

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A neatly dressed Ingathering group caroling in a village of West Africa.

Mission Fields Conduct **Strong Ingathering Program**

By J. ERNEST EDWARDS

THE West African Union Mission has already completed their Ingathering, raising almost twenty thousand dollars for mission work. It is thrilling to realize that each year in these overseas lands the Ingathering cause is enthusiastically promoted and carried forward to victory with unions and missions reaching ever larger goals.

In the twelve years since the organization of this large union the mounting urgency of a finished work has caused workers and members to press forward in their Ingathering contacts and their evangelistic efforts. In the territory of Nigeria, the Gold Coast, the Ivory Coast, Liberia, Sierra Leone, Gambia, Togoland, and the British Cameroons the work goes forward.

Derwood L. Chappell, who is responsible for the promotion of Ingathering, writes in a recent letter of the training program carried on to teach members how to solicit funds for Christ and His cause:

"Our Ingathering campaign comes during the latter part of the year. Our union raised about seven thousand pounds, or almost twenty thousand dollars, this year. Even though we print our own Ingathering leaflet for West Africa, we use *These Times* and the *Message Magazine* to give to businessmen in the larger cities. This phase of our Ingathering work has broadened greatly since 1950. Although most of the churches still raise their Ingathering goal by holding a harvest festival in which they invite the chief and the people

of the village, we are training our members to use the personal solicitation method. Little by little we are succeeding in getting them to make personal contacts. Each year we have tried to set the example by soliciting the businessmen in several large cities. We like the Minute Man idea. We work in company with a missionary or African worker. God has greatly blessed our efforts. So far in this campaign we have solicited nineteen hundred dollars from the shopkeepers and businessmen. Our largest contribution this year was seventy dollars. The average is about five dollars. During the past five years more than ten thousand dollars has been contributed by these businessmen. In addition to the regular Ingathering magazine we give these men other periodicals, using a different magazine each year. We have used *Signs of the Times* and *Life and Health*, and Arabic papers for the Syrians. We also follow the practice of going back a few months after the close of the campaign to those who have given at least a pound (\$2.80), and presenting them a small Crisis book. So you see we are seeking to save souls as well as gather in funds for Christ."

This letter from Pastor Chappell reveals the intense desire of our people overseas to help the mission cause along. Not only Adventists in North America do Ingathering work but Adventists all over the world!



A Nigerian minister giving an Ingathering canvass to a shopkeeper in Lagos, Nigeria.

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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

If principle is good for anything, it is worth living up to.—Franklin.

★ ★

By the street of "By and By" one arrives at the house of "Never."—Cervantes.

★ ★

Nothing is politically right which is morally wrong.—Daniel O'Connell.

★ ★

Christianity is the good man's text; his life, the illustration.—J. P. Thompson.

★ ★

We are never ripe till we have been made so by suffering.—Henry Ward Beecher.

★ ★

To do so no more is the truest repentance.—Martin Luther.

★ ★

Always Jesus has been the last resort of an otherwise hopeless world.—Shailer Mathews.

★ ★

Anything that makes religion a second object makes it no object.—John Ruskin.

★ ★

He who commits injustice is ever made more wretched than he who suffers it.—Plato.

★ ★

If faith without works is dead, then conviction without action is worthless.—Jay Hudson.

★ ★

What I want is not to possess religion, but to have a religion that possesses me.—Charles Kingsley.

★ ★

Whenever a separation is made between liberty and justice, neither, in my opinion, is safe.—Edmund Burke.

★ ★

All the Christianity there is in the world today is in living Christians.—Charles N. Arbuckle.

★ ★

The kingdom of God is a kingdom of love; and love is never a stagnant pool.—H. W. DuBose.

★ ★

No man is ever more than four steps from God—conviction, repentance, consecration, and faith.—Roy L. Smith.

REVIEW AND HERALD

The Far Reach of Our Medical Work

By W. R. BEACH

[Address by the secretary of the General Conference at the opening of the five-story addition to the White Memorial Hospital, Los Angeles, March 14, 1955.—EDITORS.]

Vice-President Nixon, Mayor Poulson, Dr. Anderson, distinguished guests, ladies and gentlemen:

This dedicatory act marks the high point of five crucial decades of struggle and growth at the College of Medical Evangelists, and brings this institution to the threshold of maturity and accomplishment.

The starting point was in 1905. Then, on May 26, John Burden purchased at Loma Linda the property that was destined to become the first campus of the College of Medical Evangelists. That foundation act was not, however, an isolated, sporadic gesture. It was the planned implementation of a doctrine and a faith.

The welter of religious fervor that swept across America in the first half of the nineteenth century brought on its beneficial crest the organization of the Seventh-day Adventist Church. This body appeared on the religious scene dedicated to a dynamic interpretation of prophecy and the Creator's plan of salvation. The promoters of this movement discovered early, and we believe through divine guidance, the scriptural fact that man is physically, mentally, and spiritually a functional unit. It logically followed in their thinking that Chris-

tian belief and practice, in preparation for the "great day of the Lord," should encompass the whole man. Man must be made physically sound, mentally alert, and spiritually strong.

This became a conviction. The conviction led to the adoption of a comprehensive church program, in which spiritual understanding, education, and the healing arts and health sciences took their rightful place. This integrated program was articulated to the very heart of the gospel. Learning, healing, and science were not to stand alone in the somber barrenness of a purely human motivation and control, nor were they to be just tools, utilitarian devices by which ecclesiastical institutions could be successfully advanced. They were to fit into the global obligation of the church to make men whole. Seventh-day Adventist leaders, therefore, moved out into unbeaten paths of activity. In addition to the traditional ecclesiastical setup, healing and training centers were developed. Institutions dedicated to the highest ideals of spiritual, mental, and professional skill became part and parcel of the church program.

The first medical institution was opened in 1866, in a Michigan farmhouse. This was the Western Health Reform Institute, which soon became known as the Battle Creek Sanitar-

ium. Healthful living, preventive medicine, and rational therapeutics were the order of the day. In 1895 the church leaders established in Battle Creek and Chicago the American Medical Missionary College. This institution turned out scores of consecrated physicians and nurses who became the advance guard of the church's expanding medical venture.

Then came the decision, on the advice of Ellen G. White, to secure a suitable site in southern California for the center of this program. We have mentioned the first purchase of land at Loma Linda, fifty years ago. The initial educational activity was shortly instituted with the opening of the Loma Linda Sanitarium School of Nursing. This was in October, 1905. Instruction began officially in medicine in 1909, and with the opening in Los Angeles of a clinic in 1914 and later of the White Memorial Hospital in 1918, the city campus of the College of Medical Evangelists was established. The Loma Linda and the White Memorial schools of nursing were merged into a collegiate level school in 1948. The School of Dentistry received its first students in 1953. Along the way, related schools in Dietetics, Medical Technology, Physical Therapy, X-ray Technology, and Tropical and Preventive Medicine have been added.

The permanent pattern of this organization was sharply defined in 1910. The counsel of Ellen G. White made it clear that the institution should achieve standing as a scientific institution of repute. Scientific research and clinical facilities for the underprivileged were to be included in the program. The School of Medicine was to seek full accreditation and educate competent physicians qualified to take state board examinations and to meet the requirements of the healing art in all lands. The other schools on the campus followed this lead and subsequently secured recognition from their respective accrediting agencies.

At the same time the College of Medical Evangelists was to be a stronghold of spiritual maturity and action. Within its halls and laboratories men and women were to achieve a well-balanced sense of values. They were to form a Christian character, as the first requisite to a truly successful career, and then live and do in terms of selfless service



W. R. Beach, secretary of the General Conference, addressing an audience that had gathered for the opening of the new addition to the White Memorial Hospital in Los Angeles. With him on the rostrum are Richard M. Nixon, vice-president of the United States, who presented a major address, Mayor Poulson of Los Angeles, and denominational representatives.

to mankind. Scientific capacity and spiritual power would go hand in hand.

These abiding objectives rallied the church and countless supporters to a unique program of medical evangelism. A score of hardy pioneers laid the foundations for a scientifically sound and spiritually secure institution. A roll call would include great names in the church and the community. We pay rightful homage to this elite who set the pattern for the future. Henceforth, the "set of the sail, and not the gale" would determine the course of the undertaking. Finally, the church leaders, meeting in council on the Loma Linda campus in 1915, placed the denomination and its mounting strength wholeheartedly behind the College of Medical Evangelists and bound its multiple activities firmly to the church and to the needs of men.

The program adopted became a mission to the world. The college undertook to motivate intellectual curiosity, professional competence, and purposeful Christian living, and thus set itself truly to prepare men and women to meet the global needs of today's world. In pursuance of this mission, more than five thousand physicians, nurses, and technicians of the healing arts and sciences have been trained and sent to the ends of the earth.

I have found these "workers together with God" in many lands. I have been privileged to fellowship with them recently in Egypt, Lebanon, Iraq, Pakistan, India, and Burma. They labor in institutions great and small. Many have answered their country's call. Wherever I find them they carry high the banner of truth and compassion. They cherish the church relationship of their work; a personal devotion to God and to duty transcends all loyalties. Their action is a manifestation of God's love implanted in the heart of those who are competent to serve and who see each patient as a needy child of God.

These men and women are meeting the world's needs. We rejoice in this. We rejoice, too, that their ministry is appreciated and highly voiced. At the dedicatory service of the Seventh-day Adventist Rangoon hospital, January 3, 1955, Mr. U Nu, Prime Minister of Burma, said:

"These workers are making an impact on the health deficiencies of the world. They minister," this outstanding statesman continued, "to the hearts and minds and bodies of men. They stand for America at her best; their kind is a must in the development of a national health program. Their activity will have our support."

This encourages our world organization and the College of Medical Evangelists to go forward in faith. We will not falter. We will press on until the work is done.

Today we add another tower to this citadel of medical evangelism. Today, under the blessings of God, we are forging another link in a chain of truth and compassion that now encircles the world. We thank God for this monument to Christian witness. We thank Him, too, for the men and women who make all this possible.

Is a Nonflesh Diet Adequate?

In Two Parts—Part 2

By Mervyn G. Hardinge, M.D.

[This is a report on a research project carried out with a group of people, part of them vegetarians and part flesh eaters. See editorial in last week's issue for comment on the project.—EDITORS.]

In visiting with the various individuals studied in this research project, the writer was impressed with one common concern that seemed prominent in the thinking of all three classes. This concern was expressed in the most frequently asked question, "Doctor, do you think I get enough protein?"

Such protein consciousness in a land that supplies an abundance of food reflects forcefully the success of the concerted program for a high-protein diet sponsored by educational and commercial* groups over a period of years. This fear of not getting enough protein has persisted in spite of the scientifically accepted fact that any well-chosen diet that provides sufficient calories from a variety of natural foods also provides sufficient protein.

Drs. F. J. Stare and G. W. Thorn at Harvard University have expressed their confidence in a simple diet in these words: "As long as this country has access to a plentiful supply of calories, and a variety of whole-grain cereals and legumes, it is most unlikely that impairment of health from protein deficiency will ever occur."—"Some Medical Aspects of Protein Foods," *Am. J. Pub. Health* 33:1444-1450 (1943).

The amount of protein eaten by nonvegetarian groups was greater than that taken by the corresponding vegetarian groups, but no benefit was observed, not even among the rapidly growing adolescents. The nonvegetarian adolescent boys and girls consumed from one and one-fourth to one and one-half times as much protein, respectively, as the lacto-ovo-vegetarian (nonflesh foods, plus milk

and eggs) boys and girls, yet they showed no better growth as measured by height and weight and no better general physical development. This suggests strongly that when the body needs are supplied, more is not necessarily beneficial, even in growing youth.

May these facilities, built through great sacrifice, add strength to the cause of right. May they be fully consecrated to the high purpose and mandate of the College of Medical Evangelists.

Then shall the graduates of the College of Medical Evangelists continue to have a clear vision of their holy mission. Then shall they continue to march out from these walls professionally qualified and spiritually equipped to finish the work of God among every nation.

The next two most frequent questions met by the author had to do with calcium and iron. As might be expected, the lacto-ovo-vegetarians, because of their liberal intake of milk, had an abundance of calcium. The nonvegetarian and the "pure" vegetarian intake of calcium, though less, was still within the recommended allowance range. Of all the groups studied, the "pure" vegetarians had the highest intakes of iron and also of vitamins A, C, and B₁ (thiamine). This was due, no doubt, to their careful adherence to "natural," or unrefined, foods.

When the calories were averaged it was found that all groups of non-vegetarians, besides having the largest protein intake, also exceeded the vegetarian groups in the amount of calories eaten. Further study showed that most of these excess calories came from the much larger amount of refined foods and of foods containing a higher percentage of sugar. The non-vegetarians studied ate about one and one-third to two times as much of such foods as pie, cake, puddings, cookies, ice cream, candy, jelly, jam, syrup, and carbonated beverages as were consumed by the vegetarian groups. This group had derived 20 to 27 per cent of their total calories from desserts, the lacto-ovo-vegetarians from 12 to 16 per cent, and the two groups of adult "pure" vegetarians only 7 to 11 per cent.

As already mentioned, the average

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blood pressures of all groups were within the normal range; however, no high blood pressure was found in the "pure" vegetarians. There were no cases of low blood pressure in any group. In both medical and lay circles it is commonly believed that vegetarians tend to have low blood pressures. In this study this was not found to be true.

A comparison of the laboratory blood tests showed no significant differences between the vegetarian and nonvegetarian groups. Since the protein levels of the blood were also similar, it is of particular interest that the higher protein intake of the nonvegetarians did not result in higher protein values of the blood, again indicating that when enough has been supplied more is not necessarily better.

It is to be regretted that no lifetime "pure" vegetarians could be found on which to study the long-term effects of a purely plant diet, or to observe the response to periods of body stress. However, for the moderate period of time (average of nine to sixteen years) that the "pure" vegetarians of this study had maintained their dietaries, no noticeable inadequacy was observed. It is to be hoped that further research† will provide additional information on this type of diet.

From this study and from a comparison of these findings with those of other investigators, both here and in Oriental countries, it may safely be concluded that a vegetarian diet consisting of a variety of plant products and the moderate use of milk and eggs, without large amounts of refined foods, will provide adequate nutrition throughout a lifetime. It is also evident that such a dietary supplies the essential nutrients for rapid growth and development during adolescence and also for the needs of an expectant mother and her child.

That a lacto-ovo vegetarian diet is wholly adequate is today generally accepted by those who work in the field of nutrition. However, the reader of the foregoing report may inquire: Were there any real advantages of a vegetarian diet over a nonvegetarian diet?

In research, in order to establish a superiority of one diet over another, one of two conditions must be met, or both of them. First, large numbers of subjects must be investigated, and second, the differences in the diets being studied must be sufficiently marked or the study projected over several generations. In the foregoing investigation all of these conditions presented difficulties. It was not possible to find large numbers of individuals who had consistently maintained their vegetarian regimes throughout

a lifetime, much less over two or more generations. Beyond this, an analysis of the dietary histories revealed a very close similarity in the foods consumed and in the pattern of eating of the lacto-ovo vegetarian and the nonvegetarian groups, save that the vegetarians replaced flesh foods with a more generous allowance of dairy products and with proteins of plant origin.

White flour, white sugar, candy, ice cream, desserts, et cetera, although consumed in somewhat smaller amounts by the lacto-ovo vegetarians than by the nonvegetarians, were still used much in excess of good nutritional standards. These practices narrow the difference between the two groups and reveal the embarrassing fact that we are far from following

Nutritional Authorities Testify on Nonflesh Diet

Both the vegetarian type and the carnivorous type of diet can adequately feed mankind. . . .

The realization of this fact by those who struggle with the food problems of the world is of terrible importance. . . .

There is no indispensable food and it is now obvious that there are many ways to compound a good diet.—Dr. Robert S. Harris, Professor of Biochemistry of Nutrition, Massachusetts Institute of Technology, Cambridge, Massachusetts ("Meatless Diet Adequate," *Science News Letter* 61:70, 1952).

In any mixed diet, even if wholly of plant origin, the proteins are sure to be sufficiently varied to compensate for any individual inadequacies in amino-acid content, if only the total amount of protein is sufficient.—Samson Wright, Professor of Physiology, University of London, Middlesex Hospital Medical School (*Applied Physiology*, p. 1055, Geoffrey Cumberlege, Oxford University Press, London, 1952).

The special merits of a diet made up wholly or in large part from vegetable foods, lie chiefly in the fact that its moderate protein content, accompanied by large amounts of carbohydrate and indigestible fiber, tend to keep down putrefaction and promote hygienic conditions in the intestine. In addition, if well chosen, such a diet will promote health by providing liberal mineral elements and vitamins.—L. Jean Bogert, formerly with the Department of Medicine, University of Chicago; Department of Experimental Medicine, Yale University; Professor of Food Economics and Nutrition, Kansas State Agricultural College: *Nutrition and Physical Fitness*, p. 61, W. B. Saunders Co., Philadelphia, 1949.

the sound dietary counsel given us by inspiration over seventy years ago. As a result of our failure we are now unable to demonstrate a great health superiority, as a people, over the non-vegetarian world, whose customs and practices we adhere to so closely.

Despite the fact that the differences observed between the dietary choices of the two groups were small, certain advantages of even the commonly practiced lacto-ovo vegetarian regime were evident:

1. Constipation was less common in the vegetarian than in the nonvegetarian groups.

2. Approximately half of the non-vegetarian expectant mothers had swelling of the ankles and were on salt-free or salt-restricted diets, while among the comparable lacto-ovo vegetarian expectant mothers only one had slight ankle swelling and none were on a salt-free or salt-restricted diet.

3. Acne, though common in all adolescent groups, was more severe among the nonvegetarian youths.

In addition to these points, the reader will recall those previously mentioned, namely, the lower blood cholesterol levels found among vegetarians than among nonvegetarians and the fact that the "pure" vegetarians approached more closely to their ideal weight.

The cumulative evidence of this study—restricted as it necessarily was—indicates not only an adequacy but a possible superiority of the average lacto-ovo vegetarian diet over a non-vegetarian diet. The greatness of the advantage will depend on how closely we follow, not the pattern of common customs, but the sound counsel given to us by inspiration to nourish our bodies with a sufficiency of wholesome foods, well, but simply prepared.

In conclusion, the writer wishes to share with our people his faith in the counsel given us sixty-four years ago:

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."—*Counsels on Diet and Foods*, p. 92.

* The May, 1954, issue of *The Reader's Digest* gives an enlightening story of how, by advertising, meat consumption had been raised to an all-time high in the past year.

† The writer has just received a copy of an article entitled "A Study of the Effects of Completely Vegetarian Diets on Human Subjects" carried out by the Department of Nutrition of the Dutch Institute of Preventive Medicine (Leyden), Holland, in which the findings described in this article are further confirmed.

Should Christians Be Members of Secret Societies?—Part 2

By Ellen G. White

Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influence of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of naught.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,—God and truth and eternity,—their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them?

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

But we are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near me; I am holier than thou." Do not shut yourselves away from your fellow-men, but seek to impart to them the precious truth that has blessed your own heart. Let it be manifested that yours is the religion of love.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

But if we are Christians, having the Spirit of Him who died to save men from their sins, we shall love the souls of our fellow-men too well to countenance their sinful pleasures by our presence or our influence. We cannot sanction their course by associating with them, partaking in their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our example leading souls to ruin.

I lately read of a noble ship that was

plowing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock; the passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment's warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light, and souls will surely be misled by our example.

And Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God cannot choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with Him. They become spiritually

Are You Educated?

A Chicago professor told his pupils they were not really educated unless they could say Yes to these questions:

Have you learned how to make friends and to keep them?

Do you know what it is to be a friend yourself?

Do you see anything to love in a little child?

Will a lonely dog follow you down the street?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle and see anything in the puddle but mud?

—*Leaves of Gold.*

blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep His commandments. They call evil good, and good evil. The brightness of eternal realities fades away. The truth may be presented to them in ever so forcible a manner, but they do not hunger for the bread of life, or thirst for the waters of salvation. They

are drinking at broken cisterns that can hold no water.

Oh, it is an easy thing, by association with the world, to catch their spirit, to be molded by their views of things, so that we do not discern the preciousness of Jesus and the truth. And just to the degree that the spirit of the world dwells in our heart, it will control our life.

When men are not under the control of the Word and the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob beheld those who take pleasure in wickedness. He saw what would be the result of association with them, and in the Spirit he exclaimed, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." He lifts up the danger signal, to warn every soul against such associations. The apostle Paul echoes the warning: "Have no fellowship with the unfruitful works of darkness." Eph. 5:11. "Be not deceived: evil company doth corrupt good manners." 1 Cor. 15:33, R.V.

The soul is deceived when it trusts to worldly policy and human inventions instead of trusting in the Lord God of Israel. Can man find a better guide than the Lord Jesus? a better counselor in doubt and trial? a better defense in danger? To set aside the wisdom of God for human wisdom is a soul-destroying delusion.

If you would see what man will do when he rejects the influence of the grace of God, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God. See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them. The hoarse cry, swelled by hundreds of passionate, Satan-inspired voices, is, "Away with this man, and release unto us Barabbas!" And when Pilate asked what was to be done with Jesus, they cried, "Crucify him, crucify him."

Human nature then is human nature now. When the divine Remedy that would have saved and exalted human nature is despised, the same spirit still lives in the hearts of men, and we cannot trust to their guidance and maintain our loyalty to Christ.

These societies, that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. He who is of too pure eyes to behold evil will not, cannot, be a party to many things that take place in these associations. Your own conscience will bear witness to the truth of what I say. The talent and skill

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.]

Dean Pike Deplores "Noisy Religiosity" in Washington

An attack on "noisy religiosity on the public level" in Washington was made there by Dean James A. Pike of the Cathedral of St. John the Divine, New York. He said in a Lenten sermon at the Church of the Epiphany that the United States is guilty of hypocrisy in its official protestations of religion if it does not practice the creed it preaches.

"When we put 'In God We Trust' on our postage stamps, open up a meditation room in the United States Capitol, and make constant reference to spiritual values, and then fail to live up to our words with our deeds we give an impression of hypocrisy to the rest of the world," he said.

1,000 Southern Baptist Missionaries in Active Service

Nearly 1,000 Southern Baptist foreign missionaries were in active service overseas at the end of 1954, and the Foreign Missions Board spent about \$9,500,000 on its work abroad last year. Dr. Baker James Cauthen, executive secretary of the board, said the 2,268 foreign churches affiliated with Southern Baptist work baptized 22,125 persons last year, increasing their membership to 209,346.

Father Peyton Hails Results of Asian Campaign

Father Patrick Peyton, C.S.C., winding up a three-month Family Rosary Crusade in the Far East, said in Bombay the response of Asians to his campaign was one of the most glorious experiences God ever had permitted him to witness. Since mid-December the famed American priest, founder and director of the Family Rosary Crusade, has been touring India, Burma, Ceylon, Malaya, and Pakistan. His closing rally at Bombay two days before his departure drew an estimated 200,000 persons. It was the largest throng Father Peyton had addressed anywhere in the world.

Governor Calls Upon Officials to End Drinking Parties

Gov. Orville Freeman told some 150 Minneapolis area ministers he has ordered State officials to "end drinking and partying with people they are to regulate." And he promised the clergymen that he will remove sheriffs who fail to enforce the laws on liquor control and gambling. The problem of government, he explained, "is not so much of anyone getting bribes as it is a process of insidious social relationships."

and inventive power with which God has endowed men are, in these associations, too often perverted to instruments of cruelty, of iniquity, of selfishness in practicing fraud upon their fellowmen.

Of course all this is denied by the members of these bodies. But God looks beneath the pleasant, attractive appearance, to the secret, underlying motives and the real working of the association. While some of them claim to make the Word of God in a certain sense the basis of their organization, they depart far from the principles of righteousness. The vows imposed by some of these orders require the taking of human life when the secrets of the order are divulged. Members are also pledged, under certain circumstances, to clear the guilty from deserved punishment. Toward those who work against the order, they are required to pursue a course that is not at all in harmony with the law of God.

We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness, and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to Him.

Separating From the Truth

Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to His will and His commandments. One who professes to love God, may in these associations be placed in positions which are called honorable, but in the eyes of God he is tarnishing his honor as a Christian, and separating farther and farther from the principles of righteousness and true holiness. He is perverting his powers, that have been purchased by the blood of Jesus. He is selling his soul for naught.

In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the unchristlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent

advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eli-phaz spoke to Job are true in respect to these associations: "I saw him taking root, but I cursed his habitation." They are Satan's traps, his net to entangle souls.

A Question of Loyalty to God

Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel. It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing He told her not to do, and for Adam to follow her example; but that very thing was planned by the arch deceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God. So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of His holy standard of righteousness. "Watch and pray, lest ye enter into temptation," is the oft-repeated injunction of our Saviour. Watch, watch with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of His own blood.

God calls upon you who would be His children to act as under the divine eye, to adopt the holy standard of righteousness. His justice and His truth are the principles that should be established in every soul. He who preserves his integrity toward God, will be upright toward man. No man who truly loves God, will, for the sake of a bribe of gold and silver, of honor, or any other earthly advantage, expose his soul to temptation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Christians must sever every tie that binds them to these secret orders that are not under the control of God. They cannot be loyal to these organizations and loyal to God. Either the connection with these bodies must be severed or you will assimilate more closely to them, and as the result will come to unite more fully with them, and will sever the ties that bind you to those who love and fear God. The Christian will abandon those things which are a hindrance to his spirituality, be the sacrifice ever so great. Better lose money, possessions, and life itself, than to imperil the vital interests of the soul.



• EDITORIALS •

The Presence of God

With a stone for his pillow, the earth for his bed, the stars for his coverlet, and the quiet of the desert night for a benediction, heaven opened for Jacob, the lonely fugitive.

Jacob had arrived, weary and worn, at this place on the second day of his flight from home. The sun was about to set, and his heart was sad and fearful. As he lay down to rest he must have felt quite forsaken. How disturbed his thoughts must have been as he went to sleep! Then the heavenly vision burst upon him, and he heard the voice of God saying, "Behold, I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:15).

As Jacob awoke in the night how wonderful was the realization that God was near. With a heart full of longing and gratitude he exclaimed, "Surely the Lord is in this place; and I knew it not. . . . This is the gate of heaven" (verses 16, 17).

The lesson is for everyone. "God is no respecter of persons" (Acts 10:34). As Paul declared, He is "not far from every one of us" (Acts 17:27). To those who have a special need and an open heart God will reveal Himself in some conscious manner. Any place may be the gate of heaven. Anyone may sense the nearness of God.

Too often God is present to bless and help when we know it not. But all our senses are closed to Him by preoccupation with our troubles or our attempts to solve them. We are out of tune with One who could answer all our needs because we are too much in tune with the world.

How often we lie down with heavy thoughts and wake with heavier ones, and then go forth to meet the world bearing our heavy burdens. What a difference it would make if only we realized that God was near by waiting to carry the load!

Not only to Jacob does God say, but to every troubled soul, "Behold, I am with thee." We cannot drive God's presence from us. He declares: "I will never leave thee, nor forsake thee" (Heb. 13:5). But we can shut our minds and our hearts against Him so that He cannot reveal Himself to us.

Not only is there a sense of comfort in the thought of God's presence, but there should also be a sense of awe. Jacob said, "How dreadful is this place!" (Gen. 28:17).

Such a realization will restrain us from doing that which would bring dishonor and grief to the Holy One. It was this sense of God's presence that caused Joseph to exclaim in a time of temptation: "How . . . can I do this great wickedness, and sin against God?" (Gen. 39:9). Of this we read:

"Every soul, in going out and coming in, in all business transactions, at all times and in all places, should act with the consciousness that he is moving under the inspection of God and heavenly angels, and that the Being who will judge every man's work for eternity accompanies him at every step, observing all his actions and scrutinizing all his motives. A consciousness of the presence of God and the peril of violating His precepts would take possession of his entire being.

What a change would be seen in man, what a change in society, what evils would be left undone!"—*Testimonies*, vol. 5, p. 628.

However, it is not from a sense of fear that we should hesitate to do wrong, but from a feeling of tender love for One who is ever near and ever longing to save us from our sins and prepare us for His eternal kingdom.

Were the Advent Pioneers Fanatics?—2

Does the Advent Hope Breed Fanaticism?

[Last week we called attention to the fact that a former Adventist, E. B. Jones, had written for the *Sunday School Times* a series of articles against Seventh-day Adventists. He told his readers that Seventh-day Adventism grew out of a movement in America a hundred years ago that expected the Lord to come on October 22, 1844. He described the movement as extremely fanatical, and concluded that God could not be the author of Seventh-day Adventism because God is not the author of confusion. As an introduction to our examination of his charges of fanaticism, we gave a brief summary of the background and beginnings of the Advent Movement. We concluded with the easily verifiable statement that the essence of that movement of the early 1840's, out of which our church grew, was the revival and ardent preaching of the doctrine of the literal, personal coming of Christ in the clouds of heaven to bring a sudden and complete end to this present world of evil. This preaching was in contrast with the general view held by the churches at large that our world would gradually be made better by the coming of the divine Spirit, so that there would be a millennium of righteousness.]

Mr. Jones declared that the movement was accompanied by much fanaticism, that some spoke in unknown tongues, for example, and that at the meetings some "would fall helpless to the floor." He does not trouble to provide any evidence for these charges, or for any other charges that he makes. That relieves him of much difficulty. He could, of course, easily have found some support for these and a variety of other charges if he had read the daily newspapers of those days. But, let us add immediately, the newspapers of the 1840's had, with rare exceptions, no on-the-spot news reporters, no Associated Press, no system of verification of news. They generally prefaced their news stories with "It is rumored," or "It is reported." The loose stories that were found in the newspapers of those times were sometimes breath taking and often libelous.

But if we are to believe such unverified stories, we could bring an indictment against almost any religious body. For example, there was a great cleavage in Presbyterian circles at that time, with accompanying discussion in the various papers. That discussion would sound incredible to our ears today, and a person dependent on the papers for his information would acquire a very strange idea regarding both wings of Presbyterianism. Even more incredible, such discussion was not confined to the newspapers; it was often in the religious press as well.

We do not deny for a moment that there were certain fanatical persons who allied themselves with the Millerite movement, as the interdenominational Advent movement of the early 1840's was known. And how did we learn this fact? Did we have to wait for Mr. Jones

to reveal it? No. We read it in the publications of the Millerites themselves. And how did they relate themselves to such fanatical people? They denounced them.

No religious movement has arisen through the centuries without being troubled by the presence of at least a few unstable persons who were guilty of fanatical acts. That statement no student of church history will deny. The great Protestant Reformation was troubled by such people. Wesley's great revival in England was thus disturbed at times. It would be strange indeed if so far-sweeping a revival of religious ardor as the Millerite movement was, would escape altogether from the presence of such people. Hence, if we are to indict one movement because of a few such persons who came into its circle, we must indict all religious movements.

However, the record is clear that the leadership of the Millerite movement bent over backward against fanaticism. William Miller himself was actually averse to the emotional preaching that often distinguished revivalists in that era. He was more for the calm preaching and exposition of the Word of God as the convicting force. His printed sermons bear that out. No, we have nothing to be embarrassed about in the general conduct of those who were known as Millerites.

Three Charges Examined

And what, specifically, of the charge that some spoke in unknown tongues and others fell helpless to the floor listening to the preaching. The facts are that the record of Millerism has very little in it about such manifestations. But the record of the great revivals of the early decades of the nineteenth century, which were conducted by various religious bodies, and particularly by the great revivalist Finney, were often marked by such phenomena as hearers falling helpless to the ground, and by manifestations even more bizarre than that. This fact is easily verifiable, but we have not found Mr. Jones, or any other critic of Adventism, stirred to indict other great religious bodies because of such unusual physical manifestations.

And what of the charge that as the day of the expected Advent of the Lord drew near, "many Adventists gave away their belongings, because they were sure their earthly goods would no longer be needed." The publications of the Millerites make clear why some, at the very last, sold what they had and gave away the money; they gave it in to the movement either for the purpose of giving alms or for providing money for a wider circulation of Adventist literature. Or else they used the money to pay off all their debts, that they might owe no man anything. They did not, as some critics have charged, throw the money away, or their possessions away, to whoever might want to pick them up on the street. That is a caricature of their acts.

Speaking of this matter of selling property and giving it in to a cause, does not Mr. Jones remember what the early Christians did in Jerusalem, how they sold their possessions and brought the money and laid it at the apostles' feet? We like to think of that as complete dedication, and it was. By a parity of reasoning we may properly conclude that the Millerites likewise displayed complete dedication. True, they were mistaken in regard to their interpretation of prophecy as to the time of Christ's coming, but that does not change the quality of their dedication or the dignity of their act.

Mr. Jones says that "the fixing of a definite date for the Lord's coming is plainly unscriptural." For once we can agree with him, unqualifiedly. It is unscriptural. But we cannot agree with his statement immediately following, that fixing a definite date "is always an evidence of intellectual irresponsibility and religious

extremism." Why should it be so heinous a thing for a man who devoutly loves his God to make a mistake as to the time that his Lord will appear? Why is it any worse to make that mistake than to blunder on numerous other interpretations of Scripture? We do know, of course, that Modernists and Bible skeptics have always made high sport of anyone who thought he knew anything at all concerning the end of the world. It seems a little strange, however, that a man who professes to believe the Scriptures so ardently should fall into basically the same line of reasoning.

He goes on immediately to add that the "evil" of fixing a definite date for Christ's coming "is almost invariably accompanied by fantastic incidents, many of them bordering on the ridiculous." That is a sweeping statement. He does not trouble to offer proof, except as he allegedly makes the Millerites his proof. But his charge compasses all the Christian Era.

The facts are, there is no valid proof for his statement, a statement, by the way, which is frequently made by those who scoff at all religion. We are aware that the main proof—when proof is ever offered—in support of such a statement, is that in the year 1000 there was a general expectation of the coming of the Lord, with resultant fanaticism. But eminent historians, coldly viewing the available evidence, have concluded that there is no basis for the belief that the year 1000 was marked by fanatical excesses in relation to a belief in the soon coming of Christ. (See, for example, George Lincoln Burr, "The Year 1000 and the Antecedents of the Crusaders," *The American Historical Review*, April, 1901, pp. 429-439.)

Again we say, how strange that a man who professes to believe the Bible, and therefore, of course, the doctrine of the literal coming of Christ and the end of the world, should, in his endeavor to attack Adventists, fall into the very line of argument used by scoffers.

The Terrible Aspects of War Increase

The latest report of the Atomic Energy Commission to Congress reveals an ever-increasing potential in weapons of war. We thought that we had heard the ultimate in destructive power when we were told that the test of the hydrogen bomb in the Pacific last spring revealed an explosive effect of twenty million tons of TNT, which would entirely destroy a major city. But now we read that "in the not too distant future we will be building a bomb equal in force to sixty million tons of TNT."

The report likewise stated that the United States to date has poured into the production of atomic energy \$13,200,000,000. When we consider the astounding cost of the production of such weapons, we are appalled and wonder how long this can continue.

Norman Cousins, editor of *The Saturday Review*, in an editorial of February 5, 1955, entitled, "The Devil's Bargain Basement," points out another aspect of this picture.

He states: "The cost of killing a single man in the war between Athens and Sparta 2,300 years ago has been roughly estimated at the equivalent of \$50. During the Roman wars the price of a single death was supposed to have come to something in excess of \$100. By the American War for Independence the cost had climbed to \$600. During the American War Between the States the figure had been multiplied almost ten times and was more than \$5,000. The estimated cost for killing one man in World War I was

about \$26,000; for World War II it was \$65,000." "But," the editor adds, "the age of costly killing is over."

"The most significant ominous fact about a new war," Mr. Cousins says, "is that it may cost no more to kill a man than it did 2,000 years ago. Nothing dramatizes more sharply the revolutionary changes in the new warfare than the ghastly efficiency of the new weapons in making death cheap. Indeed, the very cheapness of hydrogen-bomb warfare now becomes an important factor in the psychological balance-sheets of the nations. . . . The temptation to take the cheap and easy way out becomes compelling rather than arresting."

The result of this, he says, "has already led a few hotheads to go browsing through the bargain basement counters of catastrophes for ready-made solutions. The counter of greatest appeal right now seems to carry the label preventive war."

No matter how shocking these facts may be, no one dares to call a halt to preparations for a war of annihilation. Some evil influence seems to be at work among men which they cannot cast off. The Scripture tells us that "the spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14).

"Sour Grapes"

Among the Jews of Ezekiel's time it was widely believed that children suffer for the sins of their parents. This misconception was expressed in the proverb "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Eze. 18:2). Ezekiel was instructed to correct this error by teaching Israel that "the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (verse 20). But the Jews, strangely, found it difficult to understand God's way of dealing with sin. "The way of the Lord is not equal," they complained (verse 25). Speaking for the Lord, Ezekiel said: "Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" (verse 25).

Ezekiel then reveals in greater detail and under a variety of circumstances how just and equal God's ways are. First of all, he states that "if a man be just, and do that which is lawful and right, . . . he shall surely live, saith the Lord God" (verses 5-9). But "if he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, . . . he shall surely die; his blood shall be upon him" (verses 10-13).

Continuing, the prophet declares that if this sinful man begets "a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, . . . he shall not die for the iniquity of his father, he shall surely live" (verses 14-17). But, adds the prophet, harking back to the third man's father, "As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity" (verse 18).

The people found it difficult to understand this. "Why?" they question, "doth not the son bear the iniquity of the father?" (verse 19). Ezekiel replies: "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. [But] the soul that sinneth, it shall die" (verses 19, 20).

Now, Ezekiel uses three generations of men to illustrate his point—first of all, a righteous grandfather, then a wicked son, and finally a righteous grandson. In each case each man is responsible for the life he lives. No

child suffers divine punishment for the sin of his father or vice versa.

Ezekiel now proceeds to deal with other cases. In verse 21 he refers to a wicked man who turns "from all his sins that he hath committed." "He shall surely live, he shall not die," declared the prophet. Indeed, "all his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live" (verse 22).

Next the prophet describes a righteous man who turns away from his righteousness. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?" asks the prophet. The answer is: "All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (verse 24). So we see that the man who transgresses and repents and turns to God may be saved, while the righteous man who backslides and sins "foully" against the Lord may also be lost "finally."

The most elementary sense of justice, indeed, experience itself, should have taught Israel that the man who eats sour grapes himself bears the discomfort of having his teeth set on edge. Today we would say that he who smokes tobacco must bear the consequences of his evil habit in the diseases that he will suffer—the life he may forfeit. The same is true of the dope addict or the drunkard. And why should the child be made to suffer for the deliberate acts of transgression indulged by his parents? Although it may be physiologically true that the child's physical and nervous resources are not so strong because of the parents' bad habits (Ex. 20:5), the child is certainly not *responsible* for his parents' sins; neither are the parents responsible for the sins of their children (though parents are responsible for the sins of neglect and indifference). "The soul that sinneth, it shall die" (Eze. 18:20).

The doctrine of individual responsibility is a truth that ought to be understood. Would God be just if He blamed others for our misdemeanors and transgressions? If we are fair, we will say, "No, we will bear our own guilt." But perhaps the most important lesson taught by Ezekiel in this connection is the tender expression of God's love—the implication that love bears the guilt of all who turn to the Lord's way of life. "All souls are mine," says the Lord (verse 4). "I am the Father of all. I will deal impartially with every one. I will be just; so trust Me. My constant endeavor shall be to lead My children to do right, so that they may live."

In the eighteenth chapter are thirteen evil practices especially condemned by the Lord. God pleads with Israel to turn from this unrighteousness and repent. "Cast away from you all your transgressions," He says, "whereby ye have transgressed; and make you a new heart and a new spirit" (verse 31). The reason God extends this invitation is: "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (verses 31, 32).

It can all be summed up by the question, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (verse 23; see Deut. 30:19, 20).

In these days of misunderstanding concerning God and the mysteries of religion we need to have it firmly established in our minds that God is just and good. Only such intelligent faith as this will save us from a rebellious spirit and an obstinate disposition to follow our own ways and to believe wrong thoughts.

Sabbath School Lesson Help

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

FOR SABBATH, APRIL 30, 1955

The Rise of the Remnant Church

Two distinctive doctrines brought together in the early 1840's people from various Christian bodies. They held many differing ideas on other matters, but on these two they held common ground that led to eventual unity in the faith. In the Colonial Era in North America there was a lively interest in the Sabbath question. It began in Britain in the seventeenth century, spread slightly to continental Europe, then to the New World, where, in the early national period, it made considerable appeal, especially among people of certain European background. In the early nineteenth century many causes contributed to the growth of the Millerite Second Advent movement in North America. These two streams—the Sabbatarian and the Millerite—combined to form the Sabbatarian Adventist movement.

We may explain its rise by saying that a Methodist woman, Rachel Preston, who became a Seventh Day Baptist, brought the Sabbath truth to an Adventist group in Washington, New Hampshire, and that a Methodist-Adventist circuit rider (Frederick Wheeler) became a Sabbatarian. But in searching for the historic human reasons, we must remember that 1844 brought the judgment hour in heaven above, and Providence launched on earth a movement of recall to the vital truths that were to lead God's Israel into the heavenly Canaan. God was to gather "the remnant" of the church "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

Human history is like a patient's fever chart, so far as adherence to God is concerned. It is a series of apostasies and revivals, and the great work of the remnant church was, and must ever be, reformatory and revivalist. It must change lives because it has "the faith of Jesus," it must exalt truth because God's law is trampled upon, it must prepare for the kingdom because "the time is at hand."

"God's remnant people, standing before the world as reformers, are to

show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in."—*Prophets and Kings*, p. 678.

A beloved voice once said: "Let it be understood that this people stand for 'the faith of Jesus,' which comes first, before there can be obedience to the 'commandments of God.' Only the power of Christ within is able to create the new heart that delights to do the will of God."—W. A. SPICER, *Beacon Lights of Prophecy*, p. 319.

New Light From the Sanctuary

The early Sabbatarian Adventists gave much study to the sanctuary question, which brought new light on the judgment, on the law of God as the standard of that judgment, on the Sabbath truth as the sign of loyalty in a materialistic and atheistic world, and, of course, on the various phases of the Second Advent of Jesus. The Lord sent these disappointed people another guiding light to help them on their heavenward course. When the gift of prophecy appeared among them, they realized that those who were waiting for the Lord should "come behind in no gift" (1 Cor. 1:7); they recognized it as "the testimony of Christ" (verse 7). They found in their searching of John's revelations that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10), and that this gift was a characteristic of "the remnant," "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

An all-seeing, merciful God, knowing the unparalleled dangers through which the remnant church must pass, had brought into their midst the unifying, supernatural gift by which He

had guided His church in past ages and by which He had produced the Holy Scriptures as the source of truth.

It should be noted that new doctrine came to the early Adventists from the Word, not from the visions of Ellen Harmon. "The fact that the distinctive truths that gave rise to the Seventh-day Adventist Church were reached by diligent, prayerful Bible study, and not by a credulous following of the visions, is worthy of emphasis. In those pioneer days, as today, these doctrines were preached with convincing power from the Bible alone. After men had done all in their power to find the truth for themselves, then God graciously sent them messages through the gift of prophecy to assure them of their conclusions, or to correct mistaken interpretations of Scripture. The doctrines did not come from the visions, though the visions confirmed the doctrines. Thus a wonderful unity was effected, and assured confidence was maintained by those who accepted the manifestations of the gift."—A. G. DANIELLS, *The Abiding Gift of Prophecy*, p. 275.

There are certain factors by which the work of prophets must be tested. First, there is the clear Old Testament dictum: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Second, there is that typical and crucial word of the beloved disciple: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:2). Third, there are these seven words of Jesus: "By their fruits ye shall know them" (Matt. 7:20). Fourth, we have God's test in days when false prophets plagued His people: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously" (Deut. 18:22; cf. Jer. 28:9).

By these basic factors the prophetic gift became a guiding light, and on its counsels the structure of our world-wide work has been built up. "Iniquity so abounds among men, human philosophy is so defiant, man's independence of God and of the provisions of redemption are so affronting in this supreme conflict between good and evil, that it was imperative for the gift of prophecy to be conspicuously manifest in the ranks of the remnant church. If ever in the course of the race man needed divine guidance, it is surely in these last days, when all the forces of iniquity have broken loose to confuse and to ruin."—*Ibid.*, p. 371.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

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Youth Problems—4

The Teen-agers' Viewpoint

By Nancy Richard West

"Mother, can Bob take me in his car to Judy's party?" Janess burst into the room after school and addressed her mother with her usual enthusiasm. "All the other girls my age are 'going steady' already. We wouldn't do anything wrong, Mother! What's wrong with going alone with your boy friend to a party, anyway?" Janess' head was thrown back and her eyes were bright as she addressed her mother.

Mrs. Grant put the casserole in the oven and faced her eldest daughter with a smile. "I know, darling, you wouldn't do anything *wrong, actually*; but regardless of what your friends are accustomed to doing, it is just not wise for girls or boys your age to be getting sentimental and going around unchaperoned in mixed groups. You are still in your early teens, and if you can't have a good time in a chaperoned group, then we had better start to explain it all over again from the beginning!"

"But, Mother, Bob is such a nice Christian boy! What's wrong with 'going steady' anyway?" Janess' voice grew petulant as the two went into the girls' room and found June stretched out on the bed after having changed her school clothes.

"Listen, girls." Mrs. Grant's voice was serious. "You know that Daddy and I have no objection whatever to your both having friends—boy friends as well as girl friends. And you are more than welcome to invite them to our home. If a boy doesn't care to come and visit you in your home, then he isn't the kind of boy you'd want as a friend. It's quite normal for girls your age to be attracted to boys. I want my girls to have lots of good, wholesome friendships among the boys as well as among the girls, and I want you to be able to carry on a conversation interestingly and intelligently, and without a lot of sentimental nonsense!"

"I know, Mother. But it isn't that! The other girls make fun of us when we're not allowed to go out like they do. I'm not as old as Janess, but I'm just as big as she is, and the boys are beginning to notice me!"

"Just try to trust me, girls, for I love you both dearly and have your interests at heart." Mrs. Grant took the girlish hands in hers and caressed them lovingly.

"Try to trust you!" Janess blurted. "Why can't *you* try trusting *us*?"

"Why, I do trust you! But young people have to make their own reputations—and if they get a reputation for being free and easy while they are growing up, then when they are old enough and better prepared to make a choice of a life companion—when they are really interested in some ideal person seriously—they find that their early reputation clings to them still, and the really worth-while young people show no interest in them. That's the way it really works you know. I'm not trying to deprive you of any lasting happiness. I'm only trying to protect your future chances at real happiness."

"Oh, well, I didn't really want to go anyway." June yawned with evident boredom, and began to hang up the dresses she had ironed so carefully the afternoon before.

"Well, you can't speak for me! I wanted to go!" Janess scowled at her sister reprovingly.

"If you will recall, I didn't say that you couldn't go to the party. I simply stated that you couldn't go unchaperoned. You may both go if you are willing for me or your daddy to take you and pick you up again at a reasonable

hour! Do you wish to go under these conditions?" Mrs. Grant's voice was entreating.

The girls both shrugged, and their voices were doleful. "I s'pose so." There was a brief silence; then Janess added testily, "But the rest of the academy crowd will think we're sissies or something if you come after us!"

Later as Mr. and Mrs. Grant went after their daughters at nearly eleven o'clock the party was still going strong, and they felt conspicuous as they waited for Janess and June to get their wraps.

"You see, you were the only parents who came," Janess complained.

"And they called us goody-goodies," June added dolefully as they rode through the darkness to their own home.

Mrs. Grant's voice was troubled. "Sometimes we have to be willing to bear a little ridicule if we are to come through with flying colors. June, it is your turn for worship tomorrow evening. Suppose you look up something on social decorum and attitudes. You may have some time to yourself during the afternoon to prepare if you wish." Then she gave them each a lingering hug as she bade them good night.

During the following day Mrs. Grant wondered whether the girls would take her suggestion seriously. She was fully aware of the problems facing modern youth, because she herself made it a point to draw the girls out and to encourage them to confide to her their joys and sorrows, their failures and triumphs, their disappointments and their achievements.

And now Mrs. Grant looked out over the valley, which seemed to shimmer in the afternoon sun, and realized it was nearly time for the girls to return from school. But while she stood by the window musing, there was a cheery, "Hi, Mom," and a hurried kiss from each of the girls. Then they dropped into the first comfortable chairs in sight, with books shoved onto the low table, and then were off on a breezy account of the day's events: "Oh, Mother, Jimmy carried my books for me today!" June glowed. And then Janess: "Say, do you know what? Mavis says she's going steady with Tommy, and they are going to get married as soon as school is out. Her parents don't care if she does get married, either!" Janess turned expectant eyes toward her mother.



[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.]

Bertie was a little lad who had seen his relatives take flash pictures. One day during an electrical storm which was particularly brilliant, he went out on the porch, then came rushing back into the house calling, "Mommy, come quick. Jesus is taking pictures."

It would be wonderful if Jesus were as real to everyone as He is to a little child.

REVIEW AND HERALD

"Why, Mavis is terribly young to be getting married, isn't she?"

"Mavis isn't so young, Mother! Why, she'll be seventeen early this coming spring!" Janess' eyes were wide and exultant.

"Let's see now. This is the beginning of October—actually she is not quite as old as you are, Janess. Why, I can't imagine my Janess or my Junie getting married within the next year or so, can you?" Mrs. Grant's voice carried an amused lilt.

Both girls laughed. "I should say not. You've taught us better than—but—" Janess' voice trailed as she looked fondly at her mother. "I'm surely glad you take time to listen to all of our chatter," she added thoughtfully.

"I love listening to your chatter, as you call it, dear. There isn't anything more important to me when you come home from school than to listen to your version of the important events of the day." Mrs. Grant glanced casually at the book in her lap, then over to June. "You're awfully quiet. Is anything wrong?"

"Nothing much—oh, nothing worth mentioning."

"Anything that troubles one of my girls is surely well worth mentioning." Mrs. Grant reached over and patted June's hand.

"Can't Janess go and change her clothes now?" June scowled at her sister until she began to ease out of the room with her books under her arm. They had been taught to respect each other's problems.

"All right, darling, what happened to cloud your face? Go ahead now and tell me all about it."

June's eyes grew misty. "Well, I know that Mr. Jennings doesn't like me. He—he—did—well, he embarrassed me today before the class. I tell you, he just doesn't like me, and when he doesn't like—"

Mrs. Grant looked at her youngest daughter with understanding. "He probably didn't realize that he embarrassed you, dear."

"Oh, yes, he did. He didn't like my map, and I had worked awfully hard on it, and then he said I was either awfully dumb or else I never studied! Mother, you know how hard I study! I'd—I'd just as soon quit. You'd think a Bible teacher—"

"We don't just up and quit because we run into some difficulties. Difficulties make us grow strong; they help us to develop character. You just try a little harder for Mr. Jennings, won't you, dear? You know, a teacher's job is very difficult. A teacher has scores of students to try to please, while you have only your teachers to try to please."

"Teachers and parents!" June grinned sheepishly. "I'd surely hate to have to try and please a whole roomful like Mr.———" Her voice trailed as she caught a disapproving look on her mother's face. "All right, Mother, I'll try harder. But it will be because you want me to, and not really for him!"

"Let's do it for Jesus' sake; then it won't really be hard."

June got up and went to the window. She stood for a moment looking down at the peaceful valley below, then she swung around and faced her mother with a smile. "It's time for me to look up something for worship tonight. Are you using that book in your lap?"

And Mrs. Grant was glad that June wanted to read the book—glad, too, that she always took time to hear the viewpoint of her own teen-age girls.

"There's Always Tomorrow"

By Mrs. W. E. Phillips

The traffic officer was annoyed that windy day. In spite of much whistle blowing and motioning by him several of the downtown shoppers seemed determined to slip across the street before the traffic light turned green. As one woman almost reached the other side the officer tapped her on the shoulder and said gruffly, "Going somewhere, lady?" He then proceeded to lecture her a bit on the subject of safety before allowing her to go on her way with the parting remark, "Take it easy—there's always tomorrow, you know."

Going somewhere? Yes, we are all so busy going somewhere, and almost always we are in a hurry. It has been said that if only one word could be used to describe America in the twentieth century, the word would be "hurry."

The homely bit of advice from the officer—his warning that hurry is a hazard to safety, and his words, "There's always tomorrow," set me thinking of some of life's permanent values. We are so frantic in our pursuit of the temporary things of life that we neglect the lasting values—those things that will be with us "tomorrow." What a pity we do not take time to enjoy the things that endure!

Our days are filled with *hurry* and *rush*. We *hurry* a bit faster to get a good seat on the bus. "Such a crowd," we explain. And do let's *rush* down to the sale that was advertised in last night's paper. We *rush* to get the tulips in early—keeping up with the neighbors, you know. And all the time we are rushing and

hurrying the things that will be here "tomorrow" go unheeded.

How long is it since you stood on the steps at night and *really looked* at the stars—really contemplated the heavens that declare the glory of God? Or took time to enjoy the laughter of children at play, or to remember the special way a loved one smiles? Yet these are permanent values—things that truly belong to tomorrow. Just as does love of husband and wife, of parents for children, or of sister for brother. Love is what keeps us safe from the fear and sting of the years.

Stop Hurrying!

We city dwellers are not privileged to live as close to nature as do those fortunate folks who live in the country. Living with growing things teaches one to slow down—to stop hurrying. For what amount of hurry will make a dogwood tree blossom one minute sooner? How much *rush* can cause a flower to break through the soil before its time? Nature knows no hurry. It has a time for everything. The Bible also counsels us that there is a time for everything—"a time to plant, and a time to pluck up that which is planted."

Those who live in the country seem to have a talent for enjoying and for practicing some of the things that are permanent. As we were driving across the country not long ago, we saw a demonstration of one of life's lasting values—kindness. We chanced to stop at a small country store for needed supplies. As we waited impatiently the owner took time to visit with his customers as he served them. He was solicitous of the health of one of their family. "How is Mrs. Jones's cold today?" He inquired about the crop his neighbor had raised. "How many bushels of potatoes did you get, Ed? Our waiting did us no harm—on the contrary, it did us good, for as we paused those few minutes we realized anew how kindness can smooth life's way and give courage to its travelers.

How good it is to know in these days of hurry and rush that there are values that never change. "And now abideth faith, hope, charity, these three; but the greatest of these is charity [love]." *Abideth*—what a comforting sound it has! It means to *stay*, to *remain*, to *wait*.

As we journey through this changing, uncertain world how much we need to remember the things that *stay* and *remain*. Truly much of life's richness will be missed if we neglect the permanent values—those things that abide—faith, hope, and love—but the greatest of these is love.

"I Don't See Anything Wrong In It"

One of Our Weakest Excuses

By Wilton O. Baldwin

I have a fisherman friend who angles for swordfish off the California coast. He is a skillful angler and knows the habits of swordfish very well. It is hard to deceive these clever denizens of the deep. No swordfish would snap at a bare hook, only to be lifted struggling out of his shimmering blue-water home. And that, of course, is true of nearly all fish.

With the skill of cunning experience my friend set out one day to deceive the swordfish. It was his job to make these shrewd creatures willing to take the hook. He went to the fish market, and there bought some real flying fish for bait. These fish were not imitations or flashing spinners. They were real flying fish. And with these as bait he landed some excellent specimens.

Story With a Lesson

One day he related an amusing little story to illustrate his frame of mind about catching swordfish. I repeat it here because it has a useful lesson. He said that he tossed one of the flying fish into the sea and slowly drew it through the sparkling waves by a cord. A family of swordfish were out that morning for a swim. They noticed the unusual breakfast swimming through the sea.

"Here is a real break," thought young Jimmy Swordfish. "Here's breakfast brought to me and served on a string. I don't even have to search for it." But Mother warned, "Better be careful. I've heard awful tales of other young Swords who have swallowed breakfast on a string. Something terrible happened. They seemed to vanish mysteriously from the sea."

But Jimmy declared, "This is a real fish. See. It's good. And I love flying fish for breakfast. And here's one waiting for me. *I can't see anything wrong in it.*" So he gulped down the prize. But the hook caught in his gills. And those words were Jimmy's last—words that have become famous, "I can't see anything wrong in it."

The fisherman's little story got me to thinking. What was Jimmy's trouble? Did he really see a flying fish? Of course, he did. Would it make a

good breakfast for him? Yes, it would. What was the trouble then? Ah, it had a hook in it he didn't see. And that, young friends, is frequently the case with us when worldly inducements look all right.

Now, do you think the devil is less cunning than the fisherman? Why, the devil would go out of business if everybody could see the end of his evil program. So he has to use hooks and snares in his plans—especially when he is fishing for Christian youth.

There are many young people who do not want to be fully associated with the devil's program. They just want to be selective. They are dimly aware that Satan will cause those whom he can finally deceive to lose their souls and to miss out on the joys of eternity. They admit that that would be an awful loss. But they have the talent of discrimination. They believe that they know the difference between right and wrong, but when they come to a borderline temptation they say, "I can't see anything wrong in it." And that is the dangerous moment.

Perhaps if you would stop and think you would see something wrong in it. Satan dares not risk the truth. Investigation is his downfall. For example, he buries his drunken victims while advertising that "delightful" whisky, Four Roses. No one would deliberately choose ashes and death, but Four Roses—well, that's fragrant

and lovely, pleasant, to be sure. What's wrong with roses?

Here is a man who stands in perfect health. Satan, thief that he is, seeks to rob him of life and health. This he attempts by subtle inducements to use cigarettes. The advertisers glorify cigarettes on television and radio. Newspaper and magazine ads make Camels, Chesterfields, Lucky Strikes, and all the other brands very pleasant indeed. The best people smoke, so we are told. In fact, "everybody smokes." So why shouldn't I? "It's quite safe if everybody does it. There couldn't be anything seriously wrong with it!"

But hidden beneath the white surface of each of these little white packets of death are fifteen or twenty poisons, including acrolein, furfural, nicotine, and other malignant chemicals. And science has shown the relationship between smoking and lung cancer. So there is something wrong—decidedly wrong with it.

Dear young man, young woman—be not deceived in the great battle of life. Remember, you are not fighting an honest antagonist. Satan is a backstabbing enemy, who will ensnare you with "good" movies, "good" novels, "good" TV shows, "good" fashions, "good" comfortable living, and with terrific opposition when you determine to walk the narrow pathway that is marked out for the youthful saints of God.

Both Christ and Satan offer you life. Don't risk your eternal home in heaven by dabbling with the kind of life the devil offers. There is much pleasure, too—physical bliss and considerable happiness—but it is of the wrong sort. He deceives us. How can we walk under the black banner of his deception when security and lasting joy are found in obedience to the One who said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). Not, What is wrong? but, What is right about it? should be the deciding factor.

The Right Kind of Thought Control

By Ellen G. White

You should keep off from Satan's enchanted ground, and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy, and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God, and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way, without any effort at restraint or discipline. If the thoughts are wrong, the feel-

ings will be wrong; and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels, and invite their presence and their control. If you yield to your impressions, and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.—*Messages to Young People*, p. 92.

Parachutes

Keith sat at the controls of his jet plane as he roared through the gray sky. He was just a little worried about the gathering fog beneath him as he scurried back to the landing field at Fort ———.

"Well, I can follow the instruments in," he said, "even if I can't see the landing strip." And so, nearing home, he dived down into the haze as the radio beam flickered on the instrument panel in front of him. Then all of a sudden he heard some awful rumblings. He had heard of jet planes whose motors had blown up in the sky. The noise and rumbling grew worse. In a matter of seconds he knew it might be too late. So he pressed a button and was literally exploded out of the jet—cockpit and all—into space. As he cleared the ship he fell into the fog, and his parachute opened, breaking his fall.

Then a strange thing happened. He thought that he was still falling, but instead he was rising. The winds caught him up and blew him to the left and then to the right, and then up and then down. He could barely see the foaming billows above him and the long nylon strings. Nothing was visible below. And his wrist watch could hardly be seen in the fog. For five minutes he floated about in space. For ten minutes more, then fifteen—twenty minutes. When would he ever land? And when he did, would he strike the icy surface of a lake or would he land on top of a telephone pole?

Aloft for a Half Hour

Still he drifted another five minutes, ten minutes. For more than a half hour now he had been in the air. What an eerie experience! There he sat at the bottom of his parachute drifting through space like a tuft of dandelion. It was unbelievable. While he was thinking about it, suddenly below him the clear outline of a giant tree came into view. Down into the foliage he fell, banging himself roughly against the branches. He was scratched and bruised by the fall, and the parachute got all tangled up in the tree. But he wasn't seriously hurt. He was alive, and oh, how he thanked God for the deliverance. After a brief delay kind neighbors came running and helped him down out of the tree.

I wonder, juniors, how you would have liked to be along with Keith,

floating through the air in a parachute for more than thirty minutes? I can hear a few of you saying, "Yes." But more saying, "No." But now, how would you like to be up in the air *without* an airplane or a parachute—free as a bird to fly about as you desired? When we get to heaven that will be our privilege. In some mysterious way God will provide for us a means of air travel, which He will never take away from us throughout the ages of eternity. First of all there will be the long journey through the sky when Jesus comes. This will bring us to heaven. And this journey will take us more than a week. Christ Himself will be the leader of the flight—the wing commander. The angels will accompany us, and the true Christians of all the ages will be our companions as we travel past the moon, past Mars, Jupiter, Saturn, Uranus, Neptune, on and on into the deeper reaches of the

sky, past stars and constellations, till at last we reach the Paradise of God.

And when we get to heaven God will plan long trips into space—real excursions to other planets that will be more thrilling than the fondest dreams of the rocket scientists.

Juniors, I think that's going to be better than a ride on a jet plane. I know it will be better than a ride in a parachute!

Paul says that when Jesus comes we shall be "*caught up . . . in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord*" (1 Thess. 4:17). And that's something great to look forward to! How about it, you aren't going to miss that ride to glory land, are you? I'm not. Let's pray for one another so that we can all be ready with Mother and Daddy and all our Pathfinder friends to meet Jesus and go home with Him when He comes!

THE Children's Story

The Sun Stands Still

By Arthur S. Maxwell

That piece of moldy bread the Gibeonites showed to Joshua brought him more trouble than he expected.

Not long after he had signed the treaty with them they sent him an urgent message asking for help. They were about to be attacked by five kings of nearby cities, and would he please come at once and save them?

"Come up to us quickly, and save us, and help us," they pleaded, "for all the kings of the Amorites . . . are gathered together against us."

These five kings had planned to attack the Israelites and stop their invasion of Canaan, so, naturally, when they heard the Gibeonites had made peace with Israel they were very angry. Traitors, they called them, and set out to punish them. Hence the Gibeonites' appeal to Joshua.

This time Joshua did not forget to ask God what to do. To his surprise the Lord told him to go to the help of these people who had deceived him—and to go at once.

By marching all night the armies of Israel reached Gibeon just in time. Taken by surprise, the soldiers of the five kings scattered in all directions.

During the fighting that followed two wonderful things happened. First came a sudden storm of hail that beat down the enemy so that "they were more which died with hailstones than they whom the children of Israel slew with the sword."

Then, as the pursuit continued toward evening, and Joshua saw that many would escape in the oncoming darkness, he prayed

for more time to finish the job. O for a little more daylight! he sighed.

He realized that this was a most important battle. If he won it, he would break the power of the Canaanites once and for all. His path to the sea would be open, and to all Canaan too. He *must* win it. O for more daylight! If only the sun would not go down!

Suddenly he looked toward the setting sun and cried, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

Just how it happened I do not know, but the Bible says that "the sun stood still, and the moon stayed" until the battle was won.

Hour after hour, when normally there would have been darkness, there was light. The sun continued to shine. In fact, "the sun . . . hastened not to go down about a whole day." It just stayed where it was in the sky. "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" (Joshua 10:13, 14).

Of course, everybody in Palestine knew about this and marveled at that long, long day. And when they heard that it had happened just so Israel could defeat the five kings, they had little fight left in them. In the battles that followed, Israel had one succession of victories. "So Joshua took the whole land, according to all that the Lord said unto Moses."

At last, when all the fighting was over, Joshua carefully divided the land among the people of Israel. To make sure everybody would be satisfied, he set up a committee of twenty-one men who explored the whole country and "described it by cities into seven parts in a book." With this book beside him he cast lots for the land, and the various tribes accepted the portions that came to them. Then they all set off to start their new life in the Promised Land.

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."



Richard M. Nixon, vice-president of the United States, speaking to a group of C.M.E. officials, guests, and friends on the occasion of the opening of the new addition to the White Memorial Hospital in Los Angeles, California, March 14. Seated on the rostrum are officials of C.M.E., Mayor Poulson of Los Angeles, and H. M. S. Richards of the Voice of Prophecy.

Vice-President Nixon Addresses COLLEGE OF MEDICAL EVANGELISTS



[Following is a transcript of an address by Vice-President Richard Nixon at the opening of the new five-story addition to the White Memorial Hospital, Los Angeles, March 14, 1953.—EDITOR.]

Mayor Poulson, Dr. Anderson, Dr. Elliott, distinguished guests, ladies and gentlemen: I want you to know that I am particularly proud and honored that in my very brief visit to California I have the opportunity to be with you for the dedication of this addition to the White Memorial Hospital. I had the opportunity on my way out on the plane to learn something about the history of this hospital and its predecessor institutions by reading about the history of your medical work. I have acquired some understanding of the mission of the dedicated men and women who have made possible this institution and others like it not only in the United States, but all over the world.

In the first place it seems to me

that this magnificent institution that we see behind us, the physical structure itself, is the culmination of an act of faith. It was very inspiring for me to read that the original property, which was purchased for \$38,900 in 1905 under the stimulation of Mrs. E. G. White, has now expanded into a physical plant worth \$11,000,000. When you consider the fact that this has happened in only fifty years and that this has been brought about primarily through individuals who have contributed their time, their money, their efforts, I say that we owe a great debt of appreciation to those who had the faith in 1905 and through the years to build this institution and others like it.

The second thing that this dedication ceremony brings to mind is the fine technical ability that has been instilled in the students who pass

through this institution both here and at Loma Linda and other medical facilities in various parts of the United States and the world. Five thousand doctors, nurses, and technicians, who have had the opportunity to study here and at similar institutions maintained by this church organization in different parts of the world, rank high in their fields wherever you may go.

And so we then come to what I think is another important factor which is represented by this dedication ceremony. In addition to the acquirement of technical ability by those who have had the opportunity of studying here, there is a recognition that it is necessary to do more than merely send out a technician, one who is skilled in the healing arts. It is recognized that the illnesses of people in many instances have to do

with the mind and the soul as well as the body. It seems to me very important that those who graduate from this great institution are grounded in that fundamental fact; and that when they go forth they not only know what to do when a man is suffering physically but they also know what to do when there is a combination of physical, mental, and spiritual ailments, and are able to help the patient along the way to a complete recovery.

From personal experience this institution means something to me and to Mrs. Nixon that it may not mean to those of you who have not had the opportunity to travel in other countries as we have. There are seventy-four hospitals—some of them hospitals not as large as this, but hospitals nevertheless—serving peoples in other countries throughout the world. In all there are five hundred institutions including hospitals, schools, and other institutions of that type that are doing the work for which this church is justly famous the world over.

You have heard Mayor Poulson mention the trips that Mrs. Nixon and I have taken to various parts of the world. Last year, for example, we traveled for two and one-half months. We visited twenty-two countries, and on that trip while I was busy talking to prime ministers and foreign ministers and dignitaries, Mrs. Nixon was busy every minute of the day visiting hospitals, nurses' homes, homes for children, schools, and the like. She visited over two hundred such places on that trip and on the thirty-day trip that we have just concluded in Central America. She often would come back and tell me of the experiences that she had had of seeing in many instances the inadequate facilities that were available, but I remember that one of the greatest impressions that was made upon her was the Seventh-day Adventist hospital in Rangoon, Burma.

Any of you who have visited Burma will know that the medical facilities there are extremely limited. But that hospital in the middle of that great city is a symbol of hope for people who, except for the dedicated men and women who work there, would not have an opportunity to live out their lives. I say that example could be multiplied seventy-four times, five hundred times, and I—speaking not only as the representative of the President of the United States, but as an American citizen—wish to pay tribute to this church and to those who have engaged in its work for the splendid achievements that not only are represented by this hospital but also in their work throughout the world.

Finally, may I say that it seems to me that this hospital represents another fundamental principle? We hear these days a great deal of discussion about the relative merits of public medicine and private medicine. We know that there is a place for some public service, government-sponsored medical institutions, but in the United States a majority of our people still believe that it is essential for our own best interests to maintain the freedom of choice by both doctors and patients with regard to the kind of medical service that shall be made available. But in the great argument that goes on, not only here, but in other parts of the world, as to whether the medical profession should be all public or part public and part private, I think that one fundamental principle we have to bear in mind is that if private medicine is to survive, it must have a public conscience.

Of course, this institution and others like it are symbols of that truth. We recognize the fact that it is necessary not only to have technical skill—skill which will be compensated for by those able to pay for it—but also to make that skill available to the greatest extent possible to any person who needs the attention of a doctor, a nurse, or a hospital. For all of these reasons and others, too, which I can mention, may I add my congratulations to the board of trustees of this institution and to all of those who have worked so hard to make this institution and others like it possible? In that connection, may I say a word about not only the doctors, and the trustees, but also the nurses?

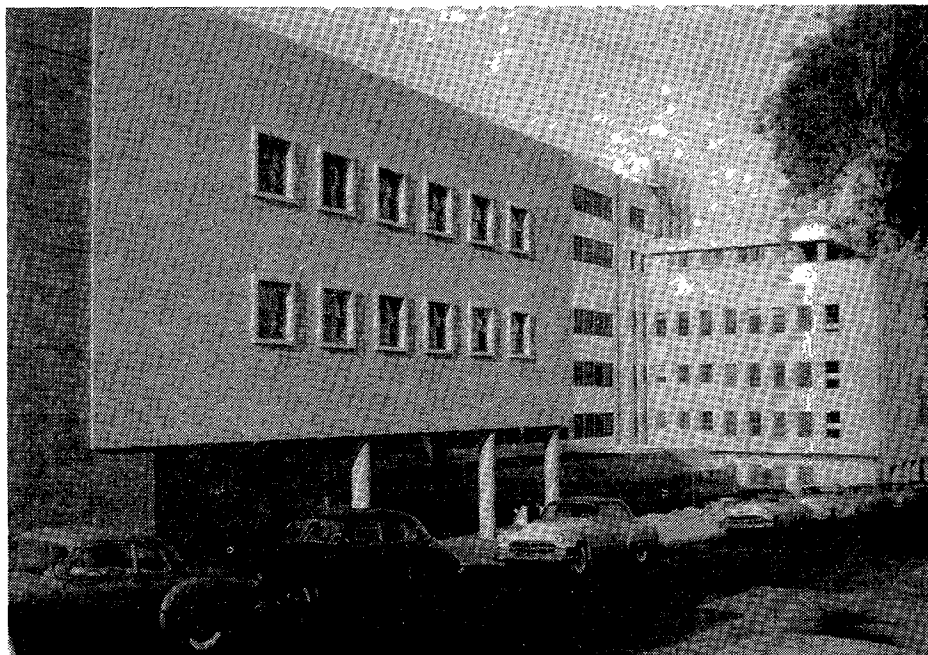


Feature Article
OF THE WEEK

We in the United States sometimes do not realize how fortunate we are to have fine young women going into the nursing profession. Many of us are not aware that in many countries (this was particularly a problem in many of the Central American countries that I visited, and also in Asia) they are having to indoctrinate the people in the opportunities that are available for young women in that profession. It is going to take many years before the profession reaches the standards adequate to serve the people as it should.

And so, may I say not only to doctors, the business people, and other officials, but also to the nurses who through the years have passed through this institution and others like it, we owe a debt of appreciation for the splendid work that they have done, and we thank them for the hours of kindness and love which they give to patients. That is something very wonderful indeed, which money cannot buy.

I wish again to express to all of you the appreciation that is mine to be with you, not as the speaker, but as a participant in this ceremony. I want to express our heartfelt thanks to all of those, some of them here, many of them not here, who have made possible this great institution, which in a few moments will be dedicated to continuing a tradition of service which is justifiably known favorably throughout the world today.



Side view of new five-story addition to the White Memorial Hospital in Los Angeles, California. This building meets a long-standing need for broader hospital facilities.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



2 Chron. 34:28 and John 3:13

Did Josiah Die in Peace?

Please explain 2 Chron. 34:28. God predicted that Josiah would die in peace. However, according to 2 Chron. 35:22-24, Josiah died in battle.

The following inspired comment adequately answers the problem posed by the above Scripture statements: "Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. When the Lord gave the king of Egypt orders that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, a battle that he should not have had anything to do with. The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act."—Ellen G. White Manuscript 163, 1903, quoted in *The S.D.A. Bible Commentary*, vol. 2, p. 1039.

The conditional nature of certain divine predictions is set forth in the following scripture: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:7-10).

"It should be remembered that the promises and threatenings of God are

alike conditional."—ELLEN G. WHITE, quoted in F. M. Wilcox, *The Testimony of Jesus*, p. 99.

"No Man Hath Ascended . . ."

How could Jesus say that only He had ascended to heaven when Enoch, Moses, and Elijah had already ascended? (John 3:13).

Taken by itself this verse presents certain difficulties, but considered in its context and in the light of the significance of its tenses the passage teaches an important truth.

The text finds its setting in Jesus' night interview with Nicodemus. Jesus was seeking to enlighten the Pharisee regarding spiritual matters. Nicodemus manifested surprise at the Saviour's words and seemed to doubt the authority of this new religious teacher. It was in response to this attitude that the statement referred to in the question under consideration was made.

Jesus informed His incredulous listener that He was testifying concerning things with which He had firsthand acquaintance. He said, "We speak that we do know, and testify that we have seen" (John 3:11). And later He added, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (John 3:13). He sought to show that He was the only One who has been in heaven and who has come down to bring to men firsthand information concerning the things of heaven.

It is clear that Jesus was not speaking of His own ascension that followed His crucifixion. The interview with Nicodemus occurred in the early part of Christ's ministry so that Jesus could not have spoken of an event some three years future as "no man hath ascended." He clearly had some earlier event in mind.

It is here that the Greek sheds valuable light. The verb translated "hath ascended" is in the perfect tense. This tense form describes an action as taking place and emphasizes in addition that the results of that action continue. For example, to use

this tense and to say "he has died" not only means that a certain person has died, but also stresses in addition that he is still dead. It would be incorrect to use this tense to describe the death of Jesus, for though Christ died, He is not still dead but is "alive for evermore" (Rev. 1:18). When Paul said, "Christ died for our sins" (1 Cor. 15:3), he correctly avoided the use of this tense; had he not, his words could be interpreted as meaning that Jesus is still dead. He avoids it also in the next clause, "he was buried" (verse 4), for Jesus is not still buried. But significantly the next clause, "he rose again," in the Greek is in the perfect tense. The apostle wished to emphasize that Christ is still alive.

When we apply these principles to the text under consideration, we are led to the following interesting observations: "Hath ascended," being in the perfect tense, describes not only the simple act of entering heaven but also the work that Jesus was to do in connection with the plan of salvation. Ever since sin entered, Jesus has been the channel of communication between the human race and heaven. In this sense He has oft both ascended and descended.

Christ as the channel of communication between heaven and earth was represented to Jacob by the mystic ladder that connected heaven and earth (Gen. 28:10-15). "The ladder represents Jesus, the appointed medium of communication."—*Patriarchs and Prophets*, p. 184. Compare with *Desire of Ages*, p. 116.

True, Moses, Enoch, and Elijah had ascended but they had not returned to communicate heavenly things to men. Jesus could correctly state that He was the only One who had repeatedly ascended and descended and who was functioning as the intermediary between heaven and earth.

There is another clause in this passage that has given rise to some perplexity. The verse ends with the statement, "even the Son of man which is in heaven." How could Jesus assert that He was in heaven while interviewing Nicodemus here on earth? Several ancient manuscripts omit the phrase "which is in heaven." However, others equally ancient retain the reading, so that it is well for us to inquire as to the meaning if the reading is genuine. It actually presents no problem. An understanding of the significance of the Greek tenses explains the apparent difficulty. The word translated "is" is in the present tense, which in the Greek signifies customary action or state. Thus by this clause Jesus simply meant that His customary abode was in heaven.

News From Home and Abroad

Tithe and Freewill Offerings

By C. L. Torrey
Treasurer, General Conference

Recently a letter came to the office calling attention to a paragraph in an article published in *THE REVIEW AND HERALD* under date of February 3, 1955, titled "Why Christians Pay Tithe." The paragraph referred to reads as follows: "Inasmuch, therefore, as all things come from Him, the Lord expected and directed that one tenth be returned to Him in gifts and freewill offerings to sustain His worship."

This paragraph should have read, "Inasmuch, therefore, as all things come from Him, the Lord expected and directed that one tenth be returned to Him as tithe, and in addition gifts and freewill offerings to sustain His worship."

From a cursory reading of the paragraph in *THE REVIEW AND HERALD*, and without considering the context, it would appear from the published statement that God had directed His people to return to Him one tenth of their income, which would include tithes and offerings. However, this thought was not in the mind of the writer, as is clearly noted in the reading of the very next paragraph: "When Moses, at the direction of God, set the tribe of Levi apart to the sacred work of the priesthood, the children of Israel were instructed to support them through the tithing plan. *Besides this, freewill offerings were given for other religious purposes.* The building of the tabernacle in the wilderness and, later, of the Temple at Jerusalem was accomplished with freewill offerings from the people."

The tithe and the offerings are sacred to the Lord, and He expects every member of the church to support His work. He enjoins us to "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Giving to the Lord tithes and free-

will offerings has been practiced down through the centuries by God's people. As the children of Israel came to worship God, whether at an open altar in the field, as was the case in the days of Abraham, or later at the beautiful Temple at Jerusalem, they brought an offering to the Lord. It was an act of worship. They gave as God had prospered them.

Withholding our tithes and offerings is robbing God. Notice, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

The work is fast closing up, and the need for more funds to respond to the many calls from different parts of the world is urgent and insistent. We must advance and finish the task, otherwise we are delaying the coming of the Lord. Sister White says, "If the plan of systematic benevolence were adopted by every individual and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as

well as lay claim upon all our powers to be devoted to the work of the Master?"—*Testimonies*, vol. 3, pp. 389, 390.

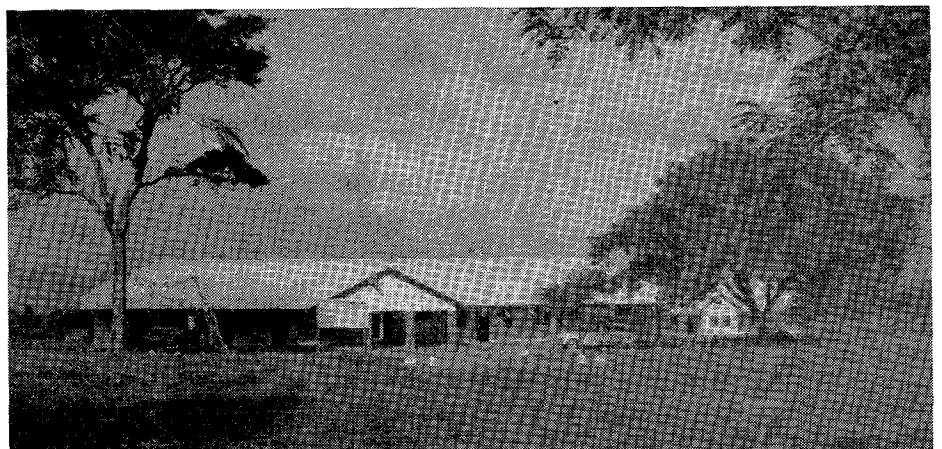
When we bring our tithes and offerings to the Lord with songs in our hearts, happy for an opportunity to advance the great cause of God in the earth, it is as a sweet incense to Him. As we faithfully support His work, we will be the recipients of His choicest blessings. Let us be faithful in returning to Him, who has done so much for each one of us, our tithes and offerings, and thus have the joy of His approbation and the deep satisfaction of knowing that we are doing our part in the finishing of His great work in the earth.

Jengre Mission Hospital Opens in Nigeria

By D. V. Cowin

The hard work and ambitions of twenty-two years of medical missionary activities came to fulfillment in the recent official opening of our hospital at Jengre, Northern Nigeria, by the Honorable M. Yahaya, Minister of Health for the northern region. Among the nearly twelve hundred persons present for this official opening were twenty-five local chiefs, several government officials, medical officers, and representatives from both our West African Union and the Northern European Division.

Mission and dispensary work was started at Jengre by Pastor and Mrs. J. J. Hyde in 1932. This station is situ-



Administrative block and operating theater of new hospital in Jengre, North Nigeria. One seventeen-bed ward seen at right and rear. Round mud huts at far right, which comprise the usual "sick village," now are used for lepers and overflow.

ated strategically near the borders of four northern Nigeria provinces, where both pagans and Moslems live in large numbers. Medical work was carried on here later by Mr. and Mrs. L. W. Normington until well into the war years, when it was necessary to let the whole program lapse.

Dr. J. A. Hyde, son of the one who first opened the Jengre Station, came back in the year 1947 to carry on with the medical and evangelistic work begun fifteen years earlier. He began with a dispensary building, which was the original pastor's dwelling place, plus ten round mud huts. These huts served as rooms for the sick people. Operations were performed on a wooden examining table, after which the patients were returned to mats on the mud floors of these same round mud huts.

In 1947 seven hundred patient visits were recorded. The year 1954 shows approximately 25,000, with 350 inpatients. Clientele now comes to the hospital from a radius of one hundred miles.

Capital investment in this hospital now totals about £15,000 and includes two seventeen-bed wards, an excellent administrative block with operating theater and staff housing. The medical officers' bungalow is nearby.

Future plans include sixteen more beds for maternity and pediatrics, additional staff quarters, utility building, and a home for a nurse. A system of dispensaries is to be built up in the outlying districts. The medical officer of the hospital has been asked to con-

sider opening four leper treatment centers in a nearby province.

God has through the years richly blessed this mission venture in North Nigeria, a land of more than eleven million pagans and Moslems, as is illustrated by the story of an African woman of twenty-five years who was admitted to the hospital for confinement. Complications that developed during the delivery caused her to go blind. The doctor was away at the time attending a committee meeting. European nurses called the staff together for a prayer meeting about the matter. The sick woman could only distinguish light from darkness at the beginning of the prayer service, but at the end she could see people quite well. Several days later, the doctor, upon his return, examined the woman and found her to have full vision. The Lord is to be praised for His wonderful healing power.

Providences on Okinawa

By Raymond S. Moore

From Okinawa there is a story to tell. There, as in Japan, young people are required to go to school six days a week. Anyone who attends church on Sabbath is interfering with the operation of the public schools. And the Okinawans believe that anybody who interferes with the education of their children is committing treason against their nation.

Up in the northern part of Okinawa, at Okuma, Hentona, and Kijoka, some high school students began attending our Sabbath school. They were very severely criticized by their teachers and principals for leaving school on Sabbath. When their parents heard it, they began to persecute them severely. Some of the parents beat their children; others chained them to trees to keep them from going to Sabbath school. Two of them threatened to kill their children, and one of these threats was published in the newspaper.

The problem of this "strange, treasonous Adventist

sect" became widely known, not only in the three northern towns, but over all Okinawa. The superintendent of the schools of northern Okinawa used the principal newspapers of the island to spread the news.

Soon it became so serious that the American occupational authorities offered to step in and forcibly quiet the press of the local town and the school officials. But we didn't want this sort of thing. We made it very clear to our friends in the American civil government that we wanted everything to be done in an atmosphere of freedom, and that we felt it was best to leave things up to God. We tried to explain as best we could to the newspapers, and some of them quieted down. Others intensified their activities.

Persecution of the young people continued. What made matters even worse was that nearly all the children who were stepping out from school to go to Sabbath school were honor students of their schools. So their teachers added to their persecution by recalling the honors that had been given to them. Still they were faithful.

We claimed the promises of God in prayer, pointing out to Him that we were trying to maintain His standards of religious liberty even though we could have used the authority of the American occupation to quell the opposition. We reminded Him, too, that we knew that His power was greater than any other.

The Answer to Our Prayers

Then again things began to happen. Mr. Miyagi's daughter, who happened to be in Tokyo, went to Japan Missionary College to visit an old friend, Mrs. Ire. She was deeply impressed, and began to study. She wrote home to her parents of her findings. She told them of our welfare work, of our educational work in Japan, and of the Voice of Prophecy. Her mother became interested.

Mrs. Miyagi, who is head of all the women's clubs in northern Okinawa, began to pass the word around to her friends. They became interested. Mrs. Miyagi began to take Bible studies. She is active and forceful, and soon her husband joined her in these Bible studies. As I write this article they are enthusiastically taking Bible lessons.

And now, under the leadership of the Miyagis, the whole attitude of the people is changing in northern Okinawa. We have no more attacks from the newspapers. We have been given license to start a new school at Shuri, Okinawa, to accommodate junior high school children. And this is but the beginning, for God's promises never fail—if we follow His plan.



The Hon. M. Yahaya, Minister of Health, Northern Region, Nigeria, cuts the ribbon to open officially our new hospital at Jengre, North Nigeria. Dr. J. A. Hyde, medical director, is standing behind Minister Yahaya at left.



John McCartney, manager of Esda Sales, signs a contract for a large supply of disaster kits for Civil Defense emergencies, while denominational and business representatives look on.

Ready When Disaster Strikes!

By George W. Chambers
Secretary, War Service Commission

Ever since U.S. Civil Defense officers began to plan for defense against the atomic bomb, they have urged Americans to provide emergency rations against the possibility of atomic attack. This emergency food was to provide for the period of time between disaster and the arrival of food from outside the stricken area. The plan was for the fringes of our great cities to be the area from which help would come to the center of disaster.

With the advent of the hydrogen bomb this concept has changed. The plan now is to evacuate the large centers of population in the event of an impending attack, and to bring aid from a much greater distance to the stricken area. In either case, one urgent need remains—emergency food to tide people over the waiting period between disaster and assistance.

In attempting to provide a way for our people to help others and themselves in such a crisis, the Civil Defense Committee of the General Conference has made arrangements to make a Survival Kit available to our people. A compact, lightweight, high-calorie food packet, with a small stove for heat, light, and cooking, has been created by the Bruce Scott Company. Harriette Hanson, head of the Home Economics Department of Washington Missionary College, and the advanced nutrition classes cooperated in developing the nutritional values of the contents of the kit and the menus to be used. This kit was carefully tested by a group of about forty "sur-

vivors" who camped out in the Maryland countryside in subfreezing temperature for three days.

In making this kit available to our people we cannot stress too strongly the fact that we have no "inside information" concerning any future threat to our security. We know only what each of you know—that we are living in troublous times, and we should prepare for any eventuality.

Malayan Union Seminary Graduation

By Elwood Sherrard, *Principal*

The first fruits of a new college program at Malayan Union Seminary, Singapore, were in evidence as five young men graduated from the junior college section at the close of the 1954 school year in December.

Since World War II there has been a growing need in the Malayan Union Mission for an advanced training program to prepare local young people to fill places of responsibility. As more and more of our older workers found it necessary to lay down their heavier burdens, the need for young men to fill these vacancies became more acute. Our brethren felt that the high school level of edu-

cation offered in our union training school was no longer sufficient for the training of workers in these days of advanced education. Therefore, college-level work was begun on a limited basis in 1949, and a regular junior-college program was put into operation in 1953.

Three curriculums are offered at present: (1) ministerial training, (2) teacher training, and (3) a transfer curriculum for those who can continue their education in our senior colleges elsewhere.

Arrangements have been made with a number of our senior colleges for the transfer of credits earned here. This accreditation plan, with its high scholastic standards, has greatly strengthened our college program and has created new interest, resulting in a growing college enrollment.

Of the first five graduates of this new college program, one has entered directly into the ministry, one is secretary-treasurer of the Sarawak Mission, and the other three are entering the teaching ministry of the church at present, planning to continue their preparation for service at one of our senior colleges later.

Temperance Exhibit in Washington, D.C.

By Frederick C. Reiss

From February 19 to 27, 1955, the temperance society of the Sligo church, Takoma Park, Maryland, sponsored a temperance exhibit in the National Guard Armory of Washington, D.C., in connection with the Annual Home Show. After several weeks of preparation and planning, with the cooperation of the Potomac Confer-



The first five graduates of the Malayan Union Seminary, Singapore.



Temperance exhibit sponsored by the Sligo church at the Annual Home Show, National Guard Armory, Washington, D.C. Frederick C. Reiss, church temperance secretary, was in charge.

ence and the American Temperance Society, an attractive booth, ten by ten feet, was arranged under the leadership of the writer, temperance secretary of the Sligo church.

Many favorable comments were heard, such as: "Glad to have folks like you on the job." "This is the best booth in the place." "I'm a member of the WCTU, and glad to see you doing this work." "Most sensible thing in the show." "Good for you! Wish there were more booths like this around. Good luck!" "I'm a nurse. I agree with your work. People ought to see what I see in trying to help alcoholics, and they would not use it [alcohol]."

Our readers might be interested to know that many people are becoming more health conscious concerning the use of tobacco and alcohol. Hundreds of people said they had recently stopped smoking or given up alcohol. If the public trend is away from these harmful narcotics, as these reactions seem to indicate, we are as Seventh-day Adventists in a most advantageous position to shine as the sun for the temperance cause.

Literature distributed during the nine-day period totaled 19,927 pieces. This is indeed a marvelous demonstration of achievement. Heaven only will know the results of this seed sowing. All those who spent time at the booth and others who helped plan the exhibit should be congratulated for making this project a success.

Baptism in Guayaquil, Ecuador

By F. C. Petty
Pastor, Guayaquil Central Church

The gospel of Jesus Christ is still the power of God unto salvation. This was brought forcefully to our attention recently in our Guayaquil, Ecuador, church when thirteen people followed their Lord in baptism. The number was not large, but there were many manifestations of the wonderful workings of the Spirit of God in this service. We could call the roll of the converts and listen to an outstanding testimony from almost everyone. I must mention a few cases.

Here is the young man who, upon graduating from high school, chooses to leave the world and take his place in the cause of Christ, even though his parents have no interest in the church.

There is a young lady who in her childhood attended Sabbath school, but who for many years was swallowed up in the world and its pleasures. One Sabbath

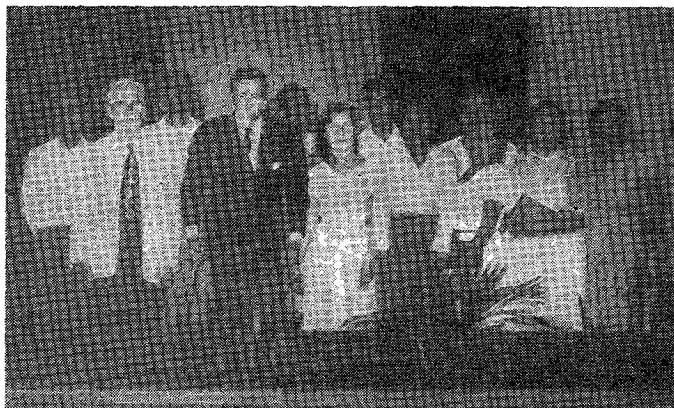
morning, sick and discouraged, she was on her way to the hospital when there came over her a conviction that she should go immediately to the Seventh-day Adventist church. She did not know where to find our temple, for she had been accustomed years before to attend services in rented quarters, but she searched for us and found our people in the new church building. Weeping, she briefly explained her story to one of our sisters. Our sister at once sent a note to the pastor asking for special prayer. Soon this young woman made her decision, and descended into the waters of baptism.

Another candidate, an old gentleman with gray hair and paralyzed hands, came to the Lord after a quarter of a century of procrastination.

And who is this crippled old man who is carried into the pool by two ministers? He is eighty-two. He lost his leg half a century ago in the battle of Cuenca, fighting for Eloy Alfaro. But would you believe it? He has been a giant in his time, and at eighty-two he is still probably one of the strongest men in Ecuador. His little finger can lift a hundredweight. He stands like an oak, and his muscles are as iron. Quite a testimony in favor of health reform, this old soldier, as for decades he has been a sworn enemy of tobacco, alcohol, tea, coffee, and even soft drinks, and for years he has been a vegetarian.

But we must not pass by the man with the soft speech and pleasant smile. Now over fifty, he is one who has sailed the seven seas. His conduct has not been above reproach, whether he was in New York or Hamburg. The prison band found him last year in the municipal penitentiary. As soon as he was free he came to the temple, and for months he has not missed a meeting. He tells not only of a work of grace in his heart but of the healing, by the Lord, of many maladies. His faith is simple and genuine.

Pray for the work in Guayaquil, where the Lord is manifesting His power in the saving of the lost.



Converts recently baptized in Guayaquil, Ecuador.

Lay Missionaries in West Africa

By D. E. Rebok

Imagine my surprise on the edge of the African desert to have two American women step up to me at the air terminal in Monrovia and inquire, "Are you from Washington, D.C.?" Rather cautiously I responded, "Yes, I am." Then one woman eagerly pressed her question, "Could you possibly be Elder Rebok?"

She saw my embarrassed surprise, and eased my mind by adding, "I used to hear your talks on education at our Potomac Conference teachers' institutes. You do not know me, but I know you."

Introductions were made, and then A. V. Olson and I learned of the mission that took three sisters and their husbands to such a lonely, isolated place as Roberts Field, the airport for Liberia in West Africa.

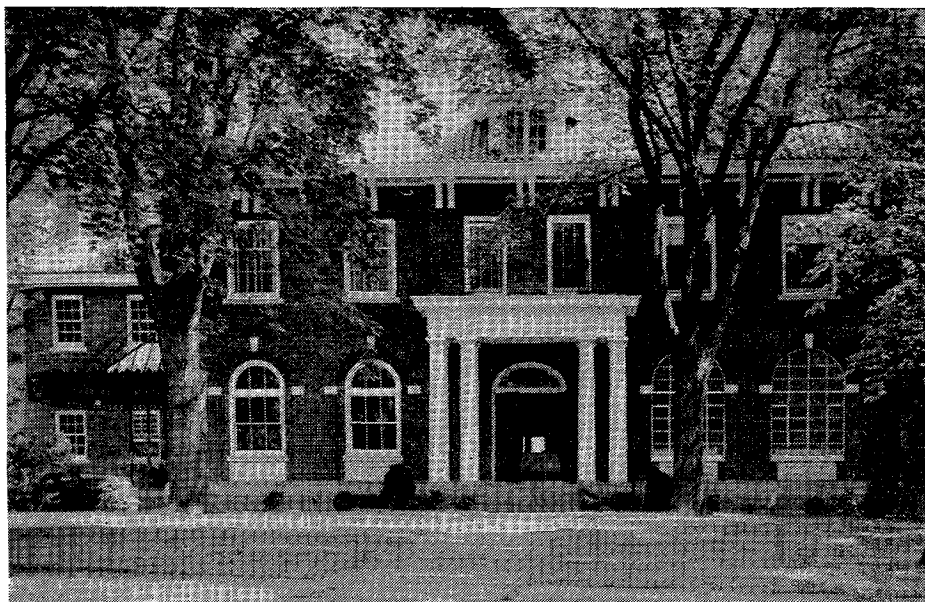
It was about 6:30 P.M. when we dropped down out of the sky for a landing at this isolated field. Everybody enjoys looking around in strange countries, and Liberia was of particular interest.

Our work in that country is staffed entirely by our national brethren. No white missionaries are in that country. We were sorry not to be able to see anything of our work, but it is some forty-five miles to the nearest church from the airfield. For this reason we had not expected to see any signs of an Adventist in that place.

What, then, were these American women doing in Liberia? What could take them from the State of Virginia in the U.S.A. to Monrovia? Why would they choose to live in that far-off corner of Africa? They answered all of those questions and many more. The three men had taken a contract with Pan American Airways to resurface the runways on the airfield. There they were enduring the terrific heat, the isolation, the loneliness, and the inconveniences to make our landings smoother and safer.

Missionaries are not the only ones who go on foreign missions. Those three Adventist families from Virginia are making their contribution to the work in Liberia. They shut down their operations on the Sabbath and drive those miles over rough dirt roads to Sabbath school and church to meet with African believers. They let their light shine. They also conduct a little medical clinic at their back door. They are real missionaries at heart, and are doing a lot of good while earning their own expenses.

May God bless our faithful lay missionaries wherever they may be and whatever they may do for the Master.



Dedication, Hartford, Connecticut, Church

On Sabbath, November 13, 1954, members and friends of the Hartford, Connecticut, congregation gathered to participate in the dedication of their church home. This occasion marked the climax of a program of untiring labor and sacrificial giving since the building was purchased several years ago. The dedicatory sermon was delivered by L. E. Lenheim, president of the Atlantic Union Conference, and the dedicatory prayer was offered by Merle L. Mills, local conference president. Also present to extend commendation were Col. Harry Schevolsky, mili-

tary aide to Gov. J. D. Lodge, and Mayor DeLuca of the large and beautiful city of Hartford.

This building, which is next to the governor's mansion on Prospect Avenue in Hartford, was purchased at a cost of \$38,000. In addition \$40,000 has been raised to remodel it. Those who have led out in the building program include: C. M. Pike, J. M. Clemons, Harold Fagal, and Richard W. Knapp.

MERLE L. MILLS, *President*
Southern New England Conference

On the Banks of the Great Zambezi

By W. P. Bradley

Warren Zork, a former worker in Missouri and now located in Barotse-land, Africa, where he is in charge of the Sitoti Mission, states that he is rapidly becoming acquainted with life on this great continent, and is meeting interesting experiences in the work. He writes:

"On my trip south from the mission soon after you left, I had the privilege of visiting a layman who is truly sharing his faith. After a twelve-mile hike through uninhabited wilderness, I found this successful Adventist farmer in a small river valley. He has studied for over two years with twelve people, and now presents them as candidates ready for baptism.

"Later in December, when riding home from Senanga one night on a small river boat, the men on whose boat I was traveling shot and killed two crocodiles, one thirteen feet long and three feet wide across the mid-section. This big fellow was caught within four miles of the mission.

Needless to say, ever since that memorable night I have had due respect for the lazy Zambezi River that graces the landscape before us.

"I now have an explanation for the absence of the lions here during this season of the year. For the duration of the rainy season—November to April—when water is plentiful throughout the whole country, the lions can easily find small game on which to feed, many miles back into the bush, away from the big river and the highways. When the dry season returns, the water holes in the bush dry up, and all the smaller game trek quickly toward the great Zambezi for water again, and the lions follow their prey back to the river. So we can expect Mr. Lion to visit us in May or June."

The mission home is on a little elevation just above the banks of the great Zambezi River. This river provides a plentiful supply of water, and also is the only useful means of access to the mission area during the rainy season, for the work of the mission must go on along the river and in the bush, from village to village in spite of weather conditions.

Northern Union Conference Session

By W. B. Ochs

The sixteenth quadrennial session of the Northern Union Conference was held in the St. Paul Municipal Auditorium February 24-27. This union is made up of the four States of Iowa, Minnesota, and North and South Dakota. R. H. Nightingale was called to the presidency of the union at the time of the General Conference session, when J. D. Smith, who served the union as president, was elected president of the Central Union Conference.

At the close of 1954 there were 229 churches, with a membership of 12,542. During the past four years the combined efforts of ministers and laymen in public and personal evangelism resulted in 2,647 souls being added to the church by baptism and on profession of faith. This is an increase of 259 over the previous four years.

Our members in the Northern Union Conference brought into the treasury during the last four years \$3,943,889.60 in tithe. This was an increase of \$521,186.40 over the previous four-year period. 1954 was the first year that the tithe exceeded one million dollars.

Our believers loyally supported the worldwide mission program. The total offerings, including Ingathering and Sabbath school, were \$1,459,144.52, a gain of \$155,435.26. The total tithe and offerings for the quadrennium were \$5,403,034.12.

The home missionary department in the Northern Union Conference is carrying on a strong program for our laity. Much was accomplished as a result of the literature distributed and through the Bible studies given and the cottage meetings held. The number of pieces of literature distributed was 2,252,405; 410,965 missionary contacts were made; and 64,650 Bible studies were given. The Dorcas welfare department is carrying on an ever-expanding work, which is making friends and breaking down prejudice.

The Northern Union Conference is not forgetting its youth. In each conference there is a fine academy. Many improvements have been made during the past four years in these schools. A lovely auditorium and recreation hall has been built at the Plainview Academy. At the Maplewood Academy the boys' dormitory has undergone a much-needed renovation and a large addition to the craft shop has been built, in which to store the finished products. Recently at the Sheyenne River Academy a boiler had

to be installed for the heating plant, and at the Oak Park school two industries were added and a farm of 181 acres purchased.

The Iowa Conference plans to build a new boys' dormitory soon at Oak Park. There are in the Northern Union 737 boys and girls in our church schools, 523 in our academies, and 261 at Union College. These young people are missionary-minded; they believe in sharing their faith. During the last four years 383 joined the baptismal classes as a result of the MV Week of Prayer, and 337 were baptized.

Through the faithful colporteurs \$475,946 worth of books were delivered during the past four years, with the splendid results that come from the reading of our literature. More of our people should enter this important work, that the task might soon be finished. The servant of the Lord wrote many years ago: "If there is one work more important than another, it is that of getting our publications before the public."—*Testimonies*, vol. 1, p. 390.

The president of the union greatly emphasized the need of a strong evangelistic program in all the conferences. It is planned from the first of January to the camp meeting season that one hundred evangelistic campaigns and revivals will be conducted. March 13 was set as E Day (Evangelism

Laymen Active in Jamaica

By Joe Bielicki

Several months ago I attended the two conference sessions on the island of Jamaica. H. S. Walters, the West Jamaica Conference president, was re-elected at the third biennial session at the West Indian Training College in Mandeville, Jamaica. And in the East Jamaica Conference, R. E. Delafield was re-elected. W. E. Read of the General Conference, presented the main studies for the sessions. But what most interested me, as a visiting layman from the United States, was the reports of lay activities on this remarkable island.

The laymen's movement is strongly represented in Jamaica as men and women preach the gospel of Christ to their neighbors, win souls, and raise up churches so fast that some ministers have to take care of fifteen to twenty churches. In the West Jamaica Conference more than three thousand souls were baptized during the last two years, and in the East Jamaica Conference, under the direction of R. E. Delafield, there were more than twenty-five hundred baptisms. I believe God will bless Jamaica with twelve thousand baptized souls within the next two years.

I am thankful to see that the laymen and ministry are uniting in Jamaica to hasten the coming of our Lord and Saviour. I appreciated the hospitality that was shown me by all of our faithful people on the island.

Day) for all the workers who are not already conducting an effort. The plan is to build up every church. Evangelism is to be the keynote in all the churches.

Throughout the entire session God's presence was felt. The spirit of unity and harmony was ever present. R. H. Nightingale with his entire staff was re-elected. After the session a ministerial institute was conducted. We pray for the continuous blessing of God upon the work and believers in the Northern Union Conference.

Medical Missionary Work in Canada

By Wesley Amundsen, Secretary
Association Self-supporting Institutions

The progress of the message of the third angel in Canada has been slow, but it is increasing in tempo. The large cities are a great challenge to evangelism. They must be worked thoroughly before the Lord can say, "It is finished."

The Ontario-Quebec Conference, which is adjacent to the northern States of Michigan, New York, New Hampshire, and Vermont, is making progress. G. Eric Jones, the president of the conference, is developing a program of expansion as fast as men and resources will permit.

It was my privilege to speak in a number of churches in this conference. I found Seventh-day Adventists in Canada interested in such themes as evangelism and rural living, how to get out of the large cities, and the establishment of self-supporting enterprises and institutions. My time was occupied by speaking and answering questions, giving counsel and encouragement, and discussing medical missionary objectives with our doctors.

The wholehearted acceptance of the principles that have been given to Seventh-day Adventists to govern them in all of these phases of church life was encouraging. At the close of every evening service scores of people remained for a question-and-answer period.

Canada has never had many denominational institutions. The only medical center that we can claim as an institution of our own is the Rest Haven Hospital and Sanitarium in British Columbia, in the extreme southwestern part of Canada. But this institution can care for only fifty patients. What is this small medical missionary center in so vast a field as Canada?

This year will see a new fifty-bed medical missionary center in the sub-

urbs of Toronto. Land has already been purchased, the plans drawn, ground-breaking ceremonies held, and sufficient funds are on hand with which to build a modest institution, which could begin operations by the close of the year.

A Seventh-day Adventist medical institution must have Christian physicians to do the medical work. God has already prepared the way for this need. There are four College of Medical Evangelists graduates in Toronto, and four more at Oshawa, thirty miles away. These men are all doing exceptional work and have built up a good practice for themselves. They are doing a wonderful work in spiritual lines. Already scores of persons are interested in the message through the contacts they have made. Toronto is a city of approximately 1,200,000 inhabitants and is growing rapidly.

Montreal is a city that really challenges our church. The population now exceeds 1,800,000 of which 95 per cent are Roman Catholics. French is still used extensively. Notices and bulletins in stores and public places are usually in two languages, English and French. It is a difficult city in which to work. We have been trying to develop a strong work in this city for forty or more years, and we still are a very small church. H. J. Brendel, the present pastor, has been working almost single-handed trying to break

through the walls of prejudice and fanaticism of opposing religious beliefs. His approach to the people through the health lecture method from the public platform has opened a few avenues, but so much still remains to be done. It will take more than preaching to reach hearts in this great city.

Oshawa is a spiritual nerve center for the work in this conference. This is the home of the union and local conferences, the publishing house, and Oshawa Missionary College. Here we find the largest church membership in the conference. I met with the believers on the Sabbath day and found an audience receptive to the teachings and counsels of God relating to medical missionary work.

Week of Prayer at Southern Missionary College

By Donald W. Hunter

Southern Missionary College was Missionary Volunteer conscious during its spring Week of Prayer, February 25 through March 5. The MV Society assumed full responsibility for every phase of the program. A youth representative acted as master of ceremonies at each meeting. Music, prayers, and offerings were all presented by the student body. Not only

did this provide opportunity for participation, but it created a closer bond between the youth and the Week of Prayer itself. Miss Ellen Adams and her associate officers are to be congratulated on their efficient organization. The Missionary Volunteer sponsors, Valentin Schoen and Richard Hammill, gave special guidance and assistance.

The daily program began with worship at 7:30 each school day, conducted by Charles Edwards, of the Madison Tennessee Boulevard church. He also conducted chapel each afternoon for the academy family. During the morning worship hour the student prayer band leaders met for meditation and prayer. Studies on the need and power of the Holy Spirit were presented at this time. College chapel was held each day at 11:05, followed by almost one hundred per cent participation in prayer bands. The evening service was conducted at 6:45 for the entire campus family. These, with the weekend services, comprised the public meetings.

In any such Week of Prayer personal counseling occupies much of the guest speaker's time and is the most fruitful field in securing decisions and rendering spiritual aid. Every moment of the day and evening was spent in such ministry.

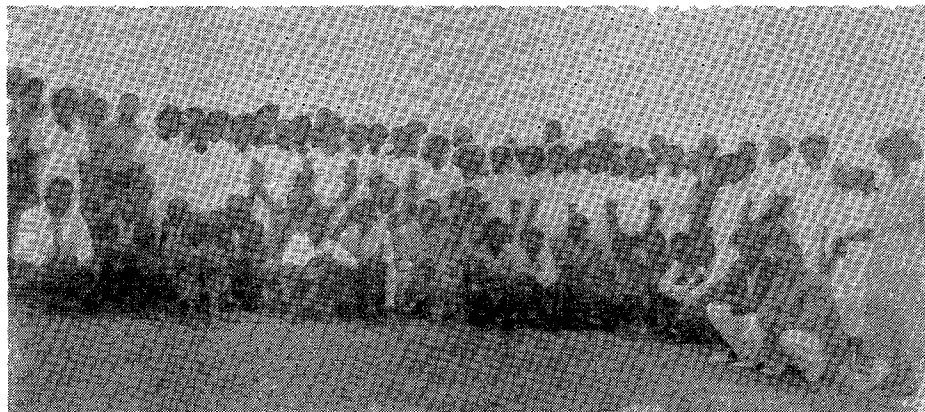
The spiritual tone at Southern Missionary College is good. The majority of the students are earnest Christian young people in attendance for the sole purpose of preparing themselves for service to God and man. In the consecration calls Friday and Sabbath every member of the congregation, as far as could be seen, rose and pledged renewed allegiance. It was a pleasure to be associated with Elder Edwards, the staff, students, and campus family of my alma mater during this week of spiritual revival.

New Church in Woodbury, Tennessee

By Harold Robbins

A great victory has been achieved in Cannon County, Tennessee. We have established a new church outpost in the town of Woodbury. This achievement came about through the influence of our medical workers. When Dr. Russell Myers came to Woodbury a few years ago, he let his light shine. Then came Dr. William Bryant, later William Harp, D.D.S., and finally Dr. Alexander McLarty. These men were asked by county officials to take over the Good Samaritan County Hospital.

For some time they worshiped in their homes on the Sabbath. Finally plans were made to build a new



Evangelism in Bridgetown, Barbados

Not long ago I joined with the workers of the office staff in conducting a tent effort on a spot where evangelistic efforts have been conducted for thirty years. In spite of the excessive showers that made us at one time fearful that the tent would collapse, the Lord was with us and we were able to hold an eager crowd nearly every night for fourteen weeks, even during the rainy season.

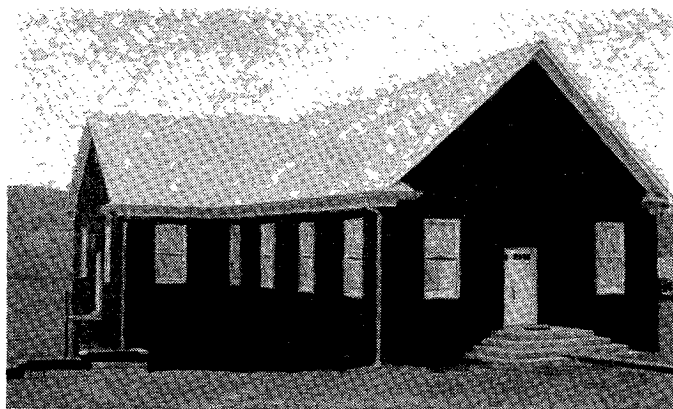
On Sunday morning, January 23, hundreds of members and visiting friends gathered to witness the baptism of twenty-nine new converts who had been rescued from Satan's clutches and who are now rejoicing

in the wonderful light of the Advent message.

There was a joint baptism on this memorable morning and sixty-eight were baptized in all. W. W. Weithers, who conducted a tent effort at Black Rock, about five miles from the city, had his candidates present also. We are glad to state that a new company has been organized in that section of Barbados.

The laymen of this island have set 414 baptisms as their goal for souls for the year 1955.

M. G. NEMBHARD, *President*
Leeward Islands Mission



New Woodbury, Tennessee, church dedicated February 12, 1955.

church. No service was to be held in the church until the building was entirely finished and debt free. Sabbath, February 12, the new \$35,000 church was dedicated.

Ralph Davidson, certified public accountant, worked in conjunction with the doctors as he managed the finance and supervised the construction. Local people took such an interest in seeing this new church go up in their city that they gave a considerable amount toward its completion. This unusual accomplishment is a venture of faith and planning on the part of the doctors, Brother Davidson, and the twenty-five charter members.

The dedicatory sermon was delivered by our conference president, R. H. Pierson.

Cooperation Between Our Servicemen and Members

By William H. Bergherm

Only a few weeks ago I visited twelve installations in the Southern and Southwestern States where Seventh-day Adventist young men are assigned in the service of their country. I was able to visit more than one hundred Adventist young men and a number of their officers and chaplains. With many of their chaplains I had served in other years or we had met in visits overseas. Everywhere I was courteously received. In a number of camps and forts transportation was provided and every provision made to enable me and the local camp pastor accompanying me to reach all Adventist men.

In one air force camp we found a number of men wrongly placed in connection with a service not of a noncombatant nature. We were pleased to discover the willingness with which officials gave their cooperation in transferring these men to a service more in keeping with their conscientious convictions. Surely God

has given us a great measure of favor and good will in meeting these problems touching matters of conscience. We are deeply grateful for this.

On one occasion I remarked to a supervising chaplain how grateful we were for his kind ministry and the cooperation generally received on the part of the officials. He replied

that officers were always glad to help those who were trying to help themselves. Not understanding the full significance of this statement, I asked if he would explain what he had in mind. His reply revealed that military leaders know more about us than we think. He made reference to our Medical Cadet camp work in Michigan and other places, and added that any people doing what we are doing to prepare our young men for their "hitch" in the service deserve every assistance. One hesitates to think how much greater our problems might be without our Medical Cadet program.

A Fine Spirit of Fellowship

Perhaps the deepest impression that came to me in these visits in the camps was the fine spirit of fellowship that had developed between the men and the churches. In some cases where men expected to remain for six months or longer they had transferred their membership to these nearby churches. But whether members or not, I found most men had integrated themselves into the local fellowship, and there was a fine feeling of brotherhood. At Fort Hood, where the nearest church, at Temple, Texas, was building a new church home, the servicemen had labored earnestly in the construction of the new church. One young man, Corp. Douglas Bethea, I was told, had laid practically all the bricks with his own hands. Others had contributed as they were able, four or five being present each Sunday to help, although the church was twenty-five miles away.

Some of our young men were serving the church as Sabbath school superintendents and in other capacities of usefulness and service. One young man was giving Bible studies nearly every night, and had a group of young men and women now preparing for baptism. At Fort Benning and at Fort Bragg I found the men were conducting their own Friday evening services on the base in one of the post chapels. They were inviting their

friends and letting their light shine for Christ in places where tens of thousands of the unreached and needy youth are found.

While the men were assisting the churches, it was evident the churches, as far as they were able, were serving the men. In some cases these churches are small, with a membership scarcely larger than the number of men in the camps nearby. Yet they were doing what they could, and some of the conferences were assisting in bearing the expense. At Camp Gordon I was pleased to visit with H. T. Walker, pastor of the church at nearby Augusta, Georgia. The church has set up a service room for the men in nearby Camp Gordon. Our boys are free at any time to spend the night in this room when they can be off the post. On Sabbaths those who are able to attend church are always welcomed into the homes of our brethren.

Your War Service Commission is deeply grateful for the spirit of a people that is giving every assistance to young men passing through this period of their lives. Adventists are not forgetting their servicemen. Whether in the homeland, or overseas, or in the remote islands of the seas, their church is with them to assist in any way possible.

• In Brief •

NORTH AMERICA

Canadian Union

● Donald James Donesky, a worker in the Manitoba-Saskatchewan Conference, was ordained to the gospel ministry on February 19, 1955, at Saskatoon, Saskatchewan. Elder Donesky and his family will sail for India shortly, where they have been called to do evangelistic work.

● George Aso is conducting a series of meetings for the Japanese in the Legion Hall in Toronto, Ontario. The attendance of non-Adventists is most encouraging.

● On March 12, the church at Moncton, New Brunswick, was dedicated to the Lord. W. A. Nelson, president of the Canadian Union Conference, preached the dedicatory sermon.

● R. H. Pierson was guest speaker at Oshawa Missionary College for the Spring Week of Prayer, March 20-26.

Central Union

● Union College has announced that through its department of nursing it is now offering a B.S. degree in nursing in four academic years and two summers.

The students will spend four semesters on the Lincoln campus and 24 months on the Colorado campus where the clinical courses will be taught. The college offers clinical practice for these courses at the Porter Sanitarium and Hospital in Denver, Colorado.

- N. C. Petersen and H. A. Young were present at the organization of a new church of eighteen charter members at Arriba, Colorado, Sabbath, February 26. Brother and Sister J. W. Price have done good missionary work the past few years, thus helping another church to be organized.

Columbia Union

- More district changes have been announced in the Allegheny Conference by W. L. Cheatham, president. Edward Dorsey, of Akron, Ohio, will become pastor of the Pine Forge Institute church; J. E. Farrow, from Norfolk, Virginia, will become pastor of the Coatesville and Harrisburg, Pennsylvania, churches; J. J. Johnson, from Danville, Virginia, will become pastor of the East Beckley and Eckman-Kimball, West Virginia, churches.

- R. W. Newman, pastor at Pine Forge Institute, will transfer to the Youngstown, Ohio, and Titusville, Pennsylvania, churches; C. B. Tivy, of Petersburg, Virginia, will go to the Dayton, Springfield, and Germantown, Ohio, churches; and J. H. Wagner, Jr., of Youngstown, Ohio, will assume the pastorate of the Newport News and Norfolk, Virginia, churches.

- George Liscombe, home missionary and Sabbath school secretary of the Ohio Conference, has accepted a call to become home missionary secretary of the Southern California Conference, replacing David Olsen, who recently became home missionary secretary of the Pacific Union.

Lake Union

- D. E. Caslow baptized eleven new members for H. F. Hannah on Sabbath afternoon, January 29. These were the first fruits of the effort conducted in La Porte, Indiana, last fall.

- One of the youngest Ingatherers in the Lake Union is LaVon Thomas of Michigan. He is only three years old, but he has brought in \$21.45. He simply says, "I'm getting money for Jesus to help the poor and needy. I'm sure you would like to help."

- A fine youth rally was held at South Bend, Indiana, March 4, 5, with a large number in attendance. All enjoyed the pictures of youth activities shown by Miller Brockett of the Lake Union, the thrilling "Share Your Faith" experiences by Capt. L. E. C. Joers, of the U.S. Navy, and the music by the Indiana Academy choir. The Emmanuel Missionary College band played at the John Adams High School on Saturday evening, and Clarence Kott, temperance secretary of the Southern California Conference, spoke on the evils of liquor.

Northern Union

- Clarice and Marvella Anderson, secretaries in the South Dakota Conference

office, have accepted a call to work in the Home Missionary Department of the General Conference at Washington, D.C.

- The Pathfinder Club of the Stevens Avenue church in Minneapolis has been conducting Sunday night meetings in a YMCA hall, where Pathfinders conduct the song service and show a junior Bible course picture.

- Oak Park Academy students opened an evangelistic effort at the Boone, Iowa, City Hall on March 6. Students furnished the music and three students spoke to the attentive audience.

- To promote the Bible School in the Iowa Conference a sample of lesson No. 1, with a letter of introduction and a return envelope, are being mailed to every home in a certain community. Already twelve churches are participating in this new approach to promote the Bible School.

North Pacific Union

- Two series of evangelistic meetings opened in the Washington Conference on February 20. Desmond Cummings is holding meetings in the Snohomish church. As a result of the cooperation of the three churches in the district there has been a good attendance of 30 to 35 friends exclusive of the regular membership.

- On January 29, L. K. Dickson of the General Conference preached the dedicatory sermon for the Gresham, Oregon, church. Three pastors took an active part in the building operations: Ronald Kegley, C. J. Ritchie, and Clare Bishop. The present pastor, Armen J. Johnson, has also been active. The work that began in Gresham in 1914 resulted in an organized church of six members, and has now grown to approximately 160.

- The spearhead evangelistic campaign held by A. O. Sage in Klamath Falls, Oregon, closed with 34 additions to the church by baptism. A number of others plan to attend the follow-up Sunday and Wednesday night meetings conducted by the pastor, Preston Smith, who is planning another baptism later.

- Gordon Harris, Nampa, Idaho, district pastor, reports six souls baptized recently, with Ralph Gladden performing the rite.

- Approximately 550 persons attended the dedication services for the Payette, Idaho, church on March 5. C. A. Scriven, union conference president, was the speaker. Recently the pastor of the Payette district, Harold Wernick, baptized three new believers.

Pacific Union

- H. H. Hicks, recently retired as president of the Southeastern California Conference, will do special pastoral work in that field.

- R. C. Baker, newly elected president of the Southeastern California Conference, and D. E. Venden, who follows him as president of the Central California Conference, have taken up their respective duties.

- Dr. and Mrs. George Rue, returning to Korea after furlough, and Elder and Mrs. E. E. Jensen and family, returning to Okinawa from furlough, spent March 5 and 6 in Honolulu. There they gave reports in our church of the advancing work in their respective fields.

- The officers of the Northern California Conference were returned to their positions at the constituency meeting held March 6. The changes in departmental secretaries were few. J. R. Ferren takes up the work of public relations director and R. E. Adams, former assistant, now becomes secretary for religious liberty, temperance, and industrial relations departments.

Southern Union

- J. L. Shuler just closed a short effort in Bradenton, Florida, at the close of which 11 people were baptized. In addition 220 enrollments were secured for the Bible course.

- A lay preacher in the South Atlantic Conference, with the cooperation of other laymen from the Fort Lauderdale, Florida, church, launched into a series of evangelistic meetings in Dania, Florida, which resulted in the baptism of ten persons on February 19.

- LeRoy J. Leiske, president of the Alabama-Mississippi Conference, reports that 24 persons were baptized in that conference on March 12—seven at Gulfport, Mississippi; one at Panama City, Florida; three at Montgomery, two at Fort Payne, and one at Floral Crest, Alabama; four at Meridian, and six at Hattiesburg, Mississippi. In each of these places two-week efforts were held, and these baptisms were conducted at the close of the efforts.

- On March 5 a new church was organized at Marietta, Georgia, in the Georgia-Cumberland Conference, with a charter membership of 50. G. R. Nash, president, and K. C. Beem, secretary-treasurer, participated in the organization service. Plans are already under way for a church school and church building.

Church Calendar FOR 1955

Ingathering Campaign	April 2-May 14
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	October
These Times Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31



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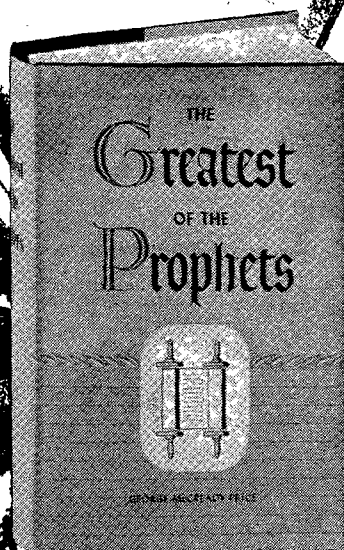
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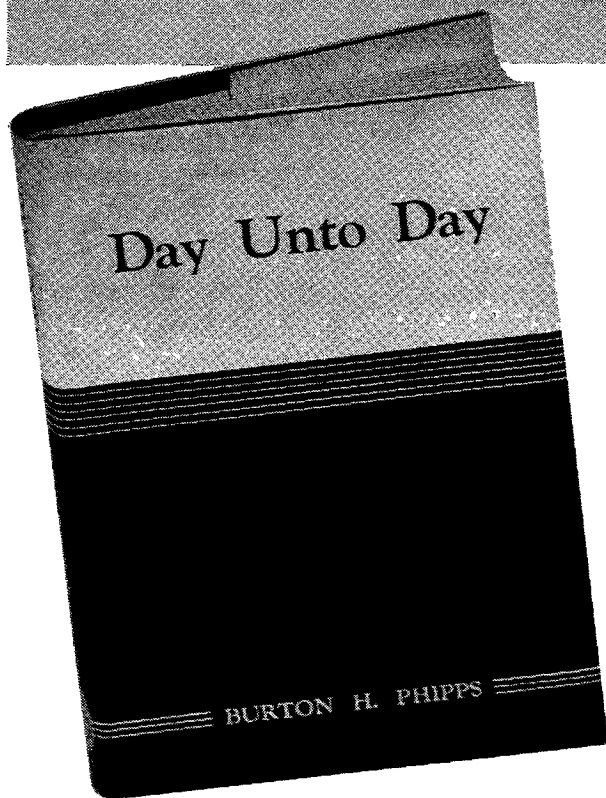
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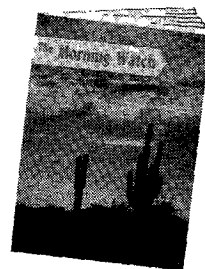
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time, there are delightful bits of verse such as Jessie Wilmore Murton's "The Ancient Wisdoms." As usual a schedule of Scripture portions for daily reading on the Bible Year Plan is included. The calendar is organized to integrate with the 1955 Morning Watch book *Day Unto Day*, but can be used profitably without it. Many people buy this calendar each year to send as greetings to friends. Mailing Envelope Furnished.

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13L—Saviour, Like a Shepherd Lead Us
15L—Shall We Gather at the River?
16L—There Is a Gate That Stands Ajar
17L—Watch, Ye Saints
18L—Lift Up the Trumpet
19L—The Golden Morning Is Fast Approaching
20L—How Sweet Are the Tidings
21L—When Jesus Shall Gather the Nations
22L—Beneath the Cross of Jesus
23L—In a Little While We're Going Home

24L—I Sing the Mighty Power of God
25L—Is Your All on the Altar of Sacrifice?
26L—Jesus, I Come—Out of My Bondage
27L—Jesus, I My Cross Have Taken
28L—Jesus Is Tenderly Calling
29L—Jesus, Keep Me Near the Cross
30L—Jesus Saves
31L—Just as I Am
32L—Marching to Zion
33L—Master, the Tempest Is Raging!
34L—Jesus Paid It All
35L—No Disappointment in Heaven
36L—Softly and Tenderly
37L—Sweet Hour of Prayer
38L—Throw Out the Life Line

39L—Tis So Sweet to Trust in Jesus
40L—We Are Nearing Home
41L—We Have an Anchor
42L—What a Friend We Have in Jesus
43L—What a Gathering of the Faithful
44L—I Will Follow Thee, My Saviour
45L—America
60L—Alone
61L—Can the World See Jesus in You?
62L—He Lifted Me
63L—He Ransomed Me
64L—He Whispers His Love to Me
65L—I Come to the Garden Alone
66L—I Shall See the King
67L—I Walk With the King

68L—I Want to See Jesus, Don't You?
69L—I Would Be Like Jesus
70L—Jesus Took My Burden
71L—Just When I Need Him Most
72L—Living for Jesus
73L—O That Will Be Glory
74L—Since Jesus Came Into My Heart
75L—Tell Me the Story of Jesus
76L—That's Why I Love Him
77L—The Old Rugged Cross
78L—The Way of the Cross Leads Home
79L—Walking With Jesus
80L—Where the Gates Swing Outward Never
81L—You Must Open the Door
82L—He Lives

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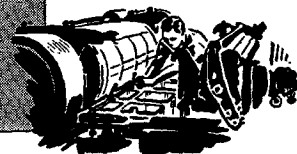
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Reprint of Articles by Dr. Hardinge

We have made arrangements with the REVIEW for reprints of Dr. Hardinge's article, "Is a Nonflesh Diet Adequate?" the second half of which appears in this issue. This article presents, calmly and factually, important information on a subject of real interest to our doctors and other medical workers, especially to those in our medical institutions. We believe that the article might profitably be given to patients and others. The cost will be 1½ cents per copy on orders of 50 copies or more. Those interested should write *at once* to: Medical Department, General Conference, Takoma Park, Washington 12, D.C.

T. R. FLAIZ, M.D., *Secretary*

1955 Camp Meeting Dates

Atlantic Union

Northern New England	
Lewiston, Maine	June 17, 18
W. Lebanon, N.H.	June 24, 25
New York	
Union Springs	June 30-July 9
Southern New England	
So. Lancaster	July 1-9
Greater New York	
Eagle Lake Park	July 15-24
Northeastern Conference	
Middletown, N.Y.	July 28-Aug. 7

Canadian Union

Ontario-Quebec	
S. Stukely, Que.	May 27-29
Simcoe, Ont.	June 10-12
Oshawa, Ont.	June 24-July 3
Manitoba-Saskatchewan	
Saskatoon, Sask.	July 1-7
Clear Lake, Man.	Aug. 4-8
Alberta	
Peace River	July 6-10
Lacombe	July 8-13
Beauvallon	July 20-24
British Columbia	
Hope	July 15-23
Maritime	
Pugwash, N.S.	July 29-Aug. 7
Newfoundland	
St. John's	Aug. 10-14

Central Union

Wyoming	
Casper	July 22-24
Colorado	
Campion Academy	July 29-Aug. 6
Nebraska	
Union College	Aug. 5-13
Kansas	
Enterprise Academy	Aug. 12-20
Central States	
	Aug. 18-27
Missouri	
Sunnydale Academy	Aug. 19-27

Columbia Union

West Virginia	
Parkersburg	June 2-12
Potomac	
New Market, Va.	June 23-July 3
East Pennsylvania	
Wescosville	June 30-July 10
Ohio	
Mt. Vernon	June 30-July 10
Allegheny	
Pine Forge	June 30-July 10
New Jersey	
Kingston	July 7-17
West Pennsylvania	
Somerset	July 7-17

Chesapeake	
Catonsville, Md.	Aug. 18-28

Lake Union

Indiana	
Indiana Academy	June 9-18
Lake Region	
Cassopolis, Mich.	June 17-25
Illinois	
Broadview Academy	July 1-9
Wisconsin	
Portage	Aug. 11-20
Michigan	
Grand Ledge	Aug. 18-27
Upper Peninsula	June 9-12

Northern Union

South Dakota	
Huron	June 3-11
North Dakota	
Jamestown	June 10-18
Minnesota	
Anoka	July 15-23
Iowa	
Nevada	Aug. 5-13

North Pacific Union

Upper Columbia	
College Place, Wash.	June 8-18
Idaho	
Caldwell	June 16-25
Montana	
Bozeman (constituency only)	June 22
Washington	
Auburn Academy	July 13-23
Oregon	
Gladstone	July 20-30

Pacific Union

Northern California	
Lodi	June 9-18
Southern California	
Lynwood	June 16-26
Central California	
Santa Cruz	July 14-23
Southeastern California	
Regional meetings	Aug. 26-Sept. 3

Southern Union

Carolina	
Lake Junaluska	May 29-June 4
Alabama-Mississippi	
Meridian, Miss.	June 2-11
Florida	
Forest Lake	June 2-11
Georgia-Cumberland	
Collegedale, Tenn.	June 2-11
South Atlantic	
Hawthorne, Fla.	June 9-18
South Central	
Oakwood College, Ala.	Aug. 4-13
Kentucky-Tennessee	
Fountain Head, Tenn.	Aug. 4-13

Southwestern Union

Texas	
Keene	June 2-11
Arkansas-Louisiana	
Gentry, Ark.	June 3-11
Southwest Region	
	June 9-18
Oklahoma	
Oklahoma City	Aug. 4-13
Texico	
Portales, N. Mex.	Aug. 12-20

Recent Missionary Departures

Mr. and Mrs. M. N. Hempel and their children, Glenna and Jan, left San Francisco March 25, returning, after furlough, to Singapore, where Mr. Hempel is assistant auditor for the Far Eastern Division.

Mr. and Mrs. William I. Hilliard sailed from San Francisco, March 28, on the S.S. *American Transport*, returning to the Orient after furlough.

With a record of thirty-seven years of overseas service, thirty-three years in China and four in Japan, they go to Taiwan, Mr. Hilliard to serve as treasurer.

W. R. BEACH

Largest Thirteenth Sabbath Offering

We are happy to report to our people that the Thirteenth Sabbath Offering for the fourth quarter of 1954 was the largest in our history. The total amount of the offering was \$379,934.56. The next largest offering was \$328,164.64, for the fourth quarter of 1952.

The overflow, also the largest in our history, was assigned to the South China Island Union Mission, and is to be used in the Formosa Sanitarium project. This amounted to \$65,986.91.

We want to congratulate all the members of the Sabbath schools for their generous support of our work, and especially for this largest Thirteenth Sabbath Offering. The South China Island Union Mission will rejoice to receive this large gift for their work.

C. L. TORREY

Literature Evangelists Set New Records

The year 1954 was an outstanding one in literature sales. Following are the names of literature evangelists in North America who delivered more than \$10,000 worth last year.

Name	Deliveries
Charles Eddy	\$18,283.05
George Peterson	17,157.15
Mrs. Bernice Larrabee	15,624.97
Harry Eastep	15,335.75
Victor Cancel	14,813.48
George Bruce	14,313.08
E. E. Werner	13,640.71
B. P. Howard	13,480.45
Walter Womack	13,415.25
R. L. Vaughn	13,103.36
L. M. Mohns	12,399.61
Nicholas Tallios	12,353.05
Earl McIntyre	12,193.85
G. N. Miller	10,979.43
F. R. Boggs	10,568.81
Earl Qualls	10,271.23
George Young	10,132.35
Kenneth Cummings	10,123.50
Jean Nolan	10,053.50

Total for 19 workers \$258,242.58

Many others delivered between \$5,000 and \$10,000.

Our literature evangelists are not only selling large quantities of literature but also leaving a tremendous influence for good, enrolling many in the Bible correspondence courses, and giving hundreds of Bible studies.

W. A. HIGGINS