butler would mention him to Pharaoh and have him set free. But month after month passed and no word came. The chief butler had forgotten all about him!

Poor Joseph! He had to stay in that prison another two whole years.

# Is He Bad or Bored?

By Mrs. K. C. Beem

Billy was restless, to term it mildly. He consistently did everything wrong that day. He stood when he should have sat, he ran when he best had walked, he talked when it would have been much wiser to refrain from speaking, and when introduced to a new friend of Mother's, not a word of greeting was to be heard.

Some persons would have stamped Billy a bad boy then and there, but let us kindly withhold our comment until all the facts are known.

This particular day in question was a rainy one. Billy had been indoors all morning. Unfortunately he had left his crayolas and color books at school. He had a box of outgrown toys, to be sure, but they held no fascination for him. Billy liked to do things with his hands, and he was always on the verge of fixing something, but Mother thought little boys couldn't fix things, so she promptly ended all such attempts. There was a discarded clock Billy would enjoy tampering with so much, and he did want to paint his wagon, but Mother declared both jobs off limits because they were too messy. She didn't see why he didn't read. He had so many fine books.

Billy knew he wasn't allowed in Dad's workshop, because he might misplace some of the tools. When he got bigger perhaps—he was just a little boy now.

Mother did want to train her little boy right. At dinner his table manners were atrocious, and a constant barrage of instructions and corrections at mealtime made Billy so confused he upset his milk and dropped a beet on the tablecloth.

He thought life would be complete if he could have that puppy a neighbor offered him, but Mother said a dog would be too much trouble and created too many problems. Couldn't he play with Gerald's dog across the street once in a while?

Frankly, Billy was becoming a problem, and his parents were careful too, in their way. It was just not understandable why he would fidget so, not eat properly, become quite ill-tempered, and sometimes impudent and rude.

I'm sure it would not take us long to see that proper provision for Billy's development was not made. Billy was unhappy and bored with living in general and with home in particular.

Fate was kind to Billy one happy day. A letter came inviting him to spend a month with auntie on the farm. Billy's parents decided in favor of this,

because life was amounting to a series of unpleasant problems day after day. They thought this change would help the entire household.

The farm lived up to all of Billy's hopes and dreams and so did auntie and the family. There were space and trees, dogs and cats, cows and horses, a barn filled with sweet-smelling hay where a fellow could slide and jump, a big workshop filled with mysterious objects, and an endless number of things to fix. Uncle declared he didn't know how he would get along when Billy left, because he was such a hand to help mend things.

No one need worry about his appetite now. Observers just wondered where he put the mounds of good food auntie prepared. Billy's manners were not perfection, but he did try to be acceptable. There were so many interesting things to talk about that little was said or thought about detailed table etiquette.

If you could have seen the kindness and love Billy showered upon the farm animals, and the many ways he thoughtfully helped auntie and uncle, I feel sure you would have hesitated to call Billy a bad boy.

Yes, this was the same Billy boy, but circumstances were vastly different. If you are about to label your boy or girl "bad," take a while to inspect circumstances from the child's viewpoint.

True, we don't have auntie's farm at hand perhaps, but there are effective substitutes. The least bit of imagination and

planning can pay big dividends. Family supper in the yard on trays, a tea party with some playmates, a story when the children are tired and irritable, always something interesting to read at hand, color books, and simple sewing are activities that never seem to lose their charm. Heavy paper cartons and wooden boxes can be made into various shapes and most interesting objects with a few simple tools. You will think of many more activities that particularly suit your family's situation. Not every moment can be a big, exciting affair, but let us not let things become too dull too often for the children. We will be surprised to find how few bad and bored children there are around the house.

## The Medical Ministry

By B. M. Heald

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work."—*Ministry of Healing*, p. 20.

In this line of duty our sanitariums and hospitals are seeking a closer fellowship with the Master and our ministry in thus serving the world field.

As one body the medical and the evangelistic work go forth preaching the kingdom of heaven is at hand, healing the sick, cleansing the lepers, casting out devils (Matt. 10:7, 8).

The 1952 annual report of our medical institutions around the world shows in-patients as 188,978 and the number of out-patients as 2,092,423. The records show that the truths of our message have come to the notice of many millions of patients in our medical centers during recent years. This is evidenced by the many baptisms taking place in all our medical institutions year after year. There were 1,622 nurses taking training in our sanitariums and hospitals last year. On active duty were 2,347 Seventh-day Adventist nurses and 380 of our physicians. One hundred and seventy doctors and nurses have answered the call to mission fields since 1930. This certainly speaks well for the work of our skillful medical evangelists.

As we come nearer the end we will realize more and more that "medical missionary work is the right hand of the gospel." In these eventful days "God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled by an invincible hand. Let this mystic stone be set in motion."—*Ibid.*, p. 59.



J. C. ALLEN

On auntie's farm there was even a squirrel Billy could feed.

# EDITORIALS



## Comments on the Recent Kinsey Furor

When Dr. Kinsey's much-publicized book on sex appeared recently, some of our subscribers wrote to us asking, "What are you going to do about that awful book?" In substance, our answer was: Nothing. We thought the book already had had an excess of publicity, and we saw no reason for giving it further free advertising by discussing it at length. That is why we have purposely waited until now to offer any comment. This is not intended to be a review of that work or an attempt to come to grips specifically with any of its findings. We have not read the book, nor need we read it in order to make the kind of comments we here wish to set down.

We can hardly understand why there was so much excitement about the publication of this bulky volume. From the reams of publicity it received, one might almost conclude that Dr. Kinsey had discovered a new function of the human body. Indeed, some in their reviews spoke glowingly of the new freedom that our modern age gives us in the discussion of sex. By contrast, we were to conclude that any who raise a protesting voice are hopelessly old-fashioned and out of touch with the times.

Now, the facts are that sex is as old as the human race and uninhibited discussion of it has not been reserved for the last days of earth's history. When we hear someone remarking about a new freedom in the discussion of sex in our day, we marvel, not at his knowledge of this subject, but at his ignorance of history. Has he been spending so much time on current, uninhibited books that he has had no time to read history?

### The "Old-fashioned" Attitude

Does he not know that the really "old-fashioned" attitude toward sex, that is, the attitude that is as old as the centuries and the millenniums, is a most uninhibited one? Does he not know that the writings of many literary men of a former age are published today in expurgated editions? And does he not know that the Latin classics of the time of the great Roman Empire have been in part left untranslated, because their discussions of sex are hopelessly gross? We repeat, the old fashion in the matter of discussing sex, the fashion as old as the human race, has been to discuss it and delve into it in a most uninhibited and unholy fashion.

Read the first chapter of Romans for a portrayal of the downward path of man in the matter of morals in ancient times. The same path was traveled in large degree in medieval times. And men are simply going over the same path today. John wrote that the world lieth in wickedness. His words apply at any time in earth's history. They are always present tense. Mankind has lain in wickedness through all earth's dark history, and wickedness has ever strikingly revealed itself in terms of licentiousness and an abandonment of the code of heaven in the realm of sex.

We at least keep the subject in perspective when we see it in the setting of all history. That helps us also to hold steady in our thinking, so that we are not

overawed or overimpressed by the findings of today's learned men on this topic. No matter how learned and current are their deductions, they are still dealing with an ancient, elemental force operating within human beings. A careful reading of history, with its portrayal of the fruitage of licentiousness, provides a far clearer and more accurate picture of the essential results of departure from the moral code than anything we can read in a present-day professor's book. At least the reading of history—secular and sacred—protects us from the scientific fallacy that sex may be considered simply as a bodily function apart from its implications for the life of the whole man, and of all society.

### Fears Expressed by Religious Writers

Some who have written to us fear that the revelations of moral laxity that are set forth in the Kinsey book will lead otherwise good youth to throw off restraint. This fear has been expressed in the comments in many religious publications. We doubt not that there is a danger here, but we doubt whether the danger is more real in regard to immorality than in regard to any other evil that tempts youth, and those not so young also. One of the devil's most common appeals to men to depart from any and every part of the high code of Heaven is that "everybody does it."

Some religious writers have sought to meet the danger by arguing that the Kinsey book does not give a true picture of present-day morals. Apparently the reasoning runs like this: The average person is much more moral than Kinsey declares; hence there is no reason for turning away from high morals. Now we do not profess to know whether Kinsey has given an accurate report or an exaggerated one, nor are we interested in attempting to discover. But of this we are certain, that the only valid argument for high moral living is that God commands us so to live. Whether many or few round about us thus live is beside the point.

All Bible writers make their appeal on this ground. They inform us that the road downward is wide and filled with travelers, but that the road upward is narrow, and few there be that walk therein. They warn us against running with a multitude to do evil. And they ever remind us that we have to carry on a constant fight against the world, the flesh, and the devil. Baal-peor was not simply a place; it was also a condition. Indeed, Baal-peor acquired its evil name not because of the state of the geography but because of the state of the hearts of those who dwelt there. There have been Baal-peors in every age and in every generation, and there will continue to be until the end of time.

There is essentially nothing new in the Kinsey book, unless it be that he has provided a statistical commentary on the words of John that the world lieth in wickedness.

### The Chief Fallacy

The chief fallacy of a certain kind of scientist who learnedly discusses sex is that he deals with it as though it were an isolated physiological function. Indeed, he prides himself on the fact that he excludes from his discussion all questions of ethics and morals, of emotions,

of love, of honor, and a whole category of other values. He declares that to include these would be to confuse the discussion, and that these other areas are ones that preachers and philosophers should explore.

What this kind of scientist forgets is this, that man is not a collection of isolated, insulated body organs and functions. There is an integration of all these. And, what is more important, there is an integration of the physical man with the spiritual, for man is body, soul, and spirit. One part cannot be understood without taking into account the other parts. He also ignores the Christian principle that the body should ever be servant to the spirit, that we should live, not to gratify the body, but to glorify God, that indeed we should glorify God in our body as well as in our spirit, for both are God's. It is only as we keep this principle in mind that we can come to any right conclusions concerning sex.

F. D. N.

#### The Fruit of the Spirit—9

### The Virtue of Meekness

Christ tells us that the meek will inherit the earth. However, He was not speaking of this present world, but of the earth made new. It is very evident that meekness is not a quality making for success in this life. But it is a prerequisite for participation in the life to come.

Christ said to His disciples:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you:* but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28).

When our Lord took a towel and a basin and acted the part of a lowly servant, He made it clear that He was setting an example for all His followers, for He declared: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14).

Of Himself Christ said, "I am meek and lowly in heart" (Matt. 11:29). There was no touch of pride or self-importance, arrogance or aloofness, about the Lord. He loved to be with the poor and lowly. However, this did not indicate a feeling of inferiority on His part. He could be as much at ease with the rich and mighty when circumstances brought Him among them.

Meekness was not a sign of weakness in His life. How courageously He stood for the right even unto death. How bravely He rebuked wrong even in high places.

#### Suffering Wrong With Patience

Meekness means to suffer wrong with patience and without thought of retaliation as Christ did. Of Him we read:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:19-23).

How often pride asserts itself in such a case, causing the injured one to take a stand in his own defense.

This was not Christ's way. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). This prophecy was fulfilled in His life. We are told that when He stood before His accusers He gave no answer in His own behalf.

This fruit of meekness would quickly settle many a difficulty between brethren. Too often it is the injured one who, nursing his wounds, refuses reconciliation. His pride has been hurt, and he will have nothing to do with the one who hurt him. This is not Christ's way, for He has told us:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

#### Seeking Reconciliation

Christ here makes it clear that there must be no desire for retaliation or the harboring of hate in the heart toward anyone who has injured us because of either some real or imagined grievance he may have against us. Whatever the circumstances, we must do all we can to be reconciled with our brother before the Lord will accept our offerings. Not only is such practice a spiritual principle that all Christ's disciples should follow, but it is a principle of life that is psychologically sound as well.

If an injured party shows a willingness to overlook a wrong or admits that he is somewhat to blame for what has happened, there is much more possibility of a reconciliation than if he manifests a spirit of resentment or retaliation. This approach comes as a surprise to the one at fault and breaks down his defense. It challenges his better nature to make amends, when the attitude of the injured one appears sincere.

In commenting on these words of Christ the Spirit of prophecy tells us:

"We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our associations with one another. Whatever others may think of us, it need not disturb our oneness with Christ, the fellowship of the Spirit. . . .

"Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others. . . .

"If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' . . .

"Under a storm of stinging, faultfinding words, keep the mind stayed upon the word of God. Let mind and heart be stored with God's promises. If you are ill-treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises."—*Gospel Workers*, pp. 475, 476.

#### Other Aspects of Meekness

One who has meekness is teachable. He is not opinionated or self-willed. Of such a one we read: "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9). The apostle James counsels us to "receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

The meek are tactful in dealing with others and in bearing testimony to the faith they hold. We are admonished: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you *with meekness and fear*" (1 Peter 3:15).

The meek are tolerant of others. Paul the apostle beseeches us to "walk worthy of the vocation wherewith ye are called, *with all lowliness and meekness, with long-suffering, forbearing one another in love*" (Eph. 4:1, 2).

We are told that "the difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and they will cease to cast a gloom over the spirit. . . . Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above."  
—*The Desire of Ages*, p. 301.

Let us remember the words of Christ, "Blessed are the meek: for they shall inherit the earth." May the Holy Spirit bring forth in our lives this valuable fruit of meekness.

F. L.

## Events of Our Time



### Not Bombs, but Faith

When Secretary of State John Foster Dulles addressed a crowd of churchgoing people recently in Watertown, New York, he affirmed that "our best reliance is not more and bigger bombs, but a way of life which reflects religious faith." He declared that the President and his Cabinet and the members of Congress all "recognize the priority of spiritual forces."

These words are very similar to those spoken by Representative W. Sterling Cole, Republican of New York, who on October 12 made a speech to the annual National Conference of State Commanders of the American Legion in which he said, "If the free world is to prevail, our ultimate reliance must be . . . in the realm of the spiritual." He stated that the present conflict between the great nations was "in its very essence a conflict in the spiritual realm."

Mr. Cole is chairman of the Congressional Joint Committee on Atomic Energy. He has urged, as did his predecessor, the late Senator Brien McMahon, of Connecticut, an all-out program for the development of hydrogen and atomic bombs in the belief that these weapons are the best defense against the threat of war. But he admits that "the power of prayer is stronger, far stronger, than any weapon which will ever be devised by man." "I hope" he said earnestly, "we . . . will never forget or neglect the power of prayer, a positive weapon forged in mankind's eternal fire of faith, for if we do, our plight will be hopeless."—*Christian Science Monitor*, Oct. 12, 1953.

This renewed emphasis on religious faith by leaders of Government is symptomatic of the present feeling of helplessness which gnaws at the heart of modern man. And it provides an unprecedented opportunity for the widespread promulgation of religion.

This new awareness of the need of God will lead large numbers of unchurched people to seek refuge in the numerous establishments of religion. Rome will claim her millions. Other millions will yield to the claims of an apostate Protestantism and the miracle-working attractions of a revived Spiritualism. What impact will the remnant church make upon the multitudes in this day of opportunity?

The conflict between material forces and spiritual forces described by Mr. Cole is really the prelude to the last battle in the great controversy between Christ and Satan of which Mrs. White wrote years ago. What a day is this for Seventh-day Adventists to bring God's last message of hope and warning to men in high places as well as the common walks of life. As we think of the gravity and the immensity of the task, the question arises, Are we as a church giving "priority to spiritual forces"? O how much we need to cooperate with God as He releases the powers resident in His Word and Spirit upon the bearers of good tidings to the world!

## Are You Selling Out to Worldly Interests?

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (1 Kings 21:25).

This scripture describes an extremely serious condition. In the days of Ahab apostasy and rebellion against God had gone to the extreme limit. Every wicked way that could be devised was used to spurn and defy the God of heaven. Ahab sold himself out to all these things to work wickedness in the sight of the Lord. He was incited and urged on by Jezebel, his ambitious and wicked wife.

### Departure From Right Ends in Ruin

The experience of this royal couple stands out for all time as a conspicuous example of those who sell out to the devil. Their experience also clearly demonstrates that it does not pay under any circumstances to sell out to sin, or to the world. The sin, or the departure, may be ever so small or apparently unimportant, but the results may be very disastrous to one's spiritual and eternal welfare. We may be offered what seems like a tempting price for our eternal life when actually the price is only a worthless worldly bauble.

Jesus had all this in mind when He uttered the following words: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:24-27).

### Before the Judgment Seat

In the first three verses quoted, Jesus laid down some great fundamental principles, in the last verse quoted He described an event that is soon to take place. Every one of us will have some part in this event. Those who have sold their souls for position, for worldly honor, for temporal business, for worldly gain, will be there. All too late they will discover that they have sold eternal life for less than nothing. Those who have sold their souls by dressing and ornamenting themselves according to the fashions of the world will be there. All too late they will discover that they lack the only covering that will protect them in that day, the robe of Christ's righteousness. Those will be there who have sold their souls for the sports, joys, pleasures, and amusements of the world. To their sorrow they will discover that they have bartered away their opportunities for "fulness of joy," and "pleasures for evermore" (Ps. 16:11). Those will be there who have allowed sin in any and every form, and the love of the world, and the things of the world to rob them of their spiritual experience. What would all these give in exchange for their souls if they could buy back what they have lost?

Yes! there will also be there those who have refused to sell their eternal inheritance for anything the world has to offer. They, like Moses, have chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:25, 26.)

Soon Jesus will come, and the day of reward will be here. What kind of reward are we preparing for? It is for each one to decide.

J. L. M.





# News From the World Field

## Advance of Our Work in Korea

By V. T. Armstrong, President  
Far Eastern Division

Since June, 1950, Korea has been in the headlines around the world. Known as the Land of the Morning Calm for many years, it has during the last three years and more been a distressed and divided country subjected to all the sufferings and uncertainties of war. The question, What next? is heard everywhere but is still unanswered.

During these years our mission program has been disrupted in many places and at various times. Institutions have closed and been reopened, churches destroyed and many rebuilt, members and workers have been driven from their homes and become a part of the great army of refugees, but they have opened new centers of activity wherever they have gone. However, under these conditions the work of God has made wonderful progress. It has been my privilege to visit Korea many times during the last twenty years. But after my recent trip, which has taken me into all the local missions of the union and made possible a visit to many of the churches, I can write of the courage and faith in the hearts of our people. The work is onward. Never has the work of God moved forward in Korea as it is moving today.

I wish you, dear reader, could see and hear what I have on this recent trip by jeep through the valleys and mountains of this troubled land. Eight new church buildings were dedicated. Seven more are under construction and will be finished before the end of the year. This will make twenty-one new churches in Korea. Some of these replace destroyed buildings; others are in new fields where previously we had no church buildings. Rehabilitation funds granted about one year ago have assisted in this building program.

Without exception, the local members have supplied funds, building materials, and labor as their part in the program. This has made it possible for the rehabilitation funds to spread much farther and give assistance to many more places. Some of the sisters have dug and hauled the gravel and sand that was needed. Nowhere did I hear a complaint because more funds could not be supplied by the General Conference. Branch Sabbath schools, new interests created by visiting members, and evangelistic meetings are

opening new work and extending the work to new fields. Baptisms in 1952 were the highest in the history of the field, but no doubt 1953 will be even better.

Throughout the war our servicemen sent into Korea have given much help in many ways throughout the field. This has been a wonderful inspiration to the members in Korea. Their help and example have been deeply appreciated by the missionaries and church members.

The medical work continues to be a blessing, and words of appreciation are heard wherever the influence of our doctors and nurses has been felt. The Seoul Sanitarium and Hospital is full. The medical unit in Pusan has been a wonderful blessing and has done a marvelous work during the three years of operation, although the quarters provided have been very meager and the staff has had to work under great handicaps. A good location for the medical work in Pusan has recently been purchased, and as early as funds can be supplied buildings will be started. Land for a central church in Pusan has also been secured, and it is hoped a church building can be provided soon.

The orphanage near Seoul, with more than three hundred children, is doing a good work. Soon it will be moving into the new buildings provided by gifts from friends. Many church schools, five junior

academies, and the junior training school a few miles from Seoul are all taxed to the limit for space, but are in operation and doing a good work. The members in Korea are determined to give their children a Christian education.

Literature until now has been printed in commercial presses, but it is hoped the rehabilitation of the *Signs* press can soon make it possible to care for this need. Literature sales will show a marked increase again this year in this field.

The work of God in Korea is onward. Everywhere the members and workers asked that their appreciation for the relief clothing, food, and other material help be passed on to our people in other lands who have reached out the helping hand in this time of need. Let us continue to pray for the church in Korea, that the work may continue to go forward and soon be finished.

## A Sabbath Witness on the Andaman Islands

By N. O. Dahlsten

The Andamans are a group of islands in the Bay of Bengal and claimed by the government of India. The distance from the shores of India is about five hundred miles. The islands are lashed by the tropical storms that often whip the Bay of Bengal into a witch's caldron. During the rainy season, from May to September, the rainfall is very heavy and it is often difficult, if not altogether impossible, to travel or do any work in the islands.

The only way to reach the Andamans



Group of workers and believers in front of the headquarters of Southwest Korean Mission, Kwang-ju, Korea. Church services are held upstairs.

is by steamer from either Calcutta or Madras. However, even this slender link with the mainland is not very regular, and the accommodation offered for the four-day voyage leaves much to be desired. But since there is no choice, the only way is to take what is available and make the best of it.

Until quite recently this island group was used by the government of India as a penal colony. Aside from the fierce tribesmen who inhabit the dense forest and jungles, the majority of the inhabitants are "lifers," with a small sprinkling of traders, craftsmen, and government functionaries. The government seat is at Port Blair, the main town of the islands, where also the district commissioner lives.

It is only about a year since a beginning was made to open work in these islands. At that time these unentered islands were assigned to the Ceylon Union as part of their territory. Later an invitation was sent out asking for someone to do the pioneer work. Brother and Sister Thomas, of South India, responded to this call, and it was arranged for them to go to the Andamans as colporteur evangelists.

It did not take Brother Thomas long, however, to discover that the opportunities for colporteur work were very limited. Most of the people are illiterate, and those who can read are often too poor to buy. But Brother Thomas had come to give the Advent message to the Andamans, and if it could not be done through the printed page, some other way would have to be found.

As a first step a Sabbath school was organized in the home of Brother and Sister Daniel, and an invitation given to all who wanted to attend. After our workers became better acquainted Bible studies were begun in some of the homes in the community. Several persons have already accepted the message through the faithful labors of Brother and Sister Daniel. Some of these have returned to India in order for their children to enter an Adventist school. But there are others, and they remain. Among them is a man who lives and carries on his work right there in Port Blair. This man is a tailor by trade, and has decided to follow the Lord all the way by closing his shop on the Sabbath.

Recently we received in the union office the following letter from Brother Thomas: "You will be glad to know that there is at least one shop here in Port Blair that has these words written on the door, 'This Shop Is Closed Every Saturday.' This man is a very faithful member of our Sabbath school, and we are looking forward to his baptism." We rejoice that another gospel light has been kindled that will shine in the darkness of superstition and ignorance. May God continue to bless these faithful workers as they hold high the torch of truth in that lonely outpost of the Ceylon Union.



Seventh-day Adventist booth at the Central African Rhodes Centenary Exhibition.

## Our Exhibit at Centenary Exhibition in Rhodesia

By W. H. Hurlow

An interesting evangelistic enterprise has been held in Bulawayo by the Zambesi Union in conjunction with the Central African Rhodes Centenary Exhibition. This was the most ambitious exhibition ever attempted on the African continent. Among those who contributed national pavilions were Great Britain, the Union of South Africa, the two Rhodesias, the Belgian Congo, Angola, Mozambique, the British Protectorates, Tanganyika, Kenya, Uganda, and Madagascar with its associate islands. In the Hall of the Rhodesias was a Rhodes scholars exhibit by the United States of America.

A very large pavilion housed the minor industries of the Rhodesias and the Court

of Services. Here, in the Court of Services, among banks and insurance companies, in a most prominent position, we had a booth showing the work of Seventh-day Adventists. In four-hundred square feet allotted to us we endeavored to emphasize four of our main activities; namely, education, medicine, literature, and Voice of Prophecy. The center of the exhibit was dominated by an enlarged copy of the picture *In Time of Storm* by Harry Anderson. This attracted a great deal of attention and favorable comment. In the front center of the exhibit was a curved counter with models of two of our missions, Malamulo and Solusi on each end. Between them were displayed numerous photographs of the patients treated at our hospitals. At one end of the exhibit was a display of our literature in all the languages used in the Southern African Division. At the other end was a booth at which students were enrolled for the Voice of Prophecy.

Among visitors to our exhibit who discussed our work were Lady Kennedy, the wife of the Southern Rhodesia governor; an official of the Belgian Congo educational department; Sir John Barborille, conductor of the Halle Orchestra; and many official members of the various suites in attendance on government envoys attending the exhibition.

Of the one million visitors who passed through the exhibition, many stopped at our booth, and 1,352 of these showed enough interest to enroll in the Voice of Prophecy. Those in charge of the exhibit were kept busy almost constantly answering the many questions regarding our work which the exhibit inspired. The often-asked question, "What is the meaning of Seventh-day Adventist?" gave us excellent opportunities to sow the seeds of truth.

About twenty thousand leaflets giving facts relating to our worldwide work were distributed. We feel that the exhibit has been very worth while and has been an evangelistic effort of inestimable value.

## Publicity in West Africa

Roger Coon, radio secretary for the West African Union and former press relations director for Southern California, reverted to old paths recently when he filled the front pages of West African newspapers with stories on the world tour of H. M. S. Richards.

Fifteen-inch announcement stories were quickly followed by even longer reports of the Voice of Prophecy director's arrival. Subsequent reports carried messages to set men thinking along religious lines and kept before the reader this prominent Adventist radio program. A total of more than 210 column inches added up to the highest single news break Seventh-day Adventists have ever had in Africa.

Elder Coon has kept in trim for work with the press by writing a weekly column on Bible doctrines, which averages well over thirty inches and has proved a popular feature of the Nigerian *Tribune*.

J. R. FERREN

# Opening of New School in Asmara, Eritrea

J. H. Wollan  
President, Eritrean Mission

"The executive committee of the Seventh-day Adventist Mission, Eritrea, requests the pleasure of the company of — at the inauguration of the new school building in connection with the commencement of the current school year, Wednesday, the 23rd of September, 1953, at 10 A.M. at the mission compound in Gaggert, Asmara."

The above invitation was sent out to some three hundred people of Asmara. At 10 A.M. sharp the first car rolled up in front of the main entrance of the new school building. It was the acting chief executive of the Eritrea Government and his assistants. Then three cars from the imperial palace arrived with His Imperial Majesty's vice-representative to Eritrea, and his secretaries. Then followed representatives from the British, American, Italian, and French consulates, many business people from town, and, of course, the many natives who attended. The ceremony took place in the courtyard of the school. More than 150 Ethiopian and Eritrean flags were put up around the building.

H. E. Davis welcomed the guests and introduced the speakers. The acting chief executive from the Eritrea Government was the first speaker. After having expressed the pleasure of being present, he addressed the students and parents as follows: "Dear students and parents: The Seventh-day Adventist Mission is doing a wonderful work to help us to build up a strong nation. In this school the children and young people have a good chance to become better citizens. It is good to make use of any opportunity to obtain a good education. Do not always look towards the government for an office job. Learn how to cultivate the field and how to work with your hands. I know that this mission school will help you to learn to love these things. Our country needs men and women who are not afraid to work. On behalf of the Eritrea Government, I wish the leaders and teachers, as well as the students, a very successful school year."

S. A. Broberg, Ethiopian Union superintendent, gave the principal address. He spoke of the aims of the work being undertaken.

The contractor then took the opportunity to hand over to J. H. Wollan the keys of the school, and he thanked us for the way we have treated him. He also expressed his best wishes for a good school year.

His Excellency, the Imperial Majesty's vice-representative to Eritrea, was the last speaker. He reminded all of the fact that the Seventh-day Adventists are operating schools and hospitals all over the world,

and that wherever and whenever they are needed, the Adventists were always willing to help. This, he said, is highly appreciated both in this country and in Ethiopia. After the national anthem was played, the program was brought to a close by an inspection of the building.

The building contains eight classrooms, two offices, a library, a bookshop, where the students can buy all the school material they need, a large dining room, a kitchen and storerooms, three dormitories, an infirmary, and bathrooms.

Part of the mission land is now under special cultivation. Plans are also in hand to open a cratemaking shop. A firm in town is willing to buy up to two thousand fruit boxes from us each month. Here the students can earn enough for their school fees and books.

Five national teachers are teaching full time, and three foreign teachers are busy every day in teaching and directing the work in this new institution. We are most happy to have Miss Sigrid Nilsen from Norway teaching six classes every day. Besides carrying on the schoolwork, she is the secretary-treasurer of the Eritrea Mission.

## Sierra Leone Ordains Two Ministers

By D. V. Cowin  
Secretary, MV and Education Department, West African Union

Unique but wonderful is the way one might describe the recent ordination of two native ministers in the Sierra Leone mission field. E. Keslake, the president, arranged and led out in the details of the two separate weekend events.

One might ask why, in such a small field, the ordination of two native workers was held on two separate weekends and in different places in the mission. Local conditions make the reasons quite evident. One candidate, J. S. Myers, was a Temne-speaking man, and the other candidate, J. N. Vandi, was a Mendi man. These are



Pastor and Mrs. J. N. Vandi, on day of his ordination, with their daughter.



Pastor J. S. Myers, of Sierra Leone Mission, Sister Myers, and son John A. Myers, who also is a trained evangelist.

the two large tribal groups in the protectorate section of that field.

The background of these two men is indeed interesting. J. S. Myers, the Temne man, began his service as a houseboy for Dr. E. W. Myers at Matamp in 1912. Later he gave his heart to God and served for many years as a schoolteacher-evangelist, prior to his ordination. The other man, J. N. Vandi, the Mendi man, was found one day by the mission superintendent working on a road-building project as a timekeeper. The superintendent said to him, "You should not be working here. You should be working for the mission." After a few days Vandi went to the mission to inquire about their beliefs and doctrines. Once more the power of the gospel took hold upon a heart, and Vandi accepted the message. Then he joined the mission forces as a schoolteacher-evangelist. He served the mission faithfully for a long time in this capacity, and then came his ordination to the gospel ministry.

One was struck with the quiet awe and respect of the relatives and friends who listened to the stirring sermons of dedication in each of the two places. There was a deep feeling of reverence as heads bowed while the hands of the brethren were placed in dedication on the heads of the candidates, setting them apart for the ministry. One was loath to rise after such an experience.

Thus the work of God moves forward in these distant places. Men give their hearts to Him without a reservation. Some men are ordained, and the gospel flowers in the changed hearts of many men and women. We pray that this good work may ever move on and on to the quick finishing of the task before us.

# Medical Cadet Training

By Everett N. Dick

It is now twenty years since military medical training was initiated among Seventh-day Adventists, and it seems appropriate that a brief report should be made to our people at this time.

During the Civil War in the United States, barely one year after the organization of the General Conference, J. N. Andrews was dispatched to Washington, D.C., to seek recognition of the non-combatancy principles of the denomination. He was successful in securing recognition from the Government, headed by Abraham Lincoln. Although the denominational principles adopted at that time have been ours ever since, during the fifty years intervening between the Civil War and the First World War our peculiar stand on war service was almost lost sight of. Consequently, when our boys were called into service in 1917 they did not know how to react to the situation. As a result, Adventist soldiers did not present a united front in their reaction to the demands of military life. This resulted in much confusion and many court-martial cases. Altogether our Adventist boys bore the odium of conscientious objectors, and did not have a very satisfactory relationship with the military authorities.

In order to avoid a repetition of this situation, in 1934 military medical training was begun. This training program was adopted by the General Conference in 1939, and a large percentage of our men in the Second World War went into military service with this preparation. As a result it gave them assurance and a degree of skill in the initial training, and helped them to find favor with their officers.

Moreover, the Army officers recognized the Adventist spirit of cooperation by assigning our men to the medical department. In every way Adventist boys found military service much more acceptable than in 1917-1919. They went into the Army with a feeling of security and a knowledge that they could stand for God while serving their country.

One of the very valuable results of the Medical Cadet Corps training is the tremendous amount of publicity our denomination has received. Articles in leading newspapers and periodicals have informed the conscription officials and Army officers that Seventh-day Adventists are a patriotic people, willing to serve their country. This positive attitude as compared with the negative outlook of the ordinary conscientious objector has presented us in our true light as conscientious cooperators.

The present Medical Cadet Corps program was worked out with the assistance of the office of the Surgeon General of the United States Army and has been ap-

proved by him. Each summer at the national camp a member of the Surgeon General's staff attends our national training camp and inspects the work done. About five thousand have been trained since 1950.

Members of the War Service Commission have visited the camps where the medical soldiers are trained, have presented to the officers the beliefs of Seventh-day Adventists, and have been granted Sabbath privileges for our boys. This favorable response has in a large measure been made possible because of our Medical Cadet Corps training program.

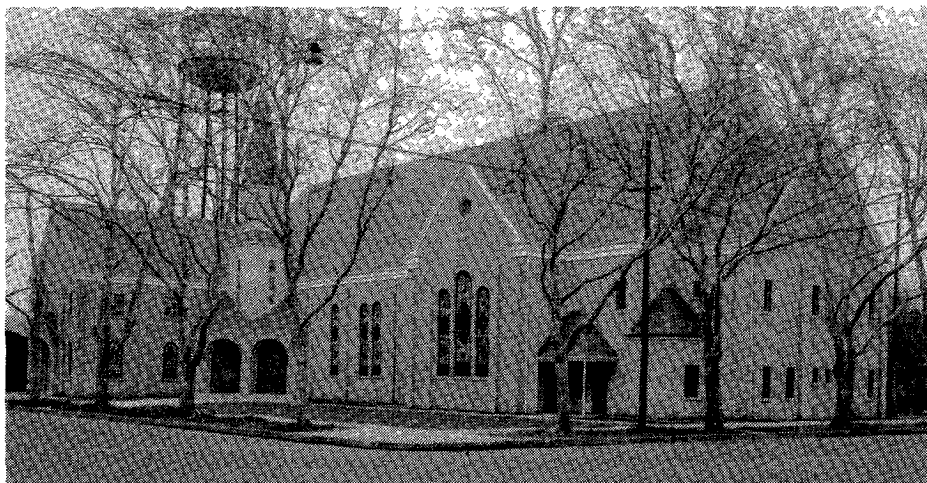
In the early weeks of 1953 a call came for the writer to visit several countries in the Far East to lead out in the establishment of Medical Cadet Corps training. In some countries of this region Adventist boys were suffering for their faith.

In these lands, as in America, the fact that we have been giving Medical Cadet Corps training for twenty years proved to be of great value to our boys. United States military advisers are stationed in many Far Eastern countries. These officers wield great influence. It is fortunate

indeed that these advisers have become acquainted with the Adventist training program in the United States, and are able in turn to acquaint the military officials of these countries with it and to advise them to look favorably upon the establishment of such training in their respective countries. With this encouragement Army officials of Japan, Korea, China, and the Philippine Islands have welcomed the Medical Cadet Corps training.

At our Korean Union Training School, within the sound of artillery fire on the front lines and in an area recently a battlefield, 110 Korean boys and girls took the Medical Cadet Corps training and now stand ready to serve their country along lines of lifesaving.

At our new school in Taiwan (Formosa), where sixty enrolled for the course, the Chinese high command lent us officers to carry out our training and invited the corps to visit the government medical training camp where a lieutenant general, personally conducted our trainees on an inspection of the drill and demonstration. We have the promise from the Chinese Army officials that Adventists will be assigned to the medical service.



## Dedication of Modesto, California, Church

Progress in the work of God at Modesto, California, was marked by the dedication of the new church June 27, 1953. Adjoining a beautiful small city park, the new church at Seventeenth and H Streets draws favorable comment from visitors. It is built of reinforced concrete, has two stories of useful rooms, and a basement for the central heating plant. The interior is of plaster and acoustical tile. Spacious rooms are provided for all the needs of the church. Floors are covered with asphalt tile. Pews and furniture are of medium light mahogany finish.

Seventh-day Adventists in Modesto purchased their first small church from the Baptists in 1902. After selling that building they erected a new church on the original site in 1917, to which were added in 1931 more rooms to care for an expanding con-

gregation. The present building site was purchased on September 5, 1944.

The dedicatory sermon was delivered by C. L. Bauer, president of the Pacific Union Conference. The church has a seating capacity of about nine hundred. The present membership is 645. The cost in money was about \$185,000, but it is understood that a great deal of donated labor was required in addition to this sum to complete the building. During the years the church has been under construction a commodious academy of twelve grades was being built on a choice ten-acre plot several miles from the busy city. More recently a new elementary school building has taken shape. Dr. A. N. Tonge is currently completing a fine, modern hospital across the street from the new church.

A. V. BENTZ, Pastor



In the Philippines, where Medical Cadet work has been carried on for years, we held a large officer training camp, and from this camp leaders have now gone out to the various points in the North and South Philippine unions, where they are training more cadets than we have in training in the entire United States. It is gratifying to note that the Philippine Government has recognized the non-combatancy of Seventh-day Adventists and has also issued a Sabbath order.

The Medical Cadet Corps training is also being given in the Inter-American, South American, and Southern European divisions. Just now the Southern Asia Division is taking steps to inaugurate it in India.

We deplore the lethargy that has apparently seized us since the Korean truce. Let us not send our boys out from their sheltered life without a proper preparation to meet the temptations and problems of Army life. Let parents, church members, and leaders unite to give our boys the very best possible opportunity for preparation to serve effectively both God and their country. Let us unite to make the twentieth anniversary National Medical Cadet Corps Camp to be held at Grand Ledge, Michigan, June 29-July 13, 1954, the largest and most effective we have ever held.

## The Navaho Mission School

By G. M. Mathews

It was most inspiring to the writer to spend a weekend recently at the Navaho Mission School near Holbrook, Arizona. The accompanying picture was taken at the opening of school this fall. Frank J. Daugherty, the principal, writes, "This year we have 106 of the finest Indian children we have ever had here, and they are here for real work. There are ten in grade nine and ninety-six in the elementary grades."

Brother Daugherty shared with me some of the letters he had received from parents of pupils who have attended this school. They are full of deep and sincere appreciation. Evidence is received almost daily of the great changes occurring in the lives of the pupils as a result of attendance. It surely seemed to me that at last the day of the awakening of the American Indian has come.

The civic and business leaders of the city of Holbrook are unstinted in their praise of the school. The several conferences of the Pacific Union contribute toward its expenses. Small tuition is charged the Indian pupils. Nevertheless, the operation of this mission school is largely a matter of faith. Several of the teachers and workers are working without salary. Dorcas Societies have assisted with food and clothing most generously.

For example, the Cedaredge, Colorado, Dorcas Society has supplied the school with more than six tons of food each year for several years!

The school needs some kind of industry so that the Indian pupils can learn a trade and earn part of their expenses. Let us pray for the self-sacrificing staff and for these bright Indian pupils, that God will use the Navaho Mission School in a much larger way to carry the gospel to the great Indian populations in the Southwest.

## Gospel Team Concept Growing

By Carl Sundin, *Extension Secretary Medical Department, General Conference*

It has been my pleasure within the past few months to participate in a number of workers' meetings to which the medical workers of the conferences were invited or where the medical-ministerial relationship was studied. The spirit in these meetings on the part of both medical and ministerial workers was heartening.

In many areas increased results are already being realized in soul-winning activities, because the doctor and preacher are joining forces in a gospel team relationship. This relationship, ordained of God, closes the gap and brings about the manifestation of the full ministry of Christ in our day, as revealed in these words: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them" (Matt. 4:23, 24).

The College of Medical Evangelists School of Medicine is increasing its good influence in the field by imbuing its students with this concept, and by encouraging them to think of a place for setting up practice in areas of the field where little or no representation of CME physicians is found.

Our physicians and dentists are responsible for an increasing number of accessions to the church each year from among their patients. Very often the doctor calls his pastor to help some individual patient whose problems indicate the medicine needed is soul medicine. One physician has seen six of his patients won to Christ, another eleven, another nine during the past year, with one dentist having won six patients and another eight during this year, to mention only five from among scores of doctors who could make similar reports. Fortunate is the pastor who has one or more doctors in his church to work with him on the gospel team.

Let us pray for these men and women as they join their ministerial brethren to accomplish the work of God.

## Barbados Secondary School

By M. G. Nembhard  
*President, Leeward Islands Mission*

On Monday afternoon, September 21, the Leeward Islands Mission officially opened the Barbados Seventh-day Adventist Secondary School. This became the outstanding news item of the week for the Barbados *Advocate*, the leading newspaper of this island. This opening ceremony was planned with the view of bringing to a number of prominent businessmen the knowledge of our educational work.

We had in attendance members of the legislature, the acting chief justice of the island, Hon. J. W. B. Chenery, and the leader of the governing party, Hon. G. H. Adams. The program consisted of the hymn, "O God Our Help in Ages Past," Scripture reading from Psalms 100, prayer, and two short addresses by Pastor L. R. Arthur, the educational secretary of the mission, and Mrs. Charles Kum, now a teacher of our secondary school.

The Honorable G. H. Adams made certain statements that have left a profound impression in the community. After addressing those present and paying tribute to the Seventh-day Adventists for the initiative they had taken in helping to relieve the pressure on the secondary schools, he said, "There is much Bar-



The Navaho Mission School near Holbrook, Arizona.



bados has to thank religious organizations for educationally, because the people have found that whenever education received encouragement in the early days, such encouragement and impetus came from religious institutions." Mr. Adams observed that the greatest trouble in the world today is that the material side of life has gotten miles ahead of the spiritual side, and that he believes that mankind is doomed unless the position is reversed. He said: "There is much evil in this world to overcome; there is so much evil in this island of Barbados to overcome. You must believe that religion is everything to you, and believing in that, go forward and practice it." He said further, "I believe that any religious organization that puts the spiritual side of life before the material is something that the state, the government of any country, should support wholeheartedly. Religious tolerance is the beginning of salvation. If you are not born with money, which buys influence, fit yourself with education. There is no reason why every school boy or girl should not make the most of his or her opportunity." Promising his support, Mr. Adams concluded, "I welcome this new venture of yours. Any endeavor on the part of any organization to provide education for the people of this island will meet with support from the government."

## Medical Evangelism at Walla Walla

By L. E. Hubbs, *Administrator Walla Walla Sanitarium and Hospital*

The program of medical evangelism as carried on by the Walla Walla Sanitarium and Hospital and local Seventh-day Adventist physicians is unique in operation and successful as a soul-winning endeavor. For one half of the fifty years of its existence the institution was operated on the campus of Walla Walla College. In 1931 the conference purchased a fine hospital building formerly operated by the city of Walla Walla in the residential area of that city. It has been the home of the Walla Walla Sanitarium and Hospital for the past twenty-two years. The institution has a fifty-five bed capacity and operates with an open staff of forty doctors, eleven of whom are Adventists. Associated with these physicians are about 110 workers, such as technicians, nurses, office workers, and other personnel.

Just recently a patient came from Alaska to be hospitalized in our sanitarium. Many come from as far away as 250 miles. Letters arrive almost every day from former patients expressing their appreciation for the kind, courteous, Christian service received from physicians and others at the Walla Walla Sanitarium.

A few years ago a hospital visitation program was organized, which was spon-

## Theological Seminary News Notes

An evangelistic campaign is under way in Baltimore, Maryland, with M. K. Eckenroth of the Practical Theology Department in charge. Fifteen Seminary men are laboring with him in conducting cottage meetings and personal work. More than 90 are listed in the baptismal prospect list. This is the third consecutive campaign in this great Eastern seaboard city, which has proved to be such a formidable challenge to our work. Over 100 were baptized in the first campaign, and more than 70 by E. F. Koch in the second series.

The Seminary is also leading out in a church campaign in one of the colored churches downtown. Six of our fine colored Seminary men are directing the evangelistic labors with the pastor, Elder Fordham, giving strong support and encouragement. The attendance is good and baptismal prospects of a goodly number are bright.

Plans are being perfected for several church campaigns to be conducted by the Seminary men in the area churches early in 1954.

sored jointly by our Adventist physicians and the Upper Columbia Conference. A group of physicians, under the leadership of Drs. John C. Potts, Maynard Aaby, and Wilbert Schneider organized the Blacklock Memorial Foundation, Inc., for the purpose of contributing from their income, to the conference, funds with which to employ two Bible instructors who were to devote full time to patient visitation and follow-up Bible studies.

The first year that this program was in effect ninety-nine persons were baptized. The second year seventy-six were baptized. We do not have the exact number of those who have been baptized this year, but by the large number now in the baptismal class we feel certain that the number for 1953 will surpass that of last year.

A few months ago a registered nurse from the Army was admitted to our sanitarium for major surgery. She had never heard a godly nurse pray before, nor had she ever heard of a nurse preparing a patient for the night and then offering a prayer before retiring. She inquired about our religion. Her name was given to a Bible instructor who later went to her home and studied the Bible with her. She accepted this message and was baptized, and is now one of our most enthusiastic church workers.

Many patients have been helped to gain the victory over tobacco and alcohol. We have a patient at the present time who has used tobacco for thirty-three years. Since coming to our sanitarium he has obtained victory over this habit. Many are the victories gained as patient after patient makes his, or her, surrender to the call of the Master Physician.

Our medical workers have golden opportunities to spread the gospel message by prayer with patients and with Bible studies during hospitalization. As our workers at the Walla Walla Sanitarium, and the physicians in the community, launch out on a more thorough and intensive program of missionary work, they are finding that interests continue to develop. As a result of this combination of forces—the physicians, nurses, Bible instructors, and ministers—we believe that scores of people will be brought into the church and prepared for the coming of the Lord.

## The Task Before Us in Assam

By P. K. Peterson  
*Secretary-Treasurer, Assam Union*

Sixteen districts and two states make up the Assam Mission field. There are nearly 2,000 villages, with a population of 7,600,000. There are about 62 languages and 600 dialects spoken by the people of Assam. These figures may sound incredible, but I am presenting facts.

Many people think that most people in Assam are Christians, but the Christians number only a little over two hundred thousand. There are many places in the interior of the Assam hills where missionaries have never entered.

Until 1952 we had neither Naga nor Garo converts in the third angel's message. Out of the sixteen districts and two states, we have organized work in only three districts and one state. Two new districts are now being opened up. What a great task there is before us!

There are hundreds of people in our field almost ready for baptism, but we have few workers to care for these rapidly growing interests.

In these hills malaria, typhoid, and blackwater fever cause hundreds of deaths every year. These hundreds are dying without hope—they have not heard of the sacrifice made by a loving Saviour in their behalf.

By the grace of God our mission membership has increased almost five times since the General Conference of 1950, and if we could only have the means to capitalize on the interests in the unentered areas, we would erelong double our membership again.

Under the able leadership of W. C. Rick, the work is making much progress. Though he has been in Assam just over a year, he and his committee have plans to evangelize these hills as fast as possible. The greatest of all our needs is men and means to advance this work.

A few weeks ago the Assam Mission asked Baxter W. Fanwar, our able Khasi evangelist, to visit the Voice of Prophecy students and interests in the Garo Hills. I quote a portion of his letter written from the Garo Hills.

"Most villages in the Garo Hills have no roads, and therefore to reach them one has to wade through knee-deep water, paddy fields, and thick jungles.

"The only Adventist family we have in the Garo Hills lives in Garobadha, a small village eighteen miles from Tura, the capital of this territory.

"There are scores of Voice of Prophecy students who are almost ready for baptism. Wherever I went people begged me to stay and hold efforts. Eight to ten families in one place requested baptism.

"In Mandipathar village we have the largest number of Voice of Prophecy students in the Garo Hills. They said that they will erect a temporary pandal and give us all the help we need if we will come and hold an effort.

"There are many places in the interior of the Garo Hills where missionaries have never been.

"The need for a worker to locate in Golpara, which is a center for the Garo Hills and Golpara district, is urgent. The sooner we locate someone here to capitalize on the interest, the greater will be the advance we will have made in our work in this territory."

During the past few months I was privileged to visit the Lushai Hills and the Naga Hills, and as I saw the unevangelized villages (over eight hundred) scattered over these hills, I could not but think of the tremendous task before us as workers and members in the Assam Mission. Pray that men and means may be added to assist us in this work.

## The Mampong Campaign in West Africa

By C. B. Mensah, Associate President  
Gold Coast Mission

The all-out evangelism program in the Gold Coast is in August every year. The schoolteachers join the evangelists for the period of one month for intensive evangelism in places to which they are assigned.

Care is taken to choose the places where follow-up work can be done by an evangelist or the laymen, after the specified period. Experience has shown that souls that are won and left uncared for drift away and become hardened later on against the reception of the truth.

The rapid development of Mampong as becoming the second largest town in Ashanti warranted the attention of the mission officers. Well ahead of the time to begin the effort, the church engaged in prayer that the Spirit of God might break and prepare the soil for the reception of the Word.

The district committee was called together by the district leader, D. K. Asare, to enlist the voluntary help of the lay preachers. Their cooperation was unanimous. The place of meeting was secured. Special announcements were prepared

and sent to the prominent people, inviting them to the meeting. With the cooperation of the chief, the gong-gong was beaten throughout the town, and the date, place, and time of the meeting were announced.

### The People's Eagerness

Everything was in readiness. In the streets and stores one could hear people talking of the coming campaign. It seemed that the Spirit of the Lord had been working upon the hearts of the people already. This place, which had been worked by both Europeans and native workers with a little success, seemed now eager and hungry for the Word of God.

To our astonishment, the meeting place was too small. What could we do for those who stood outside the hall in spite of the showers of rain. "Come outside, come outside in the open, so that we may all hear," they shouted. Out we came indeed, and from that time to the close of the meetings the services were conducted under the verandas of the two-story buildings adjacent to each other. This was a convenient place for the audience.

Seizing upon this opportunity, we passed out the request cards immediately after the first meeting, and the way opened for Bible studies and prayers in the homes of the people.

Each morning the laymen from Sekodumase and Kofias Kwamang, with D. K.

Amposah, who composed the team, met under the tutelage of the writer for Bible study and seasons of prayer. Sectional leaders gave reports of the work done in the homes of the people during their visits, and where necessary, help and encouragement were given to the sections encountering difficulties.

As we worked hand in hand with these consecrated laymen, it pleased the Lord to lead forty new believers to take their stand for the truth. About twenty more who showed marked interest are being studied with by the members and the district leader.

By personal visits and words of counsel and exhortation, special work was done for the older members of the church also, that the church might be strengthened for an aggressive work.

Thus the laymen can be a real asset for the spreading of the message if only they are organized and shown how to do the work by those competent to teach them.

You who feel the most unworthy, fear not to commit your case to God. When He gave Himself in Christ for the sin of the world, He undertook the case of every soul. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Will He not fulfil the gracious word given for our encouragement and strength?—*Christ's Object Lessons*, p. 174.

## Brief Current News



### OVERSEAS

#### Australasian Division

● In the camp meeting at Vailala, Papua, 221 new converts were baptized, with 1,000 people in attendance. Never in the history of our mission work in New Guinea have so many new converts been baptized within such a brief period of time. Of course these baptisms represent sustained and faithful endeavor on the part of both national and overseas workers.

● In Tonga recently, at the annual camp meeting, 30 were baptized. That means that in this field the church membership has been doubled since the challenge given by the General Conference president a little more than three years ago.

● The largest nursing class in the history of our Sydney Sanitarium and Hospital graduated on December 6, when 26 received their diplomas. H. M. S. Richards, who was visiting Australia at that time, preached the baccalaureate sermon in the Wahroonga church on Sabbath morning, December 5.

### NORTH AMERICA

#### Atlantic Union

● W. E. Burns, educational and Missionary Volunteer secretary of the Southern New England Conference, has accepted a call to the Texas Conference as educational secretary.

● A. A. Esteb, associate secretary of the General Conference Home Missionary Department, led out in a series of seven advanced Bible training classes held in the South Lancaster church, November 7-14. He was assisted by R. K. Krick, pastor of the church, and the union and local conference home missionary secretaries—L. E. Esteb and C. P. Anderson. Laymen from surrounding churches, students of the college and academy, and church members attended the classes.

● Gerald H. Greene, pastor, reports that 13 have been baptized in the Jamestown, New York, district in 1953. He gives much credit to two of the local elders, Ralph Husted, of Perrysburg, and Theodore Young, of Randolph, who spend many of their evenings giving Bible studies.

# MISSIONARY VOLUNTEER



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A true story of two little heathen girls and how an initialed pillowslip led to conversion, a happy marriage, and dedicated mission service.

#### PADDLES OVER THE KAMARANG

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These experiences of two missionaries in the jungles of British Guiana are a saga of these times, revealing how God still works miracles.

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This winsome little book carries a deeply spiritual appeal to every believer who would follow the light to a glorious experience with God.

### JUNIOR—1954

#### THE SEVEN SECRETS OF SOMEWHERE LAKE

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Another number in the Forest Life Series and one of the best that has come from the pen of this popular author, photographer, lecturer, and naturalist.

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By Dorothy White Christian

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#### ADVENTURES OF KADO

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● Dr. E. L. Latimer, a graduate of CME, has opened offices at 28 Broadway, Taunton, Massachusetts. Dr. Latimer has specialized in surgery, and recently served as assistant chief of surgery at Westover Air Force Hospital. He will be a staff member of the Morton Hospital in Taunton.

#### Canadian Union

● On October 2 an investiture service was held in the Seventh-day Adventist church in Saskatoon, Saskatchewan, at which time 27 were invested.

● A very successful Publishing Council was held in the new Canadian Union Conference headquarters building in Oshawa, Ontario, November 1 to 3. This was followed by a meeting of the Canadian Union Conference Committee, November 3 to 6.

● On Sabbath afternoon, October 24, three persons were baptized in the Saint John church, New Brunswick. G. B. Smith was in charge.

● A Missionary Volunteer rally was held in Fairview, Alberta, October 19, and was attended by nearly 300 young people from all parts of the Peace River district. Robert Kandt, president of the Peace River Missionary Volunteer Federation, worked untiringly to make this rally an outstanding success. An investiture service was held in the afternoon. After a very interesting Share Your Faith program the young people went out and invited the entire city to the evening meeting, which was a real evangelistic service.

#### Columbia Union

● Reports on about 12 evangelistic campaigns in progress in Ohio were given to the workers assembled in Columbus recently.

● F. J. Dittmar, formerly of Jamestown, North Dakota, has assumed the pastorate of the Cleveland German church, filling the vacancy created by the retirement of J. D. Neufeld, who recently completed 33 years in the ministry. Elder Neufeld will have part-time responsibilities in some of the German churches in North Dakota.

● A youth rally was held in Warren, Pennsylvania, recently.

● Pine Forge Institute reports a 10 per cent increase in enrollment this school year. Ninety-three students are listed from sixteen States and the District of Columbia.

● Allegheny Conference workers and laity are united in an all-out effort to bring 500 persons into the church before the close of the year.

#### Central Union

● The Nebraska Conference is very thankful to God for the increase in baptisms thus far in 1953. At the close of October, members added by baptism and profession of faith stood at 243. This is 29 ahead of the same period for last year. During October, 13 were baptized: R. A. Bata, 2; M. W. Deming, 1; R. R. Johnson, 2; F. S. Kannenberg, 1; R. C. Remboldt, 1; E. E. Shafer, 2; and H. V. Shafer, 4.

● Four years ago the membership of the Central States Conference church at Wichita was 38. Now it is 77—one above the double of the membership 4 years ago.

● W. O. Berry, of Columbia, Missouri, baptized 25 persons on Sabbath, October 31. This group will be added to the membership in districts five and seven of the Missouri Conference.

#### Lake Union

● The Sabbath school of the Detroit Hartford Avenue church in the Lake Region Conference has surpassed the \$1,000 mark in its mission offerings on the 13th Sabbath for the past three quarters, and during the quarter they contributed \$90 or more each Sabbath. This is a fine record, and they are setting a goal of \$1,200 for the last 13th Sabbath of the year.

● Two new Pathfinder Clubs have been organized in Michigan—a joint club for Petoskey and Boyne City, and a club at Benton Harbor. Wherever these clubs are efficiently operated they are proving a real blessing to the entire church. Another course for leaders and counselors is being planned, and the clubs are already working on crafts and hobbies for another great Pathfinder fair.

● Baptisms from January through June of this year totaled 259 for the Wisconsin Conference, which is a gain of 118 over last year. In the Michigan Conference there were 533 baptisms, or a gain of 115 over the same period of last year.

#### Northern Union

● Twenty-eight baptisms were reported in Minnesota during October as follows: C. M. Monks, 15; H. H. Schmidt, 6; E. W. Voyles, 3; R. R. Widmer, 3; L. J. Meidinger, 1.

● A. E. Millner, the North Dakota Conference president, has held two series of revival meetings this fall; the first was held in the Gackle church and the second in the Cleveland and Medina churches.

● A new Dorcas welfare building has been constructed at Middle River, Minnesota, and on September 20 it was dedicated at an appropriate program, during which the mayor officially opened the new building. Mrs. Walter Thompson is the Dorcas leader.

● The education department of the Northern Union recently held a teachers' convention in Minneapolis for all the teachers in the union. More than \$500 worth of teaching-aid and school-craft material was purchased by the teachers.

#### North Pacific Union

● Fifty churches in the Oregon Conference sent representatives to participate in the Conference Civil Defense and First Aid program at Gladstone Park, November 1 to 6. Dr. H. C. Menkel is the Conference Civil Defense director. During the session, 59 Red Cross first-aid instructors were given completion cards.

● Wayne A. Scriven has been elected to succeed James E. Chase as home missionary secretary of the Upper Columbia Conference. Elder Scriven has been serving

in this capacity for several years in the Idaho Conference.

● The third evangelistic series to be held in the same building at Hermiston, Oregon, opened Sunday night, October 11, but by the fourth Sunday night the tabernacle was packed to the doors and people were turned away. Leading out in the meetings are Evangelist and Mrs. C. L. Vories, Elder and Mrs. J. N. Brown, Mr. and Mrs. Robert Becker.

● Evangelistic meetings opened October 18 in the Masonic Hall at Cashmere, Washington. Melvin Heinrich, pastor of the Wenatchee church, and Harold E. Hall, principal of Wenatchee Junior Academy, are leading out, assisted by Olen Nations and Jack Bergman, both teachers in Wenatchee.

#### Pacific Union

● The Southern California Conference reports 91 persons baptized during October.

● Louis Venden and Fred Osbourn conducted the Week of Prayer for the Golden Gate Academy and the elementary school.

● At the end of October, 623 persons had been baptized in the Northern California Conference during 1953. A number of baptisms are scheduled before December 31.

● Dr. L. E. C. Joers was the Week of Prayer speaker at Pacific Union College October 30-November 7.

#### Southern Union

● O. S. Plue, pastor of the Natchez, Mississippi, church in the Alabama-Mississippi Conference, reports two baptized recently at the close of a ten-day revival conducted by G. W. Asher.

● K. D. Johnson, educational superintendent of the Florida Conference, conducted a revival in the Ocala church, October 10 to 17. Z. R. Currie, pastor of the church, reports that four were baptized at the close of the meetings.

● R. E. Crawford has accepted a call to the Georgia-Cumberland Conference as secretary of public relations.

● On November 7 the opening service was held in the new Cedartown, Georgia, church. G. R. Nash, president of the Georgia-Cumberland Conference, was the speaker for this opening service. This beautiful monument to the cause of God will prove a blessing to our work in this city.

#### Correction—Baptism, Manaus, Brazil

A statement found in the November 12 issue of the REVIEW, page 8, regarding an effort in Manaus, Brazil, by Walter Schubert says, "By late September 1,953 had been baptized." It should have read, "By late September 1953 had been baptized."

## Church Calendar for 1953

Dec. 26 13th Sab. Off. (Australasian Inter-Union)

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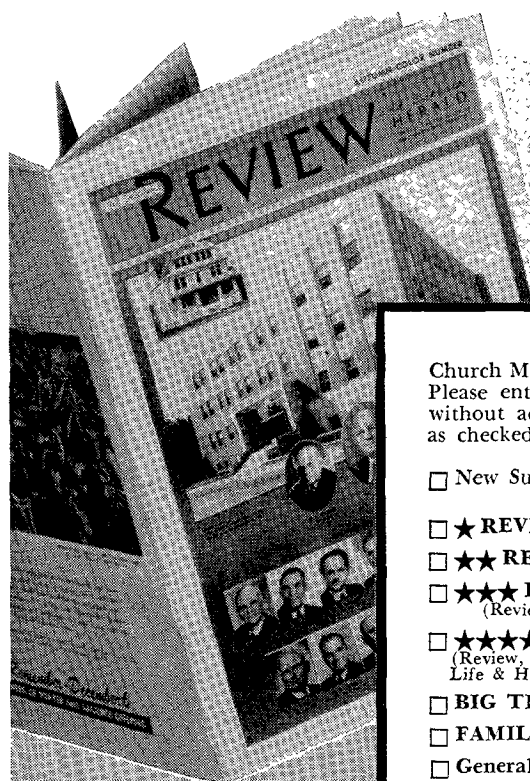
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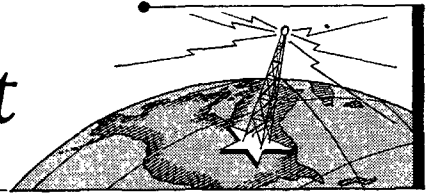
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# Items of Special Interest



## Voice of Prophecy Rally Meetings in Brazil

Very successful Voice of Prophecy rally meetings have been held in South Brazil. Don R. Christman writes that "30 evening programs were presented in 14 different cities stretching from the state of Goiaz in the north to Rio Grande do Sul in the south. Thousands of radio friends expressed appreciation for our program and were so happy for the opportunity to meet the Voice of Prophecy speaker, R. M. Rabello. Many in attendance were already studying one of the Bible correspondence courses, but hundreds of new enrollments were received. The 35 stations now carrying our weekly program make it possible for over three fourths of Brazil's 55,000,000 to listen to our message. Many souls are being won as a result of our Voice of Prophecy work."

E. R. WALDE

## Plans Laid for New School in Egypt

Out of an interest in our Nile Union's prospective training school, where the students will carry on agricultural work, the Egyptian Government redirected the course of a canal they were digging in the area so as to touch the boundary of our school property. Soon the rich waters of the Nile River will bring fertility to our dry, sandy acres. Funds are being provided by the Middle East Division to begin construction on this training institute in the Nile Valley. We have a fine group of young people in this field. They are full of life and enthusiasm, ready to do and dare for God. Thus in the shadow of the Pyramids and not far from the tombs of the Pharaohs another Seventh-day Adventist school is to be erected. From that school we expect to see hundreds of young people go forth to meet the needs of Egypt, where now we have but one worker for 570,000 people, one church member for 35,000 people, and one Seventh-day Adventist for each 15 square miles of the arable land, which is in fact "The Gift of the Nile."

D. E. REBOK

## Recent Missionary Departures

Elder and Mrs. Ben D. Wheeler, of Brunswick, Georgia, sailed from New York, November 15, on the S.S. *Robin Kettering* for Mombasa, East Africa, to connect with the work in Kenya, where Elder Wheeler will be in charge of a mission station.

Elder and Mrs. B. O. Maxson and their children, Carolyn and Benjamin, left Laredo, Texas, November 15, returning from furlough to Mexico, where Elder Maxson is radio secretary of the Mexican Union.

Elder and Mrs. A. P. Christiansen, returning from furlough, left Miami, November 18, on their way to Cuba, where he is to be secretary-treasurer of the East Cuba Conference. They have served in the Inter-American Division since 1920.

Mrs. H. H. Mattison left San Francisco, November 18, on the S.S. *Hoegh Silvercrest* for India, where she will join her husband, who returned earlier from furlough to his work as head of the Bible department in Spicer Missionary College. The Mattisons have spent nearly thirty years in Southern Asia.

Mr. and Mrs. Ernest N. Wendth and their sons, Norman and Ronald, sailed November 18 on the S.S. *Hoegh Silvercrest* from San Francisco, bound for Singapore. Mr. Wendth will connect with the Malayan Signs Press as manager.

Mr. and Mrs. Robert A. Hamm and their children, Robert and Carol, of Takoma Park, left Miami, November 19, on their way to Colombia, where Mr. Hamm will serve as pastor-evangelist.

Elder and Mrs. George C. Nickle left Miami, November 20, bound for Medellin, Colombia, after furlough. Elder Nickle is president of the Colombia-Venezuela Union. They have spent twenty-seven years in Inter-America.

H. T. ELLIOTT

## Diligence in Colporteur Work

One of our colporteurs in the South American Division had been instructed that he should never pass a house without trying to canvass the people living there. He went to his field with the earnest desire to be diligent in this matter and call upon all the houses in his territory.

He came to the door of a certain residence one day and knocked on the door with the idea of presenting his book. Only a long silence followed his first knock. Even the second knock failed to rouse anyone to come to the door. Then with still more insistence he knocked the third time, and after a brief wait a man appeared at the door and invited him in. The colporteur gave his canvass, and at the end the man said, "Come into the kitchen. I want to show you something." In the middle of the kitchen stood a chair under a rope suspended from the ceiling. The man said, "When you

knocked the first time I was just getting up on the chair; when you knocked the second time I had put the noose about my neck and was getting ready to jump. When you knocked the third time I took the noose from my neck and got down to let you in." The man took one of the colporteur's books, and the last we knew of him he was attending our meetings.

This is a wonderful example of diligence in the colporteur work.

W. E. MURRAY

## Medical and Evangelistic Plans for Puerto Rico

In a recent letter Clyde O. Franz, president of the Antillian Union Mission in Inter-America, says that they are planning to open their new hospital in Puerto Rico the latter part of November. This institution is on a beautiful site above the city of Mayagüez, overlooking the beautiful Caribbean. An institution such as this will undoubtedly improve the standing of our work on the island and give a strong forward impulse to the soul-winning efforts of our people.

Speaking of the evangelistic program, Brother Franz says: "Things are going well in the Antillian Union. Two of our fields, Puerto Rico and Santo Domingo, have baptized more persons during the first nine months of this year than during the entire year 1952. We are making final arrangements for the evangelistic school and campaign in Havana, to be conducted by Walter Schubert, of the South American Division. This effort will begin the last day of January, 1954. About 25 of our national workers will assist him in the effort."

N. W. DUNN

## Walla Walla College School of Nursing

The Walla Walla College School of Nursing has been notified that the basic program in nursing of that school has been fully approved as an accredited collegiate school of nursing by the Accrediting Service of the National League for Nursing.

This is the third Seventh-day Adventist school of nursing to be fully approved for national accreditation. Much commendation is due the faculties of these schools of nursing for bringing these educational programs to the level where this recognition could be granted.

D. LOIS BURNETT