

# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

WONDERFUL FRUITAGE

## AMONG THE GARO HILLS TRIBESPEOPLE OF ASSAM

By O. A. SKAU

**F**OR years we in India saw very little results from the work being done. However, things have changed, for God is at work today in a marvelous way. This is shown in the work now being carried on in the Garo Hills country of Assam.

Early in 1954 a young Bengali worker, P. K. Gayan, son of Pastor C. P. Gayan, was asked by the Northeast India Union committee to do evangelistic work among the Garo Hills tribespeople, in the Assam Mission. Brother Gayan went to work in the Rajasimla village in the Goalpara District in North Bengal. He built a humble, bamboo mat shed and began his meetings. From the very first a keen interest was manifested. For many weeks the meetings continued. Home and baptismal-class studies were conducted. Many prepared for baptism, and when the mission president came thirty-five were baptized and the first church in the Garo Hills was organized. In the second baptism fifty were buried with the Lord in a thrilling baptismal service.

Brother Gayan was interested not only in the spiritual welfare of his members but also in their physical well-being. He plunged into the work of helping the members and others to clean up their houses and yards, and the roads in the village. Brother Gayan believes that cleanliness is next to godliness. His village has become a model of cleanliness. He has now moved his family to the village, and is living among his members.

Brother Gayan wrote that on August 19 he was starting another effort,

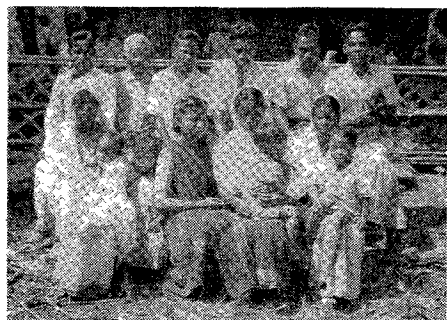
and that he was branching out into other villages. In September a baptism of about thirty converts was conducted.

All this was really too much for the devil, and he stirred up trouble. While Brother Gayan was away for a short time some people went to the district council of the Garo Hills, stating that Brother Gayan had come in, bringing trouble to the village. As a result of this, our worker was ordered to close the school he had started. But God overruled, and some of Brother Gayan's enemies became favorable to his work when they saw what he was doing.

Writing under the date of November 16, Brother Gayan says, "You will be glad to know that about two weeks ago we had *another baptismal service* here, at which time the Lord gave us *another twenty-one souls*. Now this makes a total of *106 baptisms* in the *Garo Hills this year*." Aside from this, there were another twenty ready in the baptismal class, and these were doubtless baptized before the end of last year.

This is a wonderful experience never heard of before. I can remember the day when an entire union in Southern Asia did not baptize that many converts in one year's time. For this great harvest of souls we thank God!

We are approaching the end of time and God is working in miraculous ways in many places in Assam. The harvest is ripe, but the laborers are few. Pray for the continued success of our evangelistic work in this country.



Left: A group of new believers in the Garo Hills of Assam, who recently were baptized as the result of Voice of Prophecy contacts. Center: Rajasimla village in the Garo Hills. This picturesque native village is typical of scores of such places



that have been stirred by the preaching of the Advent message. Right: P. K. Gayan, young Bengali minister, and his family, who live and labor with him in the villages of Assam. They have influenced many tribespeople to accept Christ.

# • • • In This Issue • • •

FRONT PAGE	Wonderful Fruitage Among the Garo Hills Tribespeople of Assam	
GENERAL ARTICLES	The Coming of the Comforter—Religious Liberty a Gift From God—Five Steps to Heaven—On the Religious Front—The Voice of the Shepherd—"Soldiers of Christ, Arise"	Page 3
EDITORIALS	Religion and the Atom—From the Editor's Mailbag—College Students and the Health Problem—This Is the Victory—Exploiting the Good Will of Our Members—A New Song	Page 8
SABBATH SCHOOL LESSON HELP	Forgiveness Through Faith	Page 11
OUR HOMES	The Gift of Ourselves—Father and I Know How It Happened	Page 12
FOR ADVENTIST YOUTH, JUNIORS, AND CHILDREN	In the Election of God How Shall I Cast My Ballot?—The Tempest Is Coming—Lost and Found—Serpent on a Pole	Page 14
MISSION STORY OF THE WEEK	The Light Shines Amid the Pyramids	Page 16
BIBLE TEXTS EXPLAINED	I Thess. 4:14 and Acts 2:47	Page 18
NEWS FROM HOME AND ABROAD	Providential Beginnings in Greenland—The Mindanao Sanitarium and Hospital—Adventist Medical Students in Monterrey, Mexico—With Our Sabbath Schools in the Land of Pagodas—Courage in the Face of Death—30,000 Bible School Graduates in West Africa—Ever Onward in Inter-America—Cedarcroft Sanitarium for Psychiatric Patients—Toronto Flood Disaster Relief—New Church Lightens Bark County in Texas—Rio São Francisco Mission in Brazil—Ninety-six-year-old Soul Winner—Dietetic Association Organized—A New Book—A Literature Evangelist's Prayer—Antitobacco Film in High Schools—In Brief—Church Calendar for 1955	Page 19
POETRY	In Love With Jesus, p. 3; An Intercessory Prayer, p. 4	

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## Well Said

It will always do to change for the better.—Thomson.

★ ★

To most people loneliness is a doom. Yet loneliness is the very thing which God has chosen to be one of the schools of training for His very own. It is the fire that sheds the dross and reveals the gold.—Bernard M. Martin.

★ ★

You have to be little to belittle.—Selected.

★ ★

More persons limit their capacity for accomplishment and enjoyment by believing nothing, rather than believing too much.—*Sabbath Recorder*.

★ ★

Many Christians suffer today, more perhaps than in any preceding age, from a sense that the world is out of control. . . . We all need to be reminded that God is by no means baffled or bewildered by mankind's muddles and follies.—J. B. Phillips.

★ ★

Nothing so needs reforming as other men's habits.—Mark Twain.

★ ★

Kindness is a hard thing to give away: it usually comes back.—Selected.

★ ★

Religion is either applied or denied.—Selected.

★ ★

It is not what people eat but what they digest that makes them grow. It is not what they read, but what they remember that makes them learned. It is not what they profess, but what they practice that makes them righteous.—*Lake Mills Graphic*.

★ ★

Worry is interest paid on trouble before it becomes due.—Dean Inge.

★ ★

Every one wishes to have truth on his side, but it is not every one that sincerely wishes to be on the side of truth.—Whately.

★ ★

When a person is down in the world, an ounce of help is better than a pound of preaching.—Bulwer.

★ ★

The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of heaven.—Lavater.

★ ★

When away from home always be like the kind of man you would care to take into your own home.—William J. H. Boetcker.

REVIEW AND HERALD

# The Coming of the Comforter

By ROLAND E. LOASBY

Whenever the expression "the Spirit of the Lord" is used in the Old Testament, the prevalent idea associated with it is that of power, of a will mightily at work. To the believer under the theocracy, the moving of the Spirit always denoted energy, force, vigor, strength to act.

When Elijah was carried away (1 Kings 18:12), and Ezekiel was lifted up with the sound of a tremendous rushing noise (Eze. 3:12), the child of God never doubted but that it was the Spirit of God in action. Of his own life and being, he recognized that man exists because the Spirit of God made him (Job 34:14).

The modern Bible student must recapture that truth of the Old Testament, which is also a truth of the New Testament, that the Spirit of God is always active, and that His action is concerned mostly with men.

The Old Testament promises so much that is carried on into the New, to become applicable to men of faith today. The prophet Ezekiel is the first to record the glorious promise that God would place His Spirit within us (Eze. 36:27). This Spirit should not be identified with the "new spirit" (Eze. 36:26), for that is man's spirit made new. It is only by the divine energy of the third person of the Godhead that the "new spirit" in man can undeviatingly keep God's instructions, requirements, and exhortations.

The unity and mutual interests of Jesus Christ and the Holy Spirit are observable in many ways in the Scriptures. Jesus Christ is "the beginning of the creation of God" (Rev. 3:14). From the beginning of time the "Spirit of God moved upon the face of the waters" (Gen. 1:2).

The two advents of the two Divine Persons are clearly depicted. It is true that the Divine Word is eternal, for there is neither beginning nor ending of days with Him, but the Incarnate Word did have a beginning in time. He became flesh at a point of time in this world's history (John 1:14). The Holy Spirit, as the third person of the Godhead, has neither beginning nor end, yet the special outpouring of the Spirit dates in time from Pentecost.

The little village named Bethlehem (House of Bread) was the locale where the second person of the God-

head took flesh to dwell among us, and became the Bread of Life.

When the 120 believers, and probably those disciples who ordinarily did not live in Jerusalem, were gathered in unity of spirit in one place on the day of Pentecost, they all became filled with the Holy Ghost (Acts 2:1-4). As the day unfolded and the measure of time filled up, the divine promise of the outpouring of the third person of the Godhead was fulfilled.

## Unity of Christ and the Spirit

What experience could better emphasize the unity of Jesus Christ and the Holy Spirit? Christ had promised this baptism, and the third person of the Godhead filled the disciples, in harmony with that promise. It was the descent of the Spirit to dwell Himself in the heart of each sincere child of God. As the Holy Spirit fills the individuals of the church with His glorious presence, that very act in a point of time makes the advent of the Holy Spirit a historical fact in Christian church history. We see then how the two advents are very closely related. The incarnation of Jesus Christ was a necessary preparation for the abiding

indwelling of the Holy Spirit in the Christian and in the church.

The intimate, singular connection between Jesus and the Holy Spirit is further indicated by that pregnant word *paraclete*. This is a compound word that is used only five times in the Scriptures, four times of the Holy Spirit (John 14:16, 26; 15:26; 16:7) and once of Jesus Christ (1 John 2:1), and translated *Advocate*. This word *paraclete* is formed from the preposition *para*, "by the side of," and the verb root *kaleo*, "to call." So the *paraclete* is the one who comes to our side as an Advocate to defend, to shield, to champion, and to comfort.

Jesus Himself is the first *paraclete*. He now functions as such in the true sanctuary of heaven. It was He who gave the promise: "I will pray the Father, and he shall give you another Comforter" (John 14:16). Jesus promises another comforter, using a word which means *one more, one of like kind*. This one more comforter like unto Jesus Christ is the Holy Spirit, further designated in John as the "Spirit of truth" (John 14:17). In the work and mission of the Holy Spirit, who is the very Spirit of Christ (Rom. 8:9; Gal. 4:6), we have the communication of Jesus Christ Himself (Rom. 8:10; Gal. 2:20).

The Holy Spirit was made manifest in the Old Testament as the Spirit of God, for at no time in history has God left men orphans in the world. Now He is present in the spiritual church of men as the Spirit of Jesus Christ. The indwelling of the third person of the Godhead is the dynamic power in human flesh that works effectually for the eternal salvation of all those that believe and trust.

## A Vital Relationship With the Spirit

As a Christian I may have vital relation with the Holy Spirit. I must be fully cognizant of that relation in spiritual matters in order that He may control me in a sanctified life. To enable me to understand that personal relation there are some four hundred references in the New Testament to the Holy Spirit. In a study of these texts the believer must at least understand and appreciate two fundamental truths, namely, the *baptism of the Holy Spirit* and the *infilling of the Holy Spirit*.

## In Love With Jesus

By JAMES MARCHMAN HAMMOND

If everyone should fall in love with Jesus,  
What a wonderful place this world would be!

No more strife, no bloodshed, no contention;  
Peace would reign on land, in sky, on sea.

If everyone should fall in love with Jesus,  
Obeying strictly His express command,  
No one would want to harm the other fellow,  
For every man would be a friend to man.

If everyone should fall in love with Jesus,  
Creation would portray a change of scene,  
For we would see in all of nature's wonders,  
Things that we before had never seen.

If everyone should fall in love with Jesus,  
We would have a bit of heav'n on earth,  
Yes, a foretaste of the better land.  
Then we'd put the other fellow first.

Just such love will be displayed someday,  
When the Saviour makes the earth anew,  
For those who dwell in peaceful Paradise  
Shall to sin forever bid adieu.

1. The *baptism* of the Holy Spirit occurs when the believer experiences justification and at that identical point of time when the sinner surrenders to Christ for personal salvation from sin.

2. The *infilling* of the Holy Spirit is a continuous process, seen in the moral activities of the believer's spiritual life. It is a vital part of the believer's daily sanctification and spiritual growth.

3. A person's *position* is effected by the baptism of the Holy Spirit. Before faith came he was outside Christ, but now he is in Christ, justified, accepted. The Christian's *daily experience* is affected by the infilling of the Holy Spirit. This is the Christian's sanctification in process and progress, a continuous day-by-day experience that molds him more and more into the pattern of the perfect man in Jesus Christ. There can be no eternal salvation without both these spiritual experiences.

4. The baptism effects, brings about, our status, our standing with God. The infilling affects, influences, our condition as Christians who are already in good standing with God, and are obeying His Word, living, His truth.

5. The baptism of the Holy Spirit re-creates a man into Christ, making of him a Christian, the new man; it is truly the product of a spiritually creative act. The infilling of the Holy Spirit vitalizes the daily life of the man who is already a Christian; it is a process in the life of the accepted believer that does not terminate this side of eternity. Mrs. E. G. White shows the close connection between the baptism and the indwelling of the Holy Spirit in *The Acts of the Apostles*, pp. 49, 50.

### Study Experience of the Apostles

The experience of the early believers is one of deep significance for us today. The Saviour was anxious that His disciples should receive the gift of the Holy Spirit. He knew that with His ascension He must leave His followers. They knew from personal experience that the only hope for the individual to live a victorious life was to remain near the person of Jesus. It must have been a frightful shock to them to hear Him say that He was going away where they could not follow: "It is expedient for you that I go away" (John 16:7). These words must have appealed to the disciples as a bewildering and disconcerting thing. They had been under His personal supervision and training. What better education could they get? To whom could they go if He left them? They would be hopelessly stranded without the

Master's personal guidance and help.

The situation the believers then faced was illustrated for me on a visit to a South England seaside village. I saw a stretch of shore line, unsightly, quite displeasing to view, with nothing but mud on the beach. High and dry, resting on their sides were a number of pleasure boats, beautiful of outline, graceful in every contour. Should the owner of each yacht hoist sail and heave with all his strength the little vessel would not budge. If the anchor of each one, deeply embedded in the mud, were hauled aboard, still no purpose would be accomplished. What, then, was the remedy? It was plain to see as the forces set in motion by God came into play, and the tide, a veritable flood of waters, swept in. The sea overflowed the repulsive mud, and brought cleansing, life, and activity. Fully alive, and with grace

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## An Intercessory Prayer

MRS. L. N. NIVISON

For God so loved the world,  
He gave His only Son  
To die that all might live,  
From sin forever won.  
Yet all around are souls  
Still groping in the night;  
Lord, help us point the way  
To everlasting light.

As Moses prayed of old,  
Help me to pray today,  
"Though men make gods of gold,  
Forgive their sin, I pray;  
And if not, O God above,  
From Thy book blot my name too!"  
May I show forth Jesus' love,  
And to my task be true!

Then give them grace to heed  
This message so sublime,  
That they may be set free  
From all their sin and crime.  
Give us that love divine  
Which Thou dost have alway,  
That they at last may reign  
With Thee eternally.

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in every movement, the little vessels came free from the encumbering mud, and floated upright on the broad waters, prepared to journey and work.

Such was the experience of the disciples. With Jesus absent, they could only visualize themselves as hopelessly stranded in all the detaining and restraining complexities of human life. They did not then realize the tremendous flood tide of pure energy that would sweep over them with the coming of the Holy Spirit, a tide that would cleanse, give power,

vitalize, make fruitful in evangelizing effort, and give grace and beauty to Christian living.

Jesus was aware of the need of a new and stronger discipline for His believers. He knew that up to this point He had personally trained them for service. He had gently promoted and tenderly directed their spiritual development by teaching and visible example. He had always been with them in the flesh. With the departure of the Master they must have the braver compulsion when sight had given way to faith. This dauntless and more gallant discipline could only come by faith, scarcely by sight alone.

The disciples' experience with the Lord Jesus while He was with them in person may be illustrated by the little girl who wished to cross one of London's streets. Carefully instructed by her mother, she looked intently at each person waiting on the street corner, watching the lines of cabs, cars, and trucks streaming past. Then the little lady addressed one of the men, as she put her hand in his, and said, "Sir, will you please take me across the street?"

The man whom she addressed was John Winston Spencer Churchill, a prominent churchman, the seventh duke of Marlborough, descended from the Ley family, which had held the earldom of Marlborough since A.D. 1500. The duke liked to relate this incident as one of the happiest of his life, because a child, walking by sight, had seen in him that which inspired her confidence.

### A New Experience in Trust

With the ascension of Jesus to His Father, the disciples could not walk by physical sight, but must exercise faith and trust, supported by love. This can be better understood in the experience of the child, blind from birth, who had been so carefully cherished by her father. Not only was she blind, but her mother was dead. A visitor came to the home one day, and unthinkingly picked up the child and placed her on his shoulder. He was a stranger to her, but she showed no fear. In his anxiety her father asked her, "You aren't afraid, are you dear?" She replied, "No Daddy, I'm not afraid." He then said, "But you don't know who is holding you." To which she again replied, "No Daddy, but you do."

Here is an incident of brave discipline by faith and trust. And in a similar manner the disciples learned to walk by faith under the unseen hand of God. We have entered into the dispensation of the Holy Spirit after the disciples, and we too must walk by faith.

# Religious Liberty a Gift From God

By Alvin W. Johnson

As we enter the new year we have been made conscious of God's many gifts. By no means the least among these is the gift of liberty. Religious liberty is truly a gift of God. It is rooted in the very nature of God.

The Saviour, when here upon this earth, taught the way of life, liberating men from the bondage of sin. He declared, "Ye shall know the truth, and the truth shall make you free" (John 8:32). The psalmist declared, "I will walk at liberty: for I seek thy precepts" (Ps. 119:45). Paul did not hesitate to admonish the Galatian Christians to "stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). This principle of liberty is set forth in both the Old and the New Testament and enunciated by the Saviour Himself.

The failure to recognize the distinction between civil and religious duties has made inevitable all the religious persecution of the past. Men and women have given their lives for no other crime than endeavoring to live according to the dictates of their conscience in matters of religion.

Millions went to the gibbet and the stake in the Dark Ages and in the days of the Inquisition for independence in matters of belief. During the Reformation the lives of many others were snuffed out for following their convictions, and even in our own fair land of America, the church in Colonial days was not without its martyrs who suffered persecution, exile, and even death for conscience' sake.

Those who fled from the intolerance of the Old World to make for themselves a home upon the shores of the New World seemingly forgot about the shackles of religious bigotry whence they fled. In the establishment of Colonial governments, church and state were united. There followed, as is always the case where religious dogmas are enforced by the powers of the state, religious persecution.

In the course of human events the American colonies became a free and independent nation. There was instituted a new order of things. The American Constitution was adopted, which specifically provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, guaranteeing the right of every person to worship God according to the dictates of his conscience. America was to become the land of the free.

It has been said that though "it

took forty centuries of struggle upon the blood-stained battleground of the ages before freedom was won, liberty may be lost in a night of carelessness." How true!

Religious bigotry is not dead. It is only sleeping, and if given the opportunity, it will spring into action and extinguish the torch of freedom that has made America the great nation that she is. There are organizations in this land and movements on foot that have been, and are at present, seeking to amend and to change the American Constitution so as to make religious enactments possible, and thus destroy the fundamental principles upon which our government was founded.

The present insistent demands not only for the enforcement of existing Sunday laws but for the adoption of new and more stringent Sunday laws, are in evidence all about us. There are

powerful forces at work that are attempting to revive the ancient blue law regime. For the sake of those who may not be desirous of going back to the days of stocks, prison cells, or gallows, we would do well to inform them concerning the objectives of these blue law advocates.

We have been told through the pen of inspiration that "as America, the land of religious liberty, is united with the papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example."—*General Conference Bulletin*, 1893, p. 6. Again, we read from the same inspired source, "Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Review and Herald*, Jan. 1, 1889.

Our acts in behalf of the cause of religious liberty today will help to preserve those liberties for tomorrow.

## Five Steps to Heaven

By Howard A. Munson

A group of friends stepped from their car onto the velvety grass of a beautiful knoll in the nation's capital. Before them was the small door opening into the tall structure that stood on top of this hill. But eyes did not linger long on the door or the base of this shrine they had come to see. Heads tipped as they looked upward at the tall, majestic monument built to honor George Washington, the father of his country.

Inside the famous monument hung a short sign with great meaning, "Elevator Out of Order." The group exchanged looks, and through each mind there flashed the picture of that pointed top 555 feet above them.

To the right of the elevator was a stairway. Its steps rose one upon another, invitingly. These steps led to the top. They seemed to challenge the visitors, "Why not walk up? Surely the view would be wonderful from up there."

The younger ones started on their merry way, two steps at a time. Those older and more experienced started deliberately, knowing they really had a climb ahead of them. Step after step, upward, upward. Leg muscles protested. Hearts labored harder. The

stairway grew narrower as it neared the top. But the treads were smooth and solid and firm underfoot. Soon trembling muscles were relieved when the group stepped out onto the floor at the top.

What a wonderful view! The landscape stretched out over the District of Columbia, into Maryland, across the historic Potomac River, and into Virginia. Far below, the great buildings of the beautiful city looked strangely small. Tiny cars rolled noiselessly down tree-lined streets. Men and women looked like midgets walking on miniature sidewalks. Yes, it was an extremely interesting picture, and well worth the climb.

And it is true in life that if you want to reach the top, you must climb. There is no elevator in which to relax and be carried upward. In fact, God tells us that we *must* climb. He does not leave us alone on our journey, but He does insist that we do our part. He supplies the climbers with a Handbook containing all the rules for victorious climbing. To make the way easier He furnishes firm, sure foundations for our feet. The way may get narrower as we near the top, but there is really no excuse for falling. And the



rewards given to successful climbers are far beyond their fondest imaginations.

The steps for victorious climbing are clearly outlined. Let us consider five of these steps—steps, which if followed, will take the climbers steadily, continuously upward toward the heights that God desires His children to reach.

Step number one has written across it, **STUDY THE WORD OF GOD**. Our Guidebook gives us the following advice: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:9-11).

We live and climb victoriously through the lifting power of the Word of God. To sin is to slip backward, but this does not happen when we stand solidly on the words of Scripture. Not only does this Word tell us how to climb; it also reminds us when we stop climbing, and it calls out, pleading with us to go forward when we are about to slip.

In the Word is reflected the goodness of God. That Word reveals His unfathomable love. When we look into the Word we see Him upon whom we must keep our eyes if we are to reach the top. Through this all-important Word we hear Him, and are made "wise unto salvation through faith which is in Christ Jesus."

Out of this Word we get "doctrine, reproof, correction, instruction in righteousness" (2 Tim. 3:16). That furnishes the spiritual diet for successful climbers, "that the man of God may be perfect, thoroughly furnished unto all good works" (verse 17).

But climbers must beware, for this world glitters like a Christmas tree covered with tinsel, ornaments, and lights. The way is broad and filled with sounds that urge one to come and see. It is so easy for the unwary to have his ears so filled with the din of this noisy world and his eyes so blinded by false glitter that the Word of God can find no lodgment.

The climber must turn to his Guidebook when temptation floods in upon him. The temptation may be to steal, or to lie, or to go to places where God is never found. Before rushing headlong into danger, stop short! Look to the Word! What does it say? Can we follow the Word and still follow the tempter? If we cannot, then *follow the Word*. It is better to pause on a step and consider for a moment than to slip backward and have to climb all over again.

Now for some valuable cement and stone reinforcement for the first step:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). And "His power, His very life, dwells in His Word."—*Thoughts From the Mount of Blessing*, p. 216.

The Word is our greatest source of power. When eaten, that Word furnishes us with powerful spiritual muscles and sinews for climbing—climbing right on through all the difficulties and entanglements set up by Satan, and right on into the kingdom. The strength of this Word will sustain us through the trials of the last days, support us during the time of trouble, and fit us for the glories of the new earth.

### Faith and Belief

The second step is labeled **FAITH AND BELIEF**. How important is this step? Let the apostle John tell us: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

Our Handbook for climbers says, "Without faith it is impossible to please him" (Heb. 11:6). And Paul, that successful climber, in writing to the Romans told them that "whatsoever is not of faith is sin."

The successful climber *must* have faith—faith in God's Word, faith in His promises, faith in His power. Faith is the basis of trust. And trust will keep one climbing under every circumstance. Trust must be as fully developed in us as it was in Job when he said, "Though he slay me, yet will I trust him." "Faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort."—*The Great Controversy*, p. 527.

Are we not inclined to think that either we have faith or we do not have it, and that there is not much else we can do about it? But this statement from the Spirit of prophecy says that *faith will grow if cherished*, and that our faith can be strong only by a *determined effort*!

We build strong bodies by proper exercise. Likewise it will take much determined exercise to build a strong faith. Ponder this statement: "There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith."—*The Acts of the Apostles*, p. 563.

Faith, fellow believers, is a tremendous step—a step that will lead to perfection of character and to righteousness in the sight of God. "So long as



[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.]

### Religious Freedom Association in Italy

An association for religious freedom in Italy was formed by a group of Italian scholars, jurists, and legislators at a meeting in Milan. The organizers said they hope to set up branches shortly in several other cities. A spokesman for the group said one of the chief reasons for its formation was that, in spite of guarantees of religious freedom provided in Italy's Constitution, Italian police officials continue to apply "restrictive" decrees, issued in 1929 under the Fascist regime, to religious minority groups.

### Sees Danger in Current Religious Interest

Dr. Eugene Carson Blake of Philadelphia, newly elected president of the National Council of Churches, said recently that the renewed interest in religion throughout the United States "is both an opportunity and a danger." "The opportunity is that churches are being greatly strengthened by people who were formerly mere church attendants and are now becoming active witnesses for their faith," he said. The danger, Dr. Blake explained, is that some of these newly interested people may suppose that enthusiasm can be a substitute for knowledge and experience.

### Urges Church Social Services Be Kept Alert

A growing worldwide interest in health and welfare demands that church social services be kept at top form, a national Methodist leader told some 300 delegates to the first Virginia Methodist Conference on social services. Since churches established the first programs of care for the aged, sick, and homeless, he said, "they must be ever alert to continue such programs." The Methodist Church now operates 198 health and welfare institutions in 40 States, Dr. Karl P. Meister said. In 1953, \$80,000,000 was spent in giving treatment or care to 1,189,999 persons in this country, he added.

### Council Report Cautions on Nation's Spiritual Health

On the basis of available statistics, the spiritual health of the nation is excellent, but religion cannot "be measured in a laboratory," said a document on "The State of the Churches" recently presented to the third General Assembly of the National Council of Churches meeting in Boston. "Popular success is a great spiritual hazard," it said. "The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community. Consequently, Christianity is regarded by many as a harmless adornment of a comfortable life."

we are united to Him by faith, sin has no more dominion over us."—*The Desire of Ages*, p. 123.

In the book *The Acts of the Apostles*, page 564, we read, "Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."  
(*To be continued*)

## The Voice of the Shepherd

By L. Murdoch

The shepherds sat talking of the affairs of the day. Much had happened since they last met at this watering place. Hundreds of sheep drank from the clear sparkling waters and then grazed in the green pastures.

There was a lull in the conversation. A shepherd reached for his staff and called to his sheep as he walked away. Without hesitation, and with complete trust and confidence, his sheep began to weave out from that great crowd and follow him over the hill.

A few minutes later a second shepherd reached for his staff, and as he walked away he called his sheep. They separated and followed as though impelled by some irresistible force beyond their control. The same thing happened again and again with such remarkable rhythm and smoothness that it caught the eye of a stranger. He stood transfixed at the instinctive wisdom of the sheep, until only one shepherd and a few sheep remained.

### Do the Sheep Make Mistakes?

The stranger could not refrain from asking, "Do the sheep ever make a mistake and follow the wrong shepherd?" The shepherd replied, "No, except when they are sick."

There is a lesson for us in this experience. When a brother or sister leaves the church it is because he is spiritually sick and needs just the help and comfort we can give him. When we meet together as a church board, do we act like sympathetic nurses and shepherds, or do we ruthlessly clean up the records without any deep concern?

We are told in the Spirit of prophecy that if we would be more kind and courteous and show patience there would be one hundred converts in the church where today there is only one. Peter was saved by the kindness of the Lord toward him. Some would have disfellowshipped Peter for disgracing the church and using bad lan-

guage, but oh, what a great tragedy to lose an evangelist of Peter's caliber! Think of the three thousand souls won in one day as the result of his sermon.

The woman at the well was charmed that Christ would speak to her so kindly. You remember she forgot the waterpot and ran back to the city to tell her friends about the man who had told her all the things she had ever done. And many of the Samaritans believed because of the testimony of the woman.

Up in the hills of Scotland many years ago we were taught how to shepherd the sheep. There were many lessons to learn, and the first and most important was that the sick must be cared for without delay. No animal seems to die so quickly or responds so



### "Soldiers of Christ, Arise"

Church Hymnal, No. 366

By H. B. Hannum

The church needs good militant hymns of a strong nature, as well as hymns of meditation. Among the best of the fighting hymns is one by Charles Wesley (1707-1788). The original title was "The Whole Armour of God," based on the scripture in Ephesians 6:10-20. The Bible plainly teaches that the Christian has a battle to fight, and that he needs the "whole armour of God."

Percy Dearmer writes of this hymn: "The mastered simplicity of this, its faultless technique, its sagacity in the use of imperfect rhymes, are signs of high accomplishment." Another writer said it "is as inspiring as the blast of the bugle."

John Bunyan uses this figure of warfare in *Pilgrim's Progress*. He tells the story of Christian's being shown the Armory in which was "all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breastplate, *All-prayer*, and Shoes that would not wear out. . . . And when they came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out to the Gate." Christian needed this armor when he met and overcame Apollyon.

The tune "Diademata" is a strong and effective one by George J. Elvey (1816-1893). Dr. Elvey was a well-trained English musician who served as organist of St. George's Chapel, Windsor, for forty-seven years. His hymn tunes, though not numerous, are of excellent quality, and are models of what good tunes should be. He was a devout and religious man and expressed this spirit in his work.

This hymn should be interpreted just as vigorously and with the same religious zeal as is usually done in singing "Onward, Christian Soldiers!" It should be sung more frequently in our churches.

wonderfully to care and attention at the right moment as the sheep.

It is characteristic of sheep to wander. One such animal continually strayed. We had to walk for miles, again and again, to bring it home. As boys we grew tired of the experience and dreaded it more than anything else. It was a long, trying journey, and always seemed so futile.

### Linked With God

But what a joyous experience when we were told the straying sheep would never leave home again. We wondered how this could be possible, but everything is easy to the experienced. The wandering sheep was now to be tied to one that never strayed. Here we have a wonderful lesson as we think of the apostasies in the church. We must tie the wandering members to ourselves and to God. Then there will be less sheep straying away from the tender Shepherd.

Jesus said, "My sheep hear my voice"; "they know not the voice of strangers." There is something about the human voice that is impelling when it has divine authority. It need not be loud or clamorous, but if direct and sincere it will cause men to stop and listen. It was said of Christ that "he shall not cry, nor lift up, nor cause his voice to be heard in the street," yet they said of Him, "Never man spake like this man."

There are many pleasant voices today that lure and deceive, as did Satan's in the Garden of Eden, but the voice of Christ brought not only authority but confidence and trust in those who heard. Men felt they must follow Him, for they knew that He was the good shepherd.

### Sheep Scattered Everywhere

Today the Lord is speaking with a loud voice that will sound to the ends of the earth (Rev. 14:6-7). This is the voice of the Shepherd calling His sheep before the storms break upon the world. His sheep are scattered abroad in every nation, like the sheep upon the mountains, and through the influence of His Spirit many are turning home out of every kindred, tongue, and people.

On the Icelandic mountains the sheep have little pasture. They go far across lava-covered slopes to find food, but as the winter storms begin they set their faces for home, where a strong shelter houses them from the gales and bitter cold. They know a welcome awaits them, with food and protection. Jesus says, "If any man hear my voice, . . . I will come in to him, and will sup with him, and he with me." And the Lord will be the harbor for His people and the strength of the children of Israel.



# • EDITORIALS •

## Religion and the Atom

In recent months we have had another flurry of disaster warnings concerning the dangerous aspects of this Atomic Age. The public may be weary of such talk and wish that it would cease altogether and they be left undisturbed in their round of pleasure. However, scientists are truly frightened over what they have created, and they cannot rest without telling the world of the terrible prospects for man unless he corrects his unruly ways.

*The Christian Century* (October 20, 1954), editorializing on the subject, "Scientists in Ordeal," states:

"Many an American scientist is, for one thing, in moral torment. He has watched his science move from theory to human holocaust. He fears that the horrors which have been are as nothing when scaled by horrors that are to be. . . . Some scientists have dropped out of weapons research because they found this moral torment intolerable."

Scientists now are turning for help to theologians and philosophers, whom they once scorned. *The Saturday Review*, November 27, 1954, tells of a recent meeting in St. Louis of scientists, theologians, and philosophers at which a stark but simple statement was made telling the world that "the United States and Soviet Russia, between them, now possess more than the number of fission and fusion bombs required to burn off all forms of life on this planet."

Thomas R. Henry, science editor of the *Washington Star*, in a series of articles beginning November 24, 1954, states: "A somber shadow lies over the promised atomic age. It is a threat to the continued existence of man on earth, implied from results of experiments with lower animals."

Not only is the threat of atomic war frightening those who know the facts of atomic weapons, but the very experimentation in preparation for this war is being considered a threat to the life of man on this earth.

Sir Winston Churchill told the House of Commons recently that there is reason to believe that the testing of atom and hydrogen bombs has cumulative effects, so that the detonation of an undue number would bring to the world's very atmosphere a peril to normal human existence for 5,000 years. He did not state the amount of the "undue number." (*The Christian Century*, Nov. 24, 1954.)

### The "Ethical Know-Why"

Now scientists are telling us that we need something more than "scientific know-how." What we need besides is "ethical know-why," said Dr. Buell G. Gallagher, president of City College, recently. He warned that "the uniting of knowledge into one integrated pattern of meaning for the practical purpose of directing human affairs becomes the supreme educational task of our day. Failure or indifference may well cost us the survival of our culture, if indeed it does not bring the end of human life on this planet."—*New York Times*, Nov. 22, 1954.

Dr. Arthur H. Compton, Nobel Prize physicist, tells us: "The hope for the longer future lies in a growing understanding of the conditions for the good life of man

in a world of science and technology and the acceptance of a morality that is consistent with these conditions. The unprecedented powers that technology has placed in man's hands have greatly increased his capacity for shaping his life for either good or evil. Science and technology have given us a clearer view of ourselves, but our recognition of man's importance is grounded in religion." *Religious News Service*, October 20, 1954.

These are words that were not often mentioned by scientists in days gone by. But now mankind everywhere is beginning to realize that unless there is a power outside of man, the source of which is in a personal God, there is little hope for the survival of civilization. They are beginning to realize, as Paul said, that when men are without God they are without hope and without peace (Eph. 2:12-14).

## From the Editor's Mailbag

A doctor writes: "The realization has come to me that I am a Seventh-day Adventist mainly because I feel it a duty and because of fear of the present and fear of the future, rather than from love for Christ. This is entirely wrong. Seeing life from beginning to end, and the sickness, suffering, sadness, and sorrow in the span between, the love of Christ seems to lose its power. Skepticism creeps in. What cure do you recommend for such an eternally fatal disease?"

### Our Reply

The question you raise regarding suffering is a very old one, at least as old as Job. The answers that have been given are many. You ask for my answer on it and and your related questions in the compass of a letter. I doubt whether I shall succeed in such brief limits to provide you an answer that you will feel is adequate.

You do not say why fear of the present and fear of the future prompt you to be a Seventh-day Adventist. The religion of Jesus Christ is one that frees us from the bondage of fear. I know that there is a certain approach to religion that has been made by various preachers in terms of presenting religion as a kind of insurance policy against hell-fire. That is a poor approach, certainly a wholly inadequate one. Unquestionably a man who is right with his God will not suffer hell-fire at the last day, but the man who lives in conformity to the will of God simply to escape the horrors of hell-fire has a most unsatisfactory basis for his religion. All such a man needs in order to forsake his religion is enough skepticism to lead him to feel that there is no such thing as a last judgment day, when hell-fire will be meted out.

The true and only valid reason for being a Christian in general and a Seventh-day Adventist in particular is that a man has a great desire for something higher and better, happier and holier, than this world can offer. In other words, a feeling of dissatisfaction with all that this world holds and offers and stands for should be the prime motive prompting a man toward religion. That is the negative aspect of the prompting. The positive one, of course, is the conviction that by turning to religion, that is, turning to God, a man prepares himself for cit-



izenship in a better world that God is making ready for the faithful. Or, to state the matter in its most personal, positive form, the chief motive for being a Christian should be the desire to have a rich and growing fellowship with the God of the universe. The essence of all true religion is fellowship with God, and, by extension, fellowship with all holy beings.

I cannot quite understand why sickness, suffering, and sorrow should cause the love of Christ "to lose its power." Christ left on record the declaration that in this world we will have tribulation. The Bible is very explicit in declaring that our world at the present time is largely under the control of Satan because the evil multitudes of this earth have given themselves over to Satan, therefore there is an unceasing controversy going on between the forces of good and evil until God shall declare, "It is done." Hence, when you see sorrow and suffering you are seeing simply what the Scriptures declare we must expect to see. Only as we keep in mind the fact that a controversy rages in the universe can we calmly maintain our faith and trust in God while viewing the sorrow and suffering of the world. Christ did not promise that we would escape the grave. He promised that we would come forth from the grave. Now, if we cannot escape the grave, we cannot escape all the sorrow and suffering that the grave signifies, or of which the grave is the climax.

The simple cure, my dear doctor, for the disease of skepticism is, first, by a re-examination of the evidence in support of the claims of Scripture in general and of our Lord in particular. Those claims can stand scrutiny. Then, second, a more earnest and frequent communion with God in prayer. There is a mysterious readjustment of our viewpoint that takes place when we pray in sincerity and earnestness to God. The fact of suffering and sorrow we frankly admit. But as Christians we seek to interpret this fact in the setting of God's great plan for the salvation of man.

#### Sabbath Purchases for the Sick

A brother inquires whether it is right, on the Sabbath day, to go to a drugstore to have a prescription filled in an emergency to care for someone who has become ill.

#### Our Reply

I would have no qualms of conscience about spending a little money to buy medicine in an emergency to help someone who has become ill. I have a feeling that the great majority of my brethren would agree with me on this point. Let us never tighten the Sabbath down to the point where it prevents our doing deeds of mercy. Remember the words of our Lord, the Sabbath was made for man and not man for the Sabbath.

#### False Views and True Adventism

A brother inquires: Would you describe as a *real* S.D.A. a *professing* S.D.A. who bitterly and completely denies the precious truth concerning the sanctuary?

#### Our Reply

I think that we place this and similar questions in the right focus when we ask ourselves: What is it that makes an Adventist different from those of other religious groups? Central to the answer is this, that he holds to certain distinctive doctrines. Our religion does not consist of emotional excitement, or of a series of airy platitudes. We hold to definite beliefs, which, to borrow the words of Holy Writ, we describe as "sound doctrine." Doctrines are to a religious edifice what steel girders are to a material building. Without them the edifice would soon lose its shape, and collapse. There has been for years a trend in Protestantism toward minimizing doctrine. That is understandable, for doctrines have little

point apart from the Bible, but the Bible has been gravely discounted in most Protestant circles. Adventists do not share this attitude toward either the Bible or doctrines. To do so would be to destroy the Advent Movement.

Now, the doctrine of the sanctuary has from the first been central to all our teachings. By a change of figure, we might describe it as the keystone of the arch of doctrine. Obviously then, a person who denies the sanctuary doctrine is something less than a wholehearted and doctrinally intelligent Adventist, no matter how much he may protest that he is a loyal member of the church.

## College Students and the Health Problem

"All study and no attention to diet or exercise can make Joe College a sick boy." This is the studied conclusion of three well-known physician-educators associated with Southern California public schools.

Only 19 per cent of the students questioned by these physicians in a college survey "had what could be termed good diets."—*Science Newsletter*, Oct. 23, 1954. "Only 76 per cent ate breakfast daily and, as a group, they averaged the equivalent of two candy bars a week and three glasses of soda pop. A few habitually consumed as many as 28 candy bars per week and 21 glasses of pop.

"The survey also revealed that only 49 per cent of the undergraduates exercised regularly and properly and only 33 per cent were following correct dental health practices."—*Ibid.*

#### Habits of Adventist Students

Although this survey does not represent the health situation in Adventist colleges and academies, we are all aware that our own young people are sometimes so preoccupied with study that they neglect their general health.

Years ago the servant of God spoke of "the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved."—*Fundamentals of Christian Education*, p. 72. "Physical health," declared God's servant, "lies at the very foundation of all the student's ambitions and his hopes. . . . Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure while another part is rusting from inaction. While the mind is tasked, the muscles should also have their proportion of exercise.

"The proper regulation of his habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God."—*Ibid.*

A college degree or an advanced degree will not avail much if the reserves of mind and body are exhausted and the student is unable to use his hard-won education.

Young people, be warned. Take care of your health. Snack bars and soda fountains were not intended to take the place of the school cafeteria, which offers a selection of nutritious food. And the great out-of-doors will provide you with opportunities for physical labor or for leisurely walks in the fresh air. Remember the words of inspiration, "The health should be as sacredly guarded as the character" (*Ibid.*, p. 147); and the words of our doctor friend, "All study and no attention to diet or exercise can make Joe College a sick boy."

## This Is the Victory

God knew that Israel would be enticed by wicked nations to follow practices contrary to His will and to their own good, but He wanted Israel to know that He would never forsake them, and would always be waiting for them to return to His fold.

Into whatever sin they might have wandered, God said, "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29). Here God declares that we shall find Him only when we seek Him with all our heart and all our soul.

No victory over an entrenched enemy can be won by halfhearted, desultory fighting. It can only be won by a determined, full-scale attack that takes all the spirit and daring we can summon.

Paul tells us the reason so many of us fail in the battle against sinful habits is that we "have not yet resisted unto blood, striving against sin" (Heb. 12:4).

In order to gain the victory we must first feel the need of it. We must see sin as it truly is—evil and dangerous, a threat to our present happiness and our eternal welfare.

We likewise need an undivided purpose and a sur-rendered will to enable us to give all if need be for the victory.

Let us examine our motives in our efforts to see why we have not gained the victory over the sins that have so easily beset us. This should be a subject of every hour of meditation and devotional study.

"In order to receive help from Christ, we must realize our need. We must have a true knowledge of ourselves. It is only he who knows himself to be a sinner that Christ can save, only as we see our utter helplessness and renounce all self-trust shall we lay hold on divine power.

"It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves; therefore there needs to be a continual reaching out of the soul before Him. Peril surrounds us; and we are safe only as we feel our weakness and cling with the grasp of faith to our mighty Deliverer."—*Testimonies*, vol. 8, p. 316.

This is the way of Christian victory. Will you follow it?

## Exploiting the Good Will of Our Members

A recent letter from an educational leader in one of our eastern colleges described an unfortunate experience that was reported to him by one of our members.

A man who posed as a convert applied for admittance to one of our churches. Without investigating the man's background the leader in this local church put him on the platform at a church service, where this man gave his testimony. He made a heart-warming appeal, and the church members were impressed by his sincerity. One family opened up their home and gave him a room. He was penniless—so he said—and would appreciate temporary relief.

After our kindly brother and his wife had entertained this man for several days, they were required to make a trip to a nearby city. By this time the gracious host had become a little suspicious of his guest. So he left three dollars under a clock to test him. When they returned from their shopping tour, their whole house had

been ransacked and sixty dollars' worth of valuables taken. Of course, this man was nowhere to be found, but later he showed up in another city, where he tried desperately to win his way into the home of one of our believers, whose wife is the treasurer of the church. We understand that his second attempt failed.

We have all heard of such incidents. Perhaps we ourselves might have had a similar unfortunate experience with such people. Let this be a warning to us to be alert for impostors. There were wolves preying on the sheep in Christ's day. There are still wolves lurking for God's sheep and lambs. As good shepherds we must protect the flock. We have no obligation or right to invite unwarranted or unauthorized persons to occupy our pulpits or to participate in our meetings. Those in possession of church lists with the names and addresses of the believers should not release information to strangers, and the custodians of church funds must carefully guard the Lord's treasury.

It is not always wise to accept into our homes or churches strangers who pose as church members. If they are bona fide Seventh-day Adventists, the pastor or the clerk will not take long to acquire their church letters from other Adventist churches, or information concerning them.

While it is true that Christians may sometimes entertain angels unawares, they may also entertain humans who are the emissaries of the evil one.

It is in harmony with Christian principles to make sure that we are not being duped or exploited by the servants of sin. God's children must always be charitable, but alertness will do much to season our charity with the salt of wisdom. We are not ignorant of the devil's devices, said Paul.

## A New Song

Out of David's trials and disappointments came "a new song," which God put in his mouth (Ps. 40:3). The shepherd king learned the "words" of this song while passing through "the miry clay," in "an horrible pit." Troubled by long delays in the fulfillment of God's promises, he prayed for understanding and patience, and the Lord inclined His ear and heard his cry. Out of the trying ordeal, sweet trust and confidence came to David's heart.

In all the ages of the church the great lessons of trust and obedience have been learned in the midst of troubles—without and within. Human nature finds great difficulty in distinguishing clearly between the world's way and God's way. Not until affliction and sorrow have leveled human pride and unbelief has the church fully seen the weak and beggarly elements as they really are—refuse and dross. The preciousness of truth, the appropriateness of right doing, the overflowing blessings of the Lord—these, strangely, are seen best when the eyes are filmed with tears and the mind weary and distressed by the conflicts of life.

But "the new song" of triumph is not for those to sing who merely see and understand. It is for those who see, who understand, and who *do* the will of God. It is a song of experience, like the song of Moses and the Lamb, which the 144,000 will sing on the sea of glass mingled with fire. This fire does not consume the glass and is therefore a fitting symbol of the fiery test that purifies but does not consume the church of Christ.

Does the discipline of life seem stern and hard to you, brother, sister? Do not be discouraged, but learn the "new song." With new courage the psalmist could sing, "Blessed is that man that maketh the Lord his trust" (Ps. 40:4). That may be your song, too.

# Sabbath School Lesson Help

By HARRY W. LOWE  
Associate Secretary, General Conference Sabbath School Department

## Forgiveness Through Faith

Sabbath, January 22, 1955

Was ever a city so favored by outward evidence of divine power as was Capernaum? The healing of the courtier's son (John 4:46), the centurion's servant (Matt. 8:5), the madman in the synagogue (Mark 1:23), Simon's mother-in-law (Mark 1:30), the palsied man (Mark 2:3), the cure of all the sick who cared to come (Mark 1:32), the convincing sermons, of which that on the bread of life is a sample (John 6:26)—these are only a few of the witnesses given in "his own city."

Chrysostom said, "Bethlehem bare Him, Nazareth nurtured Him, Capernaum had Him continuously as an inhabitant." Those who demand signs before deciding for Christ, should ask what this galaxy of signs did for Capernaum. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:23).

Beyond a certain point miracles and mighty works mean little, and may bring condemnation. The reason for this is that at a God-chosen moment the Holy Spirit's conviction comes with compelling power, and if resisted, conviction recedes into condemnation. Capernaum passed its day of grace and finally ceased to be.

One of the differences between this and other occasions is in the type of audience Jesus was addressing. "It was noised" that He was back at Peter's house. Matthew (9:1-8) says "certain of the scribes" were there; Mark (2:1-12) says they were "sitting there"; Luke (5:17-26) records that "there were Pharisees and doctors of the law sitting by," and that they came from every Galilean town and from Judea and Jerusalem.

The powers of the church were no doubt acting as an investigating committee—"sitters by and lookers on" someone has called them. They "did not exchange words together," but they tacitly agreed "that something must be done to arrest the tide of feeling" in favor of this young teacher. (*The Desire of Ages*, p. 269.)

The Saviour's words, "Wherefore think ye evil in your hearts?" reveal the scornful aloofness of the "sitter by." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

What an opportunity Jesus had to lash out at these enemies! No doubt He could have carried the crowd with Him. Jesus knew that souls are lost by lashing. He therefore followed His invariable rule, and "he preached the word" (Mark 2:2). That was enough for Pharisees, scribes, doctors, rich and poor, saints and sinners. Mark says He was teaching. Jesus always taught as He preached, and preached as He taught.

### A Man Sick of the Palsy

Once again there was a dramatic interruption, this time caused by persistent faith, the essential element in all Christ's healings. "They brought to him a man sick of the palsy, lying on a bed." Mark adds to this comment in Matthew the fact that the man was "borne of four." He was on a little bed, or pallet, according to Mark 2:4, 9, where the word used indicated the bed of a poor man. Only Luke tells us that when all other means of access failed "they went up upon the housetop."

"He besought his friends to carry him. . . . At his suggestion his friends bore him to the top of the house."—*The Desire of Ages*, pp. 267, 268.

Perhaps there was a small hole used for light and for lowering dried fruits from the flat roof, that enabled them to locate the spot where Jesus stood. Tearing off some roofing, they lowered the man to a spot "into the midst before Jesus." That spot was the immediate goal of his faith, and he lay there looking into the face of Jesus. "He who never takes ill that faith which brings men to Him, but only the unbelief which keeps them from Him, is in nothing offended at this interruption."—TRENCH.

There is no appeal from the man, no word from the crowd. "Jesus seeing their faith said. . . ." Before we

ask, God waits to answer. Before this man left his home, conviction of conscience came to him, and Jesus knew his faith would "grow stronger with every effort to come into His presence."—*The Desire of Ages*, p. 268. It was a case of urgency with this man, for he had heard God's voice.

"Son, be of good cheer; thy sins be forgiven thee." All three Gospels give the words of Jesus practically alike. Why is there no word about healing his body? Jesus knew that "it was not physical restoration he desired so much as relief from the burden of sin."—*Ibid.*, p. 267. Jesus also knew that this was the major issue, from which He would not deviate in all His work for men. He knew this would involve either a charge of blasphemy or the acceptance of His claim to divinity.

"Thy sins be forgiven thee." He said this because "he saw their faith." A moment later He turned on the scribes and "perceived in his spirit." In the one case He saw faith, in the other hostile unbelief.

"Whether is easier," is not an argument favoring one kind of healing against another. Actually Jesus did heal both body and soul, but as forgiveness of sin involved supernatural power, the sign of His divinity, that was His major emphasis. "Who can forgive sins, but God alone?" was common ground between Jesus and these scribes. What the Jews needed to know was that God was with them in His Son that day. They started with a right principle, but they drew a wrong conclusion. These people could believe that God spoke through Nathan the prophet to David, "The Lord also hath put away thy sin," but they could not believe the incarnate Son of God with a similar message to the repentant.

These two questions of forgiveness of sin, and the divine Saviourhood of Jesus are major questions in the world today. What we call the scientific conquest of life certainly implies vast knowledge, accelerated speed, and comfortable living; but it has not solved the sin problem. We need a consciousness of forgiven sin as much as did the palsied man.

We shall not find forgiveness in just a good teacher. There have been many good teachers, but only one Saviour from sin (Acts 4:12). A modernism that deprives Jesus of His supernaturalness thereby robs men of their faith in a Saviour who is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). When men learn to find a divine and forgiving Saviour, the power of God will come upon them, and the world will again say, "We have seen strange things to day."



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE K. SHERMAN

## The Gift of Ourselves

By Mae Carberry Bradley

"Are you going to sell me?"

The chubby little "almost five" stood before me with downcast eyes—a perfect picture of woe and repentance. He was the new addition to our family. He had been naughty, and I had told him so. Having been passed about from family to family and always finding that he made one too many, he had never realized that anybody could really want a little boy.

"Oh, no!" I exclaimed. "People don't sell little boys!"

"Yes, they do!" he persisted. "Bert said if I wasn't good he would sell me, and he did. Are you going to sell me?"

"No, no, little son." I had a hard time to get words past the big lump in my throat. "You are our very own little boy now. We wouldn't sell you for anything."

"Not ever?" His eyes were big with wonder. By now he was in my arms, and we sat in a rocking chair in the living room.

"No, indeed! Not ever! Nobody in the world has money enough to buy you. This is your home. We are your mother and daddy. We wanted a little boy so much. Now we have you for our little boy, and we are going to keep you always."

"Bert didn't. He sold me!" There was resentment in the tone, but he settled back with a contented sigh. I held him close a few moments. Soon a merry laugh from the back of the house attracted his attention. With a broad smile on his face he slid off my lap and dashed out to join the girls.

From then on there was a new light in his eyes and a merry ring to his laugh. He belonged to us.

A little girl we took in after she had been here, there, and almost nowhere all her life, and had never really owned anything, was fascinated when we said, "This is *our* home.

It belongs to all of us—to you too."

She went about from room to room, looked out the windows, walked about outside, and was very thoughtful. At last she said, "All this furniture is ours. This house is ours. This farm is ours. Even these trees are ours. This is our home. I like this home."

If things belong to *us*, then we belong together, and all is well.

Perhaps we feel that it is only neglected waifs such as these who have feelings of insecurity and uncertainty—not sure that they are accepted until it is proved. The truth is that little ones with parents who really love and care for them may, through some unfortunate circumstance, decide they are not really loved or wanted.

One of the most common causes for this is the arrival of a new baby. Baby

is so helpless and so demanding that Dicky must be shoved aside (or must he?) in order to give the new arrival every consideration. From being the center of love and attraction, he suddenly finds himself in an obscure corner while a new star holds the screen. He doesn't understand it at all. Everyone exclaims over the baby, admires him, pets him, loves him, but ignores Dicky. His reaction depends on his age and disposition. Too often he resents the newcomer and begins to feel very unnecessary himself. As parents you love him just as much as ever, but he needs to understand that love.

He might be encouraged to help with little tasks about baby's care. He can carry an empty bottle to the kitchen, a soiled diaper to the container, or a bar of soap to the bathtub.

No baby is too young for brother to kiss his toes, even if cheeks and hands might acquire germs. He loves to watch baby's bath, and he may be very helpful if the doorbell or the telephone rings, or some article has been forgotten.

When he has saved a few steps, there is surely a little time just for him. If he is under four, a cheery, "And you are Mamma's baby too, aren't you? Come sit here and we'll rock together a minute." If he is older, a story, a favorite game, or a few pushes in the swing—anything to help him feel that he is a very important part of the family. He will enjoy being told that he is Mother's big little boy now, and he is such a great help to her.

Parents may not realize how much love and companionship mean to a child's security and peace of mind. Can love exist without expression?

"Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy."—*The Ministry of Healing*, p. 360.

A young mother with tear-filled eyes said to me, "John and I mean to let our children know we love them. We hold them and pet them and kiss them. That's something we both longed for as children,



H. M. LAMBERT

To have a little time all alone with Mother is a privilege every child covets.

but we never received it. John's mother died when he was small, and his father and stepmother never seemed to really want him. I can't remember my mother's kissing me once. I still cry over it a lot. Mother is dead now, but I can't help holding that against her. Why couldn't she have taken me in her arms sometimes and let me know it, if she really did love me?"

Other young people have told me similar sad tales. Just recently a young girl said to me, "I don't believe my mother likes me at all." If Mother shows no love, the girl may seek it elsewhere, with unfortunate results. We are all busy and weary and worried. We can't get everything done; therefore we sort out the most important, so we think. Which would a little girl like best, a new dress Mother might make or a walk in the woods with Mother? She will soon outgrow the dress, but she will always cherish memories of the walk. To be alone with Mother—to have all her attention—is the privilege many children covet. I can still see that ideal in my grown-up-and-married daughters when they visit me. They must have a little time when Mother is all theirs.

Not long ago the little girls went home with a friend for dinner, leaving only Eugene with me. He is at last recovering after two years of serious illness, and he has been showered with attention from all the family, but he seemed to enjoy that afternoon more than any other. When the girls came home bubbling over with news of a happy time, Eugene exclaimed, "I had a better time than you did. I had Mother all by myself."

Where there are several children, each one should sometimes have Mother and sometimes Daddy all by himself. That will mean that parents must give up some cherished reading moments. But think what it will mean to each child. If he doesn't know that his parents love and appreciate him, where can he go for comfort? If we discover he is wanting to be much away from home, we may well suspect that he is seeking something to fill a gap his parents have failed to fill.

Children don't stay with us long. Soon they are grown and on their own. Then, if not now, we will have time to think of what we might have done, but it will be too late to help the once lonely little ones. Most important of all—we expect the Lord to come soon. If our children have wandered into the world in search of what we could have given them, what will we answer to the searching question, "Where is the flock that was

given thee, thy beautiful flock?"

Most parents really do love their children and want them. These need to pray earnestly that they may reveal their love in such a way that it will satisfy the child's need.

Occasionally there are parents who resent the arrival of a child. He may hinder the career of a mother, or require time and attention that a selfish husband wanted all for himself. Whatever the reason, an unwanted child will either win his way into the affections of his parents, or he will always sense the fact that he is unwelcome. We are not surprised to find this situation in worldly homes where self is the chief god, but how sad to find a Christian without natural affection.

As adults we know how unnecessary we feel when certain persons seem to enjoy our absence. However, we have many others to turn to for friendship. But the unwanted child has no one if both parents are cold to him. If he enjoys the devotion of one parent, there is a warm spot in his life, but the coldness of the other parent may so chill his hungry little soul that he is habitually unhappy.

We watch with delight the development of a child who is truly loved. I think of a bright-eyed little girl who is adored by her parents, her big brothers, and really by the entire

church. She radiates the sunshine that is showered upon her on all sides.

In contrast I think of the frightened stare of a little waif who had been cast out by the roadside to get her out of the way of wicked parents. Many months of really loving care did not quite erase that unhappy look.

Think of this, "As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour."—*The Desire of Ages*, p. 515. We do want them to love and obey the Saviour, don't we?

A special testimony may apply to many boys and their parents of today.

"In all probability you have failed to gain the boy's confidence and affection by not giving him more tangible proofs of your love by holding out some inducements."—*Testimonies*, vol. 2, p. 333.

As we long for our heavenly Father to accept us and reveal His love more and more, so do our children long for our parental love to be revealed to them. Can we not reveal it, not by gifts of money or toys, although these have their place, but by the gift of ourselves?

## Parents' Fellowship of Prayer

"I will save thy children" —Isaiah 49:25

### Father and I Know How It Happened

From the State of Illinois comes another thrilling answer to the prayers of our fellowship. This dear mother and her husband are deeply grateful to God for the recovery of their lost son from a life of sin.

"Some time ago," this praying mother states, "my son was drafted into the Army. At that time he was a student colporteur. When his induction papers came through, he became discouraged and threw all discretion to the winds. From then on it was a careless and high life for him. He was dragged down deep into sin and bad habits. In spite of the fact that he had been trained in our schools and had often said, 'Nothing will ever change my belief in God,' he was deceived by the devil into thinking that he no longer believed the truth and that probably God no longer loved him. The enemy of souls used the argument, 'Haven't all your plans gone wrong, and hasn't God forsaken you?'"

"Nothing we could say to our boy and nothing we could do would help. The fear of losing him completely to the world tortured us night and day. He went overseas with his company and there was no change for the better. But on his return to his home town a sudden change came. He

decided to throw away his cigarettes and he has never smoked since. Then things began to happen fast. Finally he was re-baptized, and now he has entered one of our institutions, where he is training to be a nurse anesthetist.

"We asked him, 'John, what brought about the change in your life?' but he could not explain his experience. To him it 'just happened.' But his father and I know how it happened. Never will he understand the heart anguish of a mother and father who see their dear son losing his soul. But it comforts us to know that God has answered our prayers, and now more than ever before we will pray with praying parents all over the world for their lost sons and daughters who are wandering about in the world like lost sheep without a shepherd."

Yes, pray every day and especially Friday evening at sundown worship for these lost sons and daughters of the Advent Movement. Some of them are in the various branches of military service and many are found in civilian life. Wherever they are, never be discouraged, but hold onto the strong arm of God. His promise is sure. "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25).





In the Election of God

## How Shall I Cast My Ballot?

By R. L. Hilde

Each time Mr. and Mrs. U.S. Citizen go to the election polls to choose their favorite public servants, the eyes of the world look on with interest. The results are tabulated and reported by the press and on the radio and TV. In some States many people awaken in the morning to find that they have a new governor or perhaps a new Senator. Others find that the governor or Senator has been re-elected for another term of office.

Even so, in the election of God every man and woman must choose his leader. In the beginning of history Adam was appointed the first governor of this world, to rule under the guidance of the Supreme Governor. He was given dominion over the earth (Gen. 1:26). Then the usurper came in and took the kingdom away. Since that day the great majority of mankind have chosen Satan as their governor year after year. But the Supreme Governor has always been, and still is, the rightful Ruler (Ps. 22:28). "For the kingdom is the Lord's: and he is the governor among the nations."

And our Saviour has not been without His followers. Great leaders have stood up to campaign His cause. Noah campaigned for 120 years in behalf of his Governor. Abraham, that great itinerant, went everywhere putting up "billboards" for Christ. Elijah thought he was alone in voting for his Lord, but there were seven thousand others casting their ballots in the same way.

On the other hand, there were those who deserted the ranks of the party of righteousness—Cain, Saul, Judas. Each cast his ballot for the enemy.

In this matter of government, one of the essentials to good government is that the people should be intelligent voters. Many and varied are the reasons why large numbers of people cast their votes in the way they do. Some cast their ballots for the candidate who presents a nice appearance; others, for the pleasing voice of their candidate. Still others, because father and grandfather belonged to a particular party, cast their votes for the candidate representing that party. Wiser voters have better reasons. They study the record of the candidate; they

observe his character, understand his policies, and attempt to weigh the merits of both aspirants to office.

Our Lord would have each one of us personally informed as to the issues involved in this great conflict, to determine which candidate should rule as the governor of our soul. To cast our ballot reluctantly on the side of the Lord merely because Dad is an Adventist, or to keep from insulting an Adventist mother is not sufficient. In such a situation, the voter is in danger of giving verbal assent to the Candidate of Truth, but actually casting his ballot for unrighteousness.

### Satan's Deceptive Campaign

In a recent political election there were two Johnsons running for the same office. To the uninformed voter the only differences on the ballot were the initials of the men and the party to which they belonged. To confuse the issue in God's election the enemy of souls has adopted the practice of creating the "two Johnson situation." He confuses the issue to make wrong look right. Furthermore, he presents himself as the fine-appearing candi-

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### THE TEMPEST IS COMING

The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury by having repentance toward God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—*Messages to Young People*, pp. 89, 90.

date with the pleasing voice and many promises. Finally, in his deceptive campaign he will make himself appear as the true Candidate—"for Satan himself is transformed into an angel of light" (2 Cor. 11:14).

Knowing that such a subtle campaign is going on to deceive mankind into voting for unrighteousness, our Lord appeals to us to "study to shew ourselves approved," and to "search the Scriptures" (2 Tim. 2:15; John 5:39). In other words, the key to our understanding the issues involved in this great controversy, and to our casting our ballot for the right Candidate, lies in our own personal Bible study. In this way we become intelligent voters for Christ.

As you search the Scriptures you will come to know the tactics and observe the unfulfilled campaign promises made by the enemy to men of the past. But more than that, you will see the character of Jesus, the One altogether lovely; you will observe His platform and know what He has to offer. Your ballot will be cast for Him.

Furthermore, only as you are *personally* acquainted with your Candidate can you ever *effectively* campaign in His behalf. A casual or indirect relationship means an unfortunately negative campaign in which Jesus is represented as the Candidate who causes us to give up this and forbids that. With such an approach few adherents can be won to the party of righteousness.

But, as you personally study your Bible and learn of Him, it will be easy to present the *positive platform* of Christ. He is the Candidate who rightfully declares:

1. I will wipe out all your debts—sin (this involves forgiveness, freedom, and fellowship).

2. I will clean up the slum districts of your mind (this means purity and power).

3. I have a new housing project, and a place for you in it, the NEW JERUSALEM (this means security, satisfaction, and salvation).

4. My program will wipe out all wars, sickness, sorrow, and death.

5. The nations will truly be "united" under Me, as all flesh comes to worship before Me (Isa. 66:23).

Along with this program is this amazing paradox: In casting your ballot for Jesus, you are making *your own election sure!* (2 Peter 1:10). A vote for Jesus is a vote for eternal life!

Dear friend, in this critical age it is time to be informed concerning the Great Candidate, and acquainted with Him. It is time to campaign vigorously and effectively for Him. It is time to make this election for the governorship of our souls a LANDSLIDE VICTORY FOR JESUS.

## Lost and Found

"How will I ever get the money to pay for the lost music?" Susan moaned. "Let's see now, there must have been at least six sheets of music that I left somewhere out at the school. If I try to replace them, it will cost at least three or four *whole* dollars." "Oh, dear," she thought, "how will I ever get that much money?"

At breakfast the next morning Susan looked the picture of gloom. "What's the matter, honey?" Father questioned. "Having your troubles?" "Yes, three or four dollars' worth," said Susan. Then she went on sadly to explain her dilemma.

"I admit three or four dollars is a lot of money," said Daddy, "and it may be that we will have to help you buy some new sheet music. But Jesus knows where that music is. Let's pray about it, and ask Him to help us, shall we?"

Well, that was very fine, Susan thought. And she smiled happily. Then they stood together, arm in arm, and Daddy offered a prayer to God: "Lord, help Susan to find the lost music. Please help her to find it today. You know where it is, and You can guide her to it. Or maybe somebody else will find it and return it. Please help us, Lord, for Jesus' sake. Amen."

What happened after that was really exciting. Susan went to school and asked the principal to please make an announcement in all the classes about the lost music. And do you know what happened? That very day, in the most unexpected place, the registrar of the school discovered the lost song sheets!

Well, at the supper table that night Susan was a happy girl. She told her father about the wonderful discovery, and they had another prayer—this time a prayer of thanksgiving to God.

After this experience Susan—who was the academy organist—was able to play with greater enthusiasm because God had helped her find the lost songs.

This true story reminds me of the words of the Good Shepherd, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). By this Jesus meant that when people become Christians the angels of God sing for joy. I know a teen-age boy who prayed for his two sisters and his brother and

his mother and his father, and they all gave their hearts to Jesus. When they were baptized there wasn't another member of the family outside the fold. All the lost were saved.

Now, Susan's lost music was valuable, wasn't it? Three or four dollars is a lot of money. But have you ever thought how valuable is a lost soul? "I will make a man more precious than fine gold," the Bible says; "even a man than the golden wedge of Ophir" (Isa. 13:12). If Susan could pray over her lost music, shouldn't we pray over the lost lambs and sheep?

## THE Children's Story

### Serpent on a Pole

By Arthur S. Maxwell

A month after the death of Aaron, Moses ordered the children of Israel to strike camp and move on once more toward the Promised Land.

He knew there wasn't much time left now. The forty years of wandering in the wilderness were almost over.

How slowly the years had passed! Ten, twenty, thirty years—each one marked by more and more funerals as the old folks who had come out of Egypt passed away. It must have seemed that the forty years would never end.

Thirty-five, thirty-six, thirty-seven, thirty-eight. At last the time was drawing near. Only two more years!

But now came a grievous disappointment. As the long caravan began to move onward again, the people noticed that instead of going due north they were traveling southeast, "by way of the Red Sea, to compass the land of Edom."

This was too much. They didn't want to see the Red Sea any more. They wanted to go to Canaan by the shortest and quickest way possible. The thought of having to back-track again almost broke their hearts. The Bible says that they were "much discouraged because of the way." It seemed to them as though they might be going to miss the Promised Land after all.

Grumbling broke out once more, and "the people spake against God, and against Moses," saying, "Wherefore have ye brought us out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

For a while it looked as if there might be another great rebellion, but suddenly something happened that changed everything. Poisonous serpents appeared all over the desert. Thousands upon thousands of them. They crawled into the tents, the bedding, the wagons, the food supplies. They were all over the place. It was terrifying. Thousands of people were bitten and died.

Many tried to kill the serpents, but the more they killed, the more appeared. They couldn't eat or sleep for fear of them. There seemed no way to get rid of them.

When Jesus was a junior, even before He entered His teens, He was busy searching for the lost. He said to His mother, "Wist ye not that I must be about my Father's business?" Yes, He was busy helping the lost find their way back to God and to the fold.

Our juniors may let their light shine for the Saviour. Christ will help you find some lost sheep and bring him to the Good Shepherd. A tract given away, a prayer, a visit, a kind word—this is the way to begin to search for the sheep.

At last the people came to Moses and begged for help. "We have sinned," they said, "for we have spoken against the Lord, and against thee; pray unto the Lord, that He will take away the serpents from us. And Moses prayed for the people."

Then it was that the Lord told Moses to do a very strange thing. He didn't tell him how to get rid of the serpents, but how to cure the people who had been bitten by them.

"Make thee a fiery serpent," God said, "and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

So Moses "made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

A wonderful thing happened then. From every part of the camp came happy cries of, "I'm cured! I'm cured!" as dying people, looking at the brazen serpent, found themselves completely healed.

All over the camp scenes like this were taking place as the children of Israel learned a lesson they needed very much: the power of faith in the word of God. For of course it wasn't the brazen serpent that helped them. Not at all. A brazen serpent couldn't help anybody, any more than a brazen elephant or a brazen billy goat. But when they did exactly as God told them, and *looked* at the serpent, their faith brought His power into their lives and they were healed of the awful snake bite.

Hundreds of years after that, Jesus said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

This is one of the most beautiful things Jesus ever said. He was "lifted up" on the cross of Calvary, and ever since, thousands of people in every land have looked to Him in faith and been saved from the curse of sin.

His promise still stands. It is for you and for me. It is for every boy and girl in the whole wide world who will look in faith to the Lord Jesus.

Today, if you should be bitten by "that old serpent, called the Devil, and Satan," turn your eyes upon Jesus. Think about His cross. Remember His promise that "*whosoever*" believes in Him shall not perish "but have eternal life." And the life of God will flow into your little life with all its healing, cleansing, forgiving power.

In the year 1882 two men stepped ashore from a sailing vessel in Alexandria, second capital in Egypt, and largest commercial port of the Mediterranean. As they walked its dusty streets their hearts were heavy with the burden of an unentered field. The ancient city lies at the western side of the green Delta of the river Nile and on the borders of the arid Libyan Desert.

They were oddly different men, and peaceful trade had brought them to this land, one from sunny Italy and the other from the Emerald Isle. The Advent hope united them, and in their laymen's hearts was a burning zeal, in their hands the printed message of a loving Saviour. At the setting of the sun their tracts were scattered throughout the city. But great opposition was stirred up by the non-Christian element, and pursued by an enraged mob, they were beaten to death, and their bodies dragged through the streets.

The great city lay rose red and shimmering in the setting sun, a proud monument to the might of man through the ages. The ancient Egyptians, whose Pharaohs ruled through the centuries and baffled the wisdom of man; Alexander the Great, who named the city; the Ptolemies; the Romans, who sacked and burned its famous library, and paid court to Cleopatra; the early Christian Fathers, whose theological school was the center of the Christian world; the Christian martyrs, who fell under the sword of Diocletian, and whose blood, as said Tertullian, was the "seed of the Church"—all these the ancient city had seen, and that day in 1882 it saw two martyrs fall, whose seed was to bear fruit seventy years later.

Thus began the history of the Advent message in



# *The Light Shines Amid the Pyramids*

By PETER E. MILTON BEACH

ancient Egypt. The years rolled on, but the Nile Delta still lay untouched.

Missionaries arrived in Cairo and Upper Egypt and established the work. These pioneers found better response among the peoples up the Nile Valley in the south of Egypt, and still the Delta remained unentered. Then twenty years ago a Swiss pastor began a work among the European minority of Alexandria, which resulted in the winning of a faithful group of a dozen persons, among whom was the niece of one of the 1882 martyrs! A meeting house was purchased, and for a time our Middle East office was situated there. The work, however, could not be confined to the foreign minority. Fifteen millions of the people of Egypt live in the fertile, green Delta plain, where the mighty Nile separates itself into many branches before ending its two-thousand-mile journey to the sea.

Countless cities and towns, villages and farms, were waiting for the Advent hope, and in all this area there was not a single Arabic-speaking member. In 1950-51 we prayerfully began an Arabic-translated public campaign in two sections of Alexandria, but again riots and violence forced us to close down, though we continued our personal work. In 1952-53 we tried again, and with joy in our hearts we were able to continue this effort and baptize thirty souls by mid-1954.

At last Tertullian's words were coming true: "The blood of martyrs is the seed of the Church." We had caught and carried on the torch of truth that had fallen from the hands of the city's first pioneers, and had kept the faith. The second church in Alexandria to be organized was the first Arabic-speaking church of the Nile Delta. Today its "first love" still burns, and it enjoys a vigorous youth work.

The work for the European minority has not been neglected. The chapel at the mission house, situated in the city suburb, has been the scene this year of an intensive campaign, which has had the support of every church member. The chapel and anterooms were redecorated and attractively furnished under the supervision of the senior deacon, and a library reading room was established, where our periodicals and books are made available to the public. This has proved a real benefit to our evangelism program, for many interested and well-educated visitors continue to study the truth during the regular hours of our Sunday and midweek services. Our baptismal class includes many influential European businessmen, and to date (apart from those baptized into the new Arabic church in town) we have added five more new believers to our church here in a suburb of Alexandria. We are now holding campaigns in three languages—Arabic, Greek, and English—both in our churches



and in various districts around and near this large city.

As I look at the map on the wall I see the cities of the Delta spread out across its green fanlike plain. In Port Said, Ismailia, Damietta, and several other cities there seems as yet no hope of immediate entry. Yet with the same pioneer spirit that was evident in the streets of Alexandria seventy years ago, we have branched out into the villages, and into the cities of Mansura, Damanhur, and Tanta. By the time this goes to print, our efforts will be well established. Soon we shall enter the cities and villages of the green Nile Delta plain that stretches to the purple horizon.

The Voice of Prophecy has made the opening of the Delta possible. To isolated villages across the flood-swamped plain the truth has found its way. Across the burning desert to oases and hamlets, where missionary has never been, God's message has found its way.

In the little village of Toukh, in the very center of the Delta plain, a new day had just begun. The big black zamousse (buffalo) had been led out to pasture or to tread the ageless water wheel. Little Gameela picked up a stick and drove the unwilling donkey in front of her for the daily load of sticks for the fire. She picked up the water-pot, and with expert grace balanced it on her head and shooed the beast on in front of her. Her mother came out of the mud hut with a flat pastry board on her head surmounted by a lump of gray dough, sat down and began to knead and cut out the shapes of the *aish shamsee* (loaves of bread baked by the sun and finished off in the mud ovens). Gameela's father strode down the dusty street, his *galabia* (a long robe) sweeping behind him, a stout staff in his hand, and in the other a sheaf of papers. He passed many neighbors on his way to the village square, and with customary Oriental courtesy greeted each one he passed, "*Sabah el cheir* [may your

morning be light or brightness],"*"Salaam a lekum* [peace be unto you]."*"Such are still the greetings today. He reached the square and sat down with the elders, the sheiks of the village, and after prolonged greetings began to discuss the papers in his hand with the elders who had similar sheaves (papers) also.*

*"Ya salaam [O my peace]."* "Would that someone would explain if all these wonderful teachings are believed and observed by any Christians in the land."*"Aywa [yes], truly people who have the beliefs of these papers must be good people, but our priest says they must be burned and torn up, and that never has Abdou, the postman, brought such devilry in the post sack before. He says that we should go to all the heads of the families of this village and try to find out where these writings come from and if such people as these dwell on earth."*

The discussion rose and fell in intensity, to be suddenly interrupted by the return of Gameela, the little girl, galloping on the back of the indignant donkey. "Two strangers come, not of any village from around us, and they say they seek you, O my father," shrieked the little girl.

Into the circle of villagers and elders came two smiling young men—Voice of Prophecy visitors, teacher-evangelists from the south and working in the north for the summer recess. Quickly they made all feel at ease and explained the reason for their visit.

The families spent all the day studying, fellowshiping, and praying with our visitors, and with great reluctance saw them leave. "Come back quickly," the people pleaded. "Begin a school for our children and a church where we can worship as we have learned. Send a pastor to shepherd us, for God sent you when we planned to journey to you."

Smaller and smaller the two waving figures grew as they disappeared into the gathering dusk, and on the grassy knoll twenty regretful figures stood and waved in reply. Gameela stroked the donkey's ears thoughtfully as she saw the buffaloes plodding homeward. She looked toward the setting sun, a crimson ball of fire in a blood-red sky behind the palm fronds, and wondered, "I wonder where this heaven is they kept talking about. Perhaps it's all going to happen one day soon." Then wistfully she sighed, "I wish someone would come and teach me all about it."

The crimson sun dipped finally and completely behind the far horizon, the blue, diamond-studded night swooped down over the earth; the working day was over. But God's light had penetrated the hearts of these silent worshipers, and the Advent message had reached out to claim new victories for the kingdom.



Here is the village of Gameela where the Egyptian girl lives whose parents are now studying the Bible with a Voice of Prophecy representative.



# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## 1 Thess. 4:14 and Acts 2:47

### "Will God Bring With Him"

*1 Thessalonians 4:14 appears to teach that the spirits of the departed dead are now in heaven, and that Christ will bring them with Him when He returns to this earth at the resurrection day. Please explain this text.*

The text in question reads: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The expressions "them which are asleep" (v. 13), "them also which sleep in Jesus" (v. 14), and "the dead in Christ" (v. 16) are obviously synonymous terms.

Paul's hasty departure from Thessalonica (see Acts 17:1-11), a result of violent opposition to the gospel, had taken him from the believers there before his instruction to them was complete. In particular, they were "ignorant" concerning "them which are asleep" and their resurrection from the dead (1 Thess. 4:13), matters which, among other things, his two epistles to them were designed to make clear. As a result of their "ignorance" they had "no hope" of a resurrection, and were in "sorrow" over the fate of "them which are asleep." At a later time the believers in Corinth were troubled over the same problem, which Paul explained to them at length in 1 Corinthians 15:12-23, 35-56.

Paul first speaks of the Christian "hope" that those who have fallen asleep in Jesus will indeed rise again (1 Thess. 4:13; cf. Titus 2:13). In proof of this hope he then reminds the believers in Thessalonica of the fact that they have already accepted the teaching that Jesus "died and rose again" (v. 14). His conclusion is that "even so"—even as Jesus "died and rose again"—those who "sleep in Jesus," that is, those who have died believing in Him, will rise again. Finally, in vs. 15-17, Paul gives a graphic description of the resurrection in relation to the promised return of Jesus.

The difficulty in the portion of verse 14 in question is that in the English translation it appears that God brings

those who "sleep in Jesus" "with him" when He "shall descend from heaven" (v. 16) to earth. According to the rules of English grammar, the word "God" in verse 14 appears to be the antecedent of the pronoun "him." However, in the Greek the antecedent of "him" is clearly "Jesus" and not "God"—*ho theos tous hoimethentas dia tou Iesou axei sun auto*. Those who read Greek will recognize that the word *auto*, "him," refers back to *Iesou*, "Jesus," and not to *theos*, "God."

The writer of Hebrews (ch. 13:20) speaks of "the God of peace, that brought again from the dead our Lord Jesus." In the text before us (1 Thess. 4:14) Paul speaks of God bringing forth from the grave, "with him [that is, with Jesus]," "them also which sleep in Jesus." God had already brought Jesus from the dead, and would, "even so," bring from the dead "them also which sleep in Jesus."

This, the meaning of the Greek construction of the sentence, is the only meaning consistent with the context of vs. 13-16 and with the teaching of the Scriptures as a whole (see Matt. 16:27; John 5:28, 29; 1 Cor. 15:12-55). This fact Paul makes even more clear in 1 Corinthians 15:22, 23: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." The very fact that Christ *did* rise from the dead is positive proof that there *will be* a resurrection—at Christ's coming back to this earth in power and glory.

Finally, in 1 Thessalonians 4:16, Paul clearly states that "the dead in Christ" *rise* from their graves—they do not come down from heaven with Christ as disembodied spirits, to be united again with their dead bodies. The Scriptures know nothing of the dead going to heaven one by one at death. Those who "sleep in Jesus" (v. 14), and those "which are alive and remain" at the time of His coming without having seen death "shall be caught up together . . . to meet the Lord in the air," and thus "ever be with the Lord" (v. 17). And with these words we find comfort.

### "Such as Should Be Saved"

*Does the expression "such as should be saved" (Acts 2:47) mean that only certain ones are ordained to be saved?*

On the basic premise that the Bible does not contradict itself such cannot be the meaning of this passage. Other scriptures are too plain: "By the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18); "who gave himself a ransom for all" (1 Tim. 2:6); "who will have all men to be saved, and to come unto the knowledge of the truth" (v. 4); "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Eze. 33:11); "Whosoever will, let him take the water of life freely" (Rev. 22:17).

How then can the apparent discrepancy be explained? In many instances the answer to queries of this nature is found by a careful examination of the passages concerned in the languages in which the Bible was originally written. It is true that excellent translations are available, and that there is no danger of misunderstanding those truths necessary to salvation. Nevertheless certain shades of meaning are difficult to carry over from one language to another, and as a result certain texts, taken by themselves, may be misunderstood if studied without this background.

In the text under consideration the phrase translated "such as should be saved" simply means "such as were being saved." The verse reads literally, "And the Lord kept on adding the ones being saved, daily, together." Some manuscripts add "to the church." The writer of Acts simply observes that those who were converted were joined to the main body of believers. Considered in its literal meaning this text in no wise supports the doctrine that only certain ones are elected to be saved. When translated in this way the verse shows perfect harmony with other scriptures dealing with the doctrine of salvation from sin and the Fall.

The Bible interpreter must observe unvaryingly the rule that if any proposed interpretation of a text is contradicted by other scriptures, that interpretation is erroneous. This rule is based on the observation that although some forty authors took part in writing the Bible and the period of writing covered some fifteen hundred years, the book reflects unity of authorship. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). We cannot conceive of the Holy Spirit contradicting in any place what He had confirmed and testified in another.



# News From Home and Abroad

## Providential Beginnings in Greenland

By Andreas Nielsen

This is a report of my second visit to Greenland. In 1953 I had the privilege of visiting most of the principal places on the west coast of this great island. Many meetings were held in various places. On my second visit it was interesting to see the influence of that former visit and how the message had taken hold. On this latest trip Ernst Hansen, one of the young workers from the West Danish Conference, was associated with me. We had some interesting experiences, a few of which I want to relate.

In Holsteinsborg, where I had met with some opposition on my first visit, we had the opportunity of seeing another fulfillment of the statement in the Spirit of prophecy: "Wherever

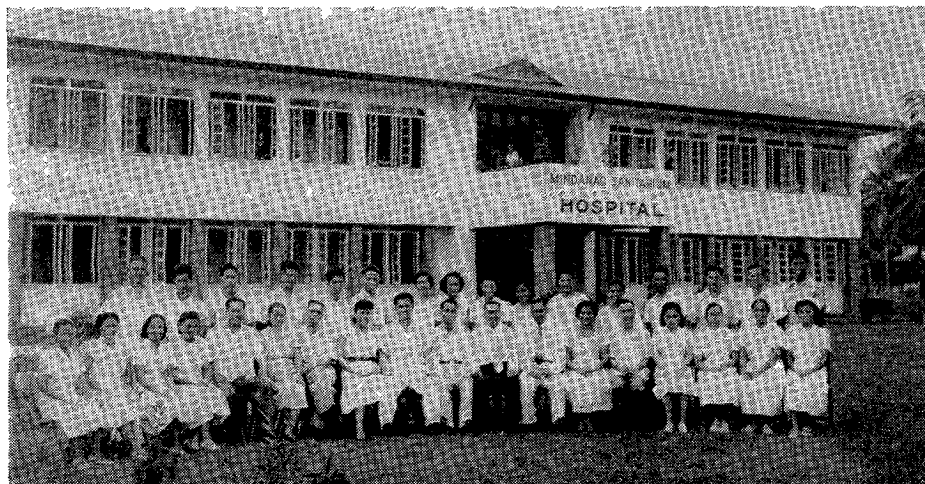
they go they will be assured of victory." While the boat made a call we went ashore. It was a great joy to meet and talk with our friend Amon Berthelsen. He informed us that there were others in this place who had become much interested from reading our tracts and books. It was touching to see tears in his eyes as we had prayer together. He is a brother who longs to fellowship with those with whom he feels he is united in spirit. On the way down to the ship we met several Greenlanders who greeted us with kind smiles. One of them who attracted our attention encouraged us by his friendly words: "You did a good work here in 1953."

In Christianshaab, where we visited

for the first time, we went ashore well supplied with the Greenlandic tract *Ardlorit* ("Look Up"). When some learned who we were they were reserved, and did not want to talk with us. However, others were glad to have us visit in their homes. We had a long conversation with a man who was the head catechist, and responsible for the instruction of the children in religion by the state church. First of all we talked in the school where he was teaching, and later in his home, where we were kindly received. There was a real interest in Bible study. The man interpreted for his wife and daughter, and we saw that among their books was a copy of *Christ Our Saviour* in Danish. In the afternoon we were invited to a birthday party in their home, and here we met several neighbors whom we had earlier visited but who were very reserved. When our friend interpreted for them, their attitude changed, and they became quite friendly.

In the evening we had a public meeting in the parish hall, and our host again interpreted for us. Our subject was the second coming of Christ, and the people listened attentively. There were 116 present. This filled the small hall, and many had to stand. The beautiful colored slides we used to illustrate the subject increased their interest. Bible pictures inspire the Greenlanders, and they were eager to give expression to their feelings when they saw these pictures. After the meetings they were no longer so reserved, and they all wanted to give us a handshake as we parted.

On Sabbath, June 19, our ship, the *Julius Thomsen*, anchored outside Jakobshavn, and there we had to remain on board until Sunday. The state church minister from Godthaab, who last year warned the people against us, intended to do the same this year. In Greenland the ship's passenger list is published, as well as the object of travel. After we had been permitted to land we went up to the town to look for lodgings, but had no success. We could not find a cover for our heads, and soon it began to grow dark. It seemed that we would be forced to put up our tent, which we did not like to do because of the many dogs in Jakobshavn. That city has no less than two thousand dogs, while the inhabitants number only one thousand.



The Mindanao Sanitarium and Hospital

The Mindanao Sanitarium and Hospital has had a beginning that shows the care and blessing of God. This institution first started in a very humble way. Two small rooms in a house in Iligan City were rented June 15, 1952. One of these rooms was used by Dr. Francisco Geslani as his consultation room, and the other was used as a dental clinic for Dr. Feliciano Ponce.

While Dr. Geslani was building up his practice in Iligan City, the construction of a hospital with a capacity of twenty-five beds

was going on not far from the city proper. It took about a year before the building was finished, as the funds for its construction came from the earnings of the Dansalan and Iligan clinics. May 15, 1953, Dr. Geslani transferred his clinic to the new hospital building. Our picture of the hospital and the staff reveal how the institution has grown since that time. We thank God for our loyal medical workers.

GIL DE GUZMAN, President  
South Philippine Union Mission

Some of the Greenlanders stood a little way off and looked at us with keen interest, wondering what we would do. We had hardly begun to open our baggage before the dogs came rushing at us. These dogs are often looked upon as beasts of prey, and they often attack people, especially children.

The situation was alarming for us, and I decided that I would make still another attempt to find a lodging place. Just then a former minister of the state church, with two Danish workmen, came to our aid. They gave us to understand that we could not spend the night out like this, and the minister invited us to stay with him as his wife was away. He took us through the whole house, and told us that we should feel at home with him. We were interested in having a public meeting as soon as possible, as experience had taught us that this is the best way to break down prejudice. Films were to have been shown in the parish hall that Sunday evening, but the unexpected happened, and no one came to sell any tickets. I therefore had the privilege of using the hall for our meeting. The subject was the second coming of Christ, illustrated with beautiful colored pictures. This meeting indeed won a victory over the worldly film show. This happened in Greenland! I wonder whether it has happened anywhere else?

#### A Hall Full of Listeners

Two hours before the opening of service Ernst Hansen put up a few notices in Greenlandic and Danish, and sent two boys out to the homes of the people, calling them to attend. The parish hall was close to our host's home, so from the window we could see the people coming half an hour before the meeting was to begin. More and more joined the waiting crowd. What a wonderful sight! When the doors were opened the people just rushed into the hall, and immediately the room was full. I wondered where Brother Hansen would find a spot to put up the film projector. It was not easy, but he finally succeeded. With our minister host as interpreter, I spoke to a very attentive audience regarding the blessed hope of the Christian church—the hope that would change the hard lot of many Greenlanders into that blessed experience they would have in the glorious kingdom of God.

It was wonderful to see the midnight sun in Jakobshavn, where its rays gleam over the high, snow-covered mountains and out over the great ocean. Here many great icebergs float by, consisting of many, many tons of ice. The Greenlanders love

to take trips into the mountains in the late summer evenings and watch the midnight sun in all its glory.

Shortly after our meeting a written warning against us was sent to every house. In spite of this we had a friendly reception in many homes. The people were glad to receive the Greenlandic tract, and they read it with great interest. One young Greenlander visited us one evening and we were able to have a Bible study with him. He was glad for the books *The Great Controversy* and *Health and Happiness*. One day when we visited one of the officials he told us that the former assistant district leader of the church wanted to talk with us. To

our great surprise, his intentions were good. He had read with much interest the Danish translation of the tract *Look Up*, and he had found no fault with its contents. This kind reception gave us courage to ask the assistant district leader if he would kindly interpret for us during our next public meeting, and he promised that he would. Again the hall was full and many could not enter. The subject for the evening was the rise and fall of world powers and the glorious coming kingdom. After the meeting one of the Greenlanders rose and thanked us for the message on behalf of those who had attended.

(To be continued)

## Adventist Medical Students in Monterrey, Mexico

By William H. Bergherm

There is a growing community of Seventh-day Adventist medical students now pursuing the medical course at the University of Nuevo León in Monterrey, Mexico. A few weeks ago it was my privilege to visit these brethren and spend a pleasant Sabbath with them.

It had been about fifteen years since I had made my first contact with this university, at that time in connection with one of its leading faculty members, Dr. Raymundo Garza. Doctor Garza for many years has been a faithful member of the Monterrey Seventh-day Adventist church. Though no

longer in the active service of the university, our brother is highly honored and most favorably remembered in this school. Recently a clinic of the university was named in his honor, the only instance where this has been done in honor of one yet living. He has been a good friend and counselor to many who in more recent years have sought entrance at the doors of this university for their medical work.

The Sabbath of my visit marked the opening of the first Seventh-day Adventist English church in this large republic. Through the kindness of the pastor of the American church, this



Adventist medical students of the University of Nuevo León in Monterrey, Mexico, and their families on the occasion of a Sabbath service at the Monterrey church.

beautiful new edifice is made available for Sabbath worship to our medical students and their families who are residing in Monterrey.

The Adventist students enrolled at present in the university number forty-three. Many of these have their families with them, and I was told that when the entire group assemble they number more than one hundred. Thirteen of this number are in their first year, eight in their second year, fourteen in the third, three in the fourth, and five in the fifth year. Nearly all are graduates of various North American Seventh-day Adventist colleges.

A church school for the children has been operated in past years, and it is hoped that another may be organized this year. It was an inspiration to listen to the reports of the missionary work these brethren have done in the various villages surrounding Monterrey. Under the guidance of older students they have conducted a number of free clinics, and have succeeded in breaking down prejudice.

It is not easy for men unaccustomed to the Spanish language to have to take medical instruction in a language not their own. At times there have been Sabbath problems, but the Lord has graciously blessed in answer to their prayers when these problems have arisen. Our men are grateful for the friendly spirit shown to them on the part of their instructors. I talked with a number who told me of definite victories gained in this respect. Their faith and courage are strong. They have requested that a pastor may be found who could give instruction in Bible that their education may be complete.

## With Our Sabbath Schools in the Land of Pagodas

By Eric B. Hare

Flying over the Bay of Bengal from Calcutta, India, we soon came to the coast of Arakan. Before long the great hills and mountains of this westernmost district of Burma leveled off into the valley and the delta of the mighty Irrawaddy River. It was an awe-inspiring sight from the air. The little pagodas and temples were easily seen among the lush coconut palms. Suddenly the plane came lower and lower, and there we were at the airport of Minglagoon, just ten miles from Rangoon.

After the formalities of landing—health inspection, immigration, police, and customs—were over, we looked through the customs-room

door and there was our delegation to meet us—P. A. Parker, the acting union president; Brother Ba Tin, the union Sabbath school secretary; Pastor Peter, the Irrawaddy Delta president; Pastor Ka Le Paw, the Tenasserim president, and a number of others. It was wonderful to see them.

As you know, we have had a splendid hospital in Rangoon for a number of years. In the fourth quarter of 1947 our Sabbath schools gave an overflow offering of \$40,081.23 to help purchase this building and equip it. It has been doing good service, and last year they enlarged it, so that they could reach the requirements to conduct a nurses' training school. This year they are erecting a new hospital building that will be modern in every sense of the word.

The first evening after my arrival it was my privilege to be the speaker for the capping exercises of the second class of nurses to begin their training. I recognized many of the daughters of the boys and girls I used to have in school when we were stationed on the Salween River. Drs. J. Johannes and R. E. Rothe and their staff of workers are to be congratulated on the work they are doing.

The next evening our Sabbath school workshop began. There were sixty-six delegates representing the forty-one Sabbath schools in Burma. And of course the evening meetings were attended by all within reach. The beautiful little church was filled every night. For four days we were together, instructing, demonstrating visual aids, and actually making many of the song illustrations, attention devices, and Memory Verse booklets. You never saw happier people in the world, and they sang the new songs enthusiastically and with pleasing harmony.

The Burma Government has done excellent work in repairing the city of Rangoon after the war. The new railway station is beautiful. Only a few buildings still unrepaired remind the visitor of the destruction caused by the war. Gradually the insurgent elements throughout the country are being brought under control. But there are still many bands of robbers abroad, and traveling is still perilous. The train just after the one on which our delegates came from the north was blown off the track. The Ohn Daw school is again in between the government troops and the insurgents, so the school has temporarily been divided; one section is meeting in a village to the south, and the other section is in a village in the north.

Our 2,099 Sabbath school members in Burma are of good courage and are determined to keep their lights shining clear and bright till Jesus comes.



Brother Harada, a converted Japanese prisoner, just a few hours before his execution.

## Courage in the Face of Death

By Paul W. Nelson

Our picture of a converted Japanese, Brother Harada, was taken just a few hours before his execution on September 10, 1954.

Three years ago, before his baptism, Brother Harada was placed in prison for killing a young man during a robbery and two policemen.

His first contact with the message came through a *Signs of the Times* in the Kobe, Japan, prison. Since his baptism on April 12, 1952, Brother Harada faithfully witnessed for his Saviour while awaiting execution.

As I went to the prison my heart was very heavy, knowing that this would be the last time I would see Brother Harada in this world. How relieved I was to find him cheerful, even in the hour of death.

We spent these last hours together singing, praying, and reading the many precious promises of the Bible. His parting words will always be a ringing challenge in my ears, "We will meet again."

The warden in charge of the educational department of the prison was very deeply impressed with the great change in the life of our brother—so much so, that he came of his own accord to the funeral service held in the Kobe church. At that time he stated that in all his experience he had never seen a more courageous person in the face of death.

Now as Brother Harada sleeps, waiting for the resurrection morning, let us pray that a large harvest of souls from Japan will be gathered into God's kingdom.

# 30,000 Bible School Graduates in West Africa

By Roger W. Coon

A nineteen-year-old Moslem tailor who has been studying the Voice of Prophecy lessons was surprised to discover that he was the thirty thousandth graduate of the West African Branch Bible correspondence school!

Mr. Rafiu Alade Akibile is symbolic of the tremendous growth of this important soul-winning agency and also of the increasing interest in the teachings of Jesus Christ on the part of non-Christians in West Africa.

The West African school became one of the 107 branches of the Voice of Prophecy's globe-circling network of Bible correspondence schools back in 1948, under the direction of Edgar Keslake, now president of the Sierra Leone Mission. In that year they had 3 workers, 1 Bible study course, and 518 graduates.

Today, in addition to the writer and his wife, a staff of sixteen at Ibadan, Nigeria, and three in Monrovia, Liberia, care for approximately eight thousand active students.

In 1954 alone more than ten thousand received certificates for the completion of the Preliminary, Basic, and Advanced courses in Sierra Leone, Liberia, Ivory Coast, Gold Coast, Dahomey, Nigeria, and British Cameroons.

Nearly one thousand copies of the *Signs of the Times* are mailed each week to graduates of the Advanced Course throughout West Africa, thanks to the generosity of a score of missionary-minded believers in the homeland who have made these club subscriptions available at no small financial sacrifice.

With a population of more than forty-two million (certain portions of Nigeria hold the record for the highest number of inhabitants per square mile of any place in Africa), and a baptized membership of barely fifteen thousand, this great harvest field is a daily challenge as the Bible correspondence school sows the gospel seed in its own way.

A recent letter from missionary D. J. Clarke in Freetown, Sierra Leone (which is about 90 per cent Moslem and non-Christian), tells of an unusual conversion.

A Voice of Prophecy student who worked in the government transport department finally came to the conviction that the Lord wanted him to observe the seventh-day Sabbath.

The Colonial Government maintains a five-and-one-half-day work

week, and it is only rarely that they make an exception. Mr. Sesay decided he would serve God first and let the job take care of itself—and find a new one if necessary.

With Brother Clarke he went to see his chief, a Roman Catholic. The man was sympathetic, and agreed to give the workman Sabbaths off thereafter.

Today Mr. Sesay is one of the most active members in the Sabbath school, and he has gone on to interest other young men he meets in government service. At last report he had gotten special Sabbath privileges for nearly a half dozen others.

Pray for the work here in West Africa, where millions are astir intellectually and seeking spiritual knowledge.

## Ever Onward in Inter-America

By Frank B. Knight

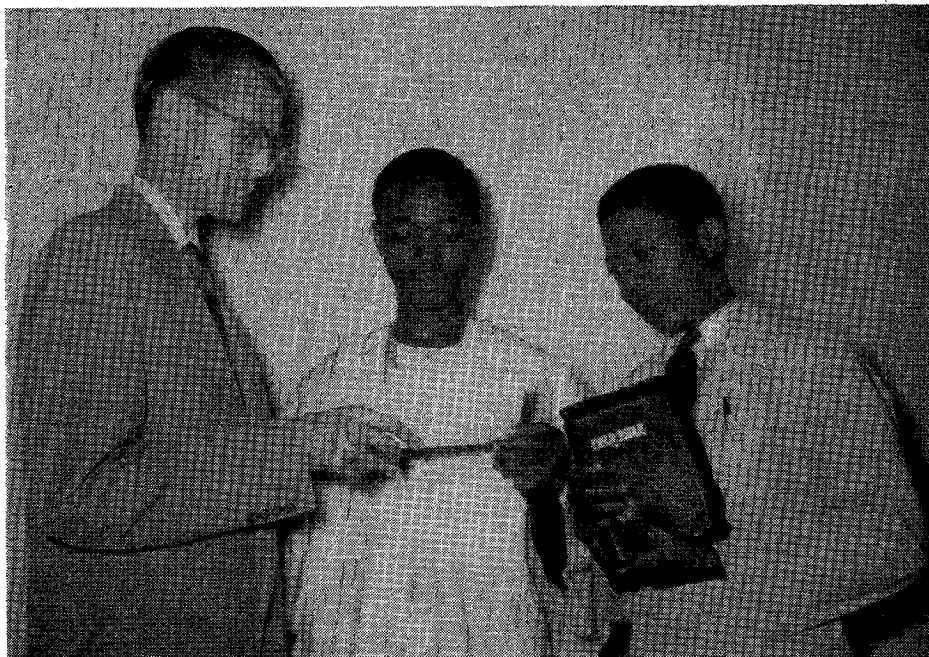
The annual council of the Inter-American Division committee convened at the Hotel Everglades in Miami, Florida, on November 13, 1954. The Inter-American Division offices have been operating from temporary quarters since a fire destroyed our division offices a number of months ago. Plans are now completed for the new division office building, and construction work has started.

The territory of the Inter-American Division includes twenty-seven countries with a total population of more

than sixty-eight million. Three major languages are used in the division, namely, Spanish, French, and English. During the first nine months of 1954, 10,273 souls were baptized in the Inter-American Division. The total baptized membership of the division is now over the one hundred thousand mark. Arthur Roth, president of the division, called upon the workers in the field to think in terms of two hundred thousand members. The Inter-American Division is third in membership in the world field, being surpassed only by the North American and Southern African divisions. Approximately 11 per cent of the world membership is found in the territory of this division.

Inter-America was blessed of God in a financial way during the first nine months of 1954. The total tithe during this period amounted to \$950,149.37 as compared with a total of \$849,509.76 for the twelve months of 1953, or an increase of \$100,639.61 in the first nine months of 1954 over twelve months of 1953. Mission offerings received totaled \$311,210.34, or an increase of \$16,809.58 in nine months of 1954 over twelve months in 1953.

One of the great needs of the work in this division is for more church buildings in which to house the growing membership. There is a total of 1,039 organized churches and of this number only 614 meet in our own church buildings. I wish that you could visit some of these "chapels." They are little more than grass- or tin-covered frames on poles that shelter



D. V. COWIN

Rafiu Alade Akibile, a nineteen-year-old tailor of Lagos, Nigeria, receives the thirty thousandth certificate of the West African Branch of the Voice of Prophecy Bible Correspondence School from Roger W. Coon, director of the school. Pastor J. M. Akin Adeoye, of the Lagos church, looking on at right, holds a gift Bible presented to the graduate in a special ceremony.



the congregation from the tropical sun or the rain. If the wind blows, the rain comes in on all sides.

In addition to the 614 church groups meeting in our own chapels in Inter-America we have 136 more chapels under construction, but 289 churches have no permanent housing. Many of the existing churches should be replaced, and this great need is felt in all the union missions of the division.

Haiti was in the path of the recent hurricane Hazel, and more than seventeen of our chapels on that island were destroyed. We are thankful to God that according to latest reports not one Seventh-day Adventist lost his life, although hundreds were killed by this catastrophe. But hundreds of our members lost their homes and all their belongings except the clothes they were wearing. The General Conference, the Inter-American Division, and the union and local missions of the Inter-American Division are joining in bringing relief to our workers and members in this needy island. Funds are being provided to assist in the reconstruction of the destroyed chapels.

The following workers were appointed by the division committee to carry the administrative responsibilities in the union missions of the Inter-American Division:

Antillian Union Mission, president, R. L. Jacobs; secretary-treasurer, C. L. Powers.

British West Indies Union Mission, president, A. C. Stockhausen; secretary-treasurer, R. S. Blackburn.

Caribbean Union Mission, president, F. S. Thompson; secretary-treasurer, J. O. Emmerson.

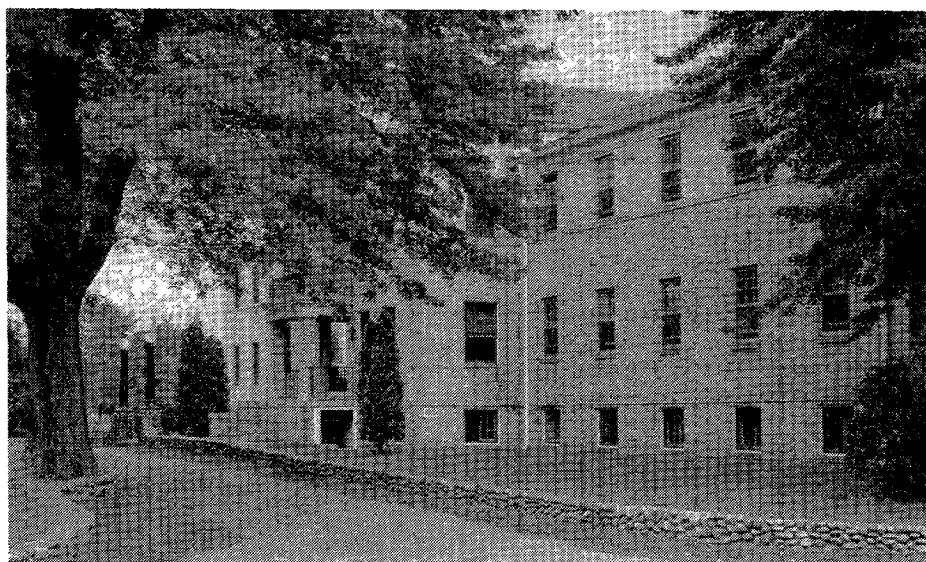
Central American Union Mission, president, C. G. Gordon; secretary-treasurer, K. W. Whitney.

Colombia-Venezuela Union Mission, president, Fernon Retzer; secretary-treasurer, E. T. Burley.

Mexican Union Mission, executive secretary, J. O. Gutierrez; division administrative adviser, H. F. House; division financial adviser, E. C. Christie.

George Nickle, who has faithfully carried the administration of the work in Colombia-Venezuela in recent years, requested a transfer to lower altitudes for a time, and he will care for the spiritual interests among the Seventh-day Adventist medical students who are studying at the University of Nuevo León in Monterrey, México.

The meetings of the Inter-American Division committee in Miami were marked with a determination on the part of each member present to return to his field of labor with a renewed desire to see the work advance in 1955



Cedarcroft Sanitarium for psychiatric patients, near Takoma Park, Maryland.

beyond the accomplishments of 1954.

In addition to the full membership of the Inter-American Division committee the following were present during the council session: A. V. Olson, W. H. Branson, D. A. McAdams, and the writer, from the General Conference; I. J. Woodman, Ivor Johnson, and Frank Baer, from the Pacific Press Publishing Association.

## Cedarcroft Sanitarium for Psychiatric Patients

By Wesley Amundsen

Situated on a beautiful eight-acre tract of land in the State of Maryland, about five miles from the Washington Sanitarium and Hospital, stands the Cedarcroft Sanitarium and Hospital. Just one year ago Dr. Henry E. Andren, M.D., F.A.P.A., psychiatrist on the staff of the Washington Sanitarium, took over the operation of this fifty-bed institution for the purpose of establishing a Seventh-day Adventist medical center in this area for the care of emotionally disturbed and neuropsychiatric patients. The opening of this institution adds one more self-supporting medical center to the ever-increasing number of medical institutions that are being operated by graduates of the College of Medical Evangelists in North America.

Dr. Andren states that Cedarcroft has two main objectives. First, to restore the disordered or fatigued mind to sound function. Second, to educate the patient toward such emotional maturity that spiritual forces can be made to function realistically. Modern medical treatment, which contributes to this end, includes the use of group therapy, occupational therapy, physical therapy, and guided recreation.

He also says that "Christian psychiatry provides a door to the confused human mind whereby the patient is enabled to pray and study God's two great books—the Holy Scriptures and nature."

One of the statements from the writings of the Spirit of prophecy that Dr. Andren has adopted as a guide in the operation of his medical center is: "The human family is suffering because of the transgression of the laws of God. . . . He desires our health institutions to stand as witnesses for the truth. . . . It is God's design to manifest through His people the principles of His kingdom."—*Medical Ministry*, p. 187.

Associated with Dr. Andren in the conduct of this important work for humanity is Alvin J. Kistler, M.D., as resident physician. Thirty-seven nurses and other personnel are employed, many of whom live in the employees' residential building.

The main building houses patients, treatment rooms, dining room, and offices. The occupational therapy department, so important in the rehabilitation of mentally disturbed persons, occupies a nearby cottage. Patients who are capable of entering into any of a variety of activities in the large recreation hall have ample opportunity to do so. The acutely ill person, however, is cared for in the hospital annex.

The Cedarcroft Sanitarium and Hospital, which for a number of years was operated as an institution for alcoholics, has been thoroughly renovated and redecorated. Drabness has given way to more cheerful tones. Christian personnel serve in the many functions of the institution.

The Lord is blessing Dr. Andren and his staff of helpers as they seek to help the mentally ill in their time of need.



# Toronto Flood Disaster Relief

By J. M. Hnatyshyn

The members of the Dorcas Societies of the Toronto area met in a Dorcas Federation meeting in the Willowdale church at Toronto, Canada, on November 7, 1954. Mrs. J. M. Bucy, the leader, and her associates rendered reports of relief given to the people of Toronto in recent disasters.

The societies responded to the disaster needs brought about by the hurricane Hazel. Words cannot describe the terrible destruction of this storm, which flooded large areas, took a toll of many lives, and left a number of people homeless, cold, and hungry. Several families were broken up, leaving orphans to be cared for. How good it is to know that many of our Dorcas Welfare Societies were ready to step in and do their share.

The Oshawa College Welfare Society, which had a large quantity of supplies, immediately got in touch with those in charge of relief work. The home missionary secretary of the Ontario-Quebec Conference, R. H. Fickling, got in touch with a man in the Holland Marsh district, who told him of the crying needs there. Brother Fickling loaded his car with food, clothing, and blankets, and went to the Marsh district. The men in the kitchens, who were feeding more than three hundred people at three sittings, welcomed his supply of food. They asked several times, "Who are you, and where are you from?" This gave him an opportunity to tell of our welfare work. He had occasion to feed two men who had worked hard doing rescue work without food for several days. They ate the food cold from the tins, they

were so hungry. He gave blankets to needy women who were working in the kitchen without pay.

The Toronto Willowdale Society sent 117 cans of milk, and many baskets of vegetables and other food. Much of this food was gathered from their neighbors and local stores. They also sent thirty-one blankets, sheets, and clothing. Sixty pairs of shoes and children's clothing were distributed.

The East Toronto Society, consisting of a small group of active sisters, got busy following the disaster. They telephoned the officers in charge and arranged to send 15 blankets, 45 garments, 104 pieces of baby clothing, and a quantity of milk and food.

One of our sisters in the Hamilton Society does a great work on her own. She keeps in close contact with the Red Cross, and when the flood struck, the Red Cross telephoned her and wanted to know if she had any food to donate. Her reply was, "Of course I have." In answer to their next question, "How much can you let us have?" she told them to send their Red Cross vehicle to her home. When the man came to get the food he picked up two big boxes—more than fifty cans of food. At the Federation meeting this sister gave a personal report of what she had done in the last six months. This included canning 579 tins of fruit, writing 180 letters, 521 hours of work, and 431 pieces of literature distributed. She received \$141.55 in cash to help in her work, and spent \$138.10 for relief.

As our capable Dorcas sisters continue their work may God give them guidance, and may many others who have not joined this type of service be impressed by His Spirit to do so, for we read: "Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted."—*Christian Service*, p. 187.



## New Church Lightens Dark County in Texas

The newly constructed church building in Elgin, Texas, was dedicated to the worship of God on Sabbath afternoon, November 13, 1954.

L. C. Evans, president of the Southwestern Union, preached the dedication sermon. N. R. Dower, Texas Conference president, led out in the Act of Dedication and offered the prayer.

A Sabbath school was started in Elgin in 1909 in the home of A. J. Jensen. Later a small frame church building was erected some distance out in the country, which served the congregation for forty years.

The new masonry building is on a corner lot in town. It is the only Adventist church in the county, and there are many dark counties in the area. We trust that this new lighthouse for God's truth will prove to be a great blessing in this large area of central Texas.

R. G. WEARNER, *Pastor*

## Rio Sao Francisco Mission in Brazil

By Paulo S. Seidl, *President*

Among the great waterways of South America the São Francisco River of Brazil is outstanding. This mighty stream flows in a northeast direction for four thousand miles before it reaches the vast Atlantic Ocean. A great part of it is navigable. This area is one of the richest zones of the world in minerals and precious stones. Yet most of the inhabitants along its shores live in poor conditions, lacking the modern conveniences of life, suffering from tropical diseases, worms, and malaria.

We have been working in this river valley since 1946, being the first Seventh-day Adventist workers in this section. We thank God that our efforts have not been in vain. Today there is a growing interest everywhere in the message. Five hundred and sixty souls have already been baptized in this period, and every year we enter new villages and cities, preaching the gospel.

At the present time we have four workers in this mission, but we urgently need five more to be able to attend to the growing needs.

The new members are ready for any



Dorcas Welfare Federation meeting held at Willowdale, Toronto, Ontario, Canada, November 7, 1954.

sacrifice for the cause. Although they are poor, they have already built four houses of worship.

God has worked miracles in this missionary field. The powerful hand of God has opened the way for us many times. In 1949 my wife took sick with a malignant form of malaria that attacked the brain. She was in a state of coma for nineteen days and was restored to health by the power of God. In 1953 my little daughter, not yet two years old, had the same disease, and again God had compassion on us by saving her life also, although there remained a partial paralysis on her left side.

Since 1948 we have had a launch for medical and missionary service on the São Francisco River and its tributaries. My family of five live on the boat for six months out of each year. We visit the villages and islands, treat the sick, preach the gospel, and teach the principles of hygiene. We have treated 22,500 sick people in five years.

The enemies of our work oppose us, telling the people that we are agents of the evil one, and that the medicines we give them are poison. There are people who try to kill us. One of these fanatics, who had his right hand greatly infected, did not want to come to us for help. In his revolver he had a bullet reserved for us. But the pain in his hand was so great that he resolved to come for treatment. He received medical help and was cured. He became our friend and a friend of the gospel of Christ. Many of those opposing us have come to receive treatments on the launch, which is named *Luminar*, or "Light Giver."

Many unforeseen things occur. Last year the launch ran against a rock, and it was by only a hairsbreadth that we escaped shipwreck. Soon after this we felt the protecting hand of God. The situation was discouraging. Besides the damage to the launch that made the navigation of it impossible, the whole family was in bed with fever. I looked to God in prayer. Then I real-

ized that He had a plan for us in permitting the accident. Because of the damage to our engine, we were obliged to attach the outboard motor we always carry for emergencies, and with this we were able to reach a town thirty miles down the river.

While the launch was being repaired, we held a short series of meetings. We had never preached in this town before. Other Protestant missionaries who had tried to enter there had been stoned. We rented a hall, and with the help of God the work was crowned with good success. When we continued our trip we left an enthusiastic group of twenty interested people.

Besides having the work of the launch along the river, we also travel into the interior hundreds of miles on horseback. My wife and children remain on the launch caring for the sick while I make my inland excursions.

On one of these trips I found a man called "Anthony Cat," because he kills tigers (jaguars) by stabbing instead of with firearms. His family is made up of people who oppose us. We studied the truth with them. They became quite interested, but didn't take their stand because of the terrible vice of smoking, which dominates the whole family from the youngest, who is six years old, to the eldest. A few moments before we left he took a gun to examine it, and involuntarily fired a shot. The bullet penetrated the head of our burro. We saw that he was going to die. Kneeling down, we asked God to save the animal, for we needed to travel many leagues in order to arrive at the home of the district worker. God heard us, and saved the life of the burro. By means of this experience the whole family of "Anthony Cat" accepted the gospel.

In another city a colporteur sold many Bibles, but the priest took them from the people and threw them into the river. Several mornings later, while crossing the river at a point six

miles farther down, a farmer saw a book lying on the bottom of the river. He dived to get it, and what joy was his at seeing that it was a Bible! By reading and studying this book he found and accepted the truth, bringing with him two other families of his neighborhood.

In all the great territory of the São Francisco Valley there is courage and enthusiasm for the light of the gospel. The workers are laboring hard, without stinting their energies, to finish the work of God in this great Brazilian interior.

There is still much to do, but with the help and power of God, very soon we shall see the divine message reach all the homes of this vast region.

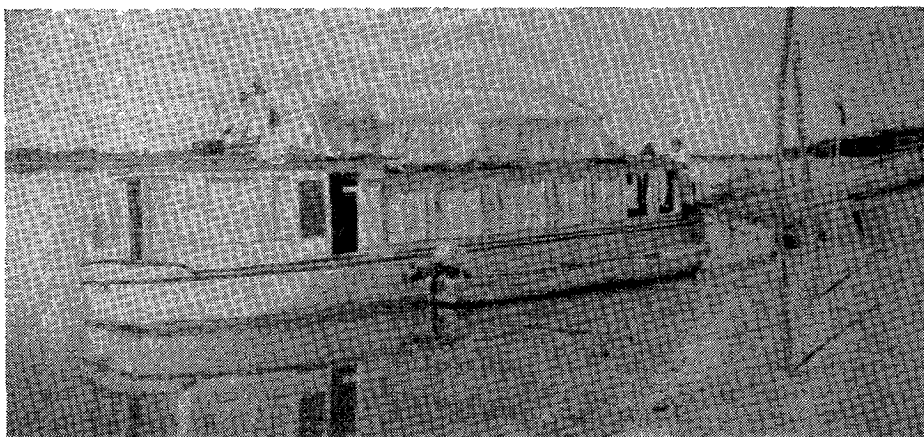
## Ninety-six-year-old Soul Winner

By B. M. Preston

While itinerating among the churches in Montana, the district pastor and I arrived in Hot Springs. He suggested that he would like to have me meet a dear old sister ninety-six years of age, by the name of Mrs. Lillian B. Snavely, who is still an active and zealous soul winner although she is no longer physically able to attend meetings in the church. Her eyesight has failed, so she can no longer read the Bible and the Spirit of prophecy writings which she loves dearly. But in spite of these handicaps, this faithful sister is determined to keep right on winning souls.

She had a real burden to see a near neighbor of hers accept this precious truth. About a year ago she asked this neighbor if she would like to earn a little money. She explained that her eyesight had failed to the point where she no longer was able to read her Bible and study her Sabbath school lesson. She told this neighbor that she would pay her so much an hour for reading to her each day. The neighbor accepted the proposition. She read the Sabbath school lesson to Sister Snavely. She read chapters from *The Desire of Ages*, *The Great Controversy*, and other writings of the Spirit of prophecy that our sister requested. The result was that Mrs. Pearl Stevens, the neighbor woman, after reading to our faithful sister for an hour or so each day, took her stand for this message. She was recently baptized by H. A. Schultz, and is now a faithful member of the Hot Springs church.

If this dear old lady, ninety-six years of age, can find a way to win a soul for Christ, what about those of us in the full vigor of health, with our eyesight, and ability to go out and visit our neighbors and friends?



The medical missionary launch *Luminar*, used by our faithful workers on the Rio São Francisco, Brazil.

# Dietetic Association Organized

By Paul S. Damazo

At a recent meeting of Seventh-day Adventist dietitians an organization was formed known as the Seventh-day Adventist Dietetic Association. After much consideration officers were chosen to guide and direct this new organization. They are: president, Clinton A. Wall, B.S., college dietitian and food director, Walla Walla College; president-elect, Dr. Ruth Little, chief dietitian, College of Medical Evangelists, Los Angeles division; secretary-treasurer, Avis Dixon, B.S., head dietitian, St. Helena Sanitarium and Hospital; public relations officer, Paul S. Damazo, M.S., head dietitian and food director, La Sierra College;



## Happiness and Health

By HAROLD SHRYOCK, M.D.

Pacific Press Publishing Association, 232 pages. \$2.75

Experience as a physician, medical college dean, and father gives the author of this stimulating volume the right to say some of the pertinent things he does about the fundamental physical and spiritual principles that foster happiness. There probably never was a time when the medical profession has taken the public so much into its confidence as it has today, and this book is typical of the way in which physicians are sharing their knowledge of disease and its causes with the people they are trying to serve.

Coming more and more into prominence is the new emphasis on psychosomatic medicine, the study and treatment of the mental and emotional causes of physical disorders. The part the mind and the emotions play in the maintenance of physical and spiritual well-being is therefore given prominence in this book.

Not only are the results of worry, fear, and emotional imbalance reviewed here, but also how to banish these disturbances and develop serenity, efficiency, and a Christian personality. It is remarkable how functional disease affecting vital organs of the body can be healed through the observance of some very simple principles that are made clear in these thirty-one provocative chapters.

This treatise is not merely an up-to-date reference book, but an inspirational volume containing many case histories of people who illustrate both the positive and the negative aspects of the principles outlined. Happiness is seen as the normal state, and one is impressed that God not only intended it for the human family but that every one who will conform to Heaven's natural and spiritual laws may be its possessor.

associate public relations officer, Mrs. Alice Marsh, M.S., chairman, Home Economics Department, Emmanuel Missionary College.

After giving serious study to the problems at hand the officers and the charter members of the association voted to accept the following as the immediate objectives of the Seventh-day Adventist Dietetic Association:

1. To uphold by precept and example the principles of healthful living given to the denomination by the Spirit of prophecy.

2. To foster and assist in health evangelism and nutrition education within our denomination, stressing health measures to gain optimum nutrition.

3. To raise the standards of dietetic service in Seventh-day Adventist hospitals, sanitariums, colleges, secondary, and elementary schools throughout the world field.

4. To maintain high professional standards of its members.

5. To stimulate among its membership the need of keeping abreast of the latest findings in nutrition and allied fields.

6. To actively promote a strong program of recruiting among academy and college students.

7. To give counsel in correlating prescribed courses for the dietetic student.

All dietitians and dietetic interns are urged to write the secretary of this organization requesting application blanks for active membership.

The first national meeting of the Seventh-day Adventist Dietetic Association convened at the College of Medical Evangelists, Loma Linda, California, on Tuesday, December 28, at 7 P.M.

## A Literature Evangelist's Prayer

By M. V. Tucker

Prayer in the hand of faith is the key that opens the storehouse of heaven. Our literature evangelists find that prayer is of primary importance if they are to be successful in circulating our publications. David prayed morning, noon, and night. This should be the practice of every literature evangelist.

Recently one of our good workers, before leaving his home in the morning, asked the Lord to send him to someone that day who was definitely seeking for the truth. A few moments later he called at a home and discovered that the woman was greatly interested in the set of books he offered. She advised him, however, that she could

not purchase until her husband gave his approval. It was arranged for our worker to return about seven-thirty that evening, and in response to the knock on the door, the husband invited the colporteur in. After carefully examining the *Bible Pageant*, he felt that they should purchase these books for their fourteen-year-old son.

At the close of the conversation the husband expressed his joy over the privilege of studying the Bible, and our literature worker hastened out to his car, brought in a copy of *Bible Readings for the Home*, and *The Great Controversy*. The result was that all these were sold for cash. Before leaving the home our brother suggested that he would be glad to help them in their Bible study. To this both the father and the mother agreed. This home is now receiving regular Bible readings. May God bless our literature evangelists.

## Antitobacco Film in High Schools

By Henry F. Brown

Dale Ingersoll and I have just concluded a week of visiting in the high schools of West Virginia. We visited twelve schools, speaking to more than three thousand young people. We used the film *One in 20,000*. Students and teachers would gather round us after each showing and say they would never use tobacco again. One girl approached us saying, "My brother attends another school. He is fifteen years old and earns his own money. What can I do to get him to stop smoking cigarettes?"

One fine young man about seventeen years old asked, "What can we do about this thing?" I suggested that he circulate a pledge against tobacco among the students, but he said, "What can we do to awaken the young people of the nation?"

It is my conviction that Seventh-day Adventists will find a welcome in most of the high schools of the nation. The WCTU, ministerial associations, and even the civic clubs are in favor of this film. If we had one person in every State showing it in the high schools, non-Adventist churches, and in the civic clubs, it would make a real impression upon the public.

One Methodist minister told us, "You Adventists have produced something that will affect the smoking habits of the nation!" Certainly this affords our people an opportunity such as they have not enjoyed in decades to assume the leadership in this present struggle against the poison tobacco.

# • In Brief •

## NORTH AMERICA

### Atlantic Union

● L. R. Langworthy, who has served the past few years in the Northern New England and Greater New York conferences, has moved to California, where he will be assistant pastor of the Glendale church.

● Beaman Senecal, Jr., has been selected by the Northern New England Conference to serve as a ministerial intern upon completion of his course at Atlantic Union College.

● Mrs. Elizabeth Martin is now the Bible instructor for the City Tabernacle in New York, assisting F. E. R. Jeffries.

● The Coxsackie and Staten Island churches in the Greater New York Conference were the first to reach their 1955 Minute Man goal in Ingathering. These goals were secured through Christmas caroling.

### Central Union

● On Saturday night, November 20, 1954, fire destroyed the Delta, Colorado, church. The church school that was attached was lost, too. Plans are being made for a new church to be built soon.

● A total of 59 students are attending the Lincoln City, Nebraska, church school this year. This is the highest enrollment ever experienced in this place. The College View church school is also enjoying its highest enrollment of 174 elementary students.

● On the weekend of November 19 to 21, 1954, the College View, Nebraska, church and Sabbath school played host to a special child evangelism institute, conducted by W. J. Harris, associate Sabbath school secretary of the General Conference; Miss Louise Meyer, assistant Sabbath school secretary of the General Conference; and M. D. Oswald, Sabbath school secretary of the Nebraska Conference. Sabbath school teachers were in attendance from many Nebraska churches.

### Columbia Union

● William A. Fagal, director of the Faith for Today television program, was a guest speaker recently at the annual fall Week of Prayer at the Plainfield Academy in the New Jersey Conference.

● T. H. Jemison, of the E. G. White Publications, will assume the principalship of the Blue Mountain Academy in the East Pennsylvania Conference on February 1.

● Three nutrition classes have been conducted in the East Pennsylvania Conference as a result of the classes conducted last summer at the conference camp meeting by Dr. and Mrs. H. W. Vollmer. They included classes taught by Mrs. Harold

Calkins, Lancaster; Mrs. Ira Mills, Harrisburg; Mrs. C. C. Ellis, Wadesville; and Elder and Mrs. R. M. Gardner, Drums.

### Northern Union

● William Harbour has accepted a call to the North Dakota Conference and will be located at Fargo as the district pastor.

● The Minnesota workers reported nine baptisms for the month of November: R. R. Widmer 6, E. D. Clifford, A. A. Leiske, and L. L. Murphy, one each.

● Twenty-one charter members met on November 17, 1954, to organize a new church at Keene, North Dakota. Remodeling is being completed on a fine church building for their meetings. H. H. White, district pastor, has accepted a call to South Dakota, and C. A. Braun has assumed the responsibility as the new pastor.

● On Sabbath, November 13, 1954, eighteen charter members organized a new church at Camp Crook, South Dakota. Under the leadership of C. A. Braun this is an active group, and just recently they raised \$300 for Sabbath school investment. In one family in this church there are five generations represented, the oldest being a woman 95 years old.

### North Pacific Union

● The new church in Payette, Idaho, was opened for Sabbath services November 27, 1954. The building was filled to capacity with about 350 people present to hear A. J. Gordon, conference president, preach on thanksgiving. Approximately \$60,000 of donated labor and material and \$45,000 in cash have gone into the construction of the church.

● The church in Osburn, Idaho, was dedicated on Sabbath, December 11, 1954. The building, originally used as a public school and later as an apartment house, has been remodeled and renovated so that most of the ground floor is now devoted to an attractive church auditorium, and the rooms upstairs are used for Sabbath school classrooms. Participating in the dedicatory service were C. Lester Bond, H. J. Perkins, Wayne E. Moore, E. R. Priebe, W. J. Canwell, and Mrs. W. B. Harvey.

● Three theology students of Walla Walla College—Ronnie Wisbey, Bill Smith, and Danny Matthews—recently started a series of evangelistic meetings in Walla Walla, which is being supported entirely by the young men themselves. They rented a vacant church with a seating capacity of 75, and have been rewarded with a good attendance, the majority being nonchurch members. The services consist of an appealing song service, special musical numbers, a sermonet, and a sound motion picture, which features a denominational speaker.

### Pacific Union

● Students of La Sierra College are conducting an evangelistic campaign in a nearby village. Primarily an effort of the evangelism class under the direction of their instructor, Wilber Alexander, the

student participation has spread far beyond the class enrollment. Student teams of two each are visiting homes, conducting Bible studies, and awakening religious interests in the community.

● Soldiers in Army units throughout southern California are selected monthly to be listed "soldier of the month" for the district. For two consecutive months the man selected was a Seventh-day Adventist. Elwyn Christenson was chosen for October; Frank G. McMurry, for November. Both are stationed at Fort MacArthur, near Los Angeles.

● The Bakersfield, California, church has a seating capacity of 400. The church members attend services in two sections. The first meeting is at 8:15 A.M. in the school assembly hall, with Sabbath school following. The rest of the members attend Sabbath school and church at the usual hours in the church building. E. J. Folkenberg is conducting an evangelistic effort with excellent attendance. A building program will doubtless become a necessity.

● Employees of the St. Helena Sanitarium and Hospital enjoyed a banquet November 21, 1954, with 17 long-time workers being especially honored. Their terms of service range from 20 to 45 years, totaling 519 years.

### Southern Union

● Another baptism was held in the Dade County Auditorium, in Miami, Florida, on December 12, bringing to 50 the number who have been baptized as a result of the effort being conducted by B. L. Hasenpflug, Southern Union evangelist, assisted by pastors D. P. Herbert, W. W. Ring, and H. H. Schmidt, of the three Miami churches.

## Church Calendar FOR 1955

Religious Liberty Campaign	Jan. 15-22
Religious Liberty Day and Offering	Jan. 22
Christian Home and Family Altar	Feb. 5
Signs Campaign	Feb. 12-19
Television Offering	Feb. 26
Home Visitation Day	March 5
Missionary Volunteer Week of Prayer	March 5-12
Special Foreign Mission Offering	March 12
Thirteenth Sabbath Offering (Middle East)	March 26
Ingathering Rally Day	April 2
Ingathering Campaign	April 2-May 14
Spirit of Prophecy Day	April 9
Medical and Welfare Evangelism	May 7
Literature for Servicemen Offering	May 21
Literature Evangelism	June 4
College of Medical Evangelists Offering	June 18
Thirteenth Sabbath Offering (Southern Asia)	June 25
Bible Correspondence School	July 2
Midsummer Offering and Service	July 9
Enlightening Dark Counties	Aug. 6
Educational Day and Elementary School Offering	Aug. 20
Riverside Sanitarium Offering	Aug. 27
Colporteur Rally Day	Sept. 3
Missions Extension Day and Offering	Sept. 10
Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	Oct. 15-22
These Times Campaign	Oct. 15-22
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31

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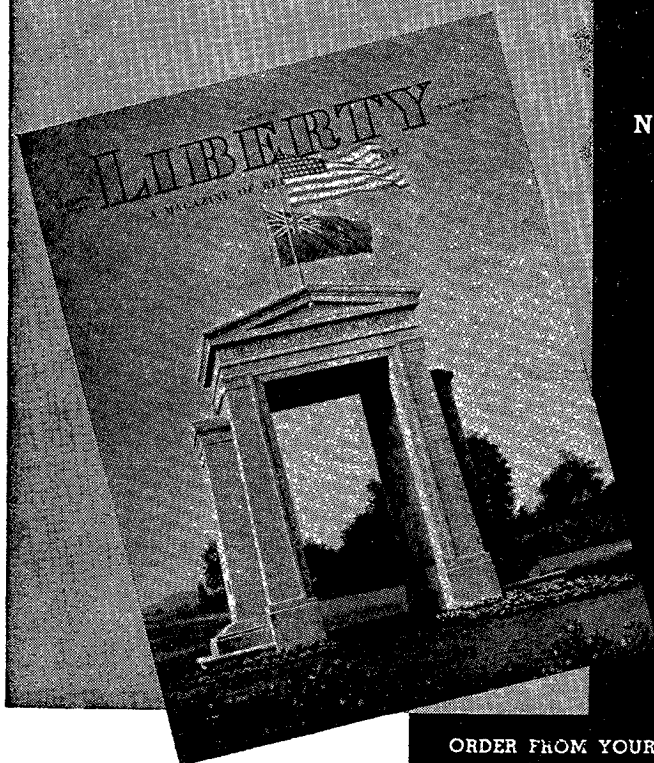




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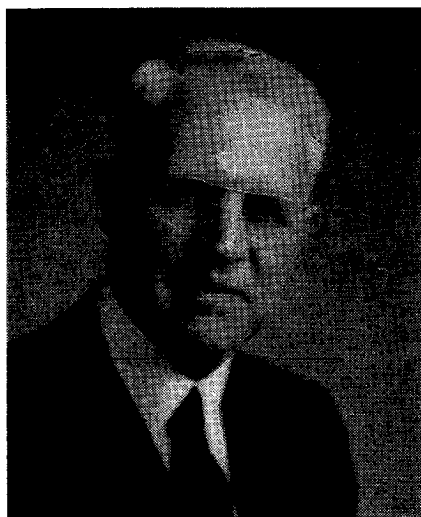
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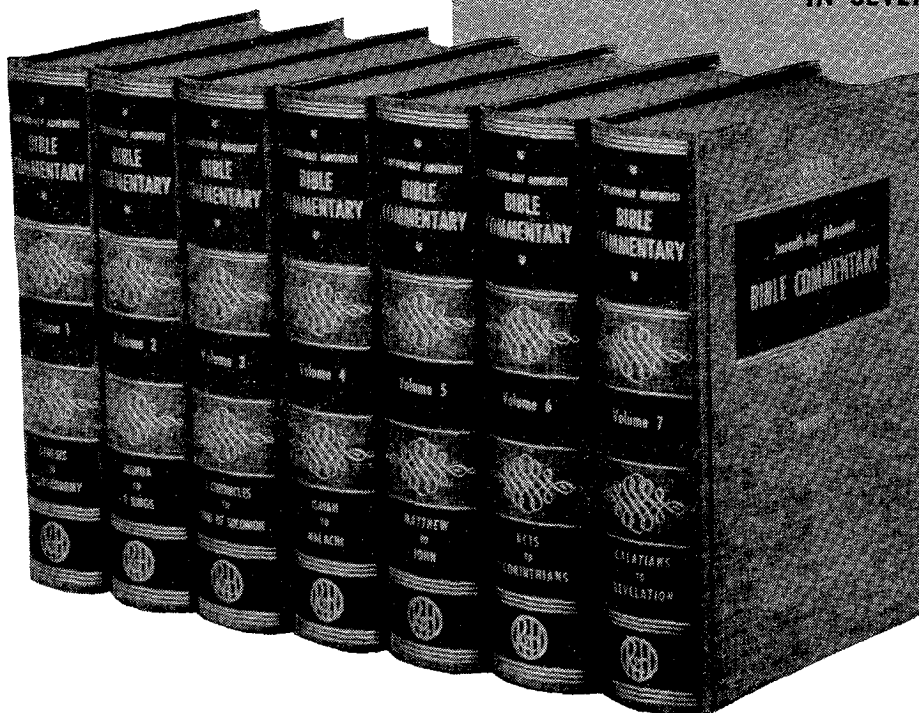
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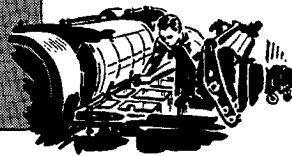
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# As We Go to Press



## New President Illinois Conference

W. B. Hill, who has served for a number of years as president of the New Jersey Conference, has accepted a call to become president of the Illinois Conference. He fills the place left vacant by the death of J. L. McConaughy.

## Two Southern Conferences Reach Minute Man Goal

Just a few days ago we received two telegrams at the General Conference office, one from the Florida Conference and the other from the Alabama-Mississippi Conference, informing us that these fields are Minute Man conferences for 1955, every church being a Minute Man church in the Ingathering program.

Florida reports \$143,000 and Alabama-Mississippi \$62,591.40. We think it is marvelous what these two fields have accomplished. It speaks well for the leaders, workers, and church members.

What is being done in these fields we believe could be done in all our fields in the North American Division. The needs in our world work are tremendous. The calls are many, and we want to appeal to all of our church members to strive to reach the Minute Man goal in Ingathering in 1955.

T. L. OSWALD

## Recent Missionary Departures

Dr. Verna Robson, of Grants Pass, Oregon, left San Francisco, December 14, for Karachi, Pakistan, where she is to connect with our hospital.

Elder and Mrs. J. N. Hunt and their young sons, Stephen and Daniel, of Lincoln, Nebraska, sailed December 17 from New York on the S. S. *Robin Sherwood*. They go to Nairobi, Kenya Colony, Africa, where Elder Hunt will serve as publishing department secretary of the East African Union.

Mr. and Mrs. J. M. Davis and their two small daughters, Pamela Sue and Jacqueline, of Oak Park Academy, left San Francisco, December 17, going to Singapore. Mr. Davis will be principal of the Far Eastern Academy.

Miss Julia K. Hoel, returning to Africa after a second furlough in America, left New York, December 28, bound for Brussels, Belgium, where she is to spend some time in study before completing the journey to the Belgian Congo for further medical missionary service.

Dr. and Mrs. R. S. Cornell, of Pasco, Washington, and two of their sons, Vaughn and Kendal, sailed December 30 on the S.S. *Queen Elizabeth*, on their way to Libya. Dr. Cornell is to pioneer our denominational medical missionary work in that country.

Mr. and Mrs. Brian J. Jacques, of Takoma Park, Maryland, sailed December 30 on the S.S. *Queen Elizabeth*. They are en route to East Pakistan. Mr. Jacques, who recently studied at the Theological Seminary, is to be principal of the Kellogg-Mookerjee High School, Jalirpur.

Elder and Mrs. Virgil E. Robinson and their children, Donald, Marvin, and Jennifer, sailed from New York December 30 on the S.S. *Queen Elizabeth*. They are returning to Africa after furlough. Elder Robinson is joining the faculty of Helderberg College. He has served sixteen years in Africa.

J. I. ROBISON

## New Churches in the Middle East

We look forward to a new church building in Istanbul, Turkey, ere long. Also we are planning on a new church in Nicosia, Cyprus, within the next six months. New churches are being dedicated in Amman and Mosul this holiday season. The ground has just been broken for a new church in North Lebanon.

R. H. HARTWELL

## Religious Liberty Offering, January 22

Our believers throughout the North American Division recognize that the *Liberty* magazine is known throughout the country as a champion for the cause of freedom. The Religious Liberty Campaign dates set by the General Conference Committee are from January 15 to 22.

We are thankful to God for the opportunity of living in a land where we may worship the Lord according to the dictates of our conscience. Our *Liberty* magazine has had a strong

influence in maintaining and upholding those principles that are so vital to the American way of life. Liberty is one thing that every human heart craves, for there can be no happiness without it. This precious inheritance means more to us than life itself.

This magazine should be placed in the homes of all those who are unacquainted with the great truths so vital to the happiness of all men. We appreciate the support our people are giving to the cause of religious liberty, and we know that you will bring a real offering on Sabbath, January 22, to help place this important magazine in the hands of influential men and women throughout the land.

W. B. OCHS

## Two Thousand CARE Packages Arrive in Japan

Two days before Christmas, A. N. Nelson, secretary of the Japan Union Mission, wrote expressing his appreciation to our people in North America for the 2,000 food packages sent to Japan for distribution to needy families.

"Our Dorcas Societies throughout the field," he says, "are busy distributing the 2,000 CARE packages, each weighing 13 to 14 pounds, which we received from North America. They arrived in good time, almost a week before Christmas. These food packages are being distributed throughout Japan, and are greatly appreciated."

J. ERNEST EDWARDS

## Health Evangelism in Watford, England

Another evangelistic campaign in which our doctors are participating is now in progress in England. Dr. Bernard Richardson, of Watford, Herts., tells us that the health-education program, being conducted in conjunction with A. J. Mustard's evangelistic services held in the Watford Town Hall, is reaching some very fine people.

Dr. Richardson states that emphasis is being placed on prevention rather than on the treatment of disease, and this has given the workers plenty of scope for discussing our health message from an Adventist physician's viewpoint.

J. WAYNE MCFARLAND, M.D.