

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Student Missionary Activities at Philippine Union College

By Paz Poblete, Registrar

EVER since 1917 the local mission fields in our territory have looked to Philippine Union College (the Philippine Academy then; later, the Philippine Junior College) for educational and spiritual leaders. Through the years, as fast as the college has been able to train them, the graduates have been placed in positions of usefulness.

A study of alumni figures shows a large percentage taking responsible leadership in their home churches and communities. The strenuous but prayerful training received has indeed yielded satisfying returns.

In this "School That Trains for Service," both young and old respond to the appeal of the vesper services, the Sabbath school programs, the church services, and the young people's meetings. Despite the presence of a Tagalog church in the community (Tagalog is the native tongue in this part of the Philippines), some of the parents of village students participate in the regular college church services, together with their children.

The last Week of Prayer, conducted by L. E. Smart, the division educational secretary, was well attended from first to last. At one meeting more

than three hundred youth testified before the large congregation in a little over two hours.

In spite of the oppressive heat of the sun on the galvanized iron roofing or the merciless lashing of a rainstorm through open places under the roof, many visitors attend Sabbath worship in the gymnasium, which seats about one thousand people. Investment and thirteenth-Sabbath-offering schemes are heartily entered into by the junior and academy departments. Goal records frequently are broken—and the

good news appears in the next issue of the *College Voice*.

The non-Adventist who comes to college cannot help being drawn by the weekend meetings. A goodly number of these students are won to the truth each year. Spiritual values nurtured in the worship hours help to unify and edify Filipino youth coming from various backgrounds and from different parts of the islands. Many bundles of church papers received from brethren in the States find their way into the school homes, where they are eagerly read and passed around.

Missionary zeal is kept aflame by the ministerial association of the school, which sends student members to visit and to preach in the little churches in central Luzon. These endeavors do not end with the church service, for personal visits with non-Adventists are made in the afternoons. Such places as Grace Park, La Loma, and España have been helped by these missionary efforts. The thrill of witnessing for Christ is then brought back in a report before the college church

home missionary service, by ministerial association members. The big evangelistic meeting of the year is the one presently being held in Lungos, Malabon, where the portable Herald of the King tabernacle has been transferred.

The latest missionary project launched is the Central Luzon Mission and Philippine Union College Rural Health Service Mobile Clinic, which began its operation in Malolos, Bulacan, on October 30. Two girls, Erlinda Romulo and Rhodie Hizon, from the college, give lectures on nutrition and demonstrate the preparation of meatless dishes whenever they are invited by the health personnel. Interests in healthful  
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Above: Jackson-Sevrens Memorial Administration Building, Philippine Union College, Manila.  
Below: Rural mobile clinic—an extension of Philippine Union College Health Service to Central Luzon.

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## THE ADVENTIST SABBATH

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As the chronicler of the history of the church, the REVIEW is always interested in reports, with pictures, of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

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## Well Said

Faith ends where worry begins, and worry ends where faith begins.—George Mueller.

★ ★

If you insist on perfection, make the first demand on yourself.—Frank L. Cox.

★ ★

If looking at the higher-ups makes you discontented, look down occasionally at those less fortunate than yourself.—Selected.

★ ★

The darkest hour is only 60 minutes long.—Selected.

★ ★

It is always easy to covet another man's success without envying his labors.—Selected.

★ ★

A business that makes nothing but money is a poor business.—Henry Ford.

★ ★

The greatest use of a life is to spend it for something that outlasts it.—William James.

★ ★

Happiness, like a refreshing stream, flows from heart to heart in endless circulation.—Henry Grove.

★ ★

What a gift it is to make all men better and happier without knowing we are doing it.—Henry Ward Beecher.

★ ★

A conversation is like a good meal. You should leave it just before you have had enough.—People.

★ ★

They that give away essential liberty to obtain a little temporary safety, deserve neither.—Debater's Magazine.

★ ★

God does not ask about our ability or our inability, but our availability.—Arkansas Baptist.

★ ★

God is not often the God of the spectacular. He works best through the commonplace. Cloudbursts are never as beneficial as the steady gentle rain.—William Ward Ayer.

★ ★

A man should never be ashamed to own that he has been in the wrong, which is but saying he is wiser today than he was yesterday.—Alexander Pope.

★ ★

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.—T. T. Munger.

REVIEW AND HERALD

# The Preacher and His Church

By C. B. HOWE

1. *For what purpose has God ordained preaching?*

"Many do not look upon preaching as Christ's appointed means of instructing His people and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them. . . . The minister is not infallible, but God has honored him by making him His messenger. If you listen to him as though he were not commissioned from above you will not respect his words nor receive them as the message of God. Your souls will not feed upon the heavenly manna. . . . God has instituted no new method of reaching the children of men. If they cut themselves off from heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication."—*Testimonies*, vol. 5, pp. 298, 299.

2. *Is it the plan of Heaven for ministers to hover over well-established churches?*

"God is not pleased with the selfish devisings to give so many advantages to those who know the truth, who had opportunities to understand far more of the truth than they practice. Thousands upon thousands are in ignorance, perishing out of Christ. Yet money and time and labor are devoted to the class who are ever learning, yet never able to come to the experimental knowledge of the truth, because they will not practice the truth."—*Testimonies to Ministers*, p. 346.

3. *What are the sure results of such a program?*

"The church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher and depend upon his efforts to keep alive their weak faith. . . . They expect

to be tended like sick children."—*Testimonies*, vol. 6, pp. 434, 435.

4. *What is the best help that can be given to the churches?*

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. . . . If set to work, the despondent will forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—*Ibid.*, vol. 9, p. 82.

5. *What is the most potent force in convincing the world of the truth?*

"The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."—*Ibid.*, vol. 7, p. 16.

"The strongest argument in favor of the gospel is a loving and lovable Christian."—*Ministry of Healing*, p. 470.



"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."

"A theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul."—*The Desire of Ages*, p. 309.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

6. *If the remnant church fails in this respect, what will be the sure result?*

"It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given them, great spiritual feebleness must result."—*Ibid.*, vol. 7, pp. 18, 19.

7. *In those churches where there is variance and division among its members, should it be the burden of the minister to set everything right?*

"God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions."—*Ibid.*, p. 18.

8. *What is it that all would do well to remember?*

"The minister cannot save the people. He can be a channel through which God will impart light to His people; but after the light is given, it is left with the people to appropriate that light, and, in their turn, let it shine forth to others."—*Ibid.*, vol. 2, p. 121.

"The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church."—*Gospel Workers*, p. 197.

"Let the minister devote more of his time to educating than to preaching."—*Testimonies*, vol. 7, p. 20.

"The idea that the minister must carry all the burdens and do all the work is a great mistake. . . . That the burden may be distributed, an education must be given to the church by those who can teach the workers to follow Christ and to work as He worked. Let not the youth be ignored; let them share in the labor and responsibility."—*Ibid.*, vol. 6, p. 435.

9. *What is the crying need of this hour in the vineyard of the Lord?*

"The cause of God is not so much in need of preachers as of earnest,

persevering workers for the Master."—*Ibid.*, vol. 4, p. 413.

"Let ministers and lay members go forth into the ripening fields."—*Christian Service*, p. 67.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

"If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

10. *Is there danger in delay?*

"Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, . . . Let us read and understand before it is too late."—*Ibid.*, p. 20.

## Watch Out for Operation Haunt!

By Marjorie Lewis Lloyd

Because the usual plan of attack would never work with Mrs. Stanley, a special weapon had been developed by Satan for use against her—and others like her.

As I remember the Stanleys, it is difficult to picture either of them knowingly doing wrong. True, studying the Bible was new to them. But never had anyone studied more eagerly. Never had anyone received with more joy the news that there is a better land just ahead. They loved to hear it over and over.

I never could get away on time. But that didn't matter.

"The sleep we get on Tuesday nights does us more good, even if it isn't as much," Mr. Stanley explained. "I guess it's because we're happier."

But speaking of sleep, that was the trouble. Mrs. Stanley hadn't been able to sleep. And why? She herself would tell you there was no reason. They were a happy, devoted young couple with two lovely children and a comfortable home and enough to pay their bills. What more could they want?

You see, Mrs. Stanley loved people. She loved children, especially under-

privileged children. She loved dogs, and cats—stray ones especially. She couldn't pass by a lost animal. It hurt her to see a child underfed, or a dog mistreated.

All these things disturbed her deeply. They troubled her sleep. What was God going to do about these children? What would happen to them?

And her conscience troubled her. Or was it her conscience? Anyway it would say to her, "You shouldn't be giving that food to your dog. Somewhere there might be a hungry child."

### Satan's Plan of Attack

Was it her conscience? Or was it Satan's special plan of attack for people like her? Might it be called Operation Haunt?

We ought to know by now that Satan counterfeits everything that is good. And certainly he would not forget the conscience, so important a medium of communication between God and man.

Now when a voice speaks to you and says, "This is the way, walk ye in it," you naturally suppose it to be your conscience—unless, of course, it

points in a way contrary to the Written Word.

But if the voice tells you to do something that in itself is good, something in no way contrary to the Scriptures, can you not be sure that it is the voice of God to your heart?

No, you cannot. And here's why.

Satan knows full well that some persons—like Mrs. Stanley—will not knowingly do wrong. He knows he cannot hold them back from following the will of God completely as they see it. And so he pushes with all his might, determined to push them away beyond what God requires of them into the extreme of fanaticism. For he cares not whether he pulls us off one side of the road or pushes us off the other, so long as he keeps us off the road that leads to life.

Have you ever heard the haunting voices? Listen!

"If you were a Christian, you'd do it." "There's something wrong, or you wouldn't feel as you do." "You'd better ask forgiveness again." "Maybe there is something more you can do." "This way is harder. It must be right." "You shouldn't rest—that's being lazy."

On and on the voices whisper to thousands of conscientious persons, pushing, nagging, haunting them into sleepless nights or into nervous breakdowns or into mental institutions.

And then Satan will see to it that religion is blamed for what he himself has done.

Never yet has true religion unbalanced a mind. But how many minds have been haunted and harassed—or even unbalanced—in trying to meet some fancied requirement that God has never made. Like the woman who thought God had not accepted her because she had not spoken in tongues!

### A Difficult Problem

The problem is a difficult one. How shall we identify the voice that speaks? If the suggestion is right in itself, how shall we know whether it comes from God or from the enemy?

Certainly it would be a most tragic thing to attribute the leadings of God's Spirit to the enemy! For that reason we must be most careful.

Tell me. When you come to really know a friend, you come to know his voice. Don't you?

It's that way with the Master. As you come to know Him you will learn to know His voice. And you will come to recognize, too, the oft-heard voice of the enemy ever at hand. Yet how cautious you and I must be. For the enemy will constantly try to deceive us with his impersonations. The condemning of the conscience and the haunting of the enemy may be so near

alike. And the words may sometimes be identical.

In my experience I have found, as I believe you will, that the convictions of the Spirit of God, though sometimes difficult, are always quiet, deep, restful. With the conviction comes a calm, strong faith. It is a settled conviction. You are sure. You feel the sustaining power of a loving Saviour's presence.

The enemy, in contrast, although he suggests what sounds right and what may be difficult, has a different voice. He nags, haunts, harasses, questions, upsets. There is no faith, no love, no calm assurance. He suggests that *maybe* you ought to do a thing, but utter desperation may be the result if you do it.

#### A Deadly Plot to Destroy

Do you see the difference? Back of one voice is constant, abiding love. Back of the other is a deadly plot. And somewhere it will show through. An earnest Christian has well said regarding this matter:

"Here is one way of distinguishing between God's leadings and Satan's 'angel of light' leadings. To the really surrendered Christian, who is trusting Christ for victory, God's leadings and promptings never nag, or worry, or harass. Satan's do just this. If one has a seeming 'leading' to do something that in itself is good, yet with the impulse there is a sense of nagging disquiet, almost as though a mosquito or a gnat were buzzing about to try to drive us in a certain direction, that is Satan's earmark, his calling card; and his false 'leading' is to be instantly recognized and rejected. The Holy Spirit's leadings to the surrendered and trusting Christian come with a sense of peace and quiet, even if they point in a really difficult direction which only the grace of God can enable one to follow."

And I found this from the pen of Ellen G. White. She speaks of the beginning of the investigative judgment, when Jesus left the throne and went into the holy of holies, the faith of His faithful ones following Him there.

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it

there was light and much power, but no sweet love, joy, and peace."—*Early Writings*, pp. 55, 56.

Do you see? In the counterfeit may be light and power. But only in the genuine is love, joy, and peace.

#### One of the Devil's Tricks

It is one of the devil's tricks to make us think his requirements are God's requirements. It is another of his tricks to make us think that his temptations are our sins.

How often the enemy puts a thought in our minds, then condemns us for it. How happy he is to wear us out in confession of supposed sins that are only his temptations. How he would like to have us unhappy, burdened, broken with guilt, because of the thoughts and impulses he originates and blames on us.

Thank God, temptation is not sin.

## A Dying Father's Letter to His Young Daughter

[The following is a letter composed by a dying father to his young daughter, to be given to her after his death. It was written in the early part of the nineteenth century to the grandmother of one of our church members now about seventy years old. It reveals the anxious care of a parent for his child even in the hour of death, which is a most worthy example for all parents today. The letter was sent to us by one of our pastors in California.—EDITOR.]

MY DEAR MARY ANN:

Standing and trembling as I am on the brink of the eternal world, convinced that my days are well-nigh numbered and that in a short time I must be taken from you, I cannot but feel deeply interested in your welfare, and with all the feeling of a father do I embrace a moment's respite from pain to give my last advice to my beloved, my eldest child.

I do not murmur that Providence has seen fit to call me to Himself, for however pleasing it may be to me to be spared to finish your education, and see you happily situated in life, I can cheerfully at the command of our heavenly Father, leave you in His care, who hath promised that He will be a father to the fatherless. I know He will take care of you, and protect your unprotected youth, that the everlasting arms of His mercy and love will be around and about you.

As a token of my regard for you I gave you the piece of needlework entitled "Washington's Tomb," which I request you will keep in remembrance of your father, and with it I would give you my blessing, and enjoin you to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw

In His strength temptation may be resisted, so that it need never separate us from the Father's love.

The Master prayed for you, and He prayed for me, on the way to the cross. He did not ask that we be taken out of the world, out of all temptation. He did not ask that we be removed from all the sights and sounds of earth, all the natural impulses and imperfections of humanity. He prayed that we might be kept, kept ever and always and safely by His power.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

And He talked about the shepherd and the sheep. He said His sheep would know His voice. He said they would not follow a stranger.

The stranger's voice may haunt. But may it never lure us out of the Shepherd's love!

nigh, when thou shalt say, I have no pleasure in them." I advise you by all means to "seek . . . first the kingdom of God, and his righteousness."

You are not too young to seek for religion. Many even younger than you have been eminent for piety, and that you will be such, causes me to rejoice. Let me assure you that vital piety is essential to happiness, and without this no earthly good can afford the least permanent enjoyment. This will yield comfort in life, and qualify you for meeting me in a happier state above the skies. In order that you may attain this, attend the worship of God in public, pray much and earnestly to God in secret.

Heartily repent of your sins, believe in the Lord Jesus Christ, and you shall be saved. You will be saved from your sins here, and saved in heaven hereafter. Be encouraged then, my child, to seek the Lord early, for He said, "I love them that love me; and those that seek me early shall find me."

In connection with the above I solemnly enjoin your obedience to your mother in all lawful things, and cultivate the most unalterable affection for your brother and sisters, as you are the eldest. You will watch over the more tender years of Isabel and Eliza, and relieve as much as possible your mother in the discharge of her double duties which will devolve upon her, of both father and mother. I cannot think it possible that you will ever be guilty of disobedience or



ingratitude to your affectionate and only surviving parent.

Never, I charge you, never wring from her heart the tear of sorrow on your account. Implicitly follow her counsel, and never engage in anything without asking her advice. If the restraints she may lay upon you appear to you severe, recollect that she knows that they are necessary. I again charge you, never to grieve her.

In your intercourse with others, let your friends be few and well-chosen, and in your choice of them let intelligence and piety be the principal considerations, for without these they would neither improve your mind nor mend your heart.

Be always respectful to your superiors, affable and considerate to your inferiors; in a word, be kind and obliging to all.

In this way you will be beloved and respected by all your acquaintances and friends, and acquire a moral influence over all that will be decidedly to your advantage in every situation in life in which Providence may be pleased to place you.

When you read this, your father will be no more; you will have followed me to the grave and bidden me a long farewell—I hope not an eternal adieu!

I now entertain a hope that I shall meet my dear Mary Ann where parting shall be no more. My last prayer for you shall be that God may protect you from the dangers to which you may be exposed, and save you, gather you, with all the redeemed to Himself. Till then, farewell.

I remain, my beloved daughter,  
YOUR AFFECTIONATE FATHER

Studies on the Holy Spirit—5

## The Mutual Witness of Sonship

By R. E. Loasby

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Almost one verse in every three of Romans 8 mentions the Holy Spirit. In the verse before us we have a picture of the Holy Spirit leading God's children, shepherding them as a flock, even as Jesus led His disciples when He was among them.

With the introductory word "for," Paul states the reason why those who keep on putting to death the deeds of the old man shall live (verse 13).

"As many as are led by the Spirit of God." The present tense, "are being led," is a verb that in the New Testament is generally used of people, and necessarily implies active co-operation on their part. The leader and the ones being led are in close association, with a definite and mutual object in view. This is also seen in its usage meaning "to carry out," "to complete." To keep on being led by the Holy Spirit suggests a continuing experience in living the life of Jesus Christ.

"They are the sons of God." The word "they" in the original language of Paul is very emphatic by position, and means, "these, and none others, are the sons of God," thereby excluding all who are not consistently led by the Holy Ghost. This is a plain way of informing us that we cannot be saved without the indwelling of the Spirit.

"The sons of God." There are two words in the Greek New Testament that are translated "son" and "child" in the English Bible. Either one may be, and often is, used of the believer. But they have their differences in meaning. One stresses subordination, obedience to authority, dependence, service. That is not the word used here. The word used by Paul emphasizes the honorable position of the son as heir; it also suggests moral characteristics. The moral element is prominent here, for it is speaking of those who are led of the Holy Spirit. Paul is speaking of the dignity of the believer's position in relation to the Godhead. Further, that the moral character that is consistent with so privileged a position is important. The believer stands in this special relation to God: a son, an heir; and the thought is inherent that his character, molded by the Holy Spirit, gives evidence that his spiritual growth is consistent with his status.

In the early days of Christian missions a group of converts was doing translation work for a catechism. Scripture verses that pertain to sonship, including Romans 8:14, were translated. The transcendent privilege of becoming sons of God so startled these converts that they were completely overwhelmed. They felt that it was too great a gift for sinful men. One of the group made bold to express his feelings to the mission-

## ON THE Religious Front

[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.]

### Says Split Among Christians Will Have to Be Re-examined

Dr. Liston Pope, dean of Yale Divinity School, said in New Haven, Connecticut, that "the time is coming when the split between the Roman Catholic and Protestant branches of Christendom will have to be re-examined boldly and honestly." "Unity in the churches," Dr. Pope said in a radio broadcast, "can help bring enduring peace on earth among the nations." He added that "the feeling of unity among all the churches is growing rapidly now, and already is a powerful force in a divided world."

### Las Vegas Ministers Adopt Code on Marriage Practices

A constitution and code banning marriage services in wedding chapels and providing for the ouster of any member not adhering to this code was adopted by the Clark County Ministerial Association at a meeting in Las Vegas, Nevada. Although it has a population of only just over 24,000, Las Vegas is a mecca for couples from California and other parts of the Southwest seeking to be married. An average of 63 weddings a day are performed there—explaining the existence of the great number of wedding chapels.

### Eisenhowers Sign World Goodwill Book

President and Mrs. Eisenhower signed the World Goodwill Book of the American Bible Society at a brief ceremony in the White House. The book, when completed, will contain the names of people from more than 60 nations who "love the Bible, have respect for its teachings, and want to see it more widely disseminated." The Eisenhowers' signatures join those of other world dignitaries, including Queen Mother Elizabeth of England, King Paul of Greece, and Emperor Haile Selassie of Ethiopia.

### Montreal Police Enforce Holy Day Bylaw

Police of Montreal, Quebec, this year handed out more than 300 summonses to firms staying open on the Roman Catholic Feast of the Epiphany in violation of a city holy day bylaw. The bylaw provides fines for all stores not shuttered on seven Roman Catholic holy days of obligation. Its validity has been contested by seven of the big city stores, including four large department stores in the English-speaking part of Montreal. A recent decision of the Quebec Court of Appeals upheld the bylaw and the case now has gone to the Supreme Court of Canada, which is expected to give its judgment before the next Roman Catholic holy day, the Feast of the Ascension, May 19.

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ary in charge. He begged permission to translate the words "these are the sons of God," by, "these are allowed to kiss the Saviour's feet." So wonderful are the privileges of sonship!

"The Spirit itself beareth witness with our spirit, that we are the children of God" (verse 16). This is an extremely comforting verse, in that it puts the divine seal upon the fact of our sonship. The human spirit testifies *within* the believer, saying, "I am God's child." This inward witness would be quite valueless if alone. Another testimony, outside of the man, must be present. This other testimony is that given by the Holy Spirit, who says, "Thou art God's child." The witness of the Holy Spirit is the seal of the witness of the human spirit. Without His testimony that of the human spirit would be invalid and without significance.

### An Encouraging Testimony

The double testimony of our personal relation to God is tremendously encouraging. One, stemming from the believer's spirit, is a stout indication of his personal faith in Jesus Christ. The second, by the Holy Spirit, is a clear indication of God's personal attitude toward the believer. The first is sealed, made authentic and acceptable, by the second. There is then a purpose in Paul's use of the compound verb, not translated in the KJV, "to bear *mutual* witness," "to witness *together*"—a distinct application to the Holy Spirit and the human spirit in a unified testimony.

"We are the children of God." We must note here that Paul uses the second Greek word that means "son" or "child." It is the one derived from the verb "to beget." Why has he made this change from the word he used in verse 14? Not, I think, in order to point out a naked contrast. Rather he uses this birth word as an amplification of verse 14. He is now stressing not so much the honors and glories we shall share as joint heirs with Christ as the blessed state of one born in regeneration. So the apostle uses a birth word—God's born ones, born in regeneration. This word accents the sharing in the life of the Father, the reality of it; it emphasizes the tender solicitude and care of a parent's love. Paul uses the same word of Onesimus, of whom he says, "My son Onesimus, whom I have begotten in my bonds" (Philemon 10). The apostle John makes the same use in 3 John 4, in his message to "the well beloved Gaius." He says, "I have no greater joy than to hear that my children walk in truth."

So we are assured by the personal testimony of the Holy Spirit, in this double application to us, not only

that we are heirs of God and joint heirs with Christ by adoption, but also that we share in the divine parent love of the Father as children begotten. All this, with future glories, is the fruit of the indwelling of the Holy Spirit! Here is ground enough for assurance of full and final salvation.

## Our Loving Heavenly Father

By I. A. Crane

Many today repeat the Lord's Prayer with little thought of what it means. They never think of what "Our Father" might represent. The light, trifling way this prayer is sometimes repeated is really taking God's name in vain.

What a meaning there is to that command, "Honour thy father and thy mother." Parents cannot expect their children to honor and respect them when they are not living lives that inspire such honor. What happy homes there would be if all parents lived humble, godly lives, thus leading their children to honor them as God intends.

### The Father's Tender Care

Most parents have a tender regard for their children. In later years, when separated from them, how they are burdened if they hear that one of them is sick or passing through a hard trial. In their sympathy they bear the trial with them. May we grasp the thought that this is just how our heavenly Father feels toward us. He cares for us and enters into all our

trials just as we enter into those of our dear children.

Jesus taught us to pray to Him who is indeed our Father. Do we realize that He cares for us just as we do for our own children, and watches over us? But how can we know that we are indeed the children of God? The Lord has plainly revealed to us how we can know this. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). As obedient children have we surrendered ourselves to be led by the Spirit of God? How may we be sure of this experience? "The Spirit itself beareth witness with our spirit, that we are the children of God" (verse 16). In other words, when the Spirit and the Word of God indicate what we ought to do, then we give up our own way, choosing only to be led by Him. If this is so, then we can know that we are indeed children of God and that the great God, the Ruler of the universe, is indeed our loving heavenly Father. We can know that He will watch over us in all our trials.

O what love is bestowed upon us poor unworthy creatures! Not only are we counted children of God, but God's own Son, our Saviour, is not ashamed to call us brethren (Heb. 2:11). Nor is this all. If you are a child of God, *you are an heir of God and a joint heir with Christ* to the heavenly inheritance! O may we appreciate what it means to repeat the words, "Our Father"! These words expressing such a close relationship between us and our Father in heaven should never be spoken lightly or in vain.

"If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17).



### "Blessed Jesus, at Thy Word"

Church Hymnal, No. 27

By H. B. Hannum

This hymn is an English translation by Catherine Winkworth of Tobias Clausnitzer's hymn beginning, *Liebster Jesu, wir sind hier*, first published in 1663. The hymn was designed to be used before the sermon, and the message of the words is most appropriate for this place in the worship service. Notice the phrases, "we are gathered all to hear Thee," "now to seek and love and fear Thee," "open Thou our ears and heart."

Tobias Clausnitzer (1619-1684) was a pastor in Germany, educated at Leipzig University. He preached the thanksgiving sermon

on January 1, 1649, at the field service at Weiden for the conclusion of the Peace of Westphalia. Catherine Winkworth has given us some of the best translations of German hymns into the English. Her translations are widely used and have done much to popularize the use of German hymns.

The tune, *Liebster Jesu*, is by Johann Rudolph Ahle (1625-1673), a well-educated German organist and composer. He became known as one of the most radical reformers of church music. He wrote more than four hundred spiritual songs, many of which are still popular in Germany. He preferred a simple chorale style to the more elaborate polyphonic style.

The soprano and bass lines of this hymn are excellent melodies in themselves. This is a hymn tune that has great beauty of melody, a simple but strong harmonization, and a deeply spiritual appeal. It is the kind of hymn that wears well. It may take a little time to learn, but it is lasting in its appeal. It should be sung majestically and moderately slowly.



# • EDITORIALS •

## "Out, Out, Brief Candle!"

One of America's most distinguished dramatists—a man greatly respected in his field—died recently. When stricken the night before with a fatal ailment, he was seated in his living-room chair reciting his favorite Shakespeare soliloquy. For an actor it was an appropriate word of farewell to this life:

"To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day  
To the last syllable of recorded time,  
And all our yesterdays have lighted fools  
The way to dusty death. Out, out, brief candle!"

Shakespeare's "way to dusty death" is quite forlorn. There is more hope in Paul's final word, which reaches beyond the snuffing of the candle to the time when his light will shine again at the appearing of our Lord. Here are the apostle's words of triumph, written just before he died. It is a note of hope and courage:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

## Moral Insensibility--A Perilous Sign of Our Times

Underneath the magnificent structure that moderns have erected, lie foundations that are fast rotting away. Many are the signs that this is so. Every part of life—society, politics, business, home, and even church—often reveals a deterioration in moral standards.

In other days the slogan was: "Anything goes just so you don't get caught." If one was caught, there was embarrassment over the scandal; but today even that nod to moral scruples is forgotten, for few seem to care whether they do get caught.

The appalling brazenness with which men and women carry on illicit relations, finally wrecking homes and lives up and down the land; the shameless cynicism with which both high and low officials loot Government sources of wealth; the unblushing greediness that leads known publishers to portray lewdness, crime, and outright barbarism in paperbacks and comics in order to reap easy millions; the bold defiance of law and order by a growing army of hardened criminals and youthful delinquents—all reveal the depth to which modern civilization has sunk in moral depravity.

And what shall be said of churches, which contend with law-enforcement agencies in support of gambling devices in order to fill their coffers? And furthermore, what has happened to parents who shrug off responsibility and plead helplessness when their teen-age offspring are found committing crimes that at an older age would send them to life imprisonment or to the gallows?

Many a thinking man, observing these dangerous aspects of life, is crying out against the irresponsibility, the greed, and the lawlessness that is being manifested on every hand. Recently a prominent physician, Dr. Julian P. Price, of South Carolina, speaking before a meeting of the American Medical Association in Florida, declared that "the physical and mental health of our people is relatively good, but there is evidence of spiritual disease."

Dr. Price stated that the symptoms of such a disease included "laxness of morals in our National Government in recent years—the hold which organized vice has on legislative and social life—dishonesty and corruption in various State and local governments. The increase in crime in our teen-age population—the evidence of bribery and unethical conduct in amateur athletics—the effort made by many to cheat on their income tax. The mad search for pleasure which causes our people to spend four times as much for alcoholic beverages as they do for religious and welfare activities—the inroads which the doctrine of atheistic communism is making upon the thinking of some of our citizens."—*Evening Star* (Washington, D.C.), Dec. 1, 1954.

"It is my sincere belief," Dr. Price declared, "that the greatest need of our country today—and of our profession—is a spiritual rebirth, a return to God and His eternal principles. And the rebirth must come in the heart of the average citizen—and in the average doctor of medicine."—*Ibid.*

About the time that these words were being uttered in the Southland, the Assembly of the National Council of Churches was listening in Boston to a message on "The State of the Churches" prepared by the general secretaries of this organization, in which were listed some of the challenges that confront the churches today, such as "dangerous moral conditions, including juvenile delinquency, racketeering and violence, alcoholism, narcotic addiction and corruption in public affairs—disruption of 'traditional patterns of family life' as illustrated by the national ratio of one divorce to every four new marriages—materialistic secularism, particularly in many of the nation's universities and colleges."

Other similar views on present-day conditions might be quoted, but the readers of newspapers and news magazines need little proof that the moral foundations of society are rapidly deteriorating.

### Church People Affected by Moral Decline

It is nothing strange to observe that there are evidences of abounding evil in the world today, for this has been so in every generation since the entrance of sin among men. The significant point is that so many evil practices should be carried on among those who boast of living in a "Christian civilization."

It was this feature of the last days that Paul referred to when he listed eighteen sins of those who would have "a form of godliness." And it was this that Paul stated would bring peril to the last days.

Jesus called His followers "the salt of the earth." But He added, "If the salt have lost his savour, wherewith shall it be salted?"



The church is in the world, and unless there is very personal concern on the part of its members to daily conform to Christian principles, the effectiveness of the church will be greatly nullified. This is what has happened. Too often the church has given a cloak of seeming piety to those whose lives deny their Lord.

Not only do the Scriptures indicate that the church in general is to be affected by the prevalent apathy toward moral principles, but that among the very people who are to be God's particular witnesses in the last days are to be found lukewarmness and insensibility toward the high standards of truth and righteousness that they represent.

This is indicated in the parable of the ten virgins, all of whom were waiting for the bridegroom, but half of whom revealed an astonishing indifference toward the necessary preparation for meeting their lord.

Again, in the message to the Laodicean church, we have this same evidence of moral insensibility pointed out. A lukewarm attitude toward the earnest calls of God to come up on higher ground, apathy toward holy principles of Christian conduct, was what Christ saw would be evident in the remnant church and was that which He rebuked.

In view of the growing indifference toward true moral and social standards that is being manifested all about us, how carefully should every member of the church walk before men. Let there be no compromising attitude, no neglect of known duty, no seeking of advantage through questionable practices. Let everyone be an example of strict honesty and integrity in all social and business relationships. Let all beware of the general lowering of standards in the world and even among Christian people about us, lest it affect our judgment in any way. May the thought, "Others are doing it, so why can't I?" never be permitted to linger in our minds.

The constant call of God to this people is, Lift high the standards and beware of letting them down in any respect. Of those who shall go into the kingdom when the Lord returns, we read, "In their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5).

## Meat Cutters Appeal for Support

The other day we received a letter from the Amalgamated Meat Cutters and Butcher Workmen of North America. It was a circular letter addressed simply, "Dear Reverend." Now, we have received many circular letters, but this one was strikingly different. It was an appeal to us to support this meat cutters' union in a campaign to secure inspection of poultry. The opening paragraph reads thus:

"Several months ago our International Union launched a campaign to secure an effective poultry regulation and inspection program on all levels of government in the United States—state and local, as well as national. The enclosed pamphlet sets forth in brief many of our major findings which led us to embark upon this poultry cleanup drive."

The "enclosed pamphlet" was entitled "Congress should probe sick and diseased poultry." It contained excerpts from numerous "sworn affidavits" by members of the meat cutters' union as to the condition of the poultry they slaughter for human consumption. These affidavits are not pleasant reading. The pamphlet asserts that such inspection as poultry now receives is superficial and quite meaningless in most instances. The Pure Food and Drug Administration is cited as having supported

an earlier statement of the meat cutters' union that certain diseases are transmissible to man, and that although transmission of certain other diseases "has not been definitely established, it is believed that poultry may at least serve as a reservoir of human infections by routes not yet discovered."

So exercised is this labor union regarding the matter that it has taken vigorous action to prevent its members from being a party to the slaughtering of any poultry that is patently diseased. Regarding this action, the pamphlet explains: "This was an unprecedented move on the part of the International officers of the Amalgamated Meat Cutters and Butchers Workmen, but it is an indication of the seriousness with which the Union has embarked on the campaign for an effective poultry regulation and inspection program."

The letter from the meat cutters' union appeals for support of their campaign. We gladly give that support. We believe that for all those who wish to eat poultry there should be provided as much protection as is possible. We believe that for Adventists who live in lands where there is an abundance of wholesome non-flesh foods, a more excellent way can be found to escape the danger of infected flesh. That way has been set before us for long years by the messenger of God as the goal in our dietary practices. We would be remiss not to commend it anew at this time when "sworn affidavits" by meat cutters remind us, for example, that freshly killed chickens often have over their bodies "sores" filled with a "yellowish pus."

## Snowbirds

"When icicles hang from their tail-feathers, the tiny . . . birds of winter are in their element. . . . Snowbirds do not flee the wintry blasts. They revel in blizzards, sing in sleet, sweep snow-covered fields in open defiance of the coldest weather."

This description of our little snowbirds—sparrows and finches, the juncos and nuthatches—awakens in us feelings of admiration, for when their larger brothers, "the big, honking geese, the . . . mallard, the strutting robin" are fleeing the frigid blasts of winter and flying far to the south "to palm-lands under tropical suns," the diminutive snowbirds stay by.

Most of us dislike the cold blasts of winter. And we dislike hardship and struggle, too. The stern realities of life are forbidding, and the climate in which victories are gained is sometimes bitter cold. Rather than stay by, we flee to the place where there is fair weather. But what do we gain when we flee from reality?

Peter found enormous difficulties in cross bearing, but when he took up his cross and followed Christ, he was converted and he greatly strengthened the brethren.

Consider the secret of the snowbirds' amazing vitality and learn how they face the rigors of winter. First, they have voracious appetites; second, they consume large amounts of food; third, they engage almost exclusively in useful activity.

The little furnaces beneath the feathered breasts of the snowbirds are continually thwarting nature's cold blasts as the birds move about gobbling harmful insects, jumping over the bark of trees, like acrobats, after injurious eggs and pupae.

The Christian who hungers and thirsts after righteousness and who feeds upon the Word of God finds the warmth of God's life coursing through his veins. Filled with this vitality, he forgets the "weather" and goes about the Lord's business, winning souls.

Do you recall this statement? "Every promise in God's word is ours. 'By every word that proceedeth out of

the mouth of God' are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. 'Thy word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.'—*The Desire of Ages*, p. 123.

Somewhere we have read about people who derive such strength from fellowship with Christ and the study of His Word that they actually "gather warmth from others' coldness." If there are snowbirds in the realm of human experience and spiritual life, certainly these people qualify. We may learn from them that there is no position into which we may be brought for which God has not made provision, and even the wintry blasts of trial and temptation may prove a joyful experience.

## Are Our Church Buildings Too Fine?

A subscriber writes that he is troubled over the fine church buildings that are now being erected in America. He seems to feel that structures much more simple, and thus less expensive, would suffice. He believes that when we spend money on these fine buildings we merit the criticism he declares he received from a non-Adventist who declined to contribute when he came at Ingathering time.

We do not doubt this brother's sincerity—others have expressed similar views at times—but we are unable to agree with him, and for certain very definite reasons. In the first place, we do not believe that our presently constructed church buildings are too lavish. We have visited many of them. There is little or no evidence of ornateness in the interior finish. The exterior is occasionally stone, often brick, and not infrequently wood. In the case of virtually all of our larger church buildings, especially those erected in cities, the building code largely determines the nature of the building material, particularly with a view to fireproofing the structures.

We think of a further reason why we do not consider our church buildings lavish. We firmly believe that a church is something more than four walls and a roof to keep out the rain. We think of it rather as a monument we rear to the glory of God. Certainly it ought not to be a whit less well built or furnished than our own houses. We think that it ought to be built and furnished at least a little better. Part of the witness that we bear in the community is the building that we erect for our services.

We are wholly unimpressed by the criticism said to have been offered by the person approached for an Ingathering gift. We can recall the day when one of the favorite means by which critics tried to discount Adventists was to remark that they met in halls or in little run-down buildings on the edge of town. The comment was in part true, for we were very small and very poor in our earlier days. We are thankful that God has blessed us as the years have passed by, and that He has put it into our hearts to build a house for Him in our various communities.

We will never escape criticism, but we are in no way troubled by the kind of criticism that grows out of the fact we have respectable church buildings. Let us have more of them. We should never be content to meet in a hall any longer than is required to raise a fund to build a church. Let us constantly be in the business of raising up monuments to the glory of God. Such monuments stabilize the work in a community and put it at a great advantage.

## Nondelinquent Juveniles

The vast majority of juveniles are nondelinquents. This should be remembered whenever we are discussing the juvenile crime situation. Martha M. Eliot, chief of the United States Children's Bureau, made the remark that "last year some 18 million boys and girls between the ages of 10 and 17 were *not* picked up by the police for any crime whatsoever."

It is also true that there has been juvenile delinquency and crime in every generation since the fall of man. John said that "the whole world lieth in wickedness" (1 John 5:19). This describes the situation in John's day and in every succeeding generation, including our own.

Said Virgil Peterson, Chicago Crime Commissioner: "We hear a lot about a tremendous increase in juvenile delinquency. I made a comparison of figures on police records for 1878—three-quarters-of-a-century ago—with those of 1953. In 1953 there was a total of 153,007 arrests in Chicago. Percentage of those under 21 was 13.3. In 1878 there was a total of 32,800 arrests. Of these, 16.7% were under 21."

No doubt the crimes committed by youth in 1878 were not generally so flagrant as the crimes committed by youth in 1953. This Mr. Peterson would doubtless admit. Yet the fact remains that crime among youth and adults has been common to every generation of mankind.

Not only the twentieth century groans to be delivered from the bondage of evil. The accumulated guilt and curse and woe of six millenniums of transgression rest upon the world. It is time for the Deliverer to come and save this final generation from total apostasy, for "*the whole creation has been groaning in travail together until now*" (Rom. 8:22, R.S.V.).

## From the Editor's Mailbag

A subscriber inquires: "Would a *professing* S.D.A. who sets an independent date of his own for Christ's return be called a *genuine* S.D.A.?"

### Our Reply

I am not exactly sure what you mean by "an independent date." That seems to imply that Adventists have fixed on a certain date and this "professing S.D.A." has selected another date. I can hardly believe that you wish to have your words thus understood, for I am sure you know that Adventists do not believe that the date of our Lord's coming can be known. I conclude, therefore, that you simply mean that this "professing S.D.A." has selected a date for the Advent, independent of the denomination's position that the date cannot be known.

I think we can say this much regarding the brother, that though he may, according to his light, be a "genuine" member, he is a sadly misinformed one. Further, by his very act of setting a date he gives aid and comfort to those who have ever sought to make ridicule of the Advent Movement by declaring that "Adventists are always setting a time for the coming of Christ."

The facts are that from the earliest times the body of Christian believers known as Seventh-day Adventists have emphatically declared, in the words of Scripture: "Of that day and hour knoweth no man" (Matt. 24:36). However, while we have consistently thus believed, we have also believed, in the words of Scripture, that when certain prophecies are fulfilled, we may "know that it [the Second Advent] is near, even at the doors" (verse 33).

# Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 26, 1955

## A Heathen Woman's Faith

Greek by religion, Syrian in speech, Phoenician by race, the mother of a demon-possessed daughter! Did ever woman stand at such disadvantage as did the Syrophoenician woman in approaching Jesus? Greek signified to the Jew a heathen, a Gentile; Syrophoenician stamped her with racial stock once accursed by God ("thou shalt smite them, and utterly destroy them." Deut. 7:2). She came from some branch that had been spared contrary to this decree and that lived on to torment the Israelites (Judges 2:2, 3). This Canaanite woman was not supposed to approach men in the street. Everything seemed to be against her.

It was unusual for Jesus to be in such a Gentile area. Matthew 15:21 says He "departed into the coasts of Tyre and Sidon." Mark 7:24 says He "went into the borders of Tyre and Sidon." So far as we know, Jesus never left Palestine proper, but He was now in a predominantly Gentile section in northwestern Galilee, bordering Phoenicia, overlooking the Great Sea. Mounting crises drove Him in search of seclusion. Herod was after Him; the masses, dazzled by His miracles, sought to make Him their Messiah-King; the Pharisees and scribes, writhing under His withering exposures of their duplicity, were seeking His destruction. The stark vision of cruel rejection became daily more vivid to Him. Jesus must have been unusually preoccupied as He "entered into an house, and would have no man know it." But the Lord Jesus "could not be hid."

The Canaanite woman crossed the Galilean border, and, under pressure of a major calamity, this Gentile of the Gentiles swept over all barriers and approached the Jewish teacher whose fame had reached even these outskirt regions. Matthew gives her introductory appeal: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." "This was the most distinctively Jewish appellation of the Messiah" (EDERSHEIM, *The Life and Times of Jesus the Messiah*), and

some think that, coming from heathen lips, in the hearing of His Jewish followers, it caused Christ to answer "not a word." This agrees with *The Desire of Ages*, page 400: "He received this representative of a despised race as the Jews would have done. In this He designed that His disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case."

Obviously the woman's words meant that she regarded Jesus as an Israelitish Messiah, whose wonders she is prepared to accept without knowing Him as her Lord. She must learn more than that. Jesus let her persist, but the race-conscious disciples interjected, "Send her away; for she crieth after us." To which the Master, as though seeking to harmonize His mission to Israel with His compassion for the Gentile, and at the same time carefully testing the reactions of the irate disciples and the suppliant woman, replied, "I was sent only to the lost sheep of the house of Israel" (Matt. 15:22, R.S.V.).

It is difficult for us to realize what colossal barriers faced Jesus as a Hebrew with a message of salvation first for the Jew but also for the Gentile.

### Stooping Low at Jesus' Feet

The undaunted woman now came "and worshipped him, saying, Lord, help me." Her true maternal instincts have cast on her vicariously the tortures of her child, and she is broken to the point where her all is cast upon Jesus. The compassion of Jesus is ready to burst like a torrent, yet He leads her closer to the point where her personal faith can grasp what His universal Saviourhood is ready to give. He must educate these disciples, and He must save this woman and her child.

"It is not meet to take the children's bread, and to cast it to dogs." The word is literally "little dogs," or pet house dogs, introduced to Palestine by the Romans. It was not harsh language to a woman who knew the common Jewish way of calling the Gentiles dogs. And it was strictly true

that there were those who were "afar off," and "them that were nigh" to God (Eph. 2:17). "Truth, Lord," she answers, unoffended; "yet the dogs eat of the crumbs which fall from their masters' table." The distraught woman is content to be called a house dog, provided Jesus will acknowledge that she belongs to the household and is entitled to the crumbs falling from the children's table. Did ever human being stoop so low at the Master's feet?

"The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household."—*The Desire of Ages*, p. 401. We can imagine the look of infinite compassion with which Jesus turned to this outcast soul: "O woman, great is thy faith: be it unto thee even as thou wilt." Mark adds: "The devil is gone out of thy daughter." This woman was that day lifted to sit down with Abraham, Isaac, and Jacob at the Father's table. To her Jesus was no longer the Messiah of another race, but her Redeemer, whose saving grace was not only just enough for the Jews, but enough for all the nations of the earth.

Here Jesus justifies the "uncircumcision through faith," which act set the pattern for His later apostles who declared triumphantly: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy" (Rom. 15:8, 9). Before these words were written, there had grown up a new thing in the world—Gentile Christianity, and it far outnumbered that new thing that began with Jesus—Jewish Christianity. Henceforth they were to march under the one banner of Christ the King.

Old Samuel Rutherford put it picturesquely: "For Christ to throw the devil out of a Canaanite was very like the white banner of Christ's love to the nations, and the King's royal standard set up to gather in the heathen under his colors."

The Roman centurion, known to us only by his race and rank, and the Syrophoenician woman, known only by her race and religion, have left the world two unforgettable statements of Christ: "I have not found so great faith, no, not in Israel"; "O woman, great is thy faith: be it unto thee even as thou wilt." These cases were "an earnest of the work which the gospel was to accomplish among the Gentiles. With joy He looked forward to the gathering of souls from all nations to His kingdom."—*The Desire of Ages*, p. 317.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## That Gap in the Hedge

By Wilma Ross Westphal

"Please, children, run on outside for a while. Can't you see I'm busy? I've had to go over these floors for the third time now, and I want them to stay clean for the party tomorrow. Mind, now, don't get your clothes dirty!" Mrs. Jones sighed as she closed the door behind them.

Now Mrs. Jones prided herself on her excellent housekeeping. If there was one thing above another she couldn't tolerate, it was dirt and clutter! To the casual observer, Mrs. Jones was not only an excellent housekeeper, she was also an exceptional mother. Her husband was highly successful in his professional career, and their two lovely children received their well-planned, balanced meals regularly. Moreover, they were put to bed by the dictates of the clock. Everything on the premises, from cellar to garret, was a model of efficiency and order.

Oh, yes, indeed! The Jones family was a model to the whole community. Everyone spoke well of them. There was a place for everything, and nothing ever seemed to get out of place. Little Tommy's play suits always had the appearance of coming fresh from the laundry, and Joyce Elaine's ruffled play dresses were never dirty or rumpled, and her gleaming, well-groomed hair never had a casual or tousled look.

"I simply don't see how you do it!" Mrs. Evans cast a side glance at the mud-smeared dress of her young daughter, then smiled pleasantly at her neighbor. "Your children always look so—er—well, incredibly clean! Mine always start the day immaculate enough, but look at them now!"

Both women turned in time to see Ted and Jimmy drench each other with water guns. Mrs. Jones lifted disapproving eyebrows. "Where on earth did they get those?" Her tone meted out disapproval.

"Oh, those!" Mrs. Evans' voice was a ripple of merriment. "Their daddy helped them make them from some old bicycle pumps, and all three are as proud as peacocks over them!" She turned a smiling face to her two healthy boys. "Be careful, boys, and don't get little Suzie wet. She's trying to get her mud pies baked in the sun, and if you get them wet she'll be heartbroken!"

The boys looked at their mud-smeared little sister, and moved on to the far end of the lawn. "We'll be careful, Mother. It's a promise!"

Mrs. Jones cleared her throat and viewed the casual clutter in her neighbor's patio with evident distaste. "I simply don't have the time or strength to clean up such messes. And their clothes! Why, no matter how much effort one expends, children's clothes never get back to normal after such exploits as this!"

### Play Clothes Made for Play

"My children's play clothes were made for play." Mrs. Evans' voice hit a defensive note. "Why, this is their normal state right now!" A smile flickered at the corners of her mouth and sud-

denly ignited her plain features. "And besides, the children always help me wash and iron their play clothes, and we have a happy time doing it too!"

"Your children help you wash and iron?" Mrs. Jones flung out a disparaging hand. "Why, what on earth do you mean? No child their age can really help! Besides, when I do my work I can't be bothered with having them around. When they get into their teens, there will be time enough for them to learn to help. As a matter of fact, I'm looking forward to that time. Maybe my life will cease being one of such drudgery!"

Mrs. Evans' pleasant face registered astonishment. "Why, you don't think the children will suddenly be touched with some kind of magic the moment they reach their teens, do you? I have a theory that unless children are taught to carry responsibilities while they are small, they will doubtless have a positive distaste for anything that smacks of work when they reach their teens!"

"And what is this theory of yours based on? I believe in permitting children to be carefree while they are young and have the chance. I presume your theory is based upon practical experience with teen-agers?" Mrs. Jones's usually well-modulated voice had grown brittle with irony.

"Well—er—" Mrs. Evans, who was not accustomed to unpleasantness, studied the toe of her shoe a moment, then lifted her face and smiled good-naturedly. "My experience along that line would probably level with yours."

"Mrs. Jones. Oh, Mrs. Jones! Can Tommy and Joyce Elaine come over and play with us for a while? We'll be careful and not get them wet. Honest, we will!" Ted and Jimmy looked pleadingly over at their neighbor.

There had been no answer to either Mrs. Evans' remark or the children's question. Mrs. Evans and the boys watched their neighbor take her children, who were voicing protest, and march them briskly back across her own well-kept lawns and enter the portico, which was half hidden among the tall trees.



H. A. ROBERTS

Suzie began learning how to make cookies when she was just a little girl.

## The Rift Grows Deeper

Years passed, and the rift between the neighbors grew wider as the hedge between the houses grew taller and heavier. Only Tommy and Joyce Elaine knew of certain thin places in the hedge where they had frequently peered through and watched with longing eyes the animated activities going on ceaselessly in the patio and small cottage beyond, where Suzie was learning to bake and sew and the boys were building model airplanes.

As time passed, Tommy and Joyce Elaine entered their teens. Mrs. Jones had taken special pride in the fact that her Tommy and her Joyce were very popular and were constantly being invited out. "I still do all the work around here," she confided to a friend one day. "Here I thought when they reached their teens and were old enough to help out, they would at least make their own beds and clean their own rooms!"

"Yes," her friend had responded flatly, "one would think they'd learn to bear a few responsibilities, but that is not to be expected from modern youth today!"

"Yes, I guess you are right," Mrs. Jones sighed deeply. "Actually, the way they are getting to act the last couple of years it is a relief to have them out from under foot!"

## A Call From the Police

Months passed, and then one day when Mrs. Jones was adding a few rubs to her gleaming silver the telephone rang sharply. She took down the receiver apathetically. "Hello. This is the Joneses' residence. Why—er, yes, Tommy Jones is my boy.—What do you mean? At police headquarters! Why, there must be some mistake! We've never had a moment's trouble with our children!—Is Joyce Elaine with them?—Yes, yes, I'll be there immediately."

Mrs. Jones steadied herself, and reached for her car keys. In a daze she drove through the traffic to police headquarters. More by instinct than by knowledge she found her way to the office, and overcome by sudden fatigue, she sank down on the nearest bench and waited. Finally, through the maze of noise and sound a familiar voice penetrated her consciousness:

"We didn't mean any harm—honest," the youthful voice was saying. "We just wanted to go over to the tryout field for the model planes, and watch awhile. I'll work and help pay for the damage on Mr. Gunther's car. We thought he wouldn't miss it off the lot before we could get it back. We weren't going to keep the car, were we, fellows? Honest, we weren't. We

are never allowed to do anything around home. The folks aren't interested in anything we want to do. All they care about is keeping everything clean, and entertaining their friends whenever they want to. Huh, we never even had any friends until we started sneaking out, and telling the folks that we were invited."

The officer's voice was kind. "It is true that you have a fine home and well-thought-of parents, haven't you, son?"

Tommy's voice was resentful. "Yes, sir. They've always made a career of being well thought of, sir! They are glad when we are out from under foot, as I've heard them say many times. But the fellows and I will work and pay for the damages on the car—won't we, fellows? I always take Joyce along with me 'cause she's shy and lonesome, and has never had a chance to do anything either, sir. You can do what you want to with me, but please don't punish her, sir!"

## New Insight for Mrs. Jones

Mrs. Jones, now sitting erect over on the bench and staring with unbelieving eyes, could stand no more. In that awful moment she had had an introspective view of her real self, and



[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITOR.]

Skippy, a slender lad of ten, and his little brother Terry, only seven, were helping their daddy move a pile of stones away from the house. Skippy soon tired and left Terry to work alone. But it seemed too much to load the little red wagon with stones and pull it all by himself. So he sat down and thought, "Maybe the angels could help me. Why not?" Immediately he offered a little prayer: "O God," he said in childlike simplicity, "please send Your angel to help me pull this wagon." Then he filled it up again and started off. Soon, to the surprise of his father, there wasn't a stone left.

"How is it that you moved all those stones alone?" questioned Daddy.

"That was easy," replied Terry. "I asked God to help me, and He did. The wagon wasn't heavy at all when His angel was pulling with me."

Yes, it was the angel who helped little Terry. Isn't it wonderful, dear parents, that Christian training in the home and the influence of our church schools can teach the precious little ones to trust in God to help them with their little vexations? When they get older, this confidence ripens into full trust that God is with us to help solve the really big problems of life.

MISS LUELLA WELLS

through blinding tears she made her way to the desk.

She turned a haggard, tear-stained face to the officer. "Officer, these two children are mine. I'm afraid—that—in the past, I haven't made a very good mother, but—if—if I have a chance now, I'll make a fresh start."

The gang of boys they were with stepped back toward the wall while the officer looked long and searchingly at the heartbroken mother before him. "Yes," he said slowly as though weighing each word with precision, "I believe you will make a fresh start now. Lady, these young people need a real home. Please make one for them if you expect to keep them from becoming a loss to society!"

Tommy took one look at the drawn face of his mother, so unfamiliar with despair and pain, and flung his long, gangly arms about her. "Oh, Mother, I—I'm so sorry—I didn't mean to—"

"Of course, son, you didn't mean to do wrong. You would never have done such a thing if I had been like Mrs. Evans and placed the right values on making a real home for you children!" Her voice choked.

Joyce Elaine buried her frightened, tear-stained face in her mother's arms, while the crowd jostled and surged about them.

## Friends for Supper

That night Joyce Elaine and Tommy invited Ted, Jimmy, and Suzie over for supper; and for dessert Joyce served cookies and pudding of her own making. Ted looked across the table at Joyce and said artlessly, "Did you make these cookies, Joyce Elaine? Why, they're wonderful!"

Joyce Elaine blushed happily. To her ears, unaccustomed to such praise, that was a real compliment.

And as the evening wore on, there was laughter and merriment in the Jones home. The two mothers spent their time planning activities for the teen-agers, while the fathers occupied themselves at cutting a good-sized opening through the hedge.

And that gap in the old hedge seemed suddenly to close up a wide rift in an old friendship!

[This story appears in the REVIEW through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—EDITOR.]

The ransom has been paid, and it is possible for all to come to God, and through a life of obedience to attain unto everlasting life. . . . They [men] might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God.—*Fundamentals of Christian Education*, p. 234.



## Are You Waiting to Be Happy?

By W. J. Harris

The story is told of a man who wanted to buy a new home. In order to make the purchase he would have to sell his old place. So he sat down and wrote up an attractive advertisement for the newspaper. In colorful phrases he described the attractive little home with the breezeway connecting the house and the garage, the well-arranged floor plan, the seclusion from city noise and the hustle-bustle of close-quarter living, the fruitful orchard, the well-kept barn at the south end of the tract, and many other advantages. After he had it all written, he read it aloud to his wife. Then he stopped, thought a moment, and said, "Honey, I never realized it before, but this house we have is just what we are looking for!"

Have you ever had a similar experience? Do you fail to enjoy your present possessions and scan the hazy horizon for some huge parcel of happiness to come rolling along?

Life will take on a new perspective when you learn to be appreciative of the little pleasures of life *now*. One who had seen much of life so aptly phrased it, "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). If time should last ten years you will probably look back on your present situation and dreamily exclaim, "Those were the good old days."

### Mother Was Right After All

Ann finally had to admit that Mother had been right about early marriages, especially to one not of her faith. Academy life hadn't been so bad; if she had only realized it then! Now Virgil was in Korea, and the burdens of the farm, small though it was, were too much for her frail body. She longed for the days back at the academy where there always seemed to be "something going on." Church privileges were taken for granted then, as was the inspirational Week of Prayer. Neither was available now, for the church was forty-six miles away, and the old car needed new tires and other repairs.

Funny how the rules at the academy seemed a lot more sensible now after

only a few years. Ann thought too of the complaint she used to make about the food at the boarding academy. She would write home about it then, but now she was forced to admit she didn't fix any better meals in her own home. Certainly she never prepared the nutritious dishes she planned before her wedding.

### How Different Things Looked!

In just three weeks Ann's classmates would be graduating from college, while she must be content with only half of her academy education completed. How different things looked after a few years!

Is your life a simple one? Then enjoy those simple realities to the full-

est. Life's best things may be those that are now within your reach. Will you one day look back and see that happiness has come and gone and you have not enjoyed or experienced it?

Your cup might overflow today with the little things waiting at your elbow to be appreciated. The voice of a friend over the telephone, the letter from home, a better mark than you expected in the history examination, the hand of God willing to guide your every footstep—these and many more may be yours all without money and without price.

The beckoning hand of peace and deep contentment will reach out to you when you begin to enjoy the simple things. Gain the feeling that you are helping to make the world a better place. Cultivate the thought that God is with you always. Act as if you were in His presence at all times.

Improve your surroundings. Does your contagious smile shatter the gloom of others? Is someone else carrying a lighter load today because you relieved his burden yesterday?

If in your most serious moments you know that you are serving, that you have been a positive influence today, then you are destined for a bright and happy life tomorrow.

## March 5-12, A Special Week for Adventist Youth

By E. W. DUNBAR

The week of March 5-12, 1955, is to be youth's own week!

Let us take a glimpse into the thrilling history of MV Week to see how the idea of a special week of Advent youth came about.

Ellen G. White, long ago, sits at a table earnestly penning a message she has just received from God—about youth. Look closely now and let us see the results of that message as we turn the pages to July 6 of the General Conference minutes for 1906.

The work of that committee is not large; only six members are present. There are only two items in the minutes. One of these is a vote to recommend for the United States "a young people's day sometime during the coming winter." Denominational leaders are anxious to carry out the divine instruction to do something special for youth.

Now let us look into the vault records of the 1916 Autumn Council of the General Conference. These councils are beginning to be large gatherings now. There are many pages of minutes. The day is October 13, and we see that among the committee members present are A. G. Daniells, I. H. Evans, W. A. Spicer, J. L. Shaw, W. H. Branson, M. E. Kern, C. S. Longacre, Mrs. L. Flora Plummer, and others who have been used of God mightily.

All these witness and no doubt vote for

the introduction of a *regular* annual Missionary Volunteer Day. But this is not enough. At a still larger meeting of the Autumn Council we notice that Missionary Volunteer Week becomes a permanent feature of the denominational calendar. The minutes reveal, "*We Recommend*, That each union conference arrange for a Missionary Volunteer Week during the year during which time all workers shall give special attention to the salvation of our young people."

The objective of MV Week is still the same—the saving of our youth. The Missionary Volunteer Week is a series of meetings adapted especially for the purpose of winning the careless and indifferent young people and of deepening the spiritual experiences of all. It is an awakening of the church to its responsibilities to the youth. Its purpose is to reveal the place of the youth in the program and work of the church. It is to spotlight the Share Your Faith responsibilities that youth have to their church and that the church has to its youth.

The enlarged service of MV Week through the churches has resulted in thousands of baptisms and decisions for Christ among our youth. Let us determine that 1955 will bring, because of our planning and praying, still greater achievements.

MV Week is March 5-12, 1955.

## Land Divers

Did you read about the land divers of the South Seas in *The National Geographic Magazine* of January, 1955? It is a thrilling story.

The native men of the island of Pentecost in the New Hebrides build a high tower on the slope of a hill, and once a year they climb this tower, made of branches and vines, walk out on a springboard, and then dive off into space headfirst.

The ground beneath them is pulverized, and jungle vines are tied about their ankles. Just as the land diver's head is about to hit the ground, the vines tighten, braking the daring native's headlong flight.

One of the men is known to have made a one-hundred-foot dive. Capt. Irving Johnson of the *Yankee* once saw a native jump from a seventy-eight-foot tower. Traveling forty-five miles an hour through the air, he was saved by split-second timing when the vines tightened and he was jerked back into the air—just after his head touched the ground. With the nimbleness of a cat he landed on his feet. Native women rushed up and threw cold water in his face.

Where did such a custom begin? you ask. Well, years ago a woman ran away from her husband and climbed a tall coconut tree. Her husband searched for her, and after spotting her partially hidden away in the palm fronds, he climbed the tree and was about to seize her when she leaped to the ground and escaped. Those who watched her fall say that she had vines tied to her ankles, and that these vines tightened just as she was about to hit the ground. This broke her fall and saved her life.

The men said, "If the women can do it, then we can do it too, and do it a whole lot better." So every year now the land divers of the island of Pentecost hold a celebration in which they try to show that they are real heroes—more daring and brave than the women.

Have you read about the time when Jesus was tempted to jump off the tower on Jerusalem's lofty Temple? Read the thrilling story in Matthew 4, verses 5-7: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is

written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

What did Jesus do when He was tempted to dive to the earth? He refused, didn't He? Why? Because He was a coward? No, because He was a real man. It takes more courage to resist temptation than it does to yield to it. Jesus determined not to show off and put God to the test by taking foolish chances.

Every red-blooded junior likes to have a thrilling time. This is natural, but it displeases the Lord when we risk our lives in foolish sport. Consider the young man whose picture I saw on the front page of the *Washington Post* just a few weeks ago. This

young giant was killed in a professional football game. A day earlier I saw the picture of a light heavyweight boxer who had a hemorrhage of the brain after a bout with another fighter. He died within twenty-four hours after he was knocked out.

These young men could be living today if they had used their strength and courage to do something worthwhile for God. But they were robbed of life by indulging in brutal sports.

It takes great courage to turn down temptation—greater courage than it does to jump off a high-diving platform or to engage another boxer in the ring.

There are many ways you can have good, clean fun. But use your head. If you don't, you may end up in the hospital or the morgue, and I don't know how much good you can do there, do you?

## THE Children's Story

### Moses' Last Message

By ARTHUR S. MAXWELL

For eighty years Moses had dreamed about the land of Canaan. In the dark days in Egypt and all through the years of wandering in the wilderness, he had thought about it.

Now he had arrived at the Jordan. Across it he could see Jericho and the mountains beyond. He was so near, and yet so far!

He prayed to God as he had prayed many times, "Let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

But God said No.

It must have been hard for Moses to take. Yet God's seeming hardness was really kindness in disguise. For Moses was now 120 years old, and God knew he wasn't strong enough to bear the burden of leading Israel through the days of battle ahead. It was better that younger hands should undertake the great new task.

"Get thee up into the top of Pisgah," God said to him, "and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see."

Moses knew now that his end was near. The time had come for Israel to cross the Jordan, and he must be left behind. They would go on and he would stay. Joshua would lead them, not he. So he called the people together for the last time.

Standing before the great congregation, he spoke in a voice as loud and clear as ever, for though he was old "his eye was not dim,

nor his natural force abated." Then hour after hour he retold the story of God's blessings through the forty years since the great deliverance from Egypt.

Most of those who listened had never seen Egypt. Many of them had been just boys and girls, or babes in their mothers' arms, at the crossing of the Red Sea. Many had only a faint memory of the giving of the law on Mount Sinai.

So Moses began at the beginning and told the whole wonderful story over again, reminding them of the way God had sent them food and water, and given them victory over their enemies.

"All the way that ye went," he said, "the Lord thy God bare thee, as a man doth bear his son."

They all understood that, especially the smaller boys and girls. They remembered how their daddies picked them up when they were tired and put them on their shoulders.

God had been like a father to them all, helping them in every time of need. And why? Because He wanted them to be a good example to all the other people in the world. He gave them the Ten Commandments so that they would know the difference between right and wrong. He told them to build a sanctuary so they would know that God expected them to be a pure and holy people.

"For thou art an holy people unto the Lord thy God," said Moses. "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Then he added, so they wouldn't have any wrong ideas, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers."

Because God loved them so much there was nothing He would not do for them if only they would be true to Him.

# Boys and Girls of My

By EDNA



A Master Guide investiture program in Southern Rhodesia is very much like the ones we have at home.

The past two years that I have spent at Lower Gwelo Mission in the central part of Southern Rhodesia have been crowded with interesting experiences. Many of them now come to mind—the thrill of a Master Guide investiture, the thousands of upturned faces at the camp meetings, the baptism of hundreds of students and older people from the scattered villages, the amusing incidents that come with the teaching of English to African students, the Week of Prayer meetings out in the open under a spreading msasa tree, the days spent in bed with malaria, the deep, churned-up sand and the bleakness of the dry season, the flooded rivers and pinkish rain spiders of the wet months.

However, outstanding in the thoughts of my mission life are the boys and girls in my classes who have made me both happy and sad, amused and sympathetic. I have come to know them through close association in the classroom, and through reading their innermost thoughts as expressed in their compositions written for English class.

There is Alice Sipepa, who is training to be a teacher. A small, slight girl, she has a permanently sad look on her face and in her big expressive eyes. She wrote:

"My mother was not born in a Christian home; she was born in a dark, heathen village. Her father had twelve wives. Among these twelve, three were loved the most; her mother was among those who were dearly loved. It came to pass that her father died. The sons of the other wives did not love her. They were drunkards and used up all the cattle that their father left. They did not share them with my mother. When the cattle were all gone, they bargained to give my mother to an old man for a certain number of cattle.

"When my mother did not agree to this arrangement the men simply took those cattle, thinking they would force her to go. She was beaten very severely, and they tore her dress, pulled her hair, and poured hot beer on her. The blood was running all over her body. At night she woke up and ran away without knowing whether she

would live or die. She had only a torn blanket with her.

"In the morning she slept near a mountain, for she could not move as the pain became stronger. A missionary saw her and tried to talk to her. Since she had never seen a European before, she was afraid, but she was not able to run away. The missionary took care of her until she was better. He sent her to school where she received a Christian education and she was married to a Christian teacher."

Then there is Alick Charumbira, a clean, happy boy in Standard VI, who always does so well when he tells the mission story in Sabbath school or gives an inspiring talk in Missionary Volunteer meetings. His ready smile and helpful nature make him loved by everyone on the mission. He relates:

"My father is the son of a chief. When he was a boy he used to arrest people who did not treat other people well, and those who did anything that was bad to other people. He acted as his father's policeman for many years. He used to travel many miles from home each day, and on his trips he met some Christians of the Seventh-day Adventist Church. They preached to him and he repented.

"After my father had accepted the gospel he went home and began to preach in his father's village. Many boys and girls repented; fathers and mothers did too, and soon they built a church. My father was chosen to be the leader. Sabbathkeeping began there. Since my father was a Christian leader, he decided that people who had different matters to report to the chief were not to come on the Sabbath day. Although my mother was not a Christian when my father married her, she became one after he preached to her. My brothers, sisters, and I were born into this Christian home. My grandfather still is not a Christian, because he has six wives."

I wish you could see Zepheniah Sibanda, a crippled boy who is studying to become a teacher. Not one thought does he give to his lame leg, but swings it up over the bicycle seat and pedals merrily off with his good leg doing the work. His wide grin and cheerfulness will help him to sur-

# African School

CHRISTOPH

mount the difficulties faced by a teacher in a village. He wrote:

"My father was a man who liked beer as well as hunting. Daily he went from village to village looking for beer, and wherever he found it he would drink, and fight the people. Whenever he had drunk very much he wanted meat only. So he would kill several sheep and goats. One day a teacher came to him and talked about the Word of God. As he was drunk he scolded the teacher.

"The next day a pastor came to see my father, but he would not talk to him. Instead he took his spears, called his dogs, and went hunting with his friends. After having gone through thick bushes they met a lion. Suddenly it pounced on my father. Other brave men killed the animal. At that time there were no hospitals where we lived, so my father was taken to the nearest African doctor. During the night my father was about to die. Then he remembered the teacher and the pastor who had come to see him. He advised the doctor to call them. The pastor came and

read a few verses from the Bible and prayed. The next morning my father could walk and talk. He became a Christian; so his children grew up in a Christian home."

Last year Maponisa Dube, a mischievous young boy, spent most of his time playing and having a good time, neglecting his lessons. Consequently he failed Standard VI, but came back this year to try again. Because he is working hard, I feel certain he will pass this time. His compositions are usually full of witty remarks and quaint phrases. Once he wrote:

"My father's parents are not Christians. They still drink beer, and do not want to repent. Before my father became a Christian he also drank beer, sometimes as much as several gallons each day. Once he went to milk the cow which had a small calf. When he tried to milk, the cow kicked him. When he tried to run away he went in between two big timbers, and the cow kept poking him with her horns. We were small so could not help him; we ran to Mother who came running as fast as she could. My father drank no beer after that day.

"My mother's parents were not Christians either; her father was a drunkard. One day he drank so much beer that he didn't know what to do. He was spewing out the beer from his mouth and nose. After a few days he became very sick. The sickness ate all of his nose, leaving the bone without flesh. He was taken to the African doctors but was not helped. Instead

of getting better, he became worse. He was soon taken to the hospital, where he was cured. The doctors told him not to drink beer any more. When he went home the ministers came and preached to him. He became a Christian then."

Maponisa was very pleased with the campfire sponsored by the Missionary Volunteer Pathfinder groups. He described it thus:

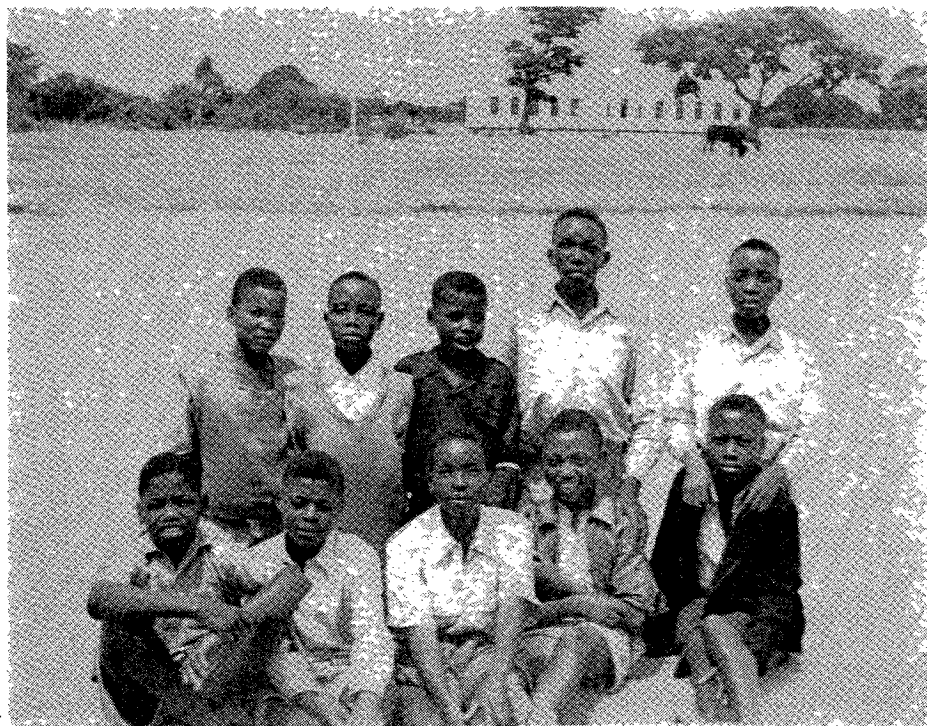
"We were told to find sticks a week before our social meeting. We all wondered what the sticks were for. On Saturday night after the vesper meeting we lined up outside the church. The whistle was blown by the head teacher. 'Be quiet,' he said. First, we listened to the Merry Melodians who sang songs for us. When I got closer, the circle reminded me of the Boers fighting the Matabele. I saw a little house that was made of wood like the house of the Hottentots. After a little while I saw the house burning. I ran to the place near the fire and heard the Missionary Volunteer leader saying, 'Sit around the campfire.'

"After that I saw a bag of flour and some vegetable oil. I thought that we would eat delicious food cooked by the Europeans. When I saw Miss Greve mixing the flour to put on our sticks for bread, I was so happy the saliva ran, because I was longing for the bread. We were all called together and divided into groups to make our fire. To my surprise I saw Miss Christoph throw her green maize on the fire. I was very anxious to see her eat grilled maize, because I had never before seen a European doing so. After that I saw Mr. Korgan do the same thing. When I put my bread in the fire it was only half done. We had roasted maize and potatoes, then marched back to the dormitories like a group of Matabele warriors. After eating our sweets we went to bed. I enjoyed the campfire and wish we could have another one soon."

Eddie Mpofu is mischievous and fond of laughing and playing games. She is training to become a teacher and plans to be out among her people next year. With a twinkle in her eye, she still reminds me of the Sunday last year when she reached the finish line before I did in a race! She writes:

"Although I was born in a Christian home, I used to enjoy playing with other children whose parents drank beer. These children were allowed to attend the dances. My mother did not like me to play ball on Sabbath or to go where I liked. I didn't obey her. I thought those friends of mine had a happy time when they were playing on Sabbath. One Sabbath when everybody was get-

*(Continued on page 24)*



Ten happy junior boys of the Lower Gwelo Mission School in Southern Rhodesia.

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Matthew 5:48

### "Be Ye Therefore Perfect"

*In Matthew 5:48 appears Jesus' admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Is this ideal attainable in the present life, or is it a goal to be reached only in the life to come?*

The passage in question occurs in the Sermon on the Mount, which sets forth in detail the duties and privileges of citizenship in the kingdom of divine grace. A literal translation of the Greek would read, "You will be perfect"—not a command, but rather a simple statement of the experience of those who accept and act on the principles set forth in the sermon, particularly in vs. 21-47, that one's attitudes and motives must be right before his conduct can be right (see 1 Sam. 16:7). To be "perfect, even as your Father which is in heaven is perfect," is the same as being "children of your Father which is in heaven" (Matt. 5:45), and being considered "great in the kingdom of heaven" (v. 19).

The Greek word *teleios*, "perfect," literally means "that which has reached its objective," "that which lacks nothing essential," "that which is full grown," "that which is mature." In Greek literature the word *teleios* is used of flawless sacrificial victims, of full-grown men and animals, of fully qualified professional men. In the New Testament the word is used to denote persons who are physically and intellectually mature (see 1 Cor. 14:20; Heb. 5:14), or who have achieved a mature Christian experience (see Eph. 4:13; Col. 1:28; 4:12; etc.). Paul speaks of Christians that "are perfect" (1 Cor. 2:6; cf. Col. 4:12) and refers to himself and other mature Christians as "perfect [ones]" (Phil. 3:15), yet hastens to deny that he has yet reached the ultimate in perfection (vs. 12, 13). Though "perfect," he is still pressing "toward the mark" (v. 14).

Similarly, John affirms that we are "the sons of God" now, but adds that "it doth not yet appear what we shall be" when the purifying process is com-

plete (1 John 3:2, 3; cf. Job 23:10). It is the mystery of divine love that takes us, imperfect though we be, and makes us "minded" to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:15, 14). God first works in us "to will," and then, through the will, "to do of his good pleasure" (Phil. 2:13).

As we continue to "walk in the light" (1 John 1:7) we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), and Jesus cleanses us—frees us—from every unrighteous thought, word, and deed (1 John 1:7, 9). If we follow on in His steps (1 Peter 2:21), walking as He walked (1 John 2:6) and keeping His commandments (John 15:10), His love will be "perfected in us" (1 John 4:12). We will "go on unto perfection" (Heb. 6:1) and eventually become "like him" (1 John 3:2, 3). The same divine power that caused Him to have a perfect life, will, when operating in our lives, produce the same results (Gal. 2:20; cf. Rom 8:3, 4).

### Using the Will to Obey

Paul found in his heart the "will" to do the will of God, but confessed that he had not yet discovered, in all respects, how to translate his "will" into action so as to "perform that which is good" (Rom. 7:18-23; cf. 2 Cor. 8:11). At first, this contradiction between his perfect intentions and his imperfect actions occasioned great distress (Rom. 7:24); but when he came to realize that the most important thing in God's sight is first a perfect "will" combined with a sincere and earnest pressing toward the mark of perfect performance (Phil. 3:12-15), and that in such a state there is "no condemnation" before God (Rom. 8:1, 2), he burst forth in joyous thanksgiving (ch. 7:25). Elsewhere, and in another setting, Paul also said, "If there be first a willing mind, it is accepted according to that a man hath [by way of performance, 2 Cor. 8:11], and not according to that he hath not" (2 Cor. 8:12).

However, as Paul also recognized, his acceptance with God precluded willful sin, for "if we sin wilfully . . . , there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation" (Heb. 10:26, 27). Whoever sins "presumptuously" will certainly be "cut off" from access to the merits of Jesus Christ that had, up to this point, enabled him to stand perfect before God (Num. 15:30). It was in the sobering realization of this awful truth that the psalmist prayed God to keep him back from "presumptuous sins," that he might be "upright" and "innocent" (Ps. 19:13).

Sin is not to "reign" over us, that is, to "have dominion" over us (Rom. 6:12-14). Moment by moment the will is to be yielded to God (vs. 13, 16), for the instant the will yields to temptation, "there remaineth no more sacrifice for sins" (Heb. 10:26). To presume to take advantage of the grace of God by which He accepts us is to lose access to that grace. It is only as long as we walk in the pathway of loyalty to God, diligently pressing toward the mark of a Christlike character, that He considers us "accepted" and perfect in "the beloved" (Eph. 1:6), righteous by faith in the transforming grace of Christ (Rom. 3:22; Gal. 3:26; Phil. 3:9).

### Clothed in Christ's Righteousness

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—MRS. E. G. WHITE in *The Review and Herald*, March 18, 1890. "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, p. 62. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—MRS. E. G. WHITE in *The Signs of the Times*, June 16, 1890. "God's ideal for His children is higher than the highest human thought can reach."—*The Desire of Ages*, p. 311. The prerequisite to eternal life is "perfect righteousness, harmony with God, perfect conformity to the principles of His law. . . . This standard is not one to which we can not attain."—*Thoughts From the Mount of Blessing*, p. 116. Let us ever remember that "it is in this life that we are to put on the robe of Christ's righteousness."—*Christ's Object Lessons*, p. 319. See also pp. 316, 317; *The Desire of Ages*, p. 555.



# News From Home and Abroad

110 TV Channels Bring America

## Faith for Today

By A. V. Olson  
*Vice-President, General Conference*

Nearly two thousand years ago the God of heaven gave to His beloved servant John, on the Isle of Patmos, a view of the onward march of the Advent Movement throughout the world. He beheld angels, fitting symbols of speed and power, flying through the heavens proclaiming with a loud voice God's last message of warning to the inhabitants of every land and clime. These angels, representing the servants of God, were literally filling the air around our terrestrial globe with the divine message.

We can well imagine that the exiled prophet did not understand just how that vision would meet its fulfillment. Even the pioneers of the Advent Movement could not foresee how the very air around us would be made to vibrate with the third angel's message.

To us who are now on the stage of action it is no longer a mystery. We know that the ether waves about us are literally throbbing with the truths of the gospel. All we have to do is to turn a little button on our radio, and the message sounds forth, clear and distinct, for all to understand. Or we may turn the button on the television set, and the preacher, though hundreds of miles away, steps right into our living room and proclaims his message.

These are marvelous facilities placed at the disposal of the church by an all-wise God to enable us to do a quick work in the world. Already millions of people in North America, Inter-America, South America, in Europe, Africa, Asia, and Australia, and on scores of islands in the seven seas, can hear the message of a soon-coming Saviour proclaimed over the air.

Television, being a very recent invention, is not as widely used throughout the world as radio, but in North America there are already millions of television sets in use, and we may be sure that television will soon become popular in all parts of the world.

It is a satisfaction to know that Faith for Today, though still in its infancy, is already on 110 stations. These television outlets are strategically placed in different parts of the country. Thousands of people from coast to coast can now see and hear Brother Fagal and his associates as they proclaim their message in sermon and song.

Connected with our television institution in New York is the Faith for Today Bible Correspondence School. This school has developed into a mighty factor in bringing the message to thousands of people throughout the country. In a recent letter Brother Fagal writes:

"Faith for Today now has almost twenty thousand active Bible corre-

spondence school students. Our mail is running some six thousand letters per week, and each month we are sending out approximately fifteen thousand books-of-the-month to those who write to us requesting them. This is truly an amazing growth from the humble beginning of just four and a half years ago, when our mail was running only sixty-six letters per week."

A brief paragraph from the pen of Mrs. E. L. Branson, another leading worker in the television office, gives us an idea of the far-reaching influence of this work. She writes:

"When more than two hundred thousand people in one year write to an Adventist source asking for Adventist literature, when more than one hundred realistic television station managers request the privilege of telecasting the Adventist program as a public service, and when twenty thousand people are actively studying the Scriptures in a TV Bible school, it becomes apparent that the world's last warning message as presented on the Faith for Today telecast is producing an impact beyond computation."

Eternity alone will reveal the full and final results of the far-reaching influence of this new method of proclaiming the message. From the thousands of letters received and from the personal contacts that have been made by our workers, we know that Faith for Today has created a wide and ever-expanding circle of friends for Seventh-day Adventists. We also know that through the influence of this work many precious souls have found their Saviour. A goodly number of these have already been baptized and brought into the fold.

The following expressions selected from the letters received by the workers in the Faith for Today office are typical of thousands:

"Every week you will find me by the TV set, waiting for you to come into my home."

"Although I had never met a Seventh-day Adventist before seeing your program, I know that you are Christian people."

"I pray God will send me someone to help me understand more fully. I would like to talk with a real Sabbathkeeper; if you know of a Seventh-day Adventist near here, would you send me the name and address."

"I am a Catholic, and would like very much to meet an Adventist and

## Tokyo Effort Creates Large Interest

By L. R. Van Dolson

God's rich blessing has rested upon the Voice of Prophecy evangelistic campaign that has just come to a successful conclusion here in Tokyo. This series, which began October 11, 1954, and continued through Christmas night, under the leadership of P. H. Eldridge, Voice of Prophecy radio speaker for Japan, brought the Tokyo Central and Amanuma churches together in a united effort to win souls.

There were four hundred in attendance at the concluding service on the night of the twenty-fifth. We have the names of 395 non-Adventists who have attended these meetings and shown a definite interest. Eighty-nine have indicated their desire to join a baptismal class, and fifty of these indicated a desire for baptism as soon as possible. An intensive follow-up campaign will begin throughout the Tokyo district soon. A. N. Nelson, secretary and home missionary secretary of the Japan Union, is planning an intensive training course for the lay members of this area, using the newly published Japanese edition of *Training Light Bearers*. Continuous Sunday night evangelistic services and baptismal classes are being conducted in Tokyo churches to harvest the large interest.

attend services. If you know of one in my home town, would you please tell me."

"My husband won't go to church with me, but he does watch your program."

"My wife has been a Seventh-day Adventist for thirty years. I always opposed, but now have been going to church on the Sabbath, and am ready to go all the way."

We feel confident that our people from coast to coast rejoice in the excellent progress achieved by Faith for Today. Much of the credit for this development must be given to our brethren and sisters throughout the field who have so nobly supported this work with their prayers and with their gifts.

In order that all our members may have an opportunity to share in making this good work a growing success, the General Conference has set apart Sabbath, February 26, for an offering to be taken in all of our churches for Faith for Today. According to the General Conference treasurer we need an offering of ninety thousand dollars to balance the present budget. Many of us hope and pray that the offering will produce much more, in order that there may be funds for expanding the work. This is what God wants us to do.

"Enlarge the place of thy tent," is the divine command, "and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left" (Isa. 54:2, 3).

## Columbia Union Literature Evangelists Meet

By D. A. Roth

More than 250 literature evangelists of the Columbia Union Conference met in convention, January 2-8, in the new Takoma Park, Maryland, church.

J. F. Kent, publishing department secretary of the union, set the pace for the institute with his keynote address. He called for a rededication of life to the spreading of the third angel's message through our truth-filled books.

A spirit of courage and determination was manifest throughout the week-long session, climaxing with the setting of goals for 1955 both in sales and in souls. One million dollars in sales and five hundred persons won to the message are the goals of the Columbia Union Conference for 1955.

Pastor Kent directed the fast moving program, which included devotional messages, practical instruction in salesmanship, experiences, demon-

strations, and inspirational messages by many guest speakers.

The climax of the entire institute came on Sabbath afternoon, January 8, when the Takoma Park church was packed with those desiring to hear outstanding experiences of the literature evangelists, combined with inspirational music. At the close of the meeting D. A. Ochs, union president, gave the charge to the delegation "to return home and do more for the Master this year than any other year."

Early-morning devotional messages were presented to the delegates. William A. Higgins, associate secretary of the General Conference Publishing Department, spoke at two sessions every day on "Principles of Success," and guest speakers from the publishing houses occupied a late morning period. Group discussion and demonstrations were on the schedule in the afternoon. Evening meetings brought inspiring variety programs to the enthusiastic colporteurs.

Soul-winning literature evangelists from all over the Columbia Union Conference were present, including delegates from the Allegheny, New Jersey, East Pennsylvania, West Pennsylvania, West Virginia, Chesapeake, Potomac, and Ohio conferences. Publishing secretaries assisting in the program included Warren Hewes, O. A. Botimer, J. F. Hamel, J. A. Jarry, A. L. Page, G. B. Hoag, C. A. Yarnell, and H. D. Warner.

Delegates to the meeting were all in agreement that it was one of the best ever held.

## The Congo Exiles Return

By R. R. Figuhr

Back in the year 1914, in the western part of the Congo, not far from Leopoldville, fanaticism developed under the leadership of a man who claimed to possess supernatural power, even to the extent of raising the dead to life. His teaching resulted in a rebellion and uprising, which led the Belgian officials to deal severely with the fanatics. Several hundred were uprooted from their homes and villages, transported across the Congo, and dispersed by groups in different sections.

Upon hearing that these people were religious-minded, one of our missionaries visited a group of them. Later our Belgian pioneer, D. E. Delhove, now resting in his grave, felt impelled to go and teach them the truth. To accomplish this, great obstacles had to be met, not the least of which was the attitude of the Belgian officials, who believed the people should be left alone. Those who knew Pastor Delhove described him as a man of great purpose. He arranged to see these people, and held meetings among them. That was many years after the rebellion—in 1937. He raised up a good company of believers, who have remained faithful to this time.

Recently a new fanatical movement developed among these exiles, causing quite a stir. But our Adventists among this group were unmoved and unaffected by it. This did not escape the



Publishing leaders and literature evangelists who gathered in the Takoma Park church for the Columbia Union colporteur convention, January 2-8, 1955.

notice of the officials, who gave permission for a number of our believers to return home from exile. I quote from Missionary D. H. Thomas' recent letter:

"On the eighteenth of this month [December, 1954], Sabbath afternoon, the commissioner of Stanleyville paid the Bakongo [the name of these people] a surprise visit. He called all of them together, our people and the others. He then broke the news that twenty of the families would receive their freedom and be allowed to return to their homes in the very near future. All twenty families chosen were Seventh-day Adventists. From what he said, the remaining seven or eight Adventist families will soon receive their freedom as well.

"Their main desire and burden is to take the truth to their country. Their greatest happiness is not found in the fact that they are free, but in the realization and opportunity of now being able to share their faith. One brother arose and testified that, although he was one of those who would still remain, he felt no unhappiness. He believed that it mattered little who would take the light. The great thing was that it would now shine brightly in that dark land.

"The brethren feel their responsibility is heavy. They realize that something must be done. . . .

"Friday morning they called me to a meeting. During this meeting they told me outright that they are relying on us to step out in faith with them.

"The burden of my letter is that we do something for them. They need encouragement, counsel, and material support. They need good leadership. Their children stand in need of Christian education. I beg that we do not leave them in this hour of triumph, yet one of great need."

Near the close of his letter the burdened missionary adds this paragraph:

"If I have projected my own views and desires, please forgive me. I believe we will experience difficulty in finding an explanation when God calls us to account if we do not step out and back these brethren, giving them proper leadership."

As I have been writing this the leaders of the Congo Union Mission are seated in the next room in committee. They are cutting the already meager appropriations of the missions, trying to salvage a little fund so that they may send one African pastor and his family with the returning exiles to help them in their missionary work.

Truly the harvest is ripe and the call for reapers urgent. It is a time to pray the Lord of the harvest to raise up and send laborers into His harvest field.

## Three Division Councils Meet in Europe

By H. L. Rudy

After an absence from Europe of fifteen years it was an unusual pleasure to renew my acquaintance with our work there. The progress made during these years is most encouraging.

The combined church membership of the three European divisions totals 187,231 as of September 30, 1954. Of these, 57,838 members from the Southern European Division alone are behind the iron curtain, leaving 129,393 members in the free countries and mission fields of these divisions. Adding, conservatively, 40,000 members living in the former Baltic and Polish Union conferences and the Soviet Republic, the total number of Seventh-day Adventists living behind the European side of the iron curtain comes to 97,838.

By deducting the African mission membership of the Northern and Southern European divisions (32,385) from 129,393, the result shows that in free Western Europe there are only 97,008 members, or approximately the same number as we have behind the iron curtain. If East Germany is cut off completely from the West, another

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### Publicity in New York City

Large numbers of people in New York City know little or nothing about Seventh-day Adventists, yet slowly this unhappy situation is being changed by a growing public relations program.

Helen Smith, representing the General Conference Bureau of Public Relations, is making the rounds of newspaper and magazine offices. Editors are now gaining new ideas about this denomination. Millions of New Yorkers have been reached through Miss Smith's efforts in placing Adventist leaders on television and radio. During the past seven months Adventists were heard on twenty-five such programs, ten of them on networks. For instance, Elder and Mrs. L. B. Halliwell appeared on Mutual's Manhattan Crossroads, in addition to two other programs, and Robert Pierson was interviewed by newscaster Cameron Cornell.

Five of the TV programs were interviews of our missionaries on Wonderful City. They not only had a chance to tell about Adventist foreign mission work to a nationwide audience but received gifts worth at least \$2,500, including such items as surgical equipment, electric blankets, a hospital bed, woodworking tools, a typewriter, and other contributions too numerous to mention.

Getting information to the mass public of this great metropolitan area is a job requiring patience and hard work. But it is absolutely essential that people develop new attitudes about Adventists if we are to expect days of greater evangelism ahead.

DONN THOMAS

19,277 of our members will be isolated from us. Here is a situation that should impress God's people everywhere with the seriousness of our times, not only in Europe, but throughout the world.

### Central European Council

The Central European Division council convened in the chapel of our Waldfriede Sanitarium in Berlin. All the unions and institutions of this division were well represented. The leaders of our work throughout all of Germany are of good courage and look forward to a strong and fast-growing work.

One of the most serious problems our leaders have had to meet in Germany since World War II is the consistent loss in membership from year to year. In 1953 this loss for the division came to 583, but prospects are that when the figures are in for 1954 the membership will suffer no further loss. There may be a slight gain.

There were three major reasons given for this loss in membership. First, a great shortage of young, well-trained ministerial workers. From 1932 until about 1952 our seminaries in Germany have not had the young men to train for our work. They were serving in the German Army, and many fell during the war.

Second, the church housing for our congregations, inadequate as it was before the war, was pathetically reduced by the many bombing raids, leaving a number of our churches without meeting halls. In most instances where there are halls they are too small to care for the needs, particularly of the children.

The third reason has been the lack of funds for evangelism. This lack is felt more than it was a few years ago. Now a fine group of young ministers is coming along. Given some financial help, they will accomplish great things in soul winning. The fact that, after a long and discouraging struggle, these great obstacles are gradually being overcome, gives our people in Germany new hope and courage.

Once again the various phases of God's work are showing progress. New truth-filled books and periodicals are pouring from our publishing house in Hamburg. The churches and colporteurs are actively distributing and selling this fine literature. Although the colporteur work is practically restricted to West Germany, the sales there are higher than ever.

A strong evangelistic crusade by our youth is being launched. Our two seminaries, Friedensau and Marienhöhe, are operating well. The young people in training have a great burden to carry the Advent message, not only to the people in Germany, but to non-

Christians in overseas lands. Many of them are ready now to answer the calls of the mission fields. They must not be disappointed.

### Northern European Council

Watford, England, was the place where the Northern European Division council convened this year. Poland was not represented. From all available information it appears that Poland is now a part of the All-Russian Conference, with headquarters in Moscow. All other fields, both home and overseas, reported. The Greenland Mission was organized at this council. The Advent message has at last gained a foothold in this previously unentered territory. Seventh-day Adventists are now justified in singing "From Greenland's icy mountains. . ."

In 1953 there was a net gain in membership of 1,880. In the first nine months of 1954 the net gain was 892, bringing the total membership in the division to 47,258 by September 30. The greatest gain was in West Africa, indicating the arrival of a new day in that great mission territory.

Perhaps the most outstanding feature of the work of this council affected the foreign mission program. Plans were adopted that will divert more and more of the mission funds into the expansion and development of our overseas missions. This is very commendable, especially in view of the fact that of the total 1955 budget of \$1,316,438.90, \$486,838.00 was appropriated to overseas work.

Ingathering offerings are growing constantly, and plans were adopted to greatly increase the Sabbath school offerings throughout the whole division. Northern Europe is a strong home base for missions. As the overseas missions grow and expand, the work in the homeland is strengthened.

### Southern European Council

The Southern European Division council was held in Vienna, Austria, December 8-15, 1954. Three union conferences and one mission were not represented because delegates could not come from behind the iron curtain. Out of a total church membership of 96,330 in the division, 57,838 are isolated. Naturally this situation had a very sobering effect upon all who attended this great meeting. Those present were happy that a number of representatives from Yugoslavia could attend.

Reports from the Roman Catholic countries, such as Italy, Spain, and Portugal, were very encouraging. To see the third angel's message gaining a strong foothold in these countries is one of the best signs that God has set His hand to finish His work.

Greece also is moving courageously forward. In that country our work faces three formidable enemies: government authorities, Greek orthodoxy, and prejudice. There are encouraging factors, however. Nineteen Greeks in the Peloponnesus are now keeping the Sabbath. They petitioned the government for permission to worship together on Sabbath, not knowing there were other Sabbathkeepers in Greece. How happy they were to learn of our people, with whom they might fellowship.

The Swiss Union reported good progress in both the German and the French Conference. The church membership in the Swiss Union was 3,266 on September 30, 1954. Our Swiss believers have been strong and loyal supporters of missions, almost to the neglect of the work at home. Evangelism is proving very fruitful in Switzerland. It seems that much prejudice has been overcome in recent years. Special victories in religious liberty have been gained. Our children have been granted freedom from school attendance on Saturday in a number of cantons. Our evangelists find that people will attend their meetings even when held in our own church halls.

### A Strong Note of Evangelism

In all three of the European divisions the note of greater evangelism was sounded. The effectiveness of evangelism by the whole church is being increasingly recognized and encouraged. Hundreds of laymen, especially among the youth, are being trained and brought into active soul-winning endeavors. This acceleration in evangelism by the whole church is largely the result of the work done by our many Bible correspondence schools. These schools are strongly promoted in all three of the European

divisions. They are a real boon to our work, especially where public meetings are greatly restricted.

Our work is very ably and courageously administered in the three European divisions. At each one of the councils the spirit of cooperation and confidence was conspicuously evident. This was M. V. Campbell's first council as president of the Southern European Division. The Lord is greatly blessing Elder and Mrs. Campbell in their new field of service. Wherever we met with our leaders and churches we were told to thank our believers in North America for their sacrifices on behalf of the work in Europe and the African mission fields. God has set His hand to quickly finish His work in both the old and the new lands of earth.

## Branch Sabbath Schools in Manila

By Ireneo Z. Esto

The Sampaloc church in Manila, P.I., now has a total church membership of 186. Sabbath school members total 220, excluding members in our branch Sabbath schools. It has four branch Sabbath schools, with a membership above one hundred. We have one Sunday school with an attendance of forty children. One of our branch Sabbath schools will soon become a separate church, with thirty adult members.

Aside from establishing branch Sabbath schools, we are engaged in cottage meetings, evangelistic meetings, and Bible studies. Under the leadership of the Sabbath school department of the mission we were able to baptize thirty-three new believers this past year.



Group baptized in Manila as the result of branch Sabbath school work in the Manila and Rizal districts of the Philippine Islands.

Our procedure is simple. We set dates for nightly meetings and invite a permanent speaker during the period. The church members invite visitors, especially their friends and relatives. By coming every time there is a meeting, they get interested in joining the church, and we give them Bible studies.

### Branch Schools Spread

Our district leader, Pedro A. Perez, upon seeing the fruitful results of our effort, recommended this procedure to other churches in Manila and Rizal Province. They followed, and as a result forty-eight were baptized last November 6. Twelve of these came from our church.

Branch Sabbath schools are one of the best methods of bringing souls to Christ, especially if there is systematic planning, and the plans are diligently worked out.

Our church maintains an elementary school with three teachers and an enrollment of seventy pupils, excluding kindergarten. We believe that this is vital to church existence and a part of Christian achievement.

## In the Land of the Taj Mahal

By Eric B. Hare

Perhaps the most beautiful buildings in the world are in India. The government buildings in New Delhi are magnificently wrought in pink limestone and marble. The Taj Mahal, about forty miles from New Delhi, is world famous for its beauty and grace. It is a tomb temple built in white marble.

Our Northwestern India Union Mission has its headquarters in New Delhi, and in its territory there are 84 Sabbath schools with 3,978 Sabbath school members. One of these Sabbath schools is in Agra in the very shadow of the Taj.

### The Hapur Workshop

Because of the vast area of this union it was necessary to hold two Sabbath school workshops. Fifty-seven delegates from the northern Sabbath schools met at the beautiful training school at Hapur, forty miles northeast of New Delhi. The mission station here was established many years ago by M. M. Mattison. I stood in silence for a moment before his memorial stone, built into the wall of the chapel in honor of his outstanding life and service. Pastor Chand, the principal of the school, made us all welcome. He proclaimed a three-day holiday during our institute so that his teachers could attend the classes where we



## Treasure in the West

By MARGIT STROM HEPPENSTALL  
Pacific Press Publishing Association. \$2.50

You will admire the lovable people who move through the pages of this interesting narrative, from the little Quaker mother and brawny blacksmith father to small Jenny and her three older brothers. It is a true story that has its beginnings in a pioneer Colorado town before the turn of the century.

The story takes the reader back to the days when buckwheat cakes on a trestle kitchen table were a breakfast luxury, when water froze in the bedroom washbowl every winter night, when geraniums smiled from their window sill at the old grandfather clock as it solemnly ticked away the hours.

You will want to follow this family over the alkali deserts and boulder-strewn mountain passes in their weary trek to California in two home-built prairie schooners. The intrepid spirit of this family in battling with food and water shortages, illness, bereavement, and wild animals will engage the interest of every reader, old and young.

High moral values are here too, in the record of daily worship in the wilderness and the unswerving loyalty of the parents to noble ideals.

Conversion of the family to the Advent faith through the quiet influence of an itinerant blacksmith looms large in the later chapters of the book. And the branching out of the Holloways into many units of light and influence furnishes the reader with the delight that comes from seeing a family fulfill its destiny.

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carry on practical demonstrations of Sabbath school techniques on all levels.

In introducing us, Pastor Muthiah, the acting union Sabbath school secretary, said, "We welcome you to this Sabbath school workshop. But I must confess the program is new to me, and I have no idea what a workshop is." Well, Pastor Muthiah was not long in finding out. Before many hours had gone by he was one of the most enthusiastic secretaries I have seen. All the delegates shared his enthusiasm and delight, and we are sure the Sabbath school work is going to go forward with greater power in this land of the Taj Mahal.

### The Spicer College Workshop

The day after Christmas a workshop was opened for the delegates from the southern portion of the Northwestern India Union Mission. Eighty-seven delegates from the areas around Bombay, Surat, Poona, and Nagpur came to the college and were housed in the new men's dormitory,

which is nearing completion. H. H. Mattison proclaimed a four-day holiday so that 27 of the teachers and senior students could attend the workshop classes, making 114 delegates in all. The college classrooms and chapel were placed at our disposal, and with four and one-half weekdays in our program we were able to add two more workshops, making eight in all.

### Busy Work Periods

Mrs. W. L. Barclay led out in two work periods, in which the delegates learned how to "flock" a mother hen and her chickens, and also two memory verse booklets were made. Pastor Muthiah led out in two work periods, in which his group made folders and rainbows to illustrate kindergarten songs, and a variety of paper-folding and paper-cutting devices for illustrations.

W. L. Barclay led two work periods, in one of which his group made junior attention devices such as the "obedient box" and the "saltpeter heart." In the other they drew a picture of a mother dog and her family for the family folder. In my two work periods the delegates made a "Christ or Satan" folder, copied patterns, and learned to use the pantograph.

We rotated the groups every day so that in four days every delegate had completed all the work offered.

This was the biggest and the best workshop held so far in Southern Asia, and compares very favorably with the best we have ever held in America.

At the close of the last period of instruction, speeches were made, leaders were garlanded with flowers, and everybody went home very happy indeed.

It is such a pleasure to be able to introduce this new program in Southern Asia, and already Pastor Barclay, the division Sabbath school secretary, is enthusiastically dreaming and planning for more such programs in the future.

Already we hear of new devices being used, teachers' meetings being organized, kindergarten divisions being broken up into classes, and sand trays being made and used; and we believe that as a result the children of India will develop a greater love for their Sabbath school and for their God.

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If you will be of good courage, if you will stay your soul upon God, if you will trust your heavenly Father as a child trusts its parent, if you will deal justly and love mercy, God can and will work with you. His promise is sure, "Them that honor Me I will honor."—*Testimonies*, vol. 8, p. 123.



## Nutrition School at Southern Missionary College

By Elva B. Gardner

Southern Missionary College and the Collegedale community have recently been privileged to attend the nutrition school directed through the General Conference Medical Department and conducted by Dr. and Mrs. H. W. Vollmer.

During the year 1954 Dr. and Mrs. Vollmer have conducted twenty-five of these schools in which the principles of healthful living, diet, and nutrition have been taught through better ways of cooking as demonstrated by Mrs. Vollmer and as pointed out through the Spirit of prophecy by Dr. Vollmer.

Dr. and Mrs. Vollmer have conducted these classes this year in New England, New York, Washington, D.C., North Carolina, Tennessee, Alabama, Florida, Pennsylvania, Washington, Oklahoma, Quebec, Ontario, and Saskatchewan.

Dr. Vollmer has emphasized in his lectures that the health message is not for physiological improvement only, but that it results in clear minds that are able to value and comprehend the difference between right and wrong.

Through the instructors' classes this message of God's saving health has spread in an ever-widening circle.

## A Faithful Witness in Thailand

By Elden B. Smith

Two years ago Miss Soonee, of Chiangmai, Thailand, was forced, after many beatings, to leave home because she had accepted Christ. So Soonee was employed as a nurses' aide in the Bangkok Sanitarium and Hospital for about a year and a half. Then she became ill. Kidney trouble necessitated an operation.

Her father received news of her illness and began to wish he might see her once again. Several months after her recovery Soonee decided to fulfill his wish, and took a short leave from her work. I should have liked to witness their meeting after those many months of separation.

Try to picture the father's surprise at her changed appearance. Leaving off tobacco smoking and living a Christian life in a Christian environment had made a new girl of Soonee. How sweet she must have looked to him.

This change had its effect upon her father, and he did not object when she invited Noi, her younger sister, to attend church with her.

After just two Sabbaths, Soonee had to return to her work, but her sweet example had left its influence upon the heart of her father, and he continued to permit Noi to go to church. Mrs. Smith lost no time in finding opportunity to begin studies with Noi. But Satan did not give in easily. Some of the Buddhist neighbors began to chide the father for letting his daughter become a Christian. So the father told Noi that she must choose between him and Christianity. We were surprised by the sudden change of attitude, and prayed earnestly that Noi would prove as faithful as her sister. She sent word that she was remaining home from church at the command of her father, and during the week would try to decide what she should do.

### Noi Makes Her Decision

The following Friday evening she came for her Bible study without her father's knowing it. He had told her that if she attended church again it would mean that she did not love him and that his heart would break if she loved a foreign religion more than she loved him.

How earnestly we studied with Noi that evening. She decided that it was her duty to follow God, and the next morning came to church. But Sabbath night her father begged her not to desert him. Perhaps you can imagine how hard the struggle was for a favorite daughter to decide between her father and God. The father's pleading and tears prevailed, and the next morning she sent back all of her Bible lessons and tracts.

But we prayed earnestly, and on Monday sent word that we would meet her at the empty meeting hall that evening at the time she was accustomed to going to night school. She met us there. Her tears conveyed the weight of the struggle, and she testified to her belief in God, but said that she did not have the courage to leave her father. Many words of counsel and admonition were given, but it wasn't until the season of prayer that she gained the courage to give up all for Christ. The next day she told her father of her decision to be a Christian.

He told her that she must leave home and leave Chiangmai. So the following morning she took the train to Bangkok.

Thus Satan contests for each soul that tries to break with the bondage of sin. Let us pray that the next chapter in the story of Soonee and Noi will be as victorious in the cause of God. It gives us courage when there are those who are willing to step out in the face of strong opposition.

## Philippine Union College

(Continued from page 1)

eating are happily noted and followed up.

The a cappella choir, directed by Ruth Mitchell Fisher, received many invitations to sing elsewhere after their much-appreciated interpretation of "Listen to the Lambs" and "The Creation" in Knox Memorial church.

The return of Mrs. Josefina Pascual from the United States has brought to the young people and the brethren in different churches the voice of L. V. Finster, pioneer missionary to the Philippines, in an interview that closes with fatherly messages for all Filipino Seventh-day Adventists.

Truly, the youth of the islands who are at Philippine Union College have caught a vision from their elders. They have already enlisted their talents in the Master's service even while they are in training. They eagerly go out Ingathering, not only for money, but also for souls. They sell gospel-filled literature in dry or in wet weather. They willingly lend their musical talents to revive little companies here and there.

The little churches around and afar have felt the mighty surgings of this army of youth "rightly trained" for Christian living and for Christian service!

## Boys and Girls of My African School

(Continued from page 17)

ting ready to go to church, I wanted to go to play ball. I told my friends, none of whom were Adventists, that I was going to deceive my mother. As soon as the church service began I left to play ball. When I reached the playground I put on my school uniform. Off we went to play. While I was playing I stepped on some pieces of glass on the ground and cut my left foot very badly. I was taken to the hospital while my parents were in church. Someone told them that I had been sent to the hospital. When they came I knew that I had been wrong in going without permission. In the hospital my foot was operated on, and I had to stay there two months. While I was in bed I realized that it was the will of God that let me suffer this injury, because it was not lawful to do my own things on the Sabbath day. It showed me that I should obey and do what I am told to do. When I got out of the hospital I went with my parents to church and willingly gave my heart to Jesus and was baptized."

So many more students come to mind, each with his own special story and place in my thoughts. All are potential workers for the Lord in this great continent. Millions of Africans are being helped by the missionary and our African Christians, because you cared enough to give mission offerings. But how much more can be done in the few remaining years before Christ comes. God has given us the great privilege of being workers together with Him. Let us not lose our vision of a worldwide work.

## • In Brief •

### OVERSEAS

#### South America

● E. J. Kanna has recently returned from furlough to the Espirito Santo Mission in the East Brazil Union. He reports that while visiting among the churches in his district several baptismal services were conducted with a total of seventy baptized. These baptisms were the direct result of the work of lay evangelists.

● On Sabbath afternoon, December 18, 1954, a very impressive baptismal service was conducted in the Central church of Montevideo, Uruguay, by Benoni Cayrus, pastor of the church, assisted by Juan Riffel of the South American Division office. Fifty-six were baptized at this time. In previous services held earlier in the year, forty had been baptized bringing the total for the year to ninety-six. There are two other organized churches in Montevideo which meet in rented quarters and therefore do not have baptistries. A part of this total is from these churches. The Montevideo Central church now has a total membership of 537.

#### Southern European Division

● Two new chapels were dedicated to the Lord in Austria during the month of October, 1954—on the fifteenth the Villach chapel, with a seating capacity of about 200, in the southwestern part of the country near the Yugoslavian border, and on October 22 a chapel with a seating capacity of 450 in Salzburg, the capital of the American zone. The offices of the Alpine Conference will be located in this building.

● During the third quarter of 1954, on the occasion of the annual meetings in the Angola Union Mission (Portuguese West Africa), 1,531 believers were baptized. Thousands are still in the baptismal classes preparing to enter the church.

● Charles Winandy, the leader of the French-speaking evangelistic team of the division, has started public meetings in Geneva, Switzerland, the old city of the Reformers. A regular attendance of from seven to eight hundred are following the preaching of the message with much interest.

● Atoine Mpfoumi, one of our faithful native pastors in the French Cameroun, recently baptized fifty new believers in the Niamvoudou district, right out in the equatorial forest where he is serving as director of the work.

● The medical missionary work which was started some months ago by Dr. F. Brennwald at Koza in the northern corner of the French Cameroun, is progressing steadily in spite of the fact that the construction of the permanent hospital building has not begun. The patients treated since Dr. Brennwald's arrival number as follows: first month, 330; second month, 440; third month, 680; fourth month, 960; fifth month, 1,200; sixth month, 1,490. Ninety per cent of these patients are poor, almost naked, natives of the Kirdi tribe living in the mountains. These people are now beginning to be very friendly to our missionaries.

### NORTH AMERICA

#### Atlantic Union

● The Mount Washington TV station (WMTW-TV) began showing Faith for Today on Sunday afternoon, January 9. This is the most powerful TV outlet in New England.

● Gloria Trick, now a freshman at Atlantic Union College, won the 1953-54 grand award in the *Youth's Instructor* Pen League for her article, "He Opened His Mouth and Taught Them," which appeared in the January 25 issue of the *Instructor*. This was judged the best paper of 195 submitted by 24 academies. Miss Trick represented South Lancaster Academy.

#### Canadian Union

● The total value of books delivered in 1954 in the Manitoba-Saskatchewan Conference amounted to \$108,022.94. This is the fourth year in succession that the literature evangelists of that conference have been able to deliver more than \$100,000 worth of literature. Total deliveries during the past four years amounted to \$433,000, a gain of \$107,000 over the previous four years. The three men with the highest deliveries are L. M. Mohns, \$12,399.61; G. N. Miller, \$10,979.43; and G. Young, \$10,132.95.

● The lay members at Tugaske, Saskatchewan, began holding meetings in their church on January 2. They are using the evangelistic films from the conference office for these meetings, and are hopeful of good results.

● The 1954 tithe for the Canadian Union showed an increase of \$14,826 over 1953; the Ingathering gain was \$11,589; Sabbath school offerings, \$6,245; total mission offerings, \$17,197.

#### Central Union

● Xavier Butler introduced the Clark family at a district church officers' meeting in the Beth Haven church, in Denver, Colorado. Each member of this family, nine in number, reached his Minute Man Ingathering goal. It was revealed that this family worked as a band, with the mother, Odessa Clark, serving as leader.

● On December 11, 1954, H. C. Klement and G. L. Sather, Missouri Conference president and secretary-treasurer respectively, met with R. E. Brewer and Samuel J. Elie for the dedication of the Sabula, Missouri, church.

#### Columbia Union

● A total of more than \$170,000 was raised by the churches in the Columbia Union this year in the caroling program for Ingathering. Top conference was Ohio, with a total of more than \$72,000. Others included Potomac, \$44,400; Chesapeake, \$17,500; West Pennsylvania, \$11,203; West Virginia, \$10,700; New Jersey, \$9,556; and East Pennsylvania, \$3,375.

● The opening service at the Newark, New Jersey, church was held late in December. Thomas P. Ipes reports that dedication services for the building will be held in the spring.

● Recently 16 persons were baptized by B. J. Mondics in the Plainfield church, most of whom were young people in the Plainfield Academy and church school.

● A new church at Point Pleasant has been organized in the West Virginia Conference. There was a charter membership of 21 when the group was organized on December 25, 1954, by A. F. Ruf, conference president, and J. E. Hoffman, pastor. Much of the success of the church so far is credited to two C.M.E. graduates, Drs. Lloyd and Maloney.

#### Lake Union

● On Friday evening, January 14, Frank Phillips, MV secretary of the Illinois Conference, conducted a joint MV meeting at the Hinsdale church for those in the Brookfield, Broadview, and La Grange area. T. E. Lucas was present from the General Conference, and Miller Brockett from the Lake Union.

● Emmanuel Missionary College held its fourth annual oratorical contest of the American Temperance Society on Saturday night, January 8. First prize was taken by Walter Sherman, a freshman from South Bend, Indiana.

● On Sabbath, December 25, A. K. Phillips baptized 27 at the Battle Creek Tabernacle, in Michigan, and on the following Wednesday evening he held a special baptismal service for a young man going into the service.

● L. R. Scott, pastor of the Hinsdale, Illinois, church, conducted a baptismal service for eight new members on Sabbath, December 11. These all joined the Hinsdale church.

#### Northern Union

● The Minneapolis Junior Academy, which is a ten-grade school operated by the five churches in the city of Minneapolis, has completed its gymnasium and made it available for use to the school and other church organizations. William Fuchs is the principal of the school, and reports that the students are enjoying the new building. He also reports that there are 118 students enrolled this year, the highest number for several years.

● The year 1954 marked another milestone in the accomplishments of the Northern Union. The one-million-dollar mark in annual tithe was exceeded for the first time. All four of the local fields showed increases in tithe over 1953 in spite of adverse crop and cattle-raising conditions.

### North Pacific Union

● Early Friday morning, January 14, a disastrous fire swept the campus of Mount Ellis Academy near Bozeman, Montana, and completely destroyed the boys' dormitory and the boiler plant and music studio. There were no casualties, but the fire did an estimated \$100,000 damage. All students were sent home and the school was shut down temporarily for lack of heat and water.

● On January 9 a city-wide crusade was launched in Hoquiam by the Hour of Prophecy group consisting of Harold Keehn, Elden Walter, Bruce Johnston, and their wives. Sixteen people have joined the church in Aberdeen, Washington, as a result of an effort recently held there by this team.

● On Sabbath, December 18, the John Day district of the Idaho Conference, witnessed the baptism of 12 persons as a result of evangelistic meetings. After completing special meetings in the towns of Burns, Dayville, and Long Creek, Kenneth J. Mittleider opened a series in John Day on January 15.

● The Elgin, Oregon, church is the winner of the contest recently sponsored by the Morning Milk Company of Portland. Besides the \$1,000 first prize for the group turning in the largest number of labels per capita, the cash realized by the church for sending in over 20,000 labels brought their total to \$1,060.30. They plan to use this money to finish the inside work on the new church building.

● The Upper Columbia Conference held a conference-wide church temperance secretaries' council in Spokane the weekend of January 8 and 9, with W. C. Loveless in charge. W. A. Scharffenberg, of the General Conference, and C. S. Joyce, of the union conference, were present and gave valuable counsel.

### Pacific Union

● The Lynwood Academy chapter of the American Temperance Society raised \$50 to apply on the cost of a billboard being erected on the edge of the school campus. Thousands pass the corner every day and will see the large "Liquor Kills—Don't Drink" warning.

● Northern California Conference reports 840 additions to the church in 1954 on profession of faith or by baptism.

● The president of Pacific Union College, H. L. Sonnenberg, was painfully injured in an automobile accident January 15. En route to a speaking appointment he was thrown from his automobile when it skidded on wet pavement. His injuries probably will not result in any permanent damage.

● The Dorcas Society of the Yuma, Arizona, church operates a welfare store for

the needy. Those able to pay a small sum for needed clothing are happy to do so, and the money thus secured is used to purchase food for families in need. Those without funds may have the clothing without charge.

### Southern Union

● On January 9, with Don R. Rees turning the first sod, ground-breaking exercises were held on the site of a hospital that is to serve the colored people in central Florida, in the city of Orlando. This is to be operated as a branch of the Florida Sanitarium and Hospital. Besides local doctors, F. L. Peterson, associate secretary of the General Conference, and J. H. Wagner, president of the South Atlantic Conference, participated in the program, with Elder Peterson giving the address. Dr. P. Phillips and his son, Howard, local citizens of Orlando, gave the initial \$100,000 to get this urgent project started.

● There were 250 colporteurs in attendance at the union-wide literature evangelists' institute held at Southern Missionary College, December 27 to January 1, with Eric Ristau, union publishing secretary, in charge.

● Mrs. Clesta Dorris, one of the Dorcas leaders of the Sanitarium church in the Florida Conference, reports that four have already been baptized as a result of the personal touch given in just one Dorcas contact.

● Kimber Johnson, superintendent of education in the Florida Conference, conducted the Week of Prayer this past fall at Madison College. R. L. Kimble has followed this spiritual feast with weekly meetings of instruction for the baptismal class, and as a result ten of the students were baptized on December 11.

● On Sabbath, December 18, 1954, 14 men and women were baptized as a result of the faithful work of the pastor, H. R. Beckner, his assistant, Ted Graves, and the wholehearted devotion of the teachers and laymen of the Collegedale community.

### Southwestern Union

● On Sabbath, January 15, Woodrow Oliver was baptized in El Dorado, Arkansas. He is the last member of an entire family to be baptized as a result of the personal work of a faithful lay worker and Stanley Harris's evangelistic team.

● C. B. Messer, district leader, told the Tyler, Texas, church that he and his wife would raise ten Minute Man goals if it would raise its Minute Man goal. The church went to work and raised a double Minute Man goal; so in order to be consistent, Elder and Mrs. Messer raised twenty Minute Man goals!

### NOTICES

#### Review and Herald Publishing Association Biennial Meeting

Notice is hereby given that the seventh biennial meeting (forty-fifth meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, D.C., at 9:00 A.M., March 9, 1955, for the

election of seventeen trustees for the period of two years to take the place of those whose terms of office expire at that time, and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the union publishing department secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists, the publishing department secretaries, home missionary department secretaries, and Book and Bible House managers within the territory of the above-named union conferences of Seventh-day Adventists, the editors, associate and assistant editors employed by the Review and Herald Publishing Association, department heads, associate and assistant department heads, the foremen of the institution, such employees of the institution as have rendered ten years of service in this institution, including service for its allied publishing associations or other denominational service, and have been accepted as members by a majority vote of the constituency at any regular meeting for such time as they continue as employees, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

W. B. OCHS, President  
C. E. PALMER, Secretary

### Michigan Sanitarium, Incorporated

Notice is hereby given that a meeting of the constituency of the Michigan Sanitarium, Incorporated, will be held in the Civic Auditorium, Grand Rapids, Michigan, 11:00 A.M., March 1, 1955. Trustees for the ensuing term will be elected, and such other business transacted as may properly come before this meeting. Delegates to the ninth quadrennial session of the Lake Union Conference of Seventh-day Adventists are delegates to this meeting.

M. L. RICE, President  
H. A. SHEPARD, Secretary

### Correction

In the Review of January 27 is a news item on Newbold College in England in which is found this statement: "The institution is affiliated with Washington Missionary College in the United States." A letter from F. E. Wall, dean of Washington Missionary College, states: "No affiliation exists, as yet, between Newbold Missionary College and Washington Missionary College. Our college board has authorized that a careful study be made of the advisability of such an affiliation. This study is in progress at the present time, and when a report of the possibilities is presented to the board of Washington Missionary College, a vote will be taken."

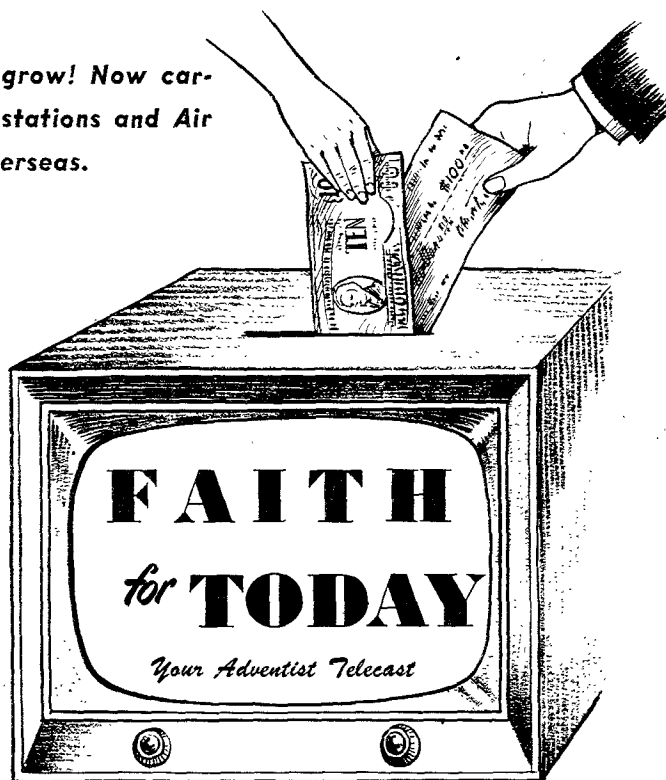
## Church Calendar FOR 1955

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

# CHURCH CALENDAR FOR 1955

Watch **FAITH FOR TODAY** grow! Now carried by more than 100 U.S. stations and Air Force and other outlets overseas.

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**TV EVANGELISM IS POWERFUL.** The number of homes entered by each Adventist telecast is equal to those a minister or gospel worker would have reached if he had started at Christ's time and without interruption made 30 visits each week until now.

**TV EVANGELISM IS PRACTICAL.** Modern parables relate Bible truth to real life situations. The gospel is vital and believable as viewers *see* answers to everyday problems on their TV screens.

**TV EVANGELISM IS PRODUCTIVE.** Reports of hundreds of baptisms, viewers seeking out local Adventist churches, eagerness of viewers for doctrinal instruction from Bible courses and personal workers—all indicate that *Faith for Today*, identified each week as a Seventh-day Adventist program, is effectively speeding the Advent message.

## Faith for Today Offering February 26

*Give That Others May See and Believe!*

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

# Have You Made a Deposit to Your Knowledge Account Lately?

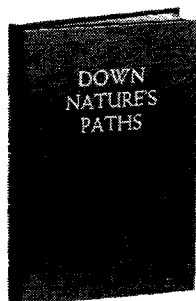


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*Your account grows with every worth-while book you read.  
These five titles will pay off with compound interest.*

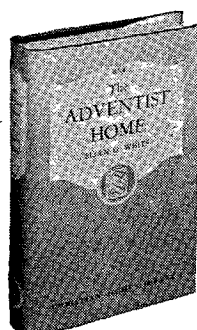
## DOWN NATURE'S PATHS

by Mary Hunter Moore



These little meditations on the revelation of God in nature appeared first in the magazine *These Times*, under the department heading "God's Two Books." There are forty-one meditations in five sections. The author, a well-known writer, has selected these essays with young people in mind, and there is an inspiring thought in each to fit every mood and season of the year. Some months are treated more generously than others, but none are slighted.

CLOTHBOUND ..... \$1.50



## THE ADVENTIST HOME

by Ellen G. White

This volume contains a wealth of counsel and information on the home. It is a compilation drawn from seven decades of Mrs. White's writing on counsel for parents and instruction for young people in starting an Adventist home founded on sound Christian principles. Every sentence is alive with practical instruction on every phase of home life. A *Christian Home Library* volume.

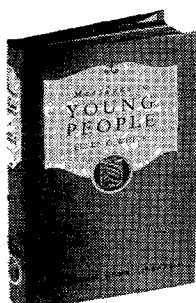
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DE LUXE EDITION ..... 2.75

## MESSAGES TO YOUNG PEOPLE

by Ellen G. White

This fifteen-section book is a feast of valuable instruction to conscientious young people. It answers many of the questions that arise again and again concerning Christian conduct in a modern world. Here in one handy, just-right-size volume are brought together the many widely separated writings of this inspired author on Christian conduct for young people. A *Christian Home Library* volume.

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DE LUXE ..... 2.75

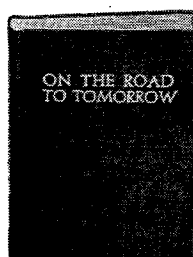


## ON THE ROAD TO TOMORROW

by Charles L. Paddock

Here is a delightful series of essays based on the general subject of auto travel. The chapter headings bear out the motif. For example, one chapter is based on hitchhiking, another on flat tires, and a third on detours. Each essay has pointed anecdotes that bring the lesson to be learned into sharp focus. This is truly purposeful narration by a master of exposition. Wholesome and interesting reading for young and old alike.

CLOTHBOUND \$1.25



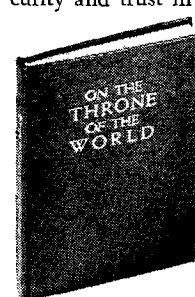
## ON THE THRONE OF THE WORLD

by Carlyle B. Haynes

From the pen of a prolific writer comes this work designed to build confidence in God. Young men and women everywhere, and older ones too, gain new strength and a firmer faith in divine guidance from these inspirational pages. With the coming of wars and threats of wars imminent, this book provides a sense of abiding security and trust in what the future holds.

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# Indispensable Books

*For Every Conference Worker--  
Pastor and Church Officer*

## CHURCH ARCHITECTURE

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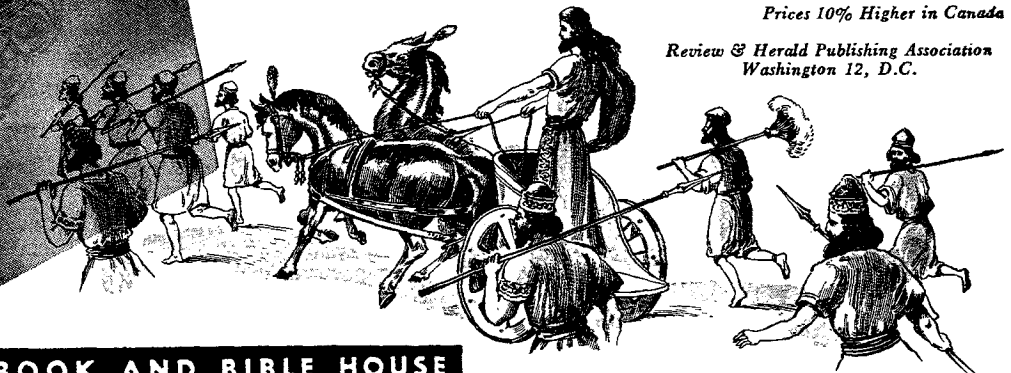
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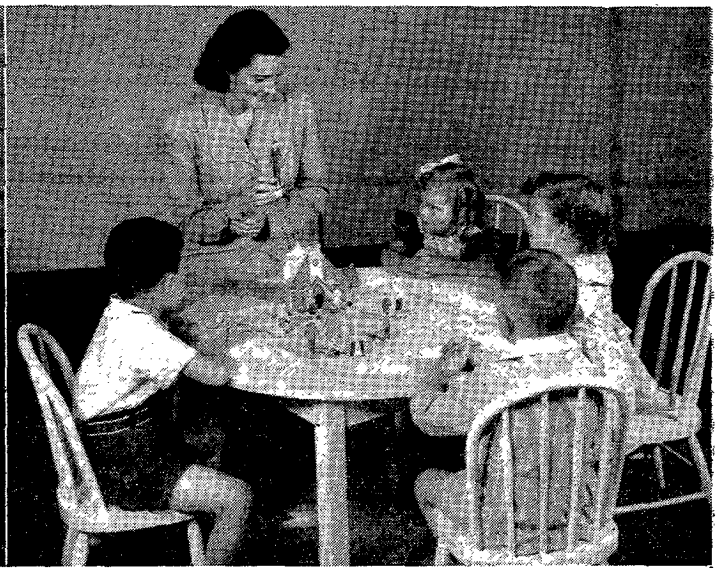
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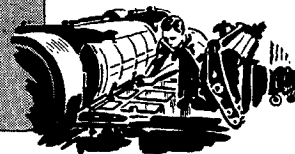
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# As We Go to Press



## Death of Fred Johnson

Fred Johnson, who served as president of the Minnesota Conference a number of years, and in other capacities in the work of the Lord, passed to his rest in Auburn, California, January 2, 1955. Born in Sweden, January 2, 1862, he had reached the grand old age of ninety-three years.

## North Pacific Union Staff Re-elected

W. B. Ochs, president of the North American Division, sends this word from the North Pacific Union Conference session:

**WONDERFUL REPORTS REVEAL GOD'S RICH BLESSINGS. C. A. SCRIVEN AND HIS ENTIRE STAFF RE-ELECTED. SOUL-WINNING REPORTS OUTSTANDING. TITHE AND MISSION OFFERINGS FAR SURPASS ANY PREVIOUS RECORDS.**

## Modern-Day Miracles in the Far East

W. J. Hackett, Missionary Volunteer secretary of the Far Eastern Division, in a recent letter tells of a trip he made to Japan, Korea, and Taiwan, in which he witnessed the conversion of many youth.

"Many thrilling stories of conversion have come to my attention on this last trip," he says. "There is the conversion of the paratrooper in Korea, and the change of heart that came to an American boy in an iron lung at the 121st Evacuation Hospital in Seoul. Our boys threw the Bible studies on the ceiling with their projector and gave him the message while he lay in the iron lung. He will be on his way to America soon. He says, 'The Adventists saved my life!'"

"I wish I could tell you more fully about the young Japanese boy who was healed at his baptism and is now studying for the ministry, of the colonel in the armed forces who has accepted the message, and also about the church in Korea whose 200 members have deeded their church to the Adventists. The whole congregation has accepted the message, including their minister.

"The tribespeople of Taiwan are finding the truth. In one day the young people of our church secured 1,500 enrollments to the Bible course. They are preaching over loud-speakers in those mountain villages. Several of our young men on this island, jailed because they refused to work on the

Sabbath, are bringing the attention of this message to some of the leading military officials of Taiwan."

Truly these are modern-day miracles.

THEODORE LUCAS

## Literature Sales for 1954

Recent word from J. H. Craven, manager of the Stanborough Press in England, indicates they have had their biggest year on record. Sales for the year 1954 were \$286,720. This represents a gain of more than \$33,000 over the previous year.

The four publishing houses in North America also report an outstanding year. The following sales are from the Book Departments alone:

Pacific Press	\$3,340,190.00
Review and Herald	3,156,721.30
Kingsway (Canada)	427,797.13
Southern	1,706,144.36

Total \$8,630,852.79

These figures represent a gain for the four houses of \$930,293.09 over the previous year.

The four leading conferences in North America for literature evangelistic deliveries for 1954 are as follows:

Carolina	\$200,626.08
Allegheny	196,657.71
Michigan	187,642.25
Southern California	162,022.11

The year 1955 gives promise of being an even better year.

W. A. HIGGINS

## Faith for Today Offering—February 26

At the beginning of 1954 our Faith for Today television program was carried by 53 stations, 12 of these being on a pay basis. We are pleased to report that this past year 55 free outlets have been added, making a total of 108 stations now telecasting our program—96 free stations and 12 on a pay basis. Television coverage in the United States compared with the population is 72 per cent. At the end of 1954 Faith for Today coverage compared with the population was 57 per cent, or, in other words, our program is accessible to over 78½ per cent of the television sets in the United States.

You will also be interested to know that the Faith for Today Bible School has a total of 18,247 active students. Good reports of interest in the mes-

sage and baptisms are continually coming to us. Our television program has a real place in evangelism as it reaches out into the homes of those who would probably never attend public evangelistic efforts.

In the hearts of many of these people comes a desire to enroll in the Bible school, enabling them to study the lessons in the quietness of their own homes.

In order to balance the Faith for Today budget for 1955, \$90,000 is needed. Will you help us provide this money by giving a generous donation on February 26? We must do what we can now to enable Faith for Today to continue telecasting the message and at the same time increase their Bible school enrollment. God will richly bless those who support this worthy cause. Your gift will be deeply appreciated.

C. L. TORREY

## Recent Missionary Departures

R. L. Klingbeil left New York January 27 for Paramariba, Surinam, where he is to be president of the Surinam Mission, Dutch Guiana. Mrs. Klingbeil and their sons will join him later. They have served previously in Curacao, Netherlands West Indies.

Mrs. B. R. Bickley and baby daughter, Gayla Anne, sailed on the S.S. *Jyttle Skou* from New York, January 28, bound for South Africa, to join Elder Bickley at Elisabethville, headquarters of the Congo Union Mission. Elder Bickley sailed in October, 1954.

W. R. BEACH

## MV Pathfinder Clubs in Inter-America

The churches in Inter-America are making good progress in planning church-centered activities for their junior youth. The Caribbean Union is taking a strong lead among the English-speaking churches. E. J. Parchment reports five leadership training courses conducted during 1954. In the Spanish-speaking unions Central America and Colombia-Venezuela are marching ahead. Here the name is "Club Conquistador." C. V. Henriquez and D. H. Baasch are giving the instruction. The boys and girls of these countries respond to the activity program and dedicate their strength to the Lord.

L. A. SKINNER